



FORUM

A UKRAINIAN REVIEW

NO. 105

SPRING, 2002



Biovail Billionaire
EUGENE MELNYK

FORUM

A UKRAINIAN REVIEW

No. 105

Spring 2002

Andrew Gregorovich.....Editor-in-Chief

Advisory Board
Ivan Oleksyn

Editorial assistants
Michael Gregorovich
Patricia McElcheran

Published by the
Ukrainian Fraternal Association
1327 Wyoming Ave., Scranton, PA 18509
Phone: (570) 342-0937
Fax: (570) 347 5649
E-mail fratrag@aol.com

Subscription (4 issues)
\$16.00 United States \$20.00 Canada - U.S. Funds
Back Issues - \$8.00 per copy Single copy \$4.00
\$5.00 Canada U.S. Funds

Mail Subscriptions to:
FORUM Subscriptions
1327 Wyoming Ave., Scranton PA 18509 USA

Mail Manuscripts and Letters to the Editor to:
Andrew Gregorovich
314 Oriole Parkway, Toronto, Canada M5P 2H5
(416) 480-2440

Readers are invited to send in contributions to FORUM but query the editor before writing a feature-length article. Local activities cannot be reported but events of general interest may be accepted. Copy will be edited in accordance with the policies of the editorial staff. All manuscripts submitted should be typed on one side of a letter size page and accompanied by a PC diskette. Keep a copy. They are not returnable unless accompanied by return postage. While reasonable care will be taken, the publisher will not be responsible for loss or damage to any manuscript, drawing or photograph.

All rights reserved. No material in this publication may be reprinted without written permission from the Editor and acknowledgement of FORUM as the source.

Copyright © by A. Gregorovich 2002

FORUM, A Ukrainian Review
Is published up to four times a year.

Printed in Canada

Articles represent the opinions of the writer and do not necessarily reflect the official policy or opinions of the UFA as publisher, its members, directors, or officers. Articles are included which present different viewpoints for the purpose of encouraging dialogue and discussion.

Front Cover:
Biovail CEO Eugene Melnyk
Back Cover:
Hetman Petro Sahaidachny
Of Cossack Ukraine

CONTENTS

	Page
Billionaire Eugene Melnyk	3-4
Babij's Image	5, 25
Sahaidachny: Hetman of Cossack Ukraine	6-15
Verses on the Funeral of Sahaidachny	16-19
Pope in Ukraine	20-24
World's First Biological War 1347 A.D.	26-30
Parfenioug: Sculptor & Artist	31-33
Bookmark	34-35
<i>Hippocrene Language and Travel Guide to</i> <i>Ukraine, by L. Hodges, G. Chumak</i>	34
<i>Zona = Blight, Mykola Kulish</i>	34
<i>Treasury of Ukrainian Love Poems...</i> <i>H. Turkewicz-Sanko</i>	34
<i>Searching For Place, Lubomyr Luciuk</i>	35
<i>Enough, Marsha Forchuk Skrypuch</i>	35
<i>Animal Farm, George Orwell</i>	35
<i>Herodotus: The Histories</i>	35

A Tribute to Ivan Oleksyn

For over three decades President Ivan Oleksyn has dedicated his life to the Ukrainian Fraternal Association. Through many difficult years Mr. Oleksyn has provided the leadership needed for the organization to survive through one-third of its history. His deep sense of responsibility and dedicated hard work resulted in great benefits to the Ukrainian American community and Ukraine. Mr. Oleksyn and his gracious wife have earned the thanks of all UFA members and the Ukrainian American community. Многая Літа!

The *History of the UFA* now in preparation will be a permanent record of the great achievements of the Ukrainian Fraternal Association over a period of ninety years. The editors of this project would welcome any suggestions that UFA members would like to make. Please contact the UFA office. ■

Editor's Note: Loss of two computers, one stolen and another crashed has delayed completion of this issue. - A.G.

BILLIONAIRE EUGENE MELNYK

His fortune of \$1.8 Billion U.S. equals Donald Trump's.

THE WORLD'S RICHEST people have been ranked again by *Forbes* magazine in its 16th annual list. Less than 500 people in the world are billionaires and these are ranked according to their net worth by *Forbes*. Although Microsoft tycoon Bill Gates lost \$6 billion this past year he is still the world's richest man with \$52.8 billion. Warren Buffett, an investor in Omaha, Nebraska, is second with \$35 billion. The five members of the Walton family, owners of Wal-Mart, hold positions 6 to 10 and their fortune together is over \$100 billion.

The United States has 243 billionaires, Europe has 121, Asia has 70 and Canada has 15. It is unknown if Ukraine has any billionaires. Forty-one billionaires last year have lost their position because of the economic downturn.

One Ukrainian Canadian is on the list. Eugene Melnyk, CEO and chief owner of Biovail Corporation, is ranked number 234 out of 497 with a fortune of \$1.8 billion US the same amount as the famous Donald Trump and Amazon's Jeff Bezos. Melnyk is the first Ukrainian businessman to become a billionaire. In 2001 Biovail had sales of \$583.3 million U.S. from which it earned \$87 million, a very large profit.

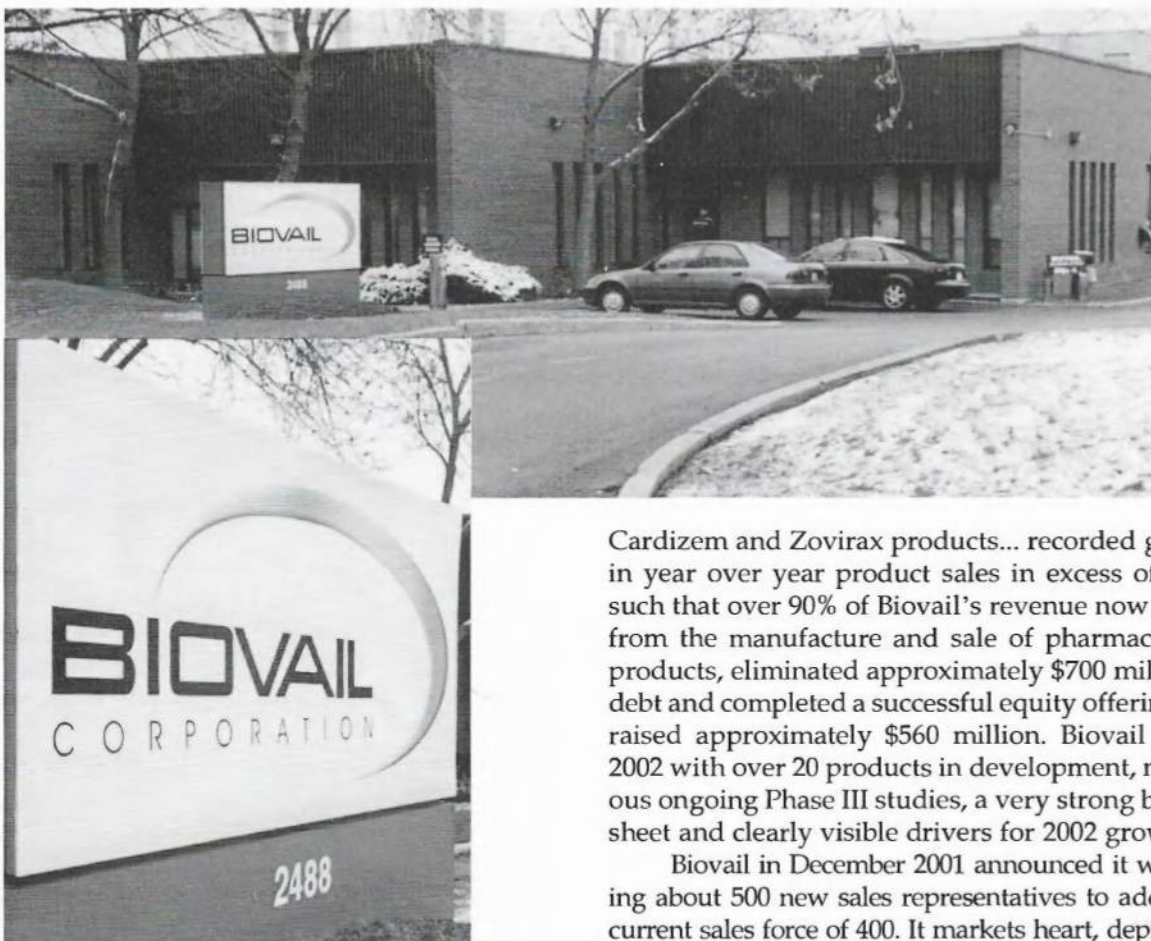
Eugene Melnyk, at age 42, is the first Ukrainian billionaire and is well known in the Ukrainian community in Toronto where he was a member of a Ukrainian organization. He graduated from St. Michael's College in the University of Toronto and at age 23 founded a medical publishing company, Trimel Corp. serving as CEO 1983 to July 1991.

Melnyk founded Biovail Corporation in 1989, has been the Chairman of the Board since March 29, 1994 since Biovail Corporation International (BCI) amalgamated with Trimel Corp. He became the Chief Executive Officer (CEO) on December 31, 2001. He is the single largest shareholder with 19%. Biovail Corporation is located in Mississauga, a suburb west of Toronto, and it is listed on the New York and Toronto Stock Exchanges. In November 2001 Biovail offered 12,500,000 new common shares through the New York Stock Exchange which brought \$587.5 million.

Melnyk is number 8 of 15 Canadian billionaires but we are happy to say, he is moving up. His major gift as a philanthropist is \$5 million to a Toronto hospital. He is married and has a daughter.



**Eugene Melnyk,
CEO BIOVAIL Corporation,
First Ukrainian Billionaire.
His 2001 pay was \$79.1 million
the highest in Canada.**



I met Mr. Melnyk only once a couple of years ago. I did an exhibit 'Ukrainian Toronto' at Metro Hall sponsored by the Ukrainian Canadian Congress for the centennial of the community in October 2000. Mr. Melnyk was included as a distinguished Ukrainian Torontonionian.

Incidentally, the explosion of the use of 'bio' today is generally traced back to the concept 'biosphere' for the world which was coined and conceived by the Ukrainian academic Professor Volodymyr Vernadsky of Kiev in his book *La Biosphere* in 1929.

Biovail is a full-service pharmaceutical company at the cutting edge of developing medicine. It is engaged in the formulation, clinical testing, registration, manufacture, sale and promotion of pharmaceutical products. Perhaps its most significant achievement is the "oral controlled-release" product. These replace the multiple drug doses required by some medicines with a convenient single daily dose. Biovail's drug Tiazac, a medicine for angina, is a single daily dose drug and represents 15% of its sales. England and Australia have introduced products with Biovail's FlashDose technology.

"2001," said CEO Eugene N. Melnyk "was Biovail's most successful year in the Company's history. During 2001, the company submitted three new Drug Applications to the FDA [in the USA], completed integration of a U.S. sales and marketing organization, completed the acquisition of the

Cardizem and Zovirax products... recorded growth in year over year product sales in excess of 135% such that over 90% of Biovail's revenue now comes from the manufacture and sale of pharmaceutical products, eliminated approximately \$700 million of debt and completed a successful equity offering that raised approximately \$560 million. Biovail enters 2002 with over 20 products in development, numerous ongoing Phase III studies, a very strong balance sheet and clearly visible drivers for 2002 growth."

Biovail in December 2001 announced it was hiring about 500 new sales representatives to add to its current sales force of 400. It markets heart, depression and healing medicines such as Zovirax and Wellbutrin. Ukrainian Canadian Eugene Melnyk, who has a home in Barbados, is an extremely astute businessman so we can expect that he will be advancing up the ladder of billionaires on the Forbes list next year.

In 2001 Eugene Melnyk, with a record \$79.1 million, was the highest paid CEO in all Canada and among the highest in the USA. This reflects a 64% profit increase of Biovail that year. He also cashed in 900,000 stock options for a profit of \$26.6 million US (\$40.9 million Canadian). Mr. Melnyk has recently led his company through several strategic corporate and product acquisitions.

The New York Stock Exchange doubled the Biovail stock up to \$40 last year thanks to Mr. Melnyk's skilled leadership. This year it is still growing since Biovail acquired the Cardizem heart drugs from the giant French company Aventis SA for \$409.5 million.

Forbes magazine writer Brandon Copple did a feature article on Eugene Melnyk in the Forbes Billionaire issue March 18, 2002, p. 70, 72. He writes: "Biovail Corp. Chairman Eugene Melnyk has always stood out as a fighter, even in the pharmaceutical business, where lawsuits are as common as lab coats. Melnyk has battled competitors, regulators and short sellers in the courts and in the press. And he's done it with enough success to keep Biovail's share price rising almost 50% a year since 1997 to a recent \$48." Andrew Gregorovich ■

BABIJ's IMAGE

FLORIDA'S SUNNY BEACHES have the sparkling Atlantic Ocean east of the city of Miami. It is one of America's favorite places for the wealthy and beautiful people looking for sun, sandy beaches, beauty and talent. Fashion photography, movies, videos and commercials are a big business here. It is also the place of business of Jerry Babij, a very successful businessman who is a major player in that industry.

His mother encouraged young Jerry in an active theater and dance career and engendered a love of acting. Jerry speaks, reads and writes fluent Ukrainian although he was not born in Ukraine. He was a member of Plast, a Scout organization, and is proud of his Ukrainian heritage. "I loved the music and costumes because they really put me in touch with the spirit of Ukraine. It's great to feel connected to your roots, it gives you a sense of identity and belonging" says Jerry.

He studied Advertising and Marketing at Long Island University and taught High School for three years in New York. He then established the Uranus Watch Company and soon moved into an office in the Pan Am building in Manhattan. He sold the business and became interested in restaurants. He became the Director of Operations for a chain of 60 BrewBurger restaurants.

As an actor Jerry Babij appeared in the movies *Miami Heat* and *Streets of Darkness*. Between acting stints he learned the restaurant business and opened such New York restaurants as First Place in 1978, later called Le Ranch, a Texas-French, BBQ spot at 79 Pearl Street. After he was financially secure at the age of 30 he studied at the Ukrainian born Lee Strasberg Actor's Studio and the American Academy of Dramatic Arts in New York. Strongly dedicated to the acting profession he made a point to hire actors and models for his Club Cheetah. One of his bartenders was film actor Bruce Willis, now a major film star.

Like so many talented people Jerry Babij worked on both coasts in New York and Los Angeles. In 1989 he came to Florida Beach to discuss a movie project with Don Johnson. South Beach was so attractive to Jerry that within one week he bought two condominiums. New York was his home base but finally in 1990 he decided to move to South Beach permanently. His mother Stefania Babij in New York regularly sent him Ukrainian perohy which reminded him of his heritage.

Jerry Babij probably knows more about beautiful and talented women in South Beach than anyone else because in 1991 he became the founder and CEO of the Image Models & Talent Agency. He



Jerry Babij, CEO Image Models & Talent Agency,
Miami Florida

began with promotions, fashion shows, acted as a photographer for models to produce their comp cards, and would then include them in the shows he promoted. He decided in 1993, after opening actor Mickey Rourke's Mickey's Club, that he would focus his attention on the model and talent work of the agency. He is on the Board of Directors of New York's G. Alexander Model & Talent Management.

(Continued on p. 25.)



SAHAI



DACHNY

Hetman of the Cossacks of Ukraine

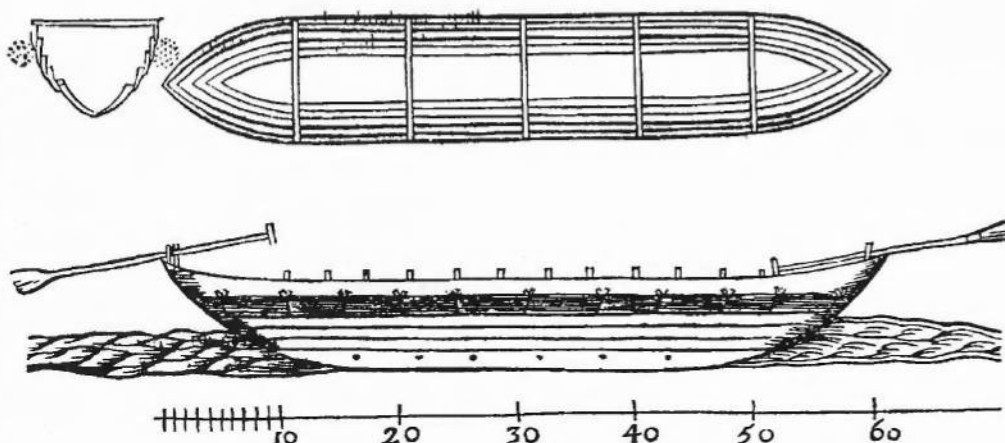
PETRO SAHAIDACHNY WAS A BRILLIANT organizer as Hetman of the Cossack Host of Ukraine in the early 1600s. He also led them to victories in many battles. He was well educated, intelligent, a skilled political leader and a statesman who contributed to the political growth of Ukraine as a nation. He was a champion of the Ukrainian Orthodox Church.

He was born Petro Konashevich Sahaidachny about the year 1570 in the Ukrainian town of Kulchytsi, Sambir County, Galicia (Lviv) Province (then Chervona Rus). His family was a member of the Orthodox lesser nobility and he studied at the famous Ostrih Academy. After completing his studies at about the age of 22 he fled from oppressive Polish rule in Western Ukraine and went to the city of Kiev where he was employed 1592-1600 in the legal system as an assistant to a judge.

The Cossacks, or *Kozaks* in Ukrainian, took their name from the Turkish word *quzak*, first mentioned in the 1303 Polovtsian dictionary *Codex Cumanicus* meaning a "free man" or "military adventurer." The word was also used by the Tatars for 'guard' and also for "bandit" and "robber." The first Slavic Cossacks were Ukrainians and they are first mentioned in history in 1492 according to historian Michael Hrushevsky although there are some earlier vague references from the 1470s. The oldest Cossack group was formed in south central Ukraine "beyond the rapids" (za porohi) on the Dnipro River and were called Zaporozhians. Later the Don Cossacks, which included both Ukrainians and Russians, were established about 1550 and then other Cossack groups were founded.

Ukraine was under Lithuanian and Polish rule at the time of the early Cossack history. In 1552 Prince Dmytro "Baida" Vyshnevetsky founded the Sich fortress capital for the Zaporozhians on Khortytsia Island "beyond the whitewater rapids" at the south end of the Dnipro River bend. The best history of the Cossacks in English is volume seven of the *History of Ukraine-Rus'* by Michael Hrushevsky published by the Canadian Institute of Ukrainian Studies at the University of Toronto in 1999.

The wealthier Cossacks had homes and property in the Kiev and Bratslav areas and were called City (Horodovi) Cossacks. From these Poland "registered" a small number to use for military service. By this "registration" system Poland attempted to control the Ukrainian Cossacks, restricting their numbers, and paying them for their military service against the Turks, Tatars and Russians. Southern Ukraine was then the frontier land of Europe and, in addition to Ukrainians; men of many national origins (and professions) sought freedom in the Cossack ranks. For example, Belorus, Poles, Serbs, Moldavians and even apparently some Scots joined the free life of the Cossacks which included defending the Ukrainian villages from Crimean Tatar slave raids and making sea expeditions to win booty in Tatar and Turkish cities. Poland was not successful in controlling the Cossacks even though it built fortresses designed by Beauplan such as Kodak in 1635 which the Zaporozhian Cossacks promptly destroyed. Cossacks and the word "freedom" were synonymous in Ukraine in the 16th to 18th centuries.



You may observe they have great Bundles of large Reeds put together as thick as a Barrel end to end, and reaching the whole length of the Vessel, well bound with Bands made of Lime or Cherry-tree; they build them as our Carpenters do with Ribs and cross-pieces, and then pitch them, and have two Rudders one at each end, as appears in the Draught, because the Boats being so very long, they should lose much time in coming about when they are forced to fly back. They have commonly ten or fifteen Oars of a side, and row faster than the *Turkish* Gallies: They have also one Mast, which carries an ill-shap'd Sail made use of only in very fair Weather, for they had rather row when it blows hard. These Vessels have no Deck, and when they are full of Water, the Reeds above-mention'd ty'd quite round the Boat, keep it from sinking. Their Bisket is in a Tun ten foot long, and four foot diameter fast bound, and they take out the Bisket at the Bung. They have also a Puncheon or half Tun of boil'd Millet, and another of Dough dissolv'd in Water, which they eat mix'd with the Millet, and make great account of it: This serves for Meat and Drink, and tastes fowrish; they call it *Salamake*, that is, a dainty Food. For my part I found no delicacy in it, and when I made use of it upon my Voyages it was for want of better. These People are very sober, and if there be a Drunkard found among them, the General causes him to be turn'd out; therefore they are not permitted to carry any Brandy, being very observant of So-

briety in their Expeditions and Enterprizes.

When they resolve to make War upon the *Tartars* in revenge for the Mischiefs receiv'd from them, they take their opportunity in Autumn. To this purpose they send all Necessaries for their Voyage and Enterprize, and for the building of Ships and other uses to the *Zaporouys*: then 5 or 6000 *Cossacks* all good able Men well arm'd take the field, and repair to *Zaporouy* to build their Boats: Sixty of them go about a Boat, and finish it in a fortnight; for, as has been said, they are of all Trades. Thus in three weeks time they make ready 80 or 100 Boats, such as I describ'd above; between 50 and 70 Men go aboard each Vessel, with each of them two Firelocks and a Scimitar, carry four or five Falconets upon the sides of the Vessel, and Provisions proper for them. They wear a Shirt and Drawers, have a Shift, a pitiful Gown, a Cap, six Pounds of Cannon Powder, and Ball enough for their small Arms and Falconets, and every one carries a Quadrant. This is the flying Army of the *Cossacks* on the Black Sea, able to terrify the best Towns in *Anatolia*.

Thus provided, they run down the *Boristhenes*; the Admiral carries his Distinction upon the Mast, and generally has the Van, their Boats keeping so close that the Oars almost clash. The *Turk* has commonly notice of their coming, and keeps several Gallies ready at the mouth of the *Boristhenes* to hinder their coming out, but the *Cossacks* who are cunninger slip out in a dark night about the New Moon,



The immortal image of Hetman Sahaidachny on his horse. A woodcut from the 1622 panegyric on his death.

In 1600, or earlier, Petro Sahaidachny left Kiev and decided to go south to the Zaporozhian Cossack Sich, where he joined the Cossacks. Sahaidachny (pronounced za-hi-dach-nee) had his first experiences of battle in campaigns against the Turks and Tatars. Under Hetman Samuel Kishka his first campaign was with 4,000 Cossacks against Moldavia. In 1601-02 he fought in difficult circumstances against the Swedes in Livonia. In the Cossack military school of experience he learned the necessary skills, and his natural courage led him to take his place in the front of all battles. It is said that he was always the last to leave the battle-field.

In 1605 he is first mentioned in the sea expedition against the powerful Ottoman Turkish fortress of Varna on the west coast of the Black Sea. His skill as a military leader led the Cossacks to capture the cities of Ochakiv at the mouth of the Dnipro River and Perekop in Crimea from the Tatars in 1607. He also was a leader in the Cossack fleet defeating a Turkish Army of 10,000 and capturing Turkish cities on the southern coast of the Black Sea such as Sinope and Trebizond where many Christian slaves were freed.

At some time, probably before 1614, Sahaidachny was elected Hetman of the Cossacks. Hrushevsky says he was Hetman in the years 1614?-1616, 1617-1620 and 1621-1622. He increased the Cossack fleet to 300 light ships, called *chaikas*, which were similar in design to those used by the Vikings. In 1615 he even attacked the Ottoman Turkish capital Constantinople where his Ukrainian Cossack Army, in a fleet of about seventy-five ships, burned the harbor and suburbs of the mighty city.



A Modern interpretation adapted from artist V.M. Dozorets in Yavornytsky's *Istoriya Zaporizkykh Kozakiv*, Lviv 1991.

In 1616 Sahaidachny and his Cossack troops and naval fleet in *chaika* ships, captured the city of Kaffa (today's Feodosia in Ukraine) on the southeastern coast of Crimea. It was then a Tatar city under Turkish rule which served as the major slave market selling mostly Christian Ukrainian women to Arabs in the Middle East. The Crimean Tatars raided Ukraine every year to capture Ukrainians to be sold as slaves. Sahaidachny freed thousands of Christian slaves in Kaffa. An estimated 14,000 Turks and Tatars were killed in the 1616 Battle of Kaffa.

Probably the most famous slave sold in Kaffa, before the year 1520, was a Ukrainian girl, Roxolana who became the (Khurrem Sultana), or wife of Sultan Suleiman the Magnificent, the great ruler of the Ottoman Turkish Empire.

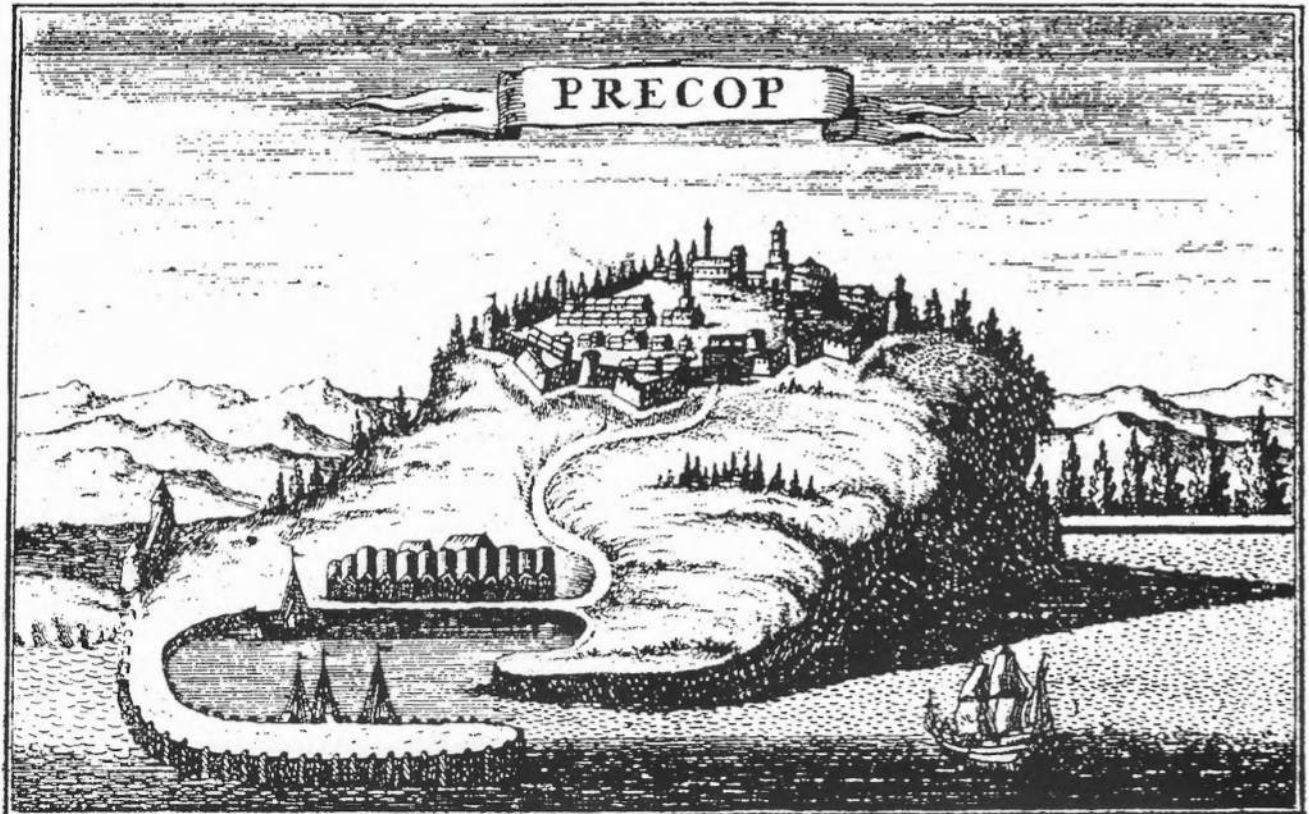
Sahaidachny reorganized and established strict discipline in his armies. Before his time some Cossacks were still using bows and arrows but he saw that every man who sought freedom as a Cossack in his army had a rifle and a horse. He set an example in his highly disciplined personal life as a moderate or non-drinker of alcohol although he was a smoker. A Ukrainian folk song says Sahaidachny loved smoking so much that he traded his wife for a pipe. Although there were 50 to 60 thousand men in Ukraine who called themselves Cossacks, in 1619 the Poles allowed only 10,600 Cossacks to be registered.

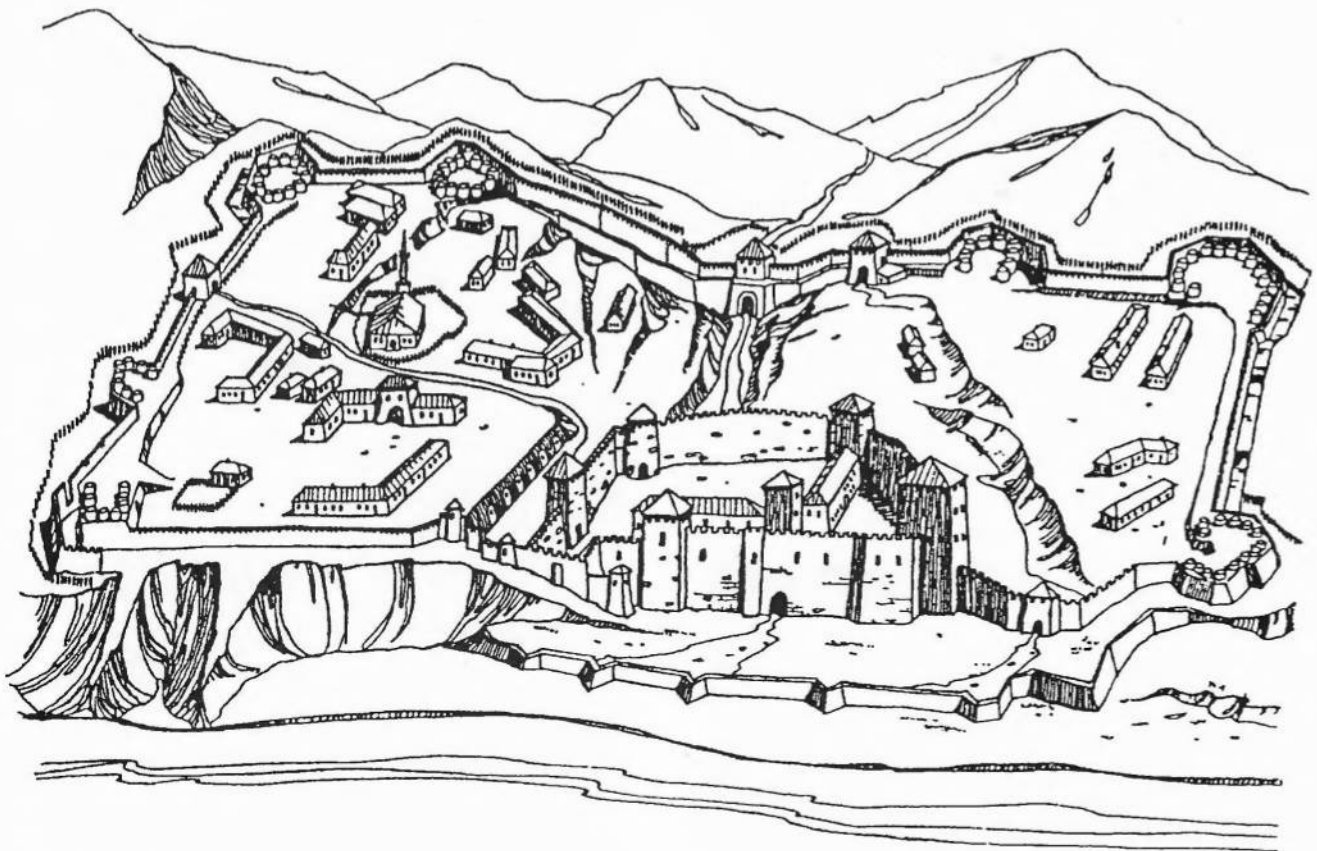
Poland often reneged on promises it made to the Ukrainian Cossacks and there were many clashes between the Poles and Ukrainian Cossacks. In the Polish Parliament Ukrainian Lavrenti Drevinsky criticized the government in these words: "The king



OCHAKIV was a Turkish-Tatar fortress seaport on the Black Sea captured in 1607 by Sahaidachny. Today it is a Ukrainian city between Odessa and Kherson. 1700s engraving. From Tyktor.

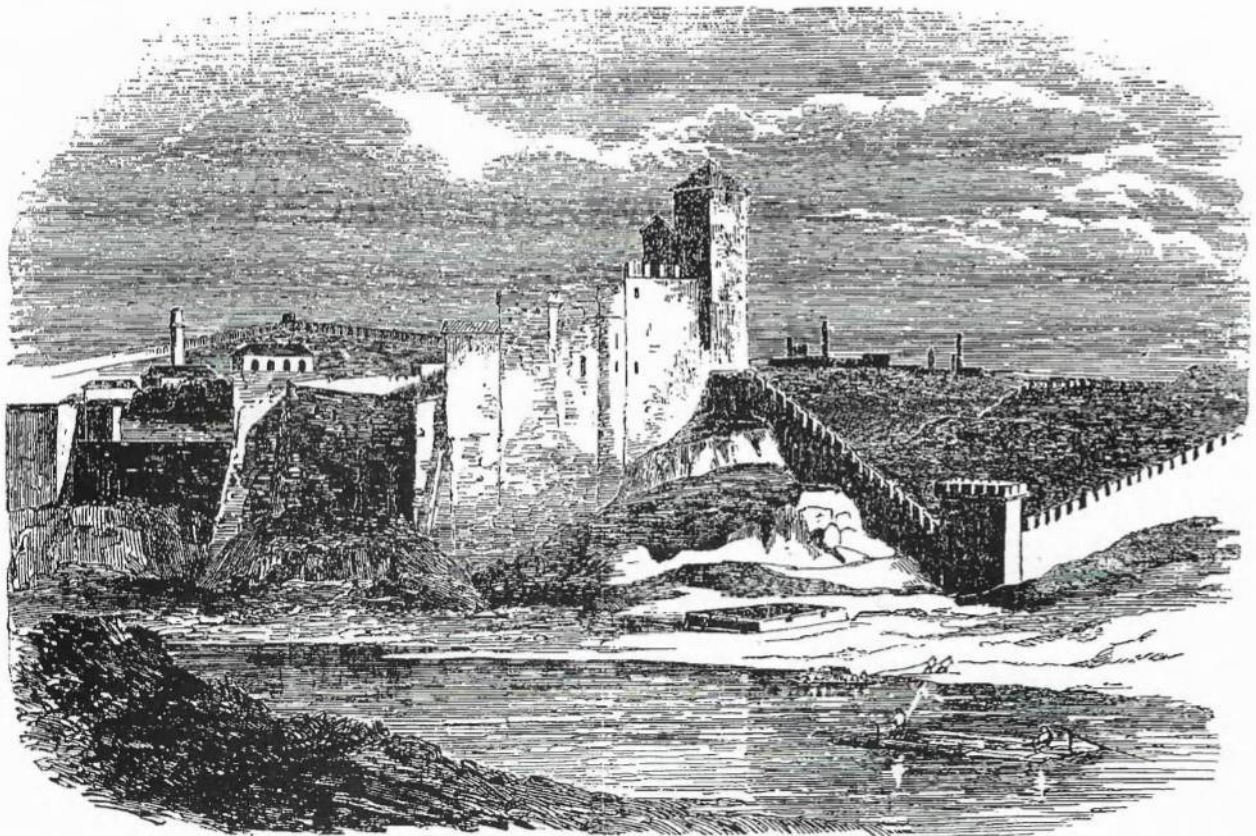
PEREKOP was a Tatar fortress captured by Sahaidachny in 1607. It is on the north end of the 4 mile wide isthmus connecting southern Ukraine to Crimea province of Ukraine. 1700s engraving. From Tyktor.





Khotin Castle in Bukovina, Ukraine was a large fortification on the Dnister River. Today only the castle survives and is a fascinating tourist site. The Ukrainian Cossack Army led by Hetman Sahaidachny assisted by a Polish Army defeated the army of the Turkish Sultan in the battle of Khotin on November 3, 1621.

Khotin (Khotyn, Chocim) Castle. Engraving from *The Illustrated London News*, Aug. 6, 1863, p. 96.





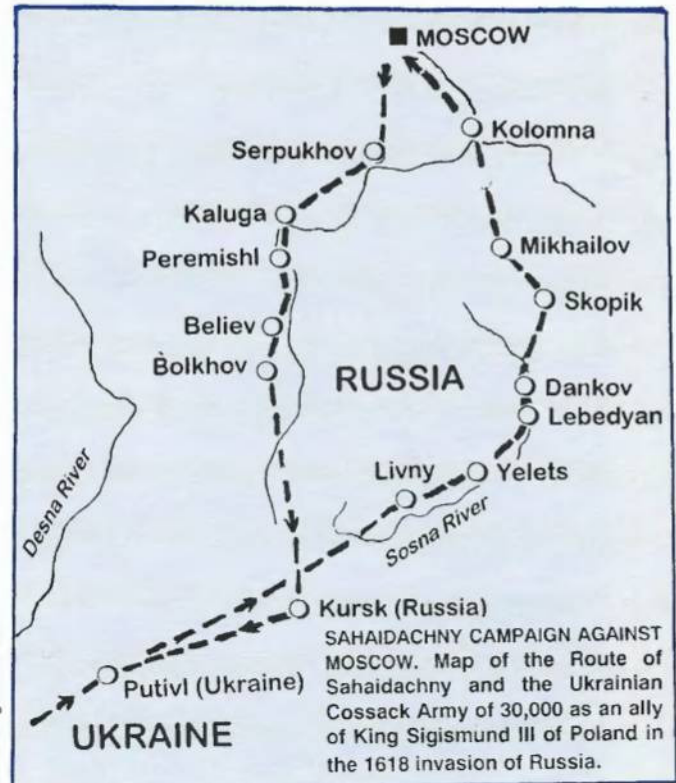
Sahaidachny engraving by the great Ukrainian artist Vasyl Lopata for the book *Liudolovy* (Slave traders) by Z. Tulub.

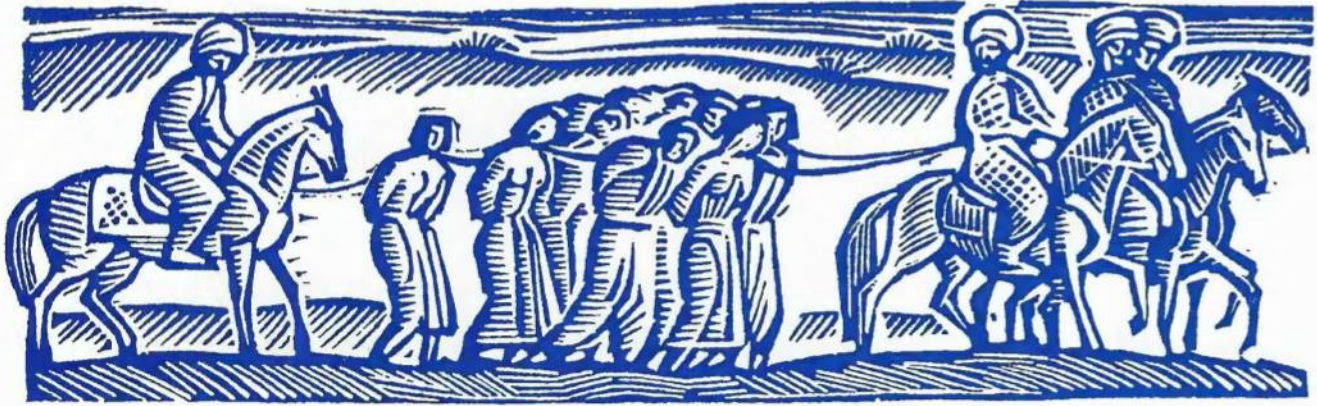


Ukrainians being taken into slavery by the Crimean Tatars. These slave raids in the Ukrainian provinces of Galicia (Halychyna) and Volhynia were the plague of Ukraine from 1500 to 1775.

will request the people of Rus [Ukraine] to furnish him with the major part of his army, but how can these people fight for a nation that oppresses them? How can we expect peace with our neighbors if we have no peace at home?"

In 1618 Sahaidachny was negotiating with a French ambassador on plans to join a Holy League campaign against the Turks. But Crown Prince Wladyslaw IV of Poland, who had been elected Tsar of Muscovy, called on him and his Cossack Army of 30,000 to rescue him in an October campaign against Moscow in the "Time of Troubles." Sahaidachny successfully led his Ukrainian army through several battles in his march through the Russian towns of Linik, Yelets, Lebedin, Dankov, Skopik, Mikhailov, and Kolomna, fighting against the Muscovites (Russians) right to the gates of Moscow. Although he did not capture Moscow the efforts of the Ukrainian Hetman forced the Russians to sign a treaty with Poland. Sahaidachny destroyed the Russian city of Kaluga on his way back to Ukraine.





Ukrainians being led into slavery by Tatars. Woodcut by H. Yakutovich.

In 1621 Sahaidachny led a victorious army of 41,250 Cossacks, with a smaller Polish Army of 35,000 (including up to 10,000 Ukrainians), at Khotin Castle on the Dnister River against the Turks. The Ukrainian Cossacks had much better knowledge than the Poles of the battle tactics of the Tatars and Turks and this made their effort successful. Sahaidachny was acclaimed by the Poles for winning the Battle of Khotin or Khotyn (Chocim in Polish) which saved Poland from Turkish rule. In spite of the many promises broken by Poland, Sahaidachny was always very conciliatory towards the Polish king and government because he felt he did not have all the resources needed to challenge the power of Poland. As a result of this some people formed an opposition to him, because they thought he was not strong enough in defending Cossack and Ukrainian rights.



Turkish warrior on a horse. Engraving from the time of Sahaidachny.

After the Battle of Khotin on November 3, 1621, which he had won, Sahaidachny made several requests of Poland, such as a budget of 100,000 gold coins to maintain the registered Cossack Army. But now Poland felt it had no need of the Cossack military and all his requests were ignored and turned down. The Polish King wanted the Registered Cossack Army reduced to 2,000 or 3,000, limited to the territory of the lower Dniipro (Dnieper) River, not in the cities, and they were not to negotiate with any foreign countries.

Zaporozhian Cossacks on the right battle Tatars on the left. Woodcut by H. Yakutovich.





Left: Zaporozhian Cossack of Ukraine. Center: A frightened Tatar, from about the year 1600.
Right: Zaporozhian Cossack on his horse. Adapted from the excellent work of artist V. M. Dozorets, 1990.

Finally three years after Sahaidachny died, a Polish Army in 1625 led by Koniecpolski, marched against the unprepared Cossacks. In 1630-38 the Cossacks finally clashed in a major war against Polish rule. But in 1648 it was Hetman Bohdan Khmelnytsky who finally won the freedom of Ukraine from Poland only to sacrifice and forfeit it to Russian rule in 1654.

Sahaidachny was a brilliant leader and his Moscow and Khotin Campaigns, plus his campaigns against the Tatars in Crimea and the Turkish Empire, made him famous across all Europe. Europeans as far as England at the other end of Europe suddenly took notice of Ukraine and the Cossacks.

When Sahaidachny died on April 20, 1622 in Kiev from wounds he suffered in Khotin 1621 he was buried in the Kiev Brotherhood Monastery Cemetery and mourned by the people as a great Ukrainian and Orthodox patriot. In the 18th century a building was built over his grave so it has been lost. He bequeathed his estate for educational, religious and cultural purposes to the Kiev and Lviv Brotherhood Schools.

Kiev was a small neglected town until Sahaidachny moved the Hetman administration to the city and re-established it as a flourishing Ukrainian cultural, religious, educational and political center. He placed the Cossack Host in the service of the Orthodox Church to defend it against the influence of Poland's Roman Catholic Church. After Bishop Balaban died in Lviv in 1607 and then Bishop Kopistynsky in 1610 there was only one Orthodox Bishop, Tisarovsky in Lviv, for the entire Orthodox population of Ukraine. Tisarovsky had tricked the Polish king into making him a Bishop under the idea that he would then become a Uniate (Ukrainian Catholic). But Tisarovsky didn't.

Under Cossack protection the Orthodox hierarchy, which had been almost entirely liquidated by Poland after the 1596 Brest Union creating the Ukrainian Catholic (Uniate) Church, was re-established. In Kiev in 1620 there was a secret consecration of a Ukrainian metropolitan and five bishops by the Greek Orthodox Patriarch Theophanes from Jerusalem. Theophanes feared Polish revenge but accepted Sahaidachny's assurance of protection from the Poles. This made Kiev again the ecclesiastical center of Ukraine.

The Pecherska Lavra Monastery Press was established by Abbot Elisha Pletenetsky in 1615, and it published its first book in 1616. Together with a growing concentration of teachers and scholars, it helped to again make the capital city the intellectual center of Ukraine. As the great historian Hrushevsky says, "From an isolated and backward community Kiev speedily grew to be the center of Ukrainian national life." This was largely due to Sahaidachny's vision that the Cossacks could be a powerful instrument in strengthening the national life of Ukraine.

His concern for education and his support of the Orthodox Church endeared him to his people. In 1622 Kassian Sakovych, the rector of the Kiev Brotherhood School, edited a panegyric book *Verses on the Sad Funeral of the Noble Knight Petro Konashevich Sahaidachny, Hetman of the Zaporozhian Army*, Kiev 1622. He was also immortalized in a Ukrainian folk song, *Hey, on the Hill the Harvesters are Harvesting* (Hei na hori tam zhentsi zhnut).

As the greatest Hetman of Ukraine before Khmelnytsky, Sahaidachny left his nation stronger and with a new national spirit which included pride in the heroic exploits of the Zaporozhian Cossacks.

Andrew Gregorovich ■



PETRO SAHAIDACHNY

Hetman of the Cossacks of Ukraine

1614-1622

Engraving from Efimenko's *Istoriia Ukrainskago Naroda*,
S. Peterburg 1906.



Title page of *Virshi*, Kiev 1622.



Petro Konashevich Sahaidachny. From the book: *Polska Jej Dzieje i Kultura*, Warsaw 1927 vol. 2.

VERSES IN HONOR OF ZAPOROZHIAN HETMAN SAHAIDACHNY

IN 1622 A SMALL BOOK with a long title was published in Kiev, wrote historian Olena Apanovich. The title of the book is *Virshi na zhalosnyi pohreb Zatsnoho Rytsera Petra Konashevycha Sahaidachnoho Hetmana Voiska Yeho K: Maty Zaprozkoho. Zlozhonyi Prez Inoka Kasiana Sakovycha, Rektora Shkol' Kievskiy Bratstva Kiev 1622. (Verses on the Sad Funeral of the Noble Knight Petro Konashevich Sahaidachny, Hetman of the Zaporozhian Army. By Inok. Kasian Sakovych, Rector of the Kiev Brotherhood School, Kiev 1622.)*

I was not successful in getting a photocopy of the book from the Vernadsky Library of the Ukrainian Academy of Sciences so our images have come from *Kulturno-Natsionalnyi Rukh na Ukraini*, M. Hrushevsky, 1919 and *Ukrainska Kultura*, I. Ohienko 1970.

This panegyric necrology book has seventeen verses which were read at the funeral of Sahaidachny on April 10 (20) 1622 by students of the Brotherhood Academy in the Podol lower town of Kiev where he was buried. Buildings were later built over his grave so it has been lost to history. The *Virshi* includes three famous woodcut images of the Coat of Arms of the Zaporozhian Cossacks of Ukraine, a portrait of Hetman Sahaidachny on a horse and the battle scene of Sahaidachny capturing the Tatar city of Kaffa.

The image of a Zaporozhian Cossack with his rifle served as the Coat of Arms of the Cossack Host of Ukraine, the first and oldest Cossack body in history.

The immortal image of Hetman Petro Sahaidachny of Ukraine on a horse with his coat of arms is in the book. The rough character of the image seems to reflect the life of the Cossacks. However, the artist raised the stature

and significance of Sahaidachny by placing him high on a "pedestal" by seating him on the horse.

There is an ironic artistic touch in this woodcut portrait of Sahaidachny. He had modernized his army by replacing bows and arrows in the Cossack armies with rifles. The Scythian bow is somewhat out of place but it is more artistic than a rifle would have been.

Sahaidachny's Ukrainian Cossack fleet is capturing the slave market city of Kaffa in 1616 and releases thousands of Christian Ukrainian slaves. There are 11 Cossack chaika boats and the ship (bottom) attacking. The Turkish ship upper left has two Turks shot and falling in the sea. The boats should have 50 to 60 Cossacks in each and there should be almost 100 of them. Historian Apanovich says this is the first battle scene in Ukrainian art. Today Kaffa is the Ukrainian city of Feodosia in south-east Crimea on the Black Sea. Woodcut, Kiev, 1622. ■

Footnote: The Editor of *Forum* a dozen years ago attempted to get a photocopy of the original *Virshi* book with two personal requests to the Director of Ukraine's largest library, the Vernadsky Library, but the requests were unsuccessful. This was in spite of the fact that as President of the Ukrainian Librarians Association of Canada he had made a major contribution to the library by supplying the first fax machine, the two volume *Ucrainica Catalogue* of the University of Toronto and the 600 volume *Catalog of the Library of Congress* to the Vernadsky Library. The monumental Library of Congress catalog had been at his office in Scarborough-Erindale Technical Services Department in Robarts Library, University of Toronto. The Vernadsky Library should publish a facsimile edition of this book to make it available to the world.

Bibliographical note: *Rozpovidi pro Zaporoz'kykh Kozakiv*, by Olena Apanovich (Kyiv: Dnipro, 1991), p. 118-126 has an essay on *Virshi*.



ПЕРВЫЙ СПУДЕНЬ .

ВСТЪ ДЛАГОГО ГОИНЫИ СЛЕЗЫ ВЪЛНВАТИ :
 СЕРЦЫ, ОУЕТЫ, И ШАТМН ЖА ВЪОН ШЕВЪУАТИ
 БО ОТО СМРТЬ ГОРКАА, НЕВУЕСНЕ ПОРБАЛА
 СЛАВНОГО РЪЦЕРА, ЪКОТРОГО ПОХВАЛА.

Hetman Petro Sahaidachny of the Zaporozhian Cossacks of Ukraine.
 Woodcut from the book *Virshi*, Kiev, 1622.

НА ГЕРБЪ СНАНОГО БОЙКА
 Е КЪ МЪ ЗАПОРОВЪГО.



КГАЫ ШЕНЗЕТВА ЗАПОРОВШВЪ КРСЪ ЛЕВЕ ДОЗНАЛИ
 ТЪДЫ ЗАТЕРБЪ ТАКОГО ИМЪ РЫЦЕРА ДАЛИ •
 КОПОРЫИ ОТО ГОТОВЪ ОИЧЕНЪ СЛУЖИТИ,

Coat of Arms of the Zaporozhian Cossack Army of Ukraine.
 Woodcut from the book *Virshi*, Kiev, 1622.



Бѡ зѧ найболшѣи нѣхъ вобѣ нагорѡдѣ
Почитаетъ рыцерьъ кѣмь когѡ нѧ свобѡ

Capture of the Tatar slave market city of Kaffa in Crimea (Feodosia today in Ukraine)
by the Ukrainian Cossack fleet of Hetman Sahaidachny in 1616.
Woodcut from the book *Virshi*, Kiev, 1622.

POPE IN UKRAINE



Pope John Paul II arrives in Ukraine for the historic Papal Visit on Saturday June 23, 2001.

POPE JOHN PAUL II, the first Pope of Slavic origin, is also the first Pope in modern history to visit the territory of Ukraine. His historic visit to Kiev (Kyiv), capital of Ukraine, and to Lviv in western Ukraine on June 23 to 27, 2001 had a far greater impact than anyone could have imagined. It had implications internationally as well as for Ukraine itself as a result of the Pope's character. President Kuchma officially invited the Pope to come to Ukraine.

The Pope, born Karol Wojtyla, first thought of visiting Ukraine in 1987, some 14 years ago. However, at that time Ukraine was still under the tight control of the Soviet Union and the Russian Orthodox Church. Moscow had banned and destroyed both the Ukrainian Catholic Church and the Ukrainian Orthodox Church. Thousands of Ukrainian priests were executed or exiled by the brutal Soviet Russian government in the 1930s and 1940s.

Stalin resurrected the Russian Orthodox Church soon after the German invasion in June 1941 to arouse Russian patriotism and help the Soviet war effort against Hitler. However, the Russian Orthodox Church became an arm of the Russian government and priests were forced to become members of the KGB Soviet secret police. According to researchers the current head of the Russian Orthodox Church, His Holiness Patriarch Alexei II, in 1958 became a full member of the KGB. From 1917 to 1988 the Russian Orthodox Church was under the strict control of the Communist Soviet government. However, Stalin and his successors promoted atheism in the Soviet Union.

Ironically, after the Soviet Union destroyed the Ukrainian Catholic and Ukrainian Orthodox Churches in the 1930s and 40s, by killing hundreds of priests and Metropolitan Lypkivsky, Nazi Germany allowed the Ukrainian churches to function during its World War II occupation of Ukraine June 1941 to October 1944.

In Ukraine the Russian Orthodox Church served as a tool for the Russification of Ukrainians since its official language was Russian. However, Gorbachov in 1988 loosened the totalitarian apparatus and the new freedom led to the 1991 independence of Ukraine and the suicide of the USSR. The Russian Orthodox Church in Moscow recognized the danger to its powerful position in Ukraine where the majority of its churches and parishes were located. To protect the property it controlled in Ukraine it decided to rename its branch operation in Ukraine under the title "Ukrainian Orthodox Church" to which is often added Moscow Patriarchate, or MP, to distinguish it from the two other Ukrainian Orthodox Churches in Ukraine.

Western journalists covering the Papal visit to Ukraine were baffled by the existence of the three separate Ukrainian Orthodox Churches in Ukraine. Ignorant of both Orthodox Church history and Ukrainian history they were unable to understand why a foreign church leader in Russia was complaining about the visit of the Pope to Ukraine. Many assumed that Patriarch Alexei II was the official spokesman for all Ukrainian Orthodox faithful in Ukraine. Alexei's fierce opposition to the Pope's visit to Ukraine was widely accepted as the general hostility of Ukrainian Orthodox Christians to the Pope. But the warm welcome the Pope met in Ukraine by two million Ukrainians, President Leonid Kuchma and Ukrainian Orthodox Metropolitan Filaret showed that Moscow did not express or represent the will of Christian Ukrainians.



President Leonid Kuchma of Ukraine greets the Pope.
The Pope warmly thanked President Kuchma for his invitation to visit Ukraine.

The Pope arrived in the Ukrainian capital Kiev (Kyiv) on Saturday, June 23 for a five day visit which included the city of Lviv in Western Ukraine where most of the six million Ukrainian Catholics live. Throughout his visit the Russian Orthodox Church continued its protests against his visit, but the Vatican chose to ignore Moscow and accepted the invitations of President Leonid Kuchma, the Ukrainian Catholic and two Ukrainian Orthodox churches to visit Ukraine. According to some sources this is the homeland of the Pope's mother who was born near Drohobych but died when he was young and he grew up fluent in Ukrainian but in Polish culture. This was the 94th traveling visit in the 24 years of the Polish-born Pope. As a young man he had visited Western Ukraine.

POPE SPEAKS FLUENT UKRAINIAN

It was the humility and humble but powerful words of the aging Pope, spoken almost entirely in Ukrainian, which endeared him to all Ukrainians, Catholic and Orthodox alike. Speaking bent over

with a shaking hand the frail Pope read his intelligent speeches with a strong message: "I have not come here with the intention of proselytization, but to bear witness to Christ with all Christians of every church and ecclesiastical community."

The fact that the Pope spoke Ukrainian so fluently surprised many Ukrainians. This contrasted sharply with Moscow's Patriarch Alexei who, in spite of his position as the Patriarch of the "Ukrainian" Orthodox Church, speaks only Russian to Ukrainians. The Pope showed he was very sensitive to Ukrainian sensibilities not only with the Ukrainian language; he also quoted the great Ukrainian poet Taras Shevchenko twice, philosopher Gregory Skovoroda and Metropolitan Andrew Sheptytsky, and urged Ukrainians to unite and protect their independence. Although the Pope came as a religious leader his messages often had a patriotic Ukrainian echo as he preached the importance of ecumenism and unity among Ukrainians.

At the welcome ceremony at the airport the Pope said: "...with deep joy, I have been able to kiss

the beloved soil of Ukraine.” He said that he came “in an atmosphere of festive welcome. He is eager to make this pilgrimage to the renowned churches of Kyiv, the cradle of the Christian culture of the whole of Eastern Europe.”

“I come in love to express to all the sons and daughters of this Nation, to Ukrainians of every cultural and religious background, my esteem and my cordial friendship.” “I seem to see a new radiance spreading over this blessed land: the radiance that will spring from the renewed confirmation of the choice made in the distant year 988, when Christ was accepted by the Ukrainian Nation as “the Way, and the Truth, and the Light” (John 14:6).



Pope John Paul II in his first speech said: “As we ask for forgiveness for the errors committed in both the distant and recent past, let us in turn offer forgiveness for the wrongs endured.” He mentioned that Saint Andrew the Apostle had visited ancient Scythia and predicted the founding of Kyiv but he did not mention that St. Andrew is the Patron Saint of Ukraine.

In his address at the Presidential Palace the Pope said: “I embrace in sincere friendship the Ukrainian people, the majority of whom are Christian, as is evident from your culture, your native traditions, the numerous churches dotting the landscape as well as the countless works of art found everywhere in your country. I greet a land which has known suffering and oppression, while preserving a love of freedom which no one has ever managed to repress.”

“With joy I greet you, splendid city of Kyiv, lying midway along the Dnieper River, cradle of the ancient Slavs and of Ukrainian culture, so deeply

imbued with Christian values. On the soil of your land, a crossroads between Western and Eastern Europe, the two great Christian traditions, Eastern and Latin, met and were given a favorable welcome.”

“The older among you remember with nostalgia the time when Ukraine was independent. After this fairly short time came the terrible years of the Soviet dictatorship and the dreadful famine at the beginning of the 1930s, when Ukraine, ‘the breadbasket of Europe,’ was no longer able to feed its own children, who died by the millions. And how can we forget the host of your fellow citizens who perished during the war of 1941 to 1945 against the Nazi invasion? Unfortunately, liberation from Nazism did not also mean liberation from the communist regime, which continued to trample on the most elementary human rights, deporting defenseless citizens, imprisoning dissidents, persecuting believers, and even attempting to erase the very idea of freedom and independence from the consciousness of the Ukrainian people. Happily, the great turning-point of 1989 finally permitted Ukraine to regain her freedom and full sovereignty.”

“Men and women of business and finance in new Ukraine! The future of your Nation depends also on you. Your courageous contribution, inspired always by the values of competence and honesty, will help to relaunch the national economy.”

He praised the faithful Ukrainian Catholics who survived the Soviet terror and persecution of their church and Cardinal Lubomyr Husar the head of the church. In Kyiv on Sunday he officiated at a Latin Rite Mass at Chaika Airport and attended a meeting of the Pan-Ukrainian Council of Churches at the National Philharmonic.

On Monday a Divine Liturgy in the Byzantine-Rite was held at Chayka Airport. Here His Holiness said: “According to tradition, at the dawn of Christianity it was the Apostle Andrew himself who, visiting the place where we are gathered today, spoke of the holiness found here. In fact, it is told that, as he contemplated the cliffs of the Dnipro River, he blessed the land of Kyiv and said: ‘On these hills will shine the glory of God.’ Thus he foretold the conversion to the Christian faith of the King of Kyiv, the holy baptizer Volodymyr, thanks to whom the Dnipro became as it were the ‘Jordan of Ukraine’ and the capital Kyiv a ‘new Jerusalem,’ the mother of Slavic Christianity in Eastern Europe.”

Attendance at the Kiev events was less than expected due to rainy weather, the remote location and tight security but an estimated 100,000 people saw the Pope.

BYKIVNIA AND BABYN YAR

The Pope made a special effort to visit two killing sites in Kiev where the Nazis and Soviets left hundreds of thousands of victims. Bykivnia was a major Soviet killing site of 200,000 Ukrainians in 1929-41 and Babyn Yar in two days of September 1941 saw the execution of 33,771 Jews (including Ukrainian spouses) by the Nazi German occupation. Later many Ukrainians and others totaling over 100,000, were killed at Babyn Yar ravine just northwest of Kiev. Ukraine's chief Rabbi, Yaakov Bleich, accompanied the Pope to Babyn Yar.

On Tuesday June 26 the Pope held a Latin-rite Mass at the Lviv Hippodrome and later had a meeting with Ukrainian youth at the Nativity of the Mother of God Church. He gave a Papal Blessing to the Ukrainian Catholic University. On Wednesday June 27th the Pope delivered a Homily at the Byzantine-rite Divine Liturgy and then held a Beatification ceremony of 28 people at the Hippodrome for Ukrainian Catholics in Lviv. An estimated one million people attended the Divine Liturgy which was the largest Byzantine Divine Liturgy in history. At 7:00 PM the Pope flew from Lviv back to Vatican City and Rome.

Moscow had strongly warned the Pope that he should not meet with representatives of the two other Ukrainian Orthodox Churches because there would be "serious consequences." The Pope ignored Moscow's threat and proceeded to warmly greet and meet with Metropolitan Filaret of the Ukrainian Orthodox Church (Kiev Patriarchate), who has been anathemized by Moscow, and with Rt. Rev. Mefody of the Ukrainian Autocephalous Orthodox Church which is not yet recognized by the world Orthodox community. It should be mentioned that the overwhelming majority of Ukrainians, some 95% according to numerous polls, welcomed the visit of the Pope to Ukraine in spite of the Russian opposition coming from Moscow.

The Papal visit to Ukraine is a historic event and this will have a lasting impact on Ukraine. It brought into focus that the hostility of the Ukrainian (Russian) Orthodox Church (Moscow Patriarchate) under Alexei II to the Pope's visit did not represent the views of Ukrainian Orthodox Christians or the Ukrainian government. The visit focused attention on Christianity in Ukraine and was an inspiration to both Ukrainian Catholic and Ukrainian Orthodox Christians. Much information about Ukraine and religion in Ukraine was published by the world press.

However, it should be mentioned that many newspapers around the world were confused by the three Ukrainian Orthodox Churches and gave far too much space and respect to the fierce opposition of Alexei II in Moscow. Some papers even used the opportunity to raise anti-Ukrainian subjects



The Pope was greeted enthusiastically by Ukrainians in Lviv, Western Ukraine, as he traveled through the streets in his Popemobile.



Pope John Paul II in Lviv.

such as alleged collaboration of the Ukrainian churches with the Nazi German occupation 1941-44.

It would be worthwhile for someone to sponsor a book on the Pope's visit to Ukraine with all his speeches for the historical record. The Pope provided inspiration to millions of Ukrainians who saw and heard his speeches with their positive outlook and encouragement for a better Ukraine. ■

POPE JOHN PAUL II'S TRIP TO UKRAINE (23-27 JUNE 2001)

Arrival Ceremony Address (23 June 2001)

In his arrival address at the Boryspil International Airport, Kyiv (Kiev), Saturday, June 23, 2001, Pope John Paul II recalled the history of the Faith in Ukraine, and reassured the Ukrainian Orthodox that he had not come to proselytize, but to bear common witness with fellow Christians to Christ. Also he offered his prayer to Our Lady of Zavarhynskia Icon at the Church of St. Nicholas.

Meeting With Representatives of Political Life, Culture, Science and Business

In a meeting on Saturday, June 23rd at the Mariyinsky Palace in Kyiv, with President Kuchma, representatives of government, and leaders of Ukrainian culture and science, the Pope reminds them that "it is Christianity that has inspired the greatest figures of your culture and art, and richly nourished the moral, spiritual and social roots of your country."

Holy Mass (Latin Rite) at Kyiv

On Sunday, June 24th the Solemnity of the Birth of St. John the Baptist, the Pope's homily at Chaika Airport, Kyiv, recalls the baptism of St. Volodymyr and his countrymen, which "began the flowering of Christian life" in "the land of ancient Rus'."

Meeting With the Ukrainian Catholic Episcopate

Addressing the Catholic Bishops of Ukraine, Sunday, June 24th, the Pope gives thanks for the fullness of tradition represented there, where the Church breathes with the two lungs, eastern and western. And he gives paternal admonitions on points of particular concern.

Meeting With Representatives of the All-Ukrainian Council of Churches and Religious Organizations

Addressing the Churches and other Religious Organizations of Ukraine, Sunday, June 24th, at the National Philharmonic in Kyiv, the Pope praises their common commitment to spiritual and religious values, "which are indispensable for the building of a genuinely free and democratic society." He reminds them that "Christianity is an inseparable part of your civil, cultural and religious identity!"

Divine Liturgy (Byzantine Rite) at Kyiv

In his homily at Chaika Airport on Monday, June 25th, the Pope calls for fulfillment of the Savior's words in the Upper Room, "that they may all be one," in the reunion of Catholicism and Orthodoxy.

Holy Mass (Latin Rite) and Beatifications

On Tuesday, June 26th, at the Hippodrome in Lviv, the Pope beatified two servants of God, whose lives were an unceasing response to Our Lady's call for obedience to her Son, "Do whatever he tells you."

Meeting With Young People of Ukraine

In his meeting with the youth of Ukraine, before the Nativity of the Mother of God Church in Lviv, the Pope reminds young people that the future of their country depends on them. Recently freed from a totalitarian regime, they should know that true freedom is to avoid sin and heed the Lord's "words of eternal life."

Divine Liturgy (Byzantine Rite) With Beatifications

In his beatification homily on Wednesday, June 27th, at the Hippodrome in Lviv, the Pope honors 28 Ukrainian Greco-Catholics, who died for the Faith, as examples of the "highest measure of service of God and of the Church." "They have shown that love is stronger than death."

Farewell Address to the People of Ukraine

In bidding farewell, on Wednesday, June 27th, at the International Airport in Lviv, the Pope urged Ukraine to become a part of Europe, whose historical role and capability of "spreading civilization" depends on the sharing of the "complementary values" of the peoples of East and West. ■



Gloria Estefan and Jerry Babij

(Continued from p. 5.)

By 1999 Image Models & Talent Agency became the number one booking agency in Florida for fashion photography, commercials, music videos and films. That year 1,800 models and actors got jobs through Jerry's Image. He has a regular client list of over 700. His clients are a who's who of elite companies. For example: Vogue, Cosmopolitan, Elle, Playboy, Visa, Heineken, Disney, American Express, IBM, Nickelodeon, Julio Iglesias, DMX, Warner Brothers, Touchstone Pictures, DreamWorks ABC, CBS and NBC. People like Sylvester Stallone, Gloria Estefan, Oliver Stone, Ricky Martin and Harrison Ford have been clients of Image. Gianni Versace took pictures of one of Jerry's shows.

Every major movie that has been filmed in Miami and Florida the past decade has used Image. These include *True Lies*, *Bad Boys*, *Fair Game*, *Birdcage*, *Donnie Brasco*, *Random Hearts* and *Any Given Sunday*. Babij's ultimate goal is to produce and direct a major motion picture.

Jerry Babij has cast and completed four low budget movies using Image models and actors. For example *Miami Heat* has been playing on HBO since January 1999. Shadow Mountain Entertainment approached Image Models to supply extras for a spoof of Miami Beach. Jerry Babij, always concerned about promoting 2000 local talented actors and models, offered all extras free if Shadow Mountain would let him cast the movie. They did. "It is very important," said Jerry "to get credit in Hollywood for our actors and crews." *Dance of the Dolphins* with Joe Marino was another movie cast by Image Models.

The modeling profession has attracted questionable business practices and predators but Babij has maintained his integrity. For example, he doesn't tolerate drugs. He went to the state capitol Tallahassee to defend the model industry which was threatened by deregulation. "I single-handedly stopped deregulation" says Jerry. However, actor and model hopefuls are not always successful, become disgruntled and believe they have not been properly treated. There are many complaints in the industry and some may be promoted by competitors.

Jerry Babij is a success in a very competitive business. "Our goal" says Jerry "is to provide talented models and actors for all industry needs. I instituted my belief in opening a progressive agency that would serve clients and talents alike. The right talent at the right rate."

"I would like to invite our people to work together and give each other a hand in this industry. I want to build a strong Ukrainian bond to promote Ukrainian talent and models. We ought to stick together." ■

Jerry Babij, CEO, Image Model & Talent Agency
300 Biscayne Blvd. Way Suite 1120 Miami FL 33131
Tel: (305) 375-0448 Fax: (305) 375-0449
www.imagemodels-talent.com
E-mail: imagemodels@earthlink.net



WORLD'S FIRST BIOLOGICAL WAR 1347 A.D.

by **Andrew Gregorovich**,
Senior Researcher, Ukrainian Canadian Research &
Documentation Centre, Toronto

AMERICA IN 2001 faced the threat of anthrax which raised the specter of biological warfare. During World War II several governments such as Japan, the United States and the Soviet Union, researched and developed biological or germ warfare weapons and expertise. It is known that both America and Russia today still have large stockpiles of biological materials that could be used in a biowar as weapons. But when was the world's first biological or germ weapon used in a war?

The Genoese, in fierce competition with the Venetians, had established several trading colonies around the Black Sea. One of these that they found-

ed, about the year 1266 A.D., was on the site of the ancient Greek city of Theodosia and was named Kaffa or Caffa. This castle in 1340 was a powerful, virtually impregnable outpost and trading center of the merchants of Genoa, Italy.

Medieval merchants, thanks to the pax mongolica, were able to establish a regular trade route, the famous Silk Road, between Asia and Europe. Medieval Kaffa on Feodosia Bay became one of the major Italian ports and trade centers on the Black Sea. The Genoese built stone towers and walls in Kaffa some of which are still standing today in the city of Feodosia.



The ruins of the 14th century main gate of Kaffa today.

The wealthy city of Kaffa in the 14th century served as a major northern transit point to transfer caravan trade coming by land along the Silk Road route from China and the Far East onto ships for goods destined for all of Europe.

When a dispute arose in the 1340s between the Christian Genoese and the Tatars, who controlled the region, a war erupted and battles took place around Kaffa ending in a full scale siege of Kaffa by the Tatars in 1346-47. The powerful Genoese fleet protected the Black Sea side of the city while the Tatar Army was attacking on land. In addition to the account of the Italian Gabriel de Mussis, two Byzantine chronologies by Nicephoras Gregoras and Emperor John Cantacuzenus confirm this conflict.

BLACK DEATH PLAGUE 1347-1351

In the 1330s and early 1340s the Far East, China and India were being ravaged by a plague which was killing millions of people. Europeans were not much interested in these distant events which did not concern them. Soon, however, all Europeans became very aware of this gathering black cloud which some interpreted as God's wrath and punishment for man's evil deeds. This was the Black Death or bubonic plague, *Yersinia pestis*, carried by infected fleas (*Xenopsylla Cheopis*) on black rats or carried in merchandise which had slowly traveled all across Asia to arrive finally in Europe at Kaffa, Crimea, in September or very early October 1347. It was at that time that a Mongol-Tartar or Kipchak Army of the Golden Horde, originally founded by Genghis Khan, was besieging the walled city of Kaffa on the southeast coast of Ukrainian Crimea.

This plague actually may have included three different deadly forms of death with bubonic and pneumonic plague the two major forms plus septicemia the third. Some people died in one day. After a flea from an infected black rat, *Rattus rattus*, bit a person it would usually take only three to five days (as swift as the Ebola virus today) for that person to die a terrible, painful death marked by fever, incredible thirst, a strong stench, and huge bursting



Black Death cutting down the Tree of Life with many open graves awaiting the victims. Sermones by Kaisersperg, 1514.

lymph nodes or swellings called *buboes*. All Europe, soon to be penetrated by ships carrying the disease from Kaffa, would eventually name it the Black Death.

The Black Death was the worst plague in the history of the world. Ultimately some 25 to 40 million Europeans, one-third to one-half of the entire continent's population, were to perish in the nightmare of the next four years as it circled clockwise around Europe. Only 15 to 40% of people survived the disease due to their natural immunity or good fortune. It should be mentioned that many dogs died in the streets of Kaffa as well as other animals with the exception of horses. Apparently horses did not appeal to the rat fleas.

BLACK DEATH ATTACKS EUROPE

Starting in Kaffa, Crimea, Ukraine, the Black Death went west by ship to Constantinople, Messina in Sicily (October 1347), Genoa (January 1348) and Venice in Italy, (including Florence where the eyewitness Italian writer Giovanni Boccaccio described it in 1348), Marseilles, France (Nov.-Dec. 1347), Spain (June 1348), Melcombe Regis in England (Summer 1348), Ireland (June 1349), Netherlands, Germany (December 1349), Scandinavia (December 1349) and Poland (June 1350). The plague finally arrived in the north-east, in Muscovy-Russia, in 1351-52. Since the plague always hit coastal ports first, before penetrating into the hinterland, it is obvious that the ships were the carriers.



The Dance of Death, woodcut 1493.
It reflects the terror of the medieval population.

In Crimea there were only about 85,000 dead from the Black Death in 1347-48 but most of the population of Peremyshl (Przemysl), on the western edge of Ukraine, perished in 1350. There apparently was a large area in central Eastern Europe that had a low mortality rate. It appears that for some strange reason the Ukrainian heartland, including Kiev in 1352, was largely spared since all Ukrainian historians, such as Hrushevsky, Doroshenko and Magocsi, neglect to mention any impact of the Black Death on central Ukraine. Perhaps this only reflects a lack of recorded sources.

In 1453 the Turks captured Constantinople, and renamed it Istanbul. Kaffa was so wealthy it was called "Little Stamboul." Later, for three centuries, 1475 to 1775, Kaffa was the major slave market operated by the Khanate of the Crimean Tatars (Tartars).

The Zaporozhian Cossacks of Ukraine formed a defensive shield against the Tatar slave raids. The Ukrainian Cossacks under leader Hetman Petro Sahaidachny even attacked Kaffa in 1616 and other years to free Orthodox Christian slaves. Kaffa sold Ruthenian (Ukrainian) women slaves who were noted for their beauty, as well as men, and children to the Middle East. Among the Ukrainian slave girls who were sold in Kaffa, before 1520, was Roxolana who became the wife of Suleiman the Magnificent, the great ruler of the Muslim Ottoman Empire of the Turks. Suleiman loved Roxolana so much that she was his only wife.

INVENTION OF BIOLOGICAL WARFARE

But how did the Black Death plague come to serve as a weapon of war? When the armies formed by Genghis Khan reached Europe in 1240 they had astonished Europeans with the skillful use of their artillery, in the form of giant catapults or trebuchets.

Genoese Kaffa was well fortified with cement-

ed wooden walls. In 1307 the city had been besieged for eight months by Khan Tokhta before the Christians were forced to abandon the city. Nine years later, in 1316, Khan Ozberg allowed the Genoese to revive the city and new powerful stone fortifications were begun and built over a period of over thirty years. These new defenses of stone walls and towers resisted and held during the Tatar attack of 1346-47. In the 14th century Kaffa probably had a population of 100,000 (about the same number as it has today), of Italians, Slavs, Ruthenians (Ukrainians), Greeks, Armenians, Tatars and Jews.



A Tatar Warrior (left) and a Tatar Khan (15th century?).

The plague had been carried west across Eurasia by the caravans of merchants on the Silk Road. The Tatar Army of the Golden Horde, besieging Kaffa in 1347, was the first in Europe to feel the impact of the plague. The army was suffering such huge losses from the Black Death that it was rapidly losing all hope of capturing the well defended Genoese fortress castle. It should be mentioned that gunpowder was first used in Europe only in the 14th century so it was not yet a common weapon.

The Kipchak Tatar Khan and general, Janibeg also called Dzhani-Beg or Janiberg, had the brilliant idea of using the mountains of corpses of his dead Black Death disease-ridden soldiers as ammunition against the defenders in Kaffa. He loaded his catapults, possibly up to six in number, with the Black Death corpses and fired them over the walls into Kaffa. These flying corpses in Kaffa became the world's first germ warfare ammunition. As a result, the citizens and soldiers defending Kaffa were exposed to the deadly plague, and the city's water supply also becomes contaminated. Sure enough, the strategy proved effective and the Genoese defenders were soon losing soldiers to the plague



Map of Crimea in the late Middle Ages, the 14th century. Brackets indicate a modern city or name.

and the world's first biological war had entered history in October 1347.

So it was almost 650 years ago in the city of Feodosia, Ukraine, that an army for the first time in recorded history used the weapon of germ warfare against an enemy.

Of course, armies had often fired severed heads into besieged cities as psychological warfare but Kaffa is the first known to have added germ warfare.

GABRIEL DE MUSSIS AT THE SIEGE OF KAFFA

Philip Ziegler in his book *The Black Death* describes the contemporary account by Gabriel de Mussis on the Tatar siege of Kaffa. He writes that the Tatars decided to share their agony with the Genoese military and people beyond the walls they could not penetrate. Ziegler says "They used their giant catapults to lob over the walls the corpses of the [Tatar soldier] victims in the hope that this would spread the disease within the city. As fast as the rotting bodies arrived in their midst, the Genoese carried them through the town and dropped them in the sea. But few places are as vulnerable to disease as a besieged city and it was not long before the plague was as active within the city as without." The Byzantine Emperor, John Cantacuzenos, said that the first victims of the epidemic were the Tatars of Crimea.

Gabriel de Mussis was an Italian jurist, notary or merchant from the town of Piacenza about 40 miles south-east of Milan. Genoa would have been

his closest major port city. It has been thought he was in Kaffa as a lawyer, notary or merchant and thus became an eyewitness of the 1347 Battle of Kaffa. He said that he was one of only ten survivors out of 1,000 who were lucky to escape by ship back to Genoa and his home town of Piacenza, Italy, where he wrote his account of the Black Death in 1348.

KAFFA: BLACK DEATH'S DOORWAY TO EUROPE

Kaffa was the doorway to Europe for the Black Death. When some of the Genoese merchants escaped from the city and sailed westward by ship across the Black Sea to the Mediterranean the trail of the Black Death plague followed them wherever they went. Everywhere their ships docked starting with Constantinople, Sicily, and Genoa the infested black rats, infested commercial goods and human carriers spread the disease of the Black Death epidemic or pandemic with surprising rapidity. Ships were found drifting in the Black Sea and the Mediterranean with everyone on board dead from the Black Death.

In 1453, when the Turks captured Constantinople, the City of Kaffa transferred its Black Sea colonies to St. George Bank which financed new fortifications against the Ottoman Turkish Empire. However, Sultan Mehmed II accepted the challenge and sent a large Turkish fleet to Kaffa. His large army with powerful artillery captured the city on June 6, 1475, after a short six-day

siege, thus ending two centuries of Genoese control.

Although armies from time immemorial have used corpses of men and animals to poison wells and other water supplies of enemies, it was at Caffa that the first germ weapon was actually used as ammunition in battle.

The irony of that first biological war in 1347 A.D. is that the attack was not successful because the dying Tatar army decided to retreat before it actually captured Caffa. Within 30 years, however, the Crimean Tatars were in firm control of Caffa and held it, as a vassal state under Ottoman Turkey, from 1475. For 300 years it became a commercial center. Tens of thousands of Ukrainian slaves captured during Tatar raids on the Volhynia, Podolia and Kiev provinces of Ukraine were sold in the Caffa slave market to Turkey and the Middle East. ■

BLACK DEATH

SELECTED BIBLIOGRAPHY

- Ascherson, N. *Black Sea*. London: Jonathan Cape, 1995.
- Bergdolt, Klaus. *Der Schwarze Tod in Europa*. Munchen: C.H. Beck, 1994. p. 35-39.
- Boccaccio, Giovanni. Plague in Florence: A Literary Description. In: *The Black Death*, ed. by William M. Bowsky New York 1971, p. 7-12.
- Boccaccio, Giovanni. The Decameron Introduction. *Internet*: <http://www.fordham.edu/halsall/source/boccacio2.html>
- Coulton, G.G. *The Black Death*. London: Ernest Benn, 1929, p. 8-11.
- Deaux, George. *The Black Death 1347*. London: Hamish Hamilton, 1969. p. 1-3, 43-49.
- De Mussis, Gabriel. *Historia de Morbo s. Mortalitate quae fuit Anno Dni MCCCXLVIII*. Original manuscript, University of Wroclaw Library (Poland) Codex 59.
- Derbes Vincent J. De Mussis and the Great Plague of 1348: A Forgotten Episode of Bacteriological Warfare. *JAMA* April 4, 1966; vol. 196 (no. 1) p. 179-182. illus. facsim.
- Dictionary of the Middle Ages*. New York 1983. Caffa: p. 12.
- Doroshenko, D. *A Survey of Ukrainian History*. Ed. by Oleh W. Gerus. Winnipeg: Trident Press, 1975.
- Eggenberger, D. *An Encyclopedia of Battles*. N.Y.: Dover, 1985. Lacks Battle of Caffa 1347.
- Eitzen, E.M. & E.T. Takafuji. Historical Overview of Biological Warfare. *Virtual Naval Hospital. Textbook of Military Medicine. Internet*: http://www.vnh.org/MedAspChemBioWar/chapters/chapter_18.htm
- Enciclopedia Italiana*. 1930-39. Caffa (Feodosija): vol. 8 p. 255.
- Encyclopedia Britannica*. Edinburgh 1771. Caffa: vol. 2 p. 6
- Encyclopedie ou Dictionnaire Raisonne*, M. Diderot. Paris 1751 Caffa: vol. 1.
- Gasquet, Francis A. *The Black Death of 1348 and 1349*. 2nd ed. London: George Bell, 1908. p. 1-29. Extensive quotes from De Mussis.
- Gottfried, R.S. *The Black Death*. New York: Free Press, p.

SIEGE OF KAFFA by GABRIEL DE MUSSIS 1347

"Infinite numbers of Tartars and Saracens suddenly fell dead of an inexplicable disease... and beheld the disease invading all the army of the Tartars... every day... thousands were killed... arrows having been hurled from Heaven to oppress the pride of the Tartars ... who at once showed signs in their bodies... the humors coagulated in the groins, they developed a subsequent putrid fever and died, all counsel and aid of the doctors failing... the Tartars, fatigued by such a plague and pestiferous disease, stupefied and amazed, observing themselves dying without hope of health ordered cadavers placed on their hurling machines and thrown into the city of Caffa, so that by means of these intolerable passengers the defenders died widely. Thus there were projected mountains of dead, nor could the Christians hide or flee, or be freed from such disaster... they allowed the dead to be consigned to the waves. And soon all the air was infected and the water poisoned, corrupt and putrefied, and such a great odor increased."

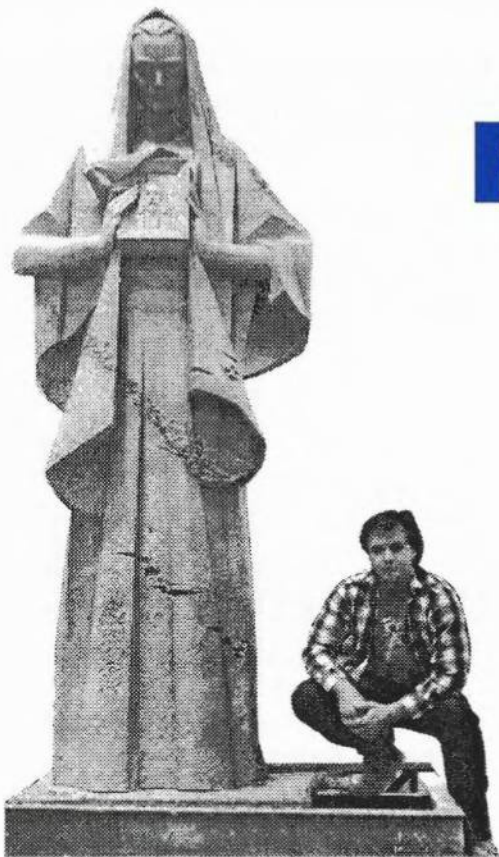
-De Mussis, Gabriel. *Historica de Morbo s. Mortalitate quae fuit Anno Dei MCCCXLVIII*.

Quoted by V.J. Derbes.

- 34-38.
- Grande Dizionario Enciclopedico*. 1968. Feodosija: vol. 7, p. 691-2
- Great Soviet Encyclopedia*. New York: Macmillan. Feodosija: vol. 27 p. 144.
- Gregg, Charles T. *Plague!*. New York Scribners. p. 6-9.
- Haeser, H. *Geschichte der epidemischen Krankheiten = Lehrbuch der Geschichte der Medizin und der epidemischen Krankheiten II*. Jena, 1865. Gabriele de Mussis: p. 17-23.
- Hrushevsky, M. *A History of Ukraine*. Yale University Press 1941.
- Istoriya Ukrain 'koho Viys'ka. History of the Ukrainian Armed Forces*. Winnipeg: Ivan Tyktor, 1953. 832 p. In Ukrainian.
- Istoriya Ukrain 'koi RSR*. Kyiv: Naukova Dumka, 1970 vol. 1. Kogonashvili, K. *Kratkii Slovar Istarii Krima*. Simferopol 1995, p. 107-108.
- Magocsi, P.R. The Pax Mongolica and Italian Merchants In his: *A History of Ukraine*. Toronto: University of Toronto Press, 1996. p. 112-113, 172-73.
- Mathews, Frank P. Black Death. In: *Collier's Encyclopedia* 1990, vol. 4, p. 234-35.
- Modern Encyclopedia of Russian and Soviet History*. Academic International Press, 1977. See on the Black Death vol. 4, p. 192-96.
- The Museums of the Crimea: Guidebook*. p. 92-102.
- Naphy, W. & A. Spicer. *The Black Death and the History of Plagues 1345-1730*. Stroud, Eng.:Tempus, 2000. map
- Radians 'ka Entsyklopedia Istarii Ukrainy*. Kyiv 1972. Feodosia: vol. 4, p. 385.
- Renouard, Yves. The Black Death as a Major Event in World History. In: *The Black Death*, ed. by William M. Bowsky New York 1971, p. 25-34.
- Ukrainska Radians 'ka Entsyklopedia*. Kyiv 1984. Feodosia: vol. 11, p. 558.
- Vernadsky, George. *The Mongols and Russia*. New Haven: Yale University Press, 1953.
- Ziegler, Philip. *The Black Death*. New York: John Day, 1969.

PARFENIOUK

Ukrainian Sculptor & Artist



Mother Ukraine, with sculptor G. Parfeniuk, 1990. She holds an ikon, making this the first known sculpture to incorporate this Ukrainian Orthodox religious symbol. This is a World War II memorial in Pereyaslav-Khmelnytsky.

GENNADY PARFENIOUK is becoming increasingly famous as a sculptor and artist not only in his homeland, Ukraine, but also in the United States.

Where did it all begin? Within the Parfeniuk family there is a legend which links the origin of the name Parfeniuk to Athene Parthenos, the patron Goddess of the city whose temple was in the Parthenon on the Acropolis of Athens. Athens was the home of great masterpieces of ancient Greek sculpture. The name Parfeniuk may have its roots in the word Parthenon but because the Ukrainian language lacks the letter and sound "th" it became an "f." The sculptor uses the French spelling of his name, Parfeniuk.

This young Ukrainian has made a total commitment to sculpture, inspired by a love of ancient Greek sculpture since his childhood. He chose to devote years of study to the ancient language of plastic art at the Republican Art School of Ukraine and later at the Kiev Institute of Art.

With his first important work of sculpture, for his diploma, *Yaroslav the Wise* (Yaroslav Mudry, 1983) he exhibited an exceptional natural talent combined with the strong traditions of the Kiev Institute of Art. The work portrays King Yaroslav

the Wise of Rus-Ukraine holding a model of St. Sophia Cathedral which he built in his capital Kiev in 1037. Executed realistically, the image of King Yaroslav reminds us of the best examples of sculptural portraiture and simultaneously of the early history of Ukraine in medieval times. This sculpture was widely acclaimed and was immediately acquired by the Museum of the History of Kiev. This sculpture was the first giant step in the artist's promising career.

Parfeniuk, as an artist, has encountered many disturbing, uneasy days, but the daily struggles were often internalized into inspired creativity. He did a number of portraits. As in the case of every true artist, Gennady Parfeniuk strives to convey depth to his works formed by the inner workings of his own psychological make up. His individual character, combined with his talent, work and self-discipline creates something beyond himself something of recognizable magnitude. Most of the sculptor's work portrays important persons in the realms of art, academia and of literature. Obviously the artist's creative inner search of his soul has played a significant role in his creativity, producing such works as *The Finished Picture* and others.

One of his most expressive sculptures is titled *To Victory*. It utilizes a group of enthusiastic hockey players and displays great tension and artistic sense used by Parfeniuk to achieve his goal. These and other works were regularly exhibited at shows in Ukraine, the USSR (before 1991) and in other countries. His impressive body of work led to his election to membership in the Artist's Union of Ukraine in 1988.

In spite of his young age, Gennady Parfeniuk's work was commissioned by many prestigious establishments. For example, this gave birth to such a sculpture as *Teacher with Children* for the Ukrainian Museum of Education in Kiev. This piece, realistic in style, complements the pseudo-classical architecture of the building. The image of the young teacher reaches out to the onlooker with a piercing effect on the perceiver's psychology and does it completely effortlessly.

Another commissioned work, highly successful, was a monument to those who perished in World War Two, of which there are many in



King Yaroslav the Wise of Rus-Ukraine, sculpture by G. Parfeniuk. King Yaroslav is holding a model of St. Sophia Cathedral, the mother church of Ukraine which he built in 1037 A.D. This is a century before Notre Dame in Paris and two centuries before Westminster Abbey in London (1245-1269).



Osvita (Education) by G. Parfeniuk. Education Museum in Kiev.

Ukraine which lost 10 million people because of the war. However, never before has any sculptor interpreted this theme as the image of a mother who stands in sorrow for her dead sons and daughters with an icon in her hands. This unusual idea was realized in a monumental, laconic form. This style serves the image by utilizing the strength and solidity of the style while allowing one, in contrast, to focus on the softly expressive face of Mother Ukraine. This was the last important work of the sculptor before he left his native Ukraine, marking yet another stepping stone in his creative career.

It should also be mentioned that besides works of monumental character, the artist throughout his creative career has worked with timeless themes such as the relationship between man and woman - especially the grandeur of feminine beauty. Approaching these themes with a philosophical point of view, the sculptor strives to find harmony between man and his surroundings and embody these images through the use of symbolic forms. Among such works are: *Adam and Eve*, *A Pair*, *Nostalgia*, *Horses Move to Girl* and others, all made in bronze.

As can be seen Parfeniuk's work stands both in quality and quantity. Therefore, having made a name for himself and having established a wide circle of admirers in Ukraine, the artist became inter-

ested in having the opportunity to make his work known beyond the borders of his native country. He decided to send a selection from his works to the United States where on May 5, 1991 in an auction at Los Altos Hills in San Francisco all his works were sold. This was clearly recognition of his creative accomplishment in the USA. However, as a true son of his long suffering homeland, he donated 80% of the proceeds to buy medication for the children of Chernobyl.

In March 1992 Gennady Parfeniuk followed in the footsteps of his sculptures and came himself to the United States. He has found that life in America has inspired his creativity. On July 11, 1992 Gennady Parfeniuk opened his first one-man show of sculpture in Princeton, N.J. Later he restored frescoes at a Catholic cathedral in Trenton, N.J. and then landed a contract with the internationally prominent Lennox Company. Especially meaningful, and close to the heart of the sculptor, was the sculpture of His Holiness, Mstyslav I, the Orthodox Patriarch of Kiev and all Ukraine.

Mr. Parfeniuk has been actively involved with other artists in the Ukrainian Diaspora, including American painter Krystyna M. Baransky, with whom he planned a show at the Museum of Ukrainian Art in New York City. It seems that Gennady Parfeniuk, as a significant, creative individual has already estab-

lished a place for himself in America. L. Kiselyova Martynenko expressed the hope that the artist would find the inspiration to "create new masterpieces for the glory of Ukraine." ■

This article was adapted by A. Gregorovich from an article by L. Kiselyova-Martynenko in Kiev, translated by Krystyna M. Baransky in New York.

CONCEPTUAL SPACE

by Gennady Parfeniuk

MISSING from contemporary art are the forgotten symbols of ancient cultures, for one thing, and the view of an object from the inside, in this case the perfect form of the sphere, and its insertion in a given world.

The magic of ancient signs and symbols, transformed into the surface of a sphere and precise lines, creating the internal space of the sphere, carry the viewer into a harmonious, at times inexplicable world of metaphysics, filling him with positive emotions.

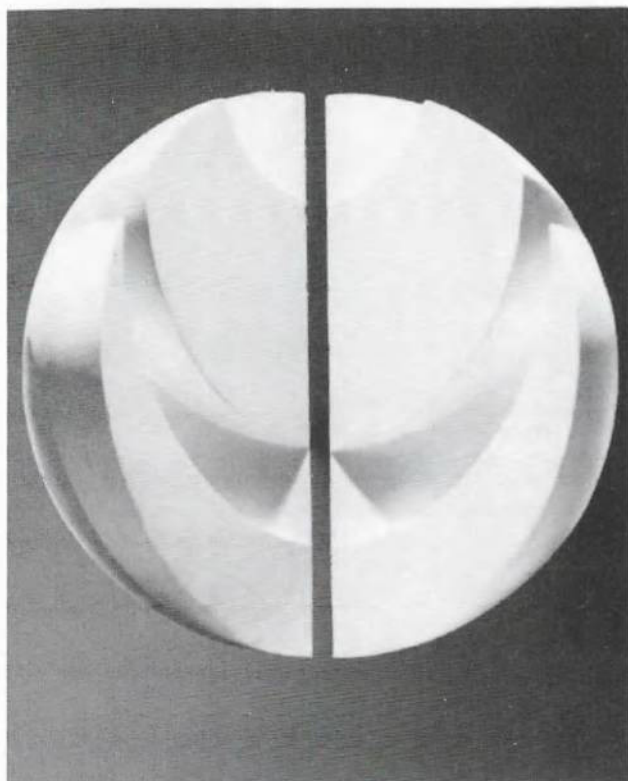
Thus, "space is an object in space."

A particular sign marked on a quarter-or hemisphere, mathematically calculated proportions of colume on the circumference, further transforms the internal space of the object (1/4 or 1/2 sphere) into a harmony of lines. Music of the volumes on the circumference, on the planes, creates a finished work, although it is only part of a larger synthetic construction. One can play with the quarters and halves indefinitely. This applies to the object and its internal space.

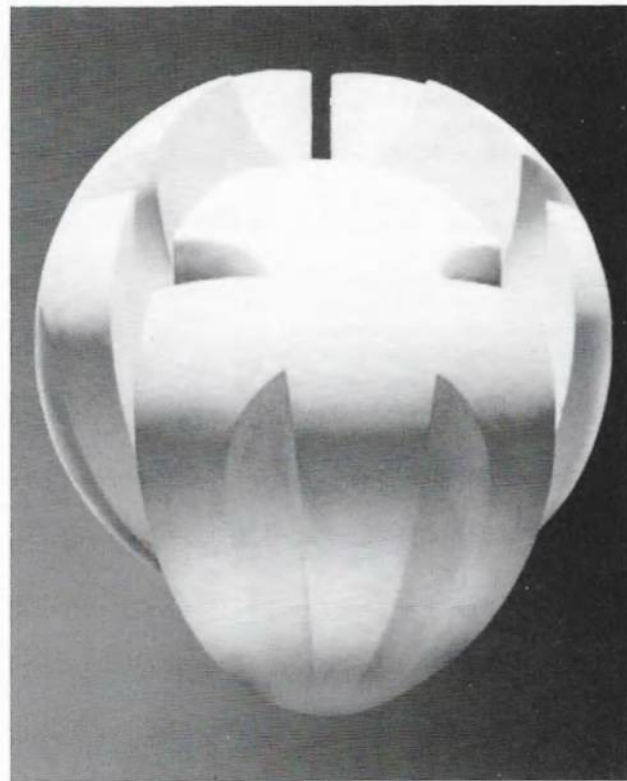
And now for the space in which our object is located. Imagine that into this game of metaphysical magic is released the power of reflection in a mirror. The individual reflection of each composition. Add pointillist laser lighting, cosmic music and we unite through these spaces the ancient past and the distant future.

Conceptual Space can be described as Conceptual metaphysical architectural-sculptural graphic analysis. ■

Parfeniuk's statement "space is an object in space" may be related to the great Ukrainian American sculptor Alexander Archipenko who was the first sculptor to use space, in the form of a hole, through his sculptures. Parfeniuk's work, such as *Yaroslav the Wise*, compares favorably to the work of the famous Ukrainian Canadian sculptor Leo Mol in his excellent *Saint Vladimir* sculpture in Toronto and London, England. - Editor.



Project Conceptual Space Trizub (Trident),
by G. Parfeniuk



Project Conceptual Space Trizub (Trident),
by G. Parfeniuk



BOOKMARK

The world of books & writers.
Reviews, news and notes of
new, recent and old books and
their authors.

Available through your local or
Ukrainian Book Stores.

HIPPOCRENE LANGUAGE AND TRAVEL GUIDE TO UKRAINE, by Linda Hodges, George Chumak. 3rd ed. New York: Hippocrene Books, 2000. 387 p. ISBN 0-7818-0802-2 Paperback \$16.95. Hippocrene Books, 171 Madison Ave. New York, N.Y. 10016 www.hippocrenebooks.com

During a visit to Ukraine in 1975 the Editor of FORUM, with teacher George Duravetz, had a meeting with the Ministry of Tourism in Kiev. We suggested that there was a desperate need in the USA and Canada for a travel guidebook to Ukraine in English. The Ukrainian official replied that this was not the concern of the Ministry of Tourism of Ukraine. The Editor of FORUM, he suggested, should present the subject to Moscow! Since then Ukraine became independent in 1991 but in the past ten years Ukraine has never published a travel guidebook to the country. Despite requests FORUM has never received any tourist publicity material from Ukraine in the decade since its independence.

The first true travel guidebook to Ukraine in English is *Ukraine: A Tourist Guide* compiled by Oryp Zinkewych and Volodymyr Hula. (Kyiv-Baltimore: Smoloskyp Publishers, 1993. 440 p. illus. A 2nd edition was also published) It is a well designed and informative guide which gives factual, historical and cultural information for all the important cities and towns in Ukraine. However, in May 2000 O. Zinkewych told the Editor of FORUM in Kiev that he was not planning to update and publish it again. You may still find a copy in Ukrainian bookstores. This brings us to the Hippocrene guide.

The Hippocrene travel guide gives two-thirds of its space to the Ukrainian language and helpful information which will be very useful to the first time visitor and also to those unfamiliar with the Ukrainian language. The Hippocrene guide to Ukraine is a reliable and accurate source of information. In general it is a dependable guide giving up to date travel information. Occasionally it has a minor shortcoming. For example it does not include the Ukrainian Consulate in Toronto: 2120 Bloor St. W., Toronto, Ont. Canada M6S 1M8 Tel: (416) 763-3114. It also neglects to mention the major Internet

site: www.infoukes.com/ A good level of accuracy in the factual material is maintained. Occasionally the information is out of date, for example, it states that there are 600,000 Jewish Ukrainians but the latest Jewish encyclopedia says the statistic is 180,000. It is suggested that the Trident coat of arms of Ukraine originated in the 9th century with the Rurik dynasty (Rurik never existed, he's legendary). Actually it was in the 10th century that King (not Prince) Vladimir adopted the trident as the coat of arms of the royal family of Kievan Rus-Ukraine.

The book also gives history and tourist highlights of three cities: the capital city Kiev (Kyiv), Lviv and the Black Sea port Odessa, Crimea as well as a quick tour of other cities. This book reflects the talents of its two authors who have taken great care to describe Ukraine's history, language and culture accurately and not through the old Russified version of the Soviet era. Linda Hodges is of Ukrainian origin and is a freelance writer in Ames, Iowa. George Chumak is from Lviv, Ukraine, and is currently an assistant professor of chemistry at Clemson University in South Carolina. The book includes a few maps and 18 photos. This book is interesting as a mini-course on Ukraine even if you are not traveling to Ukraine. Recommended. ■

ZONA = BLIGHT: A Play in Three Acts, by Mykola Kulish. Translated from the Ukrainian by Maria Popovich-Semieniuk and John Woodsworth. Foreword by Myroslav Shkandrij. New York-Ottawa-Toronto: Legas, 1996. 111p. port. ISBN 0-921252-59-5 Legas USA, P.O. Box 040328, Brooklyn, N.Y. 11204 / Legas Canada, 68 Kamloops Ave., Ottawa, Ont. K1N 7C9.

"Mykola Kulish is today recognized as the greatest Ukrainian playwright of the twentieth century" states Prof. Shkandrij of the University of Manitoba. However, the literary works and plays of Kulish (1892-1937) only became known when his works were finally published in two volumes by Dnipro Press in Kiev in 1990 as Ukraine was winning its freedom. Soviet censorship and repression had hidden his achievement after executing him.

Zona (meaning *Blight*, not *Zone*) was written in 1927 and is a good example of his works. This fluent translation is especially useful because it is bilingual with Ukrainian and English on facing pages. *Zona* is the second Kulish play translated into English. In 1975, George and Moira Luckyj translated *Sonata Pathetique*.

This book is attractively published and is complemented by some illustrations, a foreword, and an introduction which places Mykola Kulish in the context of Ukrainian literature. He was the founder of Soviet Ukrainian drama. The book helps to explain the atmosphere of Soviet Ukraine and the Soviet Union in a time of political upheaval. In 1931, Stalin's repression banned Kulish plays in Ukraine. In December 1934, Kulish was arrested and sentenced to 10 years exile in the Solovetsky Islands. However, on July 3, 1937, Kulish was executed by the Soviet secret police "along with 300 other Ukrainian writers and artists; the corpses were then thrown into the White Sea." (p. 5). This play will be a treat for lovers of drama and literature. ■



TREASURY OF UKRAINIAN LOVE POEMS, QUOTATIONS & PROVERBS. Edited by Helene Turkewicz-Sanko. New York: Hippocrene Books, 1997. 128 p.

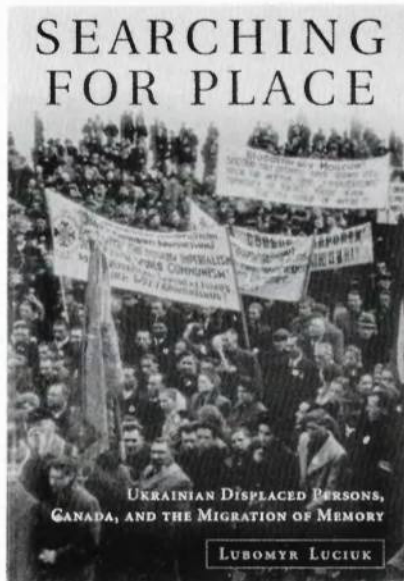
This compact book is a collection of 46 poems in parallel Ukrainian and English texts on love and romance mostly translated by the editor, Prof. C.H. Andrusyshen with Watson Kirkconnell and others. It reads well as poetry in English and provides a good sample of Ukrainian poetry and folk songs (without music) relating to love, by famous poets like Ivan Drach, Taras Shevchenko, and Marusia Churai. For example, Lina Kostenko's poem titled "Marusia Churai: "This maiden was no ordinary Mary. She was our voice. She was our song. She was our soul. When the army was going to war, the whole Poltava was crying in her songs. What did we need to go to battle? Sabres, flags and her songs."

There are 88 proverbs and sayings, some samples are: "A kiss tells more than a whole book." "Wealth begins with a wife." "A woman without her mate is like borshch without bread." There is a handy transliteration table but the book does not always follow it. According to the table the name Yakiv is correct but Jakiv is used (p. 57). The first item in Contents, The Lament of Jaroslavna, should be spelled Yaroslavna. ■

SEARCHING FOR PLACE: Ukrainian Displaced Persons, Canada, and the Migration of Memory, by Lubomyr Luciuk. With a foreword by Norman Davies. Toronto: University of Toronto Press, 2000. 576 p. illus.

Prof. Lubomyr Y. Luciuk teaches in the Department of Politics and Economics at the Royal Military College of Canada in Kingston, Ont.

The Ukrainian displaced persons who came to Canada after World War II were almost all from western Ukraine. The Western Allies had agreed with Stalin to return Soviet citizens to his tyranny. These were defined as citizens of the USSR in 1939 before the start of the war. Western Ukrainians had been under Polish, Romanian and Czechoslovak rule so they were excepted. Consequently, eastern Ukrainians were returned to Stalin to be executed or die in concentration camps. A lucky few successfully pretended to have been citizens of Poland and remained in Western Europe. John Demjanjuk is a prominent example.



This third mass migration of Ukrainians to Canada is called "political" because the first wave, before World War One, and the second wave, between the two World wars was impelled by economic motives. However, to call it political suggests that these migrants rationally did not return to Ukraine because Ukrainian liberty could best be advanced by migration west. In fact, the displaced persons fled before the advance of the Red Army in fear of death. During the

Soviet occupation of western Ukraine, they had seen their families, relatives and friends casually executed, exiled and tortured to death. They refused to return in order to save their lives.

The Canada they came to had a substantial Ukrainian Canadian community that in the previous 60 years, had established itself with a network of secular and religious organizations. The Displaced Persons and their descendants form 5% of this community today. Their presence is skewed. Because the migrants settled mainly in Eastern Canada they are up to one-third of the Ukrainian population in some areas. In western Canada, the major home of the first immigration, they are light on the ground.

To place the post Second World War immigration in perspective, the author devotes the first two chapters to the history of the community from 1890 to 1940. The next four chapters deal with the resettlement of the Displaced Persons in Canada. The last three deal with the impact of the migrants in Canada and the Ukrainian Canadian community.

Conversely he deals with the effect of Canada and the Ukrainian Canadian community on the Displaced Persons and their descendants. In writing about the search for place, the author writes the history of the Ukrainian Canadian community as a search for place of the community from its commencement in 1891, providing a fresh and revealing perspective.

The reader realizes that the obstacles to independence were not only brutal Russian aggression, but also the subtle opposition and policies of the countries of the West, including Canada that saw their interest in placating the Russians. Sacrificing fifty million Ukrainians about whom they knew little and cared less was an easy price to pay for Russian benevolence.

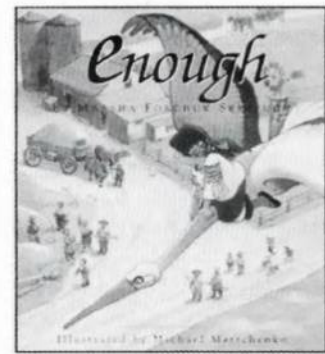
Every Ukrainian outside Ukraine, and in particular Ukrainian North Americans, should buy and read, and re-read, this fascinating narrative.

- J.B. Gregorovich ■

ENOUGH, by Marsha Forchuk Skrypuch. Illustrated by Michael Martchenko. Markham, Ont.: Fitzhenry & Whiteside, 2000. 32 p. col. illus. ISBN 1-55041-509-3 \$20.00 Cdn. Fitzhenry & Whiteside, 195 Allstate Parkway, Markham, Ont, L3R 4T8 To be also published in 2001 in the USA.

This is a children's story loosely inspired by the 1933 famine genocide in Soviet Ukraine and the idea of greed. The author is of Ukrainian and Irish origin, lives in Brantford, Ont. and is well known as a children's writer. She first won attention with her book *Silver Threads*. She is also the author of the book *The Best Gifts*, and a novel for young adults titled *The Hunger*.

Enough is a wonderfully illustrated book which has a message for children about generosity and greed. The heroine is Marusia, a Ukrainian girl who saves her village from starvation. It is a beautiful book with excellent color printing.



Toronto artist Michael Martchenko has illustrated over 50 books for children, including Skrypuch's *Silver Threads*. Martchenko brings to his work a vivid imagination and technical skill in his watercolors. In this story he has set the costume of the soldiers in 19th century style, and the Dictator has a Stalin-like moustache. He has not attempted to achieve accuracy in his portrayal so he has mixed Ukrainian and Russian styles in his costume. The houses in the Ukrainian village are more in the style of Russian *izbas* rather than the traditional Ukrainian *khatas* with white walls. The artist's whimsy has made some of the Ukrainian Orthodox crosses on the graves correct and also some backwards.

This book was launched at Toronto City Hall on November 22, 2000. The book is an interesting one for a senior reader but the proof of its success rests with the judgment of children. ■

ANIMAL FARM: A Fairy Story by George Orwell. Preface by Russell Baker. Introd. By C. M. Woodhouse. New York: Signet Classic, April 1996. 140 p. Paperback. This 50th Anniversary edition of the classic expose of the Soviet Communist system in the form of a fable or "fairy story" is a very enjoyable read. It has an excellent preface which mentions the well known Orwell preface to the 1947 Ukrainian edition. "An attack on the myth of the nobility of Soviet Communism, *Animal Farm* became one of the century's most devastating literary acts of political destruction," writes Baker. In this work the two leaders Napoleon and Snowball are pigs representing Stalin and Trotsky. If any reader would like to translate Orwell's Ukrainian preface to *Animal Farm* FORUM would publish it. ■

HERODOTUS THE HISTORIES. Translated by Robin Waterfield with an Introd. and Notes by Carolyn Dewald. Oxford-New York: Oxford University Press, 1998. li, 772 p. maps (Oxford World Classics) Paperback \$9.95

Herodotus, the ancient Greek who was the first historian and the "Father of History" was born about 485 B.C. in Halicarnassus in Asia Minor. (Today it is Bodrum, Turkey.) This translation is the latest version of this classic work which includes Book IV on Scythia, ancient Ukraine 700 to 200 B.C. ■



- FORUM has fascinating articles on Ukraine and the Ukrainians in Europe and America.
- FORUM is unique as the only English language magazine for the young adult reader interested in Ukraine and Eastern Europe.
- FORUM has stimulating articles with high-quality illustrations which reveal the art, music, past and present history, culture, famous people and present-day personalities.

FORUM

Some of the fascinating and informative articles

In Coming Issues:

BEZSMERTIA: Immortal Soldiers
UKRAINIAN AVANT GARDE
PETLURA: Great Ukrainian Leader
NOAH'S FLOOD & BLACK SEA
St. MICHAEL GOLD DOME
CATHEDRAL
RARE MAPS OF UKRAINE
ANNA YAROSLAVNA: Queen of France
KIEV: CAPITAL OF UKRAINE
COSSACK UKRAINE
UKRAINIAN HEADDRESSES

LVIV: Medieval City of Ukraine
CAPTAIN JOHN SMITH IN UKRAINE
UKRAINIAN TORONTO
HOLLYWOOD UKRAINIANS
SONG OF CAMPAIGN OF IGOR
BOOK OF GENESIS OF UKRAINE
UKRAINE'S NATIONAL FLAG
T-34 TANK: BEST TANK OF WWII
WAS FROM UKRAINE
UKRAINIAN ACHIEVEMENTS IN
SPACE & AERONAUTICS



FORUM UKRAINIAN REVIEW

Published by the

Ukrainian Fraternal Association

1327 Wyoming Avenue, Scranton, PA 18509