Given the tardy departure of spring this year, it seems redundant to apologize for the slightly delayed posting of this latest edition of our Field Notes. And so as not to keep our readers waiting any longer, let us proceed directly to our Ukrainian-Canadian quote—which in keeping with the spirit of season deals with weddings. It is excerpted from a report titled “Ruthenian Pupils Note Degrading Customs,” as submitted by a Miss H. Johnson and published in The Missionary Messenger, 1916, Vol. III, pp. 150–51:

Mr. Lang had to enforce the rule that none of these children go home for weddings. Among these people a wedding is a most degenerating thing. With the extended length of the festivities, the great gathering of people, men, women and children, and excessive drinking, crimes of greater and lesser degree are inevitable. Only a week ago a murder was committed. During the past summer a groom spent some months in the R.M.B. Hospital from being shot at his own wedding. From the impression brought back by the boy and also the girl who was the last to go home, each to different weddings, we see some fruit of our efforts among these children. They took home with them something better by way of contrast and came back quite dissatisfied with what they had seen.

The boys, even the youngest, are urged to drink. Mike says he said whiskey was not for a Home boy and he ran away. The groom’s present to him was not what he expected and felt was his due. And now he has a letter written to his brother-in-law, returning the fifty cents, and protesting his sister is worth more than that. The custom of giving to different members of the family is bad and one reason why the children wish to be present.

Marie, who was recently at a wedding, has the ambition to be a missionary and has often said, “When I grow up I will teach our people to be good.” Judging from her evident sadness and reticence on the subject we have as yet spared her the pain of having to report.

Obviously, Ukrainian weddings in Canada have become pretty tame affairs compared to those celebrated by the early pioneers …

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

A NOTE TO RECIPIENTS OF OUR QUARTERLY NEWSLETTER: If you are receiving this issue of Field Notes without having asked to be included on our mailing list we beg your indulgence, as we are taking a chance that you might be interested in getting periodic updates about the latest developments in the field of Ukrainian Canadian studies. Should you wish to UNSUBSCRIBE from our digital postings please let Jars know and we will remove you from our database. Rest assured we will not be offended, understanding full well that many people are inundated with a large volume of emails that are often difficult to digest on a regular basis. At the same time, if you are new to our list or want to look up information contained in earlier Field Notes, you can access back issues on the CIUS’s Kule Ukrainian Canadian Studies Centre Web site at www.ualberta.ca/CIUS/ukrcan/uc-program.htm.
Conferences

Another year, another Canadian Association of Slavists conference. The event again proved to be a potpourri in terms of presentations on Ukrainian-Canadian topics, which are popular even with Ukrainianists not engaged in Canadian studies. Economic conditions being what they are, it is not surprising that the number of participants from Ukraine was lower than in years previous. And the fact that several of the sessions with Ukrainian-Canadian themes ran concurrently was regrettable, since it negatively affected the size of audiences for the many interesting papers. Nevertheless, the conference served as a useful stimulus for research and writing, besides offering opportunities for the participants to informally share information and ideas. One noteworthy development was a joint presentation by historian Olga Andriewsky of Trent University, and her student, Maegon Young, who discussed the preliminary findings of a study that they are jointly conducting on the Ukrainians who settled in Arran, Saskatchewan. A highlight for many was a tour of Ukrainian Ottawa, hosted by transplanted Winnipegger, Borys Gengalo. Another enjoyable event was a reception for all of the Ukrainianists held at the Embassy of Ukraine and hosted by Ambassador Ihor Ostash. Next year’s gathering will take place at Concordia University in Montreal, undoubtedly an additional reason for scholars to make the trek to Quebec from their home universities.

On a related note, in the midst of the CAS conference Jars Balan gave a paper at a well-attended session of the Canadian Association of Theatre Research. Titled “Pater et fils: The plays and dramatized stories of Vasyl Hohol and Nikolai Gogol as presented on the Ukrainian-Canadian stage,” it discussed the more than 100 documented Ukrainian-language performances of plays attributed to the elder Hohol and his even more famous son. Among the more memorable of these was a staging of Taras Bulba (as adapted from the Mykhailo Starytsky text by Myroslav Irchan) which ended in the tragic death of the young actor playing Andrii Bulba. Accidentally struck in the abdomen by a frozen wad discharged from the gun used in the scene where Taras shoots his son for betraying the Cossacks, Andrew Teresio of Two Hills had to be rushed to hospital in Vegreville, where he subsequently succumbed to an infection following surgery. The incident took place at the Plain Lake ULFTA hall southeast of Two Hills, Alberta, in February 1934.

The tri-annual conference of the Canadian Ethnic Studies Association, which was to take place in Winnipeg from 1–4 October 2009, has been postponed due to a lack of funds stemming from the current financial crisis. It is hoped that the conference can be re-scheduled to October 2010.

The recent Ukrainian Diaspora studies conference at Taras Shevchenko State Pedagogical University in Chernihiv (15–17 May 2009) seems to have gone quite well. It attracted about 100 delegates from Ukraine and the diaspora countries, who presented there. Another 87 papers were submitted by scholars who could not attend. Among the presentations were Profs. Oleh Wolowyna (Chapel Hill, USA) on the fourth wave of Ukrainian settlement in the United States and Roman Yereniuk (Centre for Ukrainian Canadian Studies, University of Manitoba, Canada) on the religious press in Canada and its reporting on the Holodomor. A good number of the papers, many of them written by young scholars (i.e., 23–35 years of age), dealt with the diasporas of Canada and the U.S. There are plans to publish all the papers and/or format them onto CD so that they will be available for purchase. This is the sixth such diaspora conference in Ukraine in the last five years.
The Center for Humanitarian Co-operation with the Ukrainian Diaspora at Nizhyn State University will be hosting a conference titled “Ukrainian Diaspora: A View from the 21st Century” from 23–24 September 2009. Paper proposals were to have been submitted by 31 June (chances are it is still not too late) to ukr_diaspora@ukr.net or phoned in to (380) (4631) 7-19-59.

The Ministry of Education and Science of Ukraine’s Scientific Research Institute of Ukrainian Studies is organizing its third international “Ukrainian Education in World Time and Space” conference, to take place in Kyiv on 21–22 October 2009. The focus of this event is on “Ukrainian Studies and the Reform of Education in Ukraine,” with the majority of the sessions dealing with Ukraine-specific issues. Nevertheless, the programme has a separate section dealing with “Ukrainian Schooling beyond [Our] Borders: The Activities of Ukrainian Studies Centres in the Diaspora.” Proposals for this event must be submitted by 10 September 2009 along with a 2½-page resume for inclusion in the conference’s tezy. Additional information is available from the media contact person at the Embassy of Ukraine in Canada, Olena Zakharova (press@ukremb.ca or 613.230-2961 x 105).

The Ramon Hnatyshyn Canadian Studies Centre at Yurii Fedkovych Chernivtsi National University, in conjunction with the Embassy of Canada in Ukraine is sponsoring its first biannual Conference on Canadian Studies from 27-29 November 2009. Some of the major themes of the gathering are Canadian-Ukrainian relations since Independence, Canada’s role in and views of the Orange Revolution, and economic and cultural development. The organizers are also soliciting papers regarding Ukrainian immigration and integration. The official languages of the conference are Ukrainian and English. Proposals (200 words, along with a one-paragraph CV) should be submitted by e-mail before 10 September 2009 to: chnu_conf20092009@ukr.net. The conference welcomes submissions from academics and government officials interested in Canada-Ukraine relations, and selected papers will be published from the proceedings. Registration is $50 (USD), payable upon arrival. Requests for a registration form or further information should be addressed to Vitaliy Makar, director of the Centre at: vit_makar@yahoo.com.

Publications: New and Forthcoming

We recently received a few copies of a book by Iryna Matiash, the director of the Ukrainian Research Institute of Archives and Record Studies in Kyiv. Published in the Ukrainian capital, Arkhivna ukrainika v Kanadi: Istorohrafiia, typolohiia, zmist is a 150-page survey of Ukrainian archival holdings in Canada, illustrated with photos taken by Matiash during her research stays in Canada in 2006 and 2007. The book is a joint publication involving the State Committee on Archives of Ukraine, the National Academy of Sciences of Ukraine, and the Canadian Institute of Ukrainian Studies.

We will not reveal any of its contents, but we will let you know that Behind the Altar: Secrets of a Minister's Daughter (Renfrew, ON: General Store Publications; ISBN: 9781897508411; $19.95 paper) by Lisa Bodnarchuk is now available. Readers can uncover for themselves the story of the daughter of the Very Rev. Michael Bodnarchuk, who served for many years at St. Demetrius Ukrainian Orthodox Church in the Long Branch district of Toronto.
The history of Edmonton's oldest Ukrainian Catholic parish is told in English and Ukrainian in a new book published in May 2009. Founded at a time when Edmonton was, as the London Times put it, “a brawling frontier settlement of 7,000,” the parish’s origins and first hundred years are traced in five chapters. The author of St. Josaphat Ukrainian Catholic Cathedral, Edmonton: A History (1902-2002) is historian Serge Cipko, Coordinator of the Ukrainian Diaspora Studies Initiative at the Kule Ukrainian Canadian Studies Centre. The details of the book are as follows. ISBN: 978-0-9784973-1-6; 648 pages plus endsheets & casebound cover. Price: $25.00 plus $15.00 postage within Canada ($20.00 postage outside Canada). Copies can be ordered from: St. Josaphat Ukrainian Catholic Cathedral, 10825 - 97 St., Edmonton, Alberta, Canada T5H 2M4 (with cheques made out to the Cathedral). A briefer (but still substantive) history of the parish that was published in 2002 to commemorate its centennial is accessible at: <http://www.stjosaphat.ab.ca/St%20Josaphat%20Anniversary%20Book%20Complete.pdf>.

The protagonist of the suspense story Yaroslav’s Treasure (ISBN: 978-0-9784982-7-6; $24.95 paper) by Vancouver’s Myroslav Petriw is a Ukrainian-Canadian university student—a regular SUSK-ite with a taste for history, romance, politics, and danger. Do we need to say anything more? A Ukrainian version of the same novel was also published earlier in Ukraine.

Another Vancouverite, Elizabeth Bachinsky, has a new book of poetry, God of Missed Connections (ISBN: 0-88971-226-3; $17.95 paper; 88 pages), which deals with an issue of concern to many Ukrainians in Canada. Here’s how the book is described on a website by its publisher, Nightwood Editions: “Written in the near absence of creative works by Ukrainian Canadians of her generation, God of Missed Connections is a breakthrough collection by one of Canada's leading young poets. This book is profound, devastating, and draws on Ukraine's brave and bloody history as a means to explore the author’s place in the contemporary world.” The author herself adds the following comments about her motivations in writing the thematically-linked poems in her collection: ‘This book explores a century of cultural assimilation in the West, an experience that is not unique to a Ukrainian-Canadian sensibility. In this book, I wanted to capture the sense of what it feels like to not know where you're from, to be looking for connections, and to come up with ghosts. God of Missed Connections is just the way I've gone about sifting through my own cultural detritus. What makes it through time, what doesn’t? That's what interests me.” Bachinsky, who teaches creative writing at Douglas College in New Westminster, is the author of two other volumes of poetry, Curio (2005) and Home of Sudden Service (2006). For information on how to order the book, visit: http://www.nightwoodeditions.com/title/GodofMissedConnections.

We only recently learned of the publication of Mary Borsky’s third book in her Benny Bensky series. Titled Benny Bensky and the Parrot-Napper and available from Tundra Books (2008), it is suitable for children aged 8 to 11. Benny is a dog detective who investigates a parrot-napping ring. A native of High Prairie, Alberta who now resides in Ottawa, Mary Borsky is also the author of Benny Bensky and the Perogy Palace (2001) and Benny Bensky and the Giant Pumpkin Heist (2002). She has two highly regarded collections of adult short fiction: Influence of the Moon (1995) and Cobalt Blue (2007).

As we do not have a separate film category, we will mention the premiere of Jajo’s Secret here. The 60-minute documentary, written, directed, and produced by James Motluk, deals with the internment of Motluk’s paternal grandfather as an “enemy alien” during the First World War. The story is given a certain resonance by the fact the entire family was unaware of the incarceration: Motluk’s grandfather had never mentioned it to any of his relations. It was only after his death—and the discovery of a certificate of parole among his personal effects—that this episode began to come to light. The film was commissioned by OMNI TV in Toronto, where it first aired in early
June 2009, and was later shown at Toronto’s Revue Cinema, with the director present for a Q&A. The URL for additional information about the film and contact people for screening copies is: http://www.omniv.ca/ontario/info/press/p_20090604.shtml. The film will probably be available on DVD sometime in the future, but we are not aware of any specific plans in this regard.

******************************************************************************

Ukrainian-Canadian Courses on Campus

The following is a round-up of the courses to be taught in the next academic year that deal in whole or in (substantive) part with Ukrainian-Canadian matters.

The University of Alberta leads the pack with its offerings through the Department of Modern Languages and Cultural Studies: Ukrainian Canadian Folklore (Ukr 532) is to be taught in the fall term by Maryna Hrymych; and Ukrainian Culture II (Ukr 325) is a course to be presented in the spring term by Mariya Lesiv, with a significant Ukrainian-Canadian component. The “Early Ukrainian Canadian Culture” course (Ukr 327) remains on the books to be given in May 2010. The Department of History and Classics will not be offering its “Ukrainians in Canada” course (Hist 367) this year, although in the winter term it will present a “History of Immigrant and Ethnic Women” course (Hist 461), taught by Frances Swyripa, which will feature Ukrainian Canadian content.

At the University of Saskatchewan no Ukrainian-Canadian courses will be given this year, although the University’s resident Ukrainian-Canadian specialist, Natalia Khanenko Friesen, has returned to active teaching duties.

The Centre for Ukrainian Canadian Studies at the University of Manitoba will be offering “Ukrainian Arts in Canada” (UCHS 3100) in the winter semester (taught at the Oseredok Ukrainian Educational and Cultural Centre by Robert Bohdan Klymasz) and “Ukrainians in Canada” (Hist 3910) also in the winter semester (to be presented by Olexander Shevchenko). As well, the university’s full-year “History of Eastern Christianity” course (Rlgn 1350) taught at St. Andrew’s College will deal in part with Ukrainians in Canada.

At the University of Toronto Maxim Tarnawsky will be giving his “Literature of the Ukrainian Canadian Experience” (SLA 238H1) course in the spring term. The course is made available on a rotational basis.

The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul’s University in Ottawa does not offer any Ukrainian-Canadian courses per se, but its “History of the Ukrainian Church” survey (THO 3317) does include a look at the Ukrainian emigration, including Canada.

******************************************************************************

Resources

The John Luczkiw Collection of Ukrainian Canadiana at the University of Toronto’s Fischer Rare Book Library is currently being catalogued by a visiting librarian from the Ukrainian Catholic University in Lviv, Lyuba Pidtserkovna. She is in Canada as the first Jacyk Library
Fellow under a new programme launched this previous winter by the Petro Jacyk Education Foundation. The work undertaken by Ms. Pidtserkovna to date has underlined the value of the Luczkiw Collection, as a good number of the items that it contains are not known to be located in any other repositories in the entire world. To view the holdings of the Luczkiw collection, go to the UTL on-line catalogue at [http://search1.library.utoronto.ca/UTL/search.jsp](http://search1.library.utoronto.ca/UTL/search.jsp), and click on the advanced search tab. Under the first option for searching multi-fields, type in “luczkiw” in the first box and select “call number” from the drop-down menu directly to the right. Click on “search.” When the results display, you can sort them alphabetically by author or title by clicking on the appropriate “sort “ options, or chronologically from earliest date of publication to the most recent by clicking twice on the publication date sort option. Any questions or further information about the Luczkiw Collection can be addressed to Ksenya Kiebuzinski, Slavic Resources Coordinator for UTL at ksenya.kiebuzinski@utoronto.ca.

******************************************************************************

**Diaspora Studies Update**

Two folklorists, a geographer, and an historian recently completed a successful three-week research trip to **Brazil**. The object of their study was the nearly 120-year-old, 500,000-strong, Ukrainian community. The four scholars, affiliated with the University of Alberta (**Serge Cipko**, Coordinator, Ukrainian Diaspora Studies Initiative, CIUS, and **Andriy Nahachewsky**, Director, Kule Centre for Ukrainian and Canadian Folklore), the Kyiv Shevchenko National University (**Maryna Hrymych**, presently a Visiting Professor with the Kule Centre for Ukrainian and Canadian Folklore), and the University of Winnipeg (**John Lehr**, Professor, Department of Geography), conducted field work between 5 and 25 May. During the course of the three weeks they set about investigating a variety of subjects, including Ukrainian customs and culture, dances and weddings, farming, identity, and history.

******************************************************************************

**This and that**

If you happen to be in Victoria, BC, you may want to check out **Legends Comics and Books**, at 633 Johnson Street (250.388-3696). The store carries the work of local comic book artist Gareth Gaudin, including his hit “Perogy Cat” adventure series, which he has been producing for several years on a daily basis. **Perogy Cat** has a cult following worldwide, one fan being lead singer Ed Robertson of **Barenaked Ladies** fame, who has quoted from the comic in concert and wore a Perogy Cat pin during an appearance on **The Late Show** with **David Letterman**. The comic books are only available from Legends and Books, which Gaudin co-owns. For more details you can check out his Web site at [MagicTeeth.ca](http://MagicTeeth.ca). Although we have no idea if the Perogy Cat has any Ukrainian in his bloodlines, we simply couldn’t resist sharing this bit of information with you.

**Lisa Grekul** recently returned from a successful trip to Ukraine, laying the groundwork for a return trip that she plans to make this fall accompanied by a videographer. And Montreal-based poet and translator, Erin Mouré, is making her second trip to Ukraine later this summer, having last year visited her late mother’s native village for the first time.

The latest **Canada-Ukraine twinning** to take place is between the cities of **Dauphin, Manitoba**, and **Kosiv, Ukraine**. The preliminary agreement was penned in May 2009 and the official signing will take place in early October 2009. Both centres have approximately 10,000 residents
and each is known as a tourist and cultural hub—Dauphin for the annual National Ukrainian Festival and Kosiv for its renowned art market and folk crafts school. The twinning takes place after several years of exchanges between the two cities, aided and abetted by the fact that the former hamlet of Kosiv, named after the locale in Ukraine, is located just to the south of Dauphin. For a list of cities that are twinned with places in Ukraine you can check out [http://en.wikipedia.org/wiki/List_of_twin_towns_and_sister_cities_in_Europe](http://en.wikipedia.org/wiki/List_of_twin_towns_and_sister_cities_in_Europe). However, the file is incomplete (as least as Canada is concerned), having such obvious omissions as Lviv’s twinning with Winnipeg and that of Saskatoon with Chernivtsi.

In April of this year the **Historic Sites and Monument Board of Canada** designated the **Winnipeg Ukrainian Labour Temple** a national historic site. The announcement was made shortly before a celebration of the building’s 90th anniversary. The application for the designation was spearheaded by Myron Shatulsky, a member of the Association of United Ukrainian Canadians’ National Committee, and Nolan Reilly, a professor of history at the University of Winnipeg.

Last but not least, we cannot resist informing our readers about the following remarks made by Eugene Hütz (b. 1972), the lead singer of the renowned Lower East Side New York “Gypsy Punk” rock band, **Gogol Bordello**. A native of the Kyiv region who also resided in villages in Western Ukraine and Luhansk oblast before immigrating with his parents to the United States in 1991, Hütz had this to say in an interview that appeared on 1 July 2009 in *Ukrains'ka pravda*:

**Do you enjoy the fact that you—are a Ukrainian? Is there perhaps something that disappoints you here?**

Certainly, I am proud of my nationality. Basically I am from a family where everything is all mixed up. [Hütz has Russian, Ukrainian and Roma roots.]

As regards Ukraine and culture. The issue is that genuine Ukrainian culture practically doesn’t exist here. There is less of it here than in the Diaspora. In particular, there is more of it in Canada, [and] in Brazil. Residing there are Ukrainians who are still from the “first wave” [of emigration]. There [one can find] a refined, genuine culture. That is what I like. I tried to find this here in Ukraine, but ... (spreads his hands). It is unfortunate, but that which I love—is not here.

Perhaps, all of this will return... [Hütz goes on to make some optimistic observations about Lviv.]

**Gogol Bordello** recently gave a highly successful concert in Lviv as part of an Eastern European tour. Since releasing its first recording in 1999, the group has acquired an international following and performed in many celebrated venues world-wide. Eugene Hütz also starred as the lead character in *Filth and Wisdom*, directed by **Madonna**, which premiered at the Berlin International Film Festival on 13 February 2008. He is considering making his home in Rio de Janeiro.

******************************************************************************

**Feature**

Finally, in recognition of our dual identity as Canadians of Ukrainian descent, we conclude this issue with a poem dedicated to the Ukrainian equivalent of Canada’s maple leaf. Kalyna, of course, is the Ukrainian name for the highbush cranberry.
Only the Kalyna

Everything is different, here, in Canada;
The plants, the birds, the animals—
It's sad and it's painful, like being in a grave,
There's nothing of ours to be found here.
The kalyna alone is the sole plant
Which adapted here—the beloved kalyna.
In forests, in swamps, in obscure wastelands
Where only our people are living today,
Everywhere you'll see kalyna bushes –
Here, there are plenty of them all over.
And in those times of sorrow, in those hours of grief
The people will unburden themselves to a single kalyna ...
When it's stifling in town, I go out into a field
And there, nothing will bother me.
It feels sad and strange, like never before,
My heart is yearning for something.
That's when I summon all of my energy and go into the forest
Where at least I'll take pleasure in a kalyna...
Oh darling of the songs of my people!
And so poverty also drove you here
So that in times of sorrow, arduous sorrow
You'd give strength to us exiles?
Accept my thanks, gentle kalyna,
Because only you did not abandon us in our grief.

By Sava Chernetsky

As translated from Ukrainian by Jars Balan

Originally published in the newspaper Svoboda (Liberty) on 3 May 1900. Sava Chernetsky (1874–1934) was born in the village of Daleshove, in Horodenka County of Galician Ukraine. A teacher by profession, he immigrated to Winnipeg in 1899, where he briefly worked with the Ukrainian Immigration agent, Cyril Genyk, before travelling across Canada in an unsuccessful search for steady employment. He moved to the United States in late 1900, first settling in New York City and trying his hand there at organizing the Ukrainian community. He then relocated to Mount Carmel, Pennsylvania, so as to assist in the publication of Svoboda. After migrating with the newspaper to Oliphant and Scranton, Pa, in 1904 he settled permanently in the American Midwest. There, he supported himself for the next 29 years as a small farmer and rancher in North Dakota and Montana. He died in Gillette, Montana, northeast of Lewiston, at the age of 60. Besides poetry he also wrote humorous sketches and monologues, which appeared in Ukrainian periodicals under his pseudonym, “Chalyi”. For an account of his life see “Na spohad Savy Chernets’ko” (In Memory of Sava Chernetsky), by Ya. Chyzh, in Kalendar Ukrains’koho robitnychoho sotuza na rik 1936, issued by the Narodna Volia press in Scranton, Pa, 1935, 112–119.