Being creatures of habit and ritualistic Slavs by nature, we kick-off this Fall-round up issue of our Field Notes with another quote from the annals of Ukrainian-Canadian history. We hope that everyone understands that as bizarre or outrageous as the quotations may be, we don’t make them up, truth often being stranger than fiction. Our latest instalment dates from the period immediately following the First World War, when there was still a great deal of hostility toward “foreigners,” Ukrainians being high on the list of targets of widespread nativist sentiment in Canada.

The way to handle Ukrainian swine is to disenfranchise them till they not only take a cast iron oath of allegiance to Canada accomplished by bail bonds, but also prove that they can read, write and speak English as good citizens should. If Liberals want these swine they are welcome to them—as they are too rotten to be Conservatives.

As originally published in the 1 February 1919 issue of Jack Canuck—a muckraking (and obviously mud-slinging) weekly that was issued out of Toronto from 1911 to 1918, after which it apparently relocated to Ottawa—and quoted in an article titled “Ukrainians Appeal for Restoration of Citizenship,” Vegreville Observer, 12 March 1919, p. 1.

Jars Balan (jbalan@ualberta.ca) Andrij Makuch (a.makuch@utoronto.ca)

If you are receiving a copy of Field Notes for the first time, you should be aware that the attachment is the same as the imbedded text and included separately for ease in storing as a digital copy. You can access back issues of Field Notes from the Kule Ukrainian Canadian Studies Centre page on the CIUS website. Please let us know if you would like to have your name removed from our mailing list.

Conferences

This is a reminder that the next annual conference of the Canadian Association of Slavists will take place on 23–25 May 2009 at Carleton University in Ottawa. The deadline for submitting proposals (individual, panel, and roundtables) is 30 January 2008, but we urge people not to wait until the last minute. Notification to applicants will be sent by 2 March 2009. Conference details, as they develop, can be found at <http://www.ualberta.ca/~csp/cas/conference.html>. We already have one panel involving Lindy Ledohowski, Walter Smyrniw and Jars Balan, preparing to give papers in a session devoted to Ukrainian-Canadian literature, and would welcome others to come forward with ideas for panels dealing with Ukrainian-Canadian history or contemporary issues. Contact Andrij Makuch with your ideas. Jars will also be giving a paper on Ukrainian-Canadian theatre at the Association for Canadian Theatre conference, which will be running concurrently with the gathering of CAS members.
Although still a long way off, the next Biennial Conference of the **Canadian Ethnic Studies Association** will be held at Winnipeg’s Fort Garry Hotel on 1-4 October 2009. Abstracts for proposed papers are due on or before 30 June 2009. More information on the conference is available at [www.cesa.uwinnipeg.ca](http://www.cesa.uwinnipeg.ca).

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**Publications: New and Forthcoming**

A new book has appeared that will be of considerable interest to Ukrainian-Canadianists, especially anyone researching Ukrainian church history in Canada. Titled *My Father the Priest: The Life and Times of the Very Reverend Dr. Peter Sametz, Founding Missionary Priest of the Ukrainian Orthodox Church of Canada* (Toronto: Hypertext Plus, 2008; ISBN 978-0-9696700-5-6; $20 paper), the work is a memoir formally credited to William Sametz, who translated and edited the handwritten autobiography of his father, also incorporating some additional anecdotes and commentaries of his own. For information on how to obtain a copy of the book contact [mail@htplus.net](mailto:mail@htplus.net). The 262-page work provides a very readable and fascinating account of the life of Fr. Petro Sametz (1893–1985) from his teenage years studying to be a Ukrainian Catholic priest in Lviv (where he sang at St. George’s Cathedral in the presence of Metropolitan Andrei Sheptytsky) through his teaching and long clerical career in Ukrainian communities across Canada. The book is especially rich in anecdotes about prominent figures from the history of Ukrainians in Canada, including Wasyl Swystun, the Stechishin family, Wasyl Kudryk, Semen Sawchuk, and a host of other well-known personalities.

Peter Shumelda’s *Windows to Heaven: the stained glass windows of St. Demetrius the Martyr Ukrainian Catholic Church by artist Yaroslava Surmach Mills* (Toronto: St. Demetrius Ukrainian Catholic Church, 2008; ISBN: 978-0-9696167-4-0; $35.00) is a 112-page coffee-table book featuring over 60 colour plates of the stain glass works done by the late Yaroslava Surmach Mills (1925–2008) at the St. Demetrius Church in Toronto. It also features an introductory essay on Surmach Mills by Lillian Dzurman Yuruk and then an essay by the artist herself on “Painting with Light and Colours.”

Also in the realm of art is *Oleksa Bulavys'tkyi / Olexa Bulavitsky* (Kyiv: Sofia-A, [2008]), compiled by the renowned art historian Dmytro Stepovyk (who also provides an introductory essay). This bilingual (Ukrainian-English) album-monograph devoted to the Ukrainian-American artist Olexa Bulavitsky (1916–2004) provides material dealing with extant Ukrainian-Canadian immigrant architecture in rural southern Manitoba to the mid-1970s. Seventeen of the full-colour reproductions in the book are devoted to this topic as well as an autobiographical sketch by the author relating his experiences in and impression of that province. Forty of Bulavitsky’s paintings, including 11 of his Manitoba works, have been donated to the Museum of Cultural Heritage in Kyiv.

Two articles of interest appear in *Canadian Slavonic Papers*, Vol. 50, 1–2 (March–June 2008), namely Natalie Kononenko’s “Ukrainian Ballads in Canada: Adjusting to New Life in A New Land,” 17–36, and Svitlana Kukharenko’s “Negotiating Magic: Ukrainian Wedding Traditions and Their Persistence in Canada,” 55–73. These are the published versions of presentations given by the authors at the recent 14th International Congress of Slavists in Ohrid, Macedonia.

Yet another article of interest is “For King, not Tsar[:] Identifying Ukrainians in the Canadian Expeditionary Force, 1914–1918,” by Peter Broznitsky. The piece provides an excellent account of the research that he has conducted on the subject to date and includes useful details about the sources available to scholars working in the area. It appeared in Canadian Military History, Vol. 17, 3 (Summer 2008), 21–30.

Round-Up from the Centres

We present you with update information on what some of the Canadian academic centres that deal with Ukrainian-Canadian matters are doing in that field. Some of this information may have appeared in earlier issues of the Field Notes, but is still worth mentioning again.

Faculty members Andriy Nahachewsky and Natalie Kononenko of the Kule Centre for Ukrainian and Canadian Folklore at the University of Alberta are busy with ten graduate students in the Ukrainian Folklore program in 2008–2009, six of whom have theses dealing primarily with Canadian subject matter: Andriy Chernevych (PhD, personal narratives on the Prairies), Nadya Foty (PhD, comparing methodologies in Ukrainian Canadian oral history projects), Genia Boivin (MA, Ukrainian dance in Montreal), Paul Olijnyk (MA, Hutsul dance steps), Vincent Rees (MA, Bereznianka: A Transcarpathian dance [defended Sept 2008]), and Maureen Stefaniuk (MA, comparing her baba’s house and her parents’ house in Kamsack, Saskatchewan). Maria Mayerchyk, the first Kule Postdoctoral Fellow, is using materials in the Bohdan Medwidsky Ukrainian Folklore Archives to study the construction of gender in the Ukrainian-Canadian community in the first half of the 20th century, and compare it to materials describing the experience in Ukraine.

Dr. Maryna Hrymych, formerly Chair of Ethnology at Kyiv Shevchenko University, has taken responsibilities for instructing courses in Ukrainian life cycle, calendar cycle, Ukrainian folklore theory, and History of Ukrainian folklore in 2008–2009. Her teaching in the first semester has generated very positive feedback.

The Centre’s Ukrainian Wedding exhibit, premiered at the Toronto Ukrainian Festival at Harbourfront in September 2007, has since been displayed in Edmonton, Moncton, Vegreville and Saskatoon. This exhibit and its accompanying booklet present Ukrainian wedding traditions in Ukraine and in Canada (pre-1940 and post-1970). The Centre has also successfully presented a second exhibit and book, Ukrainian Dance: From Village to Stage, which describes specific Ukrainian regions based in Ukrainian village culture, connecting them with stage practices in Canada. It premiered in June 2008, in collaboration with the Calmar Zirka Dancers. There are plans are to mount the exhibit in Jasper (during Malanka) and Sydney, Nova Scotia next year.

The Kule Folklore Centre partnered with the Ukrainian Canadian Archives and Museum of Alberta, the Ukrainian Catholic Women’s League of Canada Eparchial Museum, the Ukrainian
Museum of Canada – Alberta Branch, the Royal Alberta Museum, and several private collections in the joint exhibit “From our Past to Our Present: Ukrainian Collections from Edmonton Museums.” This venture was quite successful, and featured a large proportion of specifically Canadian artifacts. Andriy Nahachewsky presented a keynote address at the official opening on 7 November. There are hopes that this exhibit will help develop the networking that will eventually bring the museums to share a common facility in Edmonton.

The Ukrainian language version of the Centre’s Web site is now online at www.ukrfolk.ca, thanks to Mariya Lesiv and Tatjana Rudy. We have completed a Ukrainian language version of the Local Culture film “Remembering Communities” and have put a new film “Pyrohy and Community” on our website. Dr. Kononenko, Peter Holloway and Yanina Vihovska have developed a number of new materials, including videos of children’s activities in Ukraine, Ukrainian wedding traditions, etc., at http://www.arts.ualberta.ca/uvp/.

On 9 December 9, 2008 Grant MacEwan College in Edmonton launched an endowment fund for a Chair in International Health at its Ukrainian Resource and Development Centre (URDC). This is the first such medical endowment in the Ukrainian diaspora. The first two donors giving $100,000 each were Drs Peter and Doris Kule and the Ukrainian Foundation for College Education (UFCE). Their $200,000 gift was tripled to $600,000 by the Grant MacEwan College Foundation, using finances provided by the Alberta Access to the Future fund. This represents 20% of the $3.0 million target to be raised for the endowment.

In addition, the Kules also contributed $250,000 to the Endowment for Nursing Technology in the Faculty of Health and Community Studies. This is the Kules’ third major endowment at URDC.

The URDC is also a partner in a new Canadian Centre on Disability Studies’s project “Inclusive Education for Children with Disabilities in Ukraine,” which is funded by the Canadian International Development Agency (CIDA). This five-year undertaking (April 2008–March 2013) is the result of the hard work and commitment to inclusion and the rights of people and children with disabilities in Canada and Ukraine. Details about the project can be found at: <http://clientcenter.youcandothat.com/www-dev/ccds/en/index.php>

The Prairie Centre for the Study of Ukrainian Heritage at the University of Saskatchewan has been active recently in shoring up the Ukrainian Studies program and focusing on matters related to Ukraine rather than Ukrainian-Canadian matters. What this means in concrete terms can be viewed at the PCUH Web site: <http://www.stmcollege.ca/pcuh.html>. All the same, the PCUH undertook a number of events and initiatives in 2008. The 2008 Mohyla Lecturer (February 2008), for example, was Prof. Lubomyr Luciuk who spoke on the topic “The Campaign for Ukrainian-Canadian Redress: An Apology Overdue,” and the PCUH sponsored Serhiy Kostyuk’s study Canada and Saskatchewan through their Eyes: Survey of Recent Immigrants from Ukraine (Kyiv—Saskatoon, 2007). The PCUH also provided background information for a November 2008 visit by Saskatchewan deputy premier Ken Krawetz to Chernivtsi, which resulted in a bilateral educational agreement between the province and the oblast. Finally, the PCUH in association with the Dept of Art and Art History presented Robert Lentz, an important contemporary iconographer, who delivered in May 2008 the lecture “Christ in the Margins.” Prof. David Goa, Director of the Centre for Religion and Public Life, University of Alberta served as a respondent. The Lecture was held in conjunction with a number of other scheduled events including the STM Gallery exhibit "Robert Lentz: Icons and Kalsang Dawa: Thangkas" as well as the Emma Lake workshop "Translating Tradition" which situated the practice of iconography in the North American context.
The PCUH expects its Ukrainian-Canadian profile to pick up with the return of Natalia Khanenko-Friesen to active teaching duties at the university next year.

The Centre for Ukrainian Canadian Studies at the University of Manitoba has been quite active in recent history. The courses it offers include “Ukrainian Arts in Canada” (Robert B. Klymasz, Winter 2008) and “Ukrainians in Canada” (Olexandr Shevchenko, Spring 2009). In the realm of research, Dr. Klymasz has produced two manuscripts on Ukrainian music in Canada as well as a book of Ukrainian-Canadian quotations (all previously mentioned in our Field Notes) and is presently working on a project dealing with “Ukrainian Book Culture in Winnipeg.” Stella Hryniuk is continuing with a research project on the “History of Ukrainians in Canada.”

The Centre has also been active with co-sponsored events: a series of talks with the Ukrainian Cultural and Educational Centre (Oseredok) (Klymasz on “Are You Really Ukrainian: Exploring Ukrainian Canadian Identity in the 21st Century” and a panel discussion with John Paskiewich, Ben Wasylshen and Olga Marko on “What is Ukrainian Canadian Art?”); a symposium on the Holodomor in conjunction with Oseredok; a series of book launches with McNally Robinson (Marina Lewycka’s Strawberry Fields, Randall Maggs’ Night Work: The [Terry] Sawchuk Poems, and Serge Cipko’s One Way Ticket – The Soviet Return to the Homeland Campaign 1955-1960); and a conference on Metropolitan Ilarion [Ivan Ohienko] in conjunction with the Ukrainian Orthodox Church of Canada.

In addition, the Centre has become a partner in the Canadian Sanctuary Project, which is mandated “to document churches, cemeteries and religious institutions of Ukrainians in Canada.” The Centre’s priority is for the province of Manitoba. Two Centre representatives, Roman Yereniuk and Stella Hryniuk, took part on the Project’s symposium in Edmonton in January 2008, presenting papers on Ukrainian church architecture in Manitoba.

Resources

As an addendum to the list of recent theses and dissertations on Ukrainian-Canadian topics that appeared in our previous issue, we would like to mention that Stacey Zembrzycki’s Carleton Ph.D. dissertation “Memory, Identity, and the Challenge of Community Among Ukrainians in the Sudbury Region, 1901–1939 is available electronically. The URL is: <http://pdf.library.laurentian.ca/DissTheses/Zembrzycki.pdf>.

While we are on the subject of post-graduate work, we would like to bring your attention to a 2005 bibliography prepared by R. Bohdan Klymasz for the Centre for Ukrainian Canadian Studies dealing with dissertations on Ukrainian-Canadian topics. It is available at the Centre Web site: http://umanitoba.ca/faculties/arts/departments/ukrainian_canadian_studies/research/index.html.
Diaspora Studies Update

In November 2008 Serge Cipko travelled to Winnipeg to take part in a symposium on the Holodomor sponsored by the Oseredok Ukrainian Cultural and Educational Centre and the Centre for Ukrainian Canadian Studies (CUCS) at the University of Manitoba. He spoke on the coverage of the Famine in the Edmonton Journal. A version of his paper was published in the Edmonton Journal (see http://www.canada.com/edmontonjournal/news/ideas/story.html?id=9882b329-654f-4a84-8c26-123c37064e43&p=4). Cipko also joined CUCS Director Roman Yereniuk for a live, hour-long, on-air discussion about the Holodomor on CJOB-68 AM’s Nighthawk show. Finally, the CUCS, together with McNally-Robinson Booksellers, sponsored a reading of One-Way Ticket: The Soviet Return-to-the-Homeland Campaign, 1955–1960, of which Cipko is co-author. During his stay in Winnipeg, Cipko was interviewed by a journalism student who is producing a documentary on the 1932–33 Famine.

Among the Ukrainian Diaspora Studies Initiative’s areas of expertise is the subject of Ukrainians in Latin America. Cipko is hoping to undertake a field trip to Brazil with several other scholars in the spring of 2009. The Ukrainian community in that country is about 500,000-strong and dates back to the late nineteenth century. The UDSI’s “Ukraineans Abroad” news compilation reached its issue No. 29 in November. For a copy of that issue or other back issues, contact Cipko at scipko@ualberta.ca.

This and that

We are sad to report the death of Dagmar Rais, the Curator of the Basilian Fathers Museum in Mundare, in a single vehicle accident on 16 December. A native of the Czech Republic, Dagmar not only oversaw the operation of the museum in Mundare, but along with her husband, John, was responsible for designing local museums in Redwater, Thorhild and other communities. She will be sorely missed by everyone who knew her.

Parks Canada is presently developing a National Interment Camp Project. The major focal point for this undertaking will be the Cave and Basin National Historic Site in Banff, where a reconstructed First World War barrack/interpretive centre (complete with costumed interpreters) will provide park visitors with the experience of being an internee. As well, exhibits are planned for the Fort Henry National Historic Site in Kingston and the Halifax Citadel National Site. The Castle Mountain Camp and Jasper National Park are slated for on-site exhibits. The project is in its early phases and recently be holding public consultations for feedback.

Taras Lupul of the Faculty of History, Political Science and International Relations at Chernivtsi National University is now completing his three-month research fellowship in Canada where he immersed himself in the available literature on “The ‘Fourth Wave’ of Ukrainian Immigration,” and conducted a survey of some of these immigrants who settled in Edmonton. Lupul presented his findings at a CIUS seminar on 7 November titled “The Fourth Wave of Ukrainian Immigration to Canada as depicted in the Literature of Ukrainian Canadianists.” During his stay here, Mr. Lupul managed to see Edmonton, a good chunk of Kalyna Country, the Rocky Mountain resorts of Banff, Lake Louise and Jasper, as well our nation’s capital(s), i.e., Ottawa and Toronto. He was warmly hosted in Canada by some of his relatives, Victor Lupul of Edmonton, Phil Lupul of Ottawa, and Dr. Manoly Lupul of Calgary, the
founding director of CIUS. His experience will no doubt serve him in good stead now that he is back at Chernivtsi National University, home of the Ramon Hnatyshyn Canadian Studies Centre.

Speaking of Tarases, author Taras Grescoe is to be congratulated for winning the Writers’ Trust Non-Fiction Prize for his book Bottom-feeder: How to Eat Ethically in a World of Vanishing Seafood, for which he received a cool, $25,000. And no, the book is not an allegory about the zoo-like political arena in either Ukraine or Canada.

Currently visiting the Kule Centre for Ukrainian and Canadian Folklore from Kyiv is Dr. Maria Mayerchuk of the Institute of Ethnology, Centre of Cultural-Anthropological Studies, at the National Academy of Sciences of Ukraine. She recently met with Jars Balan at the KUCSC office to discuss two projects of Ukrainian-Canadian interest which she hopes to realize with the help of the Ukrainian Pioneers’ Association of Alberta and the Edmonton Branch of the Shevchenko Scientific Society.

Among visitors to Ukraine this fall were the King and Queen of Sweden, whose itinerary included a trip to the village of Zmiivka on the Right Bank of the Dnieper River in Kherson oblast. On 2 October King Carl XVI Gustav officially opened a new road from the raion centre of Beryslav to the village, formerly known as Gammalsvenskby, and the source of a small migration of Swedish settlers from Ukraine to Manitoba and Alberta in the late 19th and early 20th centuries. More importantly, anyone interested in obtaining a copy of the book Promised Land: Gammalsvenskby Swedes in Canada, by Karen Wright, can now order a copy on-line for $62 (which includes shipping) at www.swedesincanada.net. There is also a website devoted to providing information about the Ukrainian Swedes, including those who settled in Canada, at www.svenskbyborna.com – click on the Canadian website button at the bottom of the page to get the material available in English.

As was mentioned earlier in our "Round-Up from the Centres" section, the patrons of our Centre, Drs. Peter and Doris Kule, were most recently honoured at a reception on 9 December hosted by Grant MacEwan College in Edmonton. We might add that the previous week the Kules were visited by Dr. Dominique Arel, the holder of the Chair of Ukrainian Studies at the University of Ottawa, who personally thanked the metsenaty for their $500,000 donation toward an endowment that will fund graduate students in Ukrainian Studies at the U of O.

This Note’s For You....

Given that Canada, from coast-to-coast-to-coast, is in now in firmly in the icy grip of winter, it seems appropriate to conclude our latest issue of Field Notes with an appropriately seasonal poem. Written by the gifted Ukrainian Canadian author, playwright and communist agitator, Myroslaw Irchan (the pen name of Andrii Babiuk), the poem express his frustration and guilt at being stuck in Canada at a time when he felt that his political skills and creative energy could be put to better use in his native land. The poem also captures a very Canadian attitude toward winter, which is depicted as being bleak, harsh and depressing. Sound familiar? Tragically, in 1929 Irchan decided to move to Soviet Ukraine to participate in the building of a new, Communist society, only to be arrested in 1933 as an “enemy of the people” (mostly for being a National Communist whose loyalty to the Bolsheviks in Moscow was considered suspect) and
then executed in the Gulag three years later. Talk about a bleak and harsh fate... it was Canada’s and the Ukrainian community’s great loss that he never stayed here.

In Snowy Canada

For my mother in subjugated Galicia

It's such a white world here, that one's eyes are blinded, while in the panorama of life there's endless mire – and in a land of perishing Indians you finally ask yourself, with a pious sigh: “and where is my own country?”

On the prairies of Canada wolves are howling, while the heart is pained, like a fox in a trap – and it becomes terrifying in this strange land when you consider in a difficult hour, that you will probably end up dying here.

I can hear the groans from beyond the distant sea, I can hear the sighs of my dear mother's misfortune and I forge my way through this snow, falling in the mud, as if there were countless chains upon me. And I despise myself and I roundly curse, because for the thousandth time I probe my soul: what am I doing here?!

It's such a white world here, that one's eyes are blinded, while in the panorama of life there's only the same mire, and I know: the time will come when my country will emerge from underground and with tears of joy my dear mother will write to me: “You betrayed us, because you weren't here, but there!”

Winnipeg, Canada, January 1926.

By Myroslav Irchan

Translated by Jars Balan

Originally printed in the Dnipropetrovsk (Ukraine) journal, Zoria (Star), No, 15, March 1926, page 2.