Welcome to the summer edition of *Field Notes*, which we hope you will find to be perfect reading material for sitting on the beach and sipping a cool drink while the sun slowly sinks on what’s left of the British Empire. In a similar vein we would like to suggest that our latest quote from the annals of Ukrainian life in Canada can be filed under the category, “Just when you thought it was going to be fun to be a Ukrainian in Canada....”

This used to be a good place to live but the damn Ruthenians [Ukrainians] have spoiled it. Give them a few more years and they’ll own the whole place. A white man won’t be able to hear his own language.

The comments are those of a British-origin hotel owner bemoaning the changing demographic of Rossburn, Manitoba as a result of an influx of Ukrainians from the surrounding rural areas into the town proper in the immediate post-Second World War era. It is cited in P. James Giffen, *Rural Life: Portraits of the Prairie Town, 1946* (Winnipeg: University of Manitoba Press, 2004), p. 82, the source of several other fascinating gems concerning Ukrainian Canadians.

Nota bene! New to *Field Notes*? If you have received our quarterly e-bulletin unsolicited and do not wish to remain on our mailing list, simply drop Andrij or Jars a line at one of the addresses above and we’ll be happy to send you to the recycle bin. We also welcome suggestions as to who else you think might be interested in getting our newsletter devoted to developments in the field of Ukrainian Canadian studies. Back issues of our notes can be accessed via the Kule Ukrainian Canadian Studies Centre page on the Web site of the Canadian Institute of Ukrainian Studies: [www.ualberta.ca/CIUS/ukrcan/uc-home.htm](http://www.ualberta.ca/CIUS/ukrcan/uc-home.htm).

Conferences

The annual meeting and conference of the [Canadian Association of Slavists](http://www.csoc.ca) took place 28–30 May 2010 at Concordia University in Montreal. As for many years now, Ukrainian-Canadian topics were well represented on the programme, especially those dealing with ethnography. At a session on “Ukrainian Canadian Culture” featuring three speakers from CIUS, Andrij Makuch gave a presentation on “Ukrainian-Canadian Life in the 1970s as Reflected in Poster Art,” Jars Balan spoke about the legacy of Vasile Avramenko, and Bohdan Klid discussed the involvement of Ukrainian Canadians in the historic 1989 Chervona Ruta Festival in Chernivtsi. Also in Ottawa to attend the International Association of Canadian Studies sessions was Dr. Vitaly Makar of the Ramon Hnatyshyn Canadian Studies Centre at Yuri Fedkovych Chernivtsi National University.

The International Institute for Education and Cooperation with the Diaspora (Mizhnarodnyi Instytut osvity, kultury, ta zv’iazkiv z diasporou, or MIOK) in Lviv held its III International Congress of the Ukrainian Diaspora (noted in earlier editions of the *Field Notes* by its thematic conference title, “The Diaspora as a Factor in the Strengthening of the Ukrainian State”) in the latter part of June. The event drew numerous participants from a host of countries, with the

The Canadian First World War Internment Recognition Fund (CFWWWIRF) held a symposium in Kingston, Ontario, from 17 to 20 June 2010. The gathering of invited scholars, artists, educators and community activists—including several descendants of internees—discussed issues related to how the endowment fund can be most effectively used to educate Canadians about a rather sorry chapter in the history of the Home Front during the not so Great War. The Symposium programme, along with a list of the participants, can be found at <www.internmentcanada.ca> by clicking on the second item under ‘Media Releases’. The concluding day of the symposium featured an excursion to nearby Fort Henry, where several wreaths were laid at a trilingual plaque acknowledging the fort’s use as an “enemy alien” internment facility. Jars Balan attended the symposium on behalf of the KUCSC. Although Ukrainian Canadians figured prominently among the participants, there were also representatives from the Serbian, Croatian, and Hungarian communities, Banff National Park, as well as museums in Kapuskasing, Ontario and Amherst, Nova Scotia. Dr. Lubomyr Luciuk of the Royal Military College in Kingston is to be congratulated for overseeing the organization of the successful Kingston meeting as well as his role in spearheading the redress campaign.

An additional reminder that the Institute for the Study of the Ukrainian Diaspora at Ostroh Academy National University in Ukraine will be holding its fourth biannual “The Ukrainian Diaspora: Research Issues” conference on 22–23 September 2010. For more information, contact the Institute at: diaspora@uosa.uar.net or (03654) 30832 (tel).

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Publications: New and Forthcoming

A new publication in Ukraine contains a number of articles that will be of interest to those working in the field of Ukrainian-Canadian studies: Korsun, Lidiiia, Evryka na vse zhyttia. Kyiv: Molod, 2010. The 687-page tome is essentially an illustrated compendium of articles and essays by the author on a wide variety of topics organized under broadly thematic headings. Among the noteworthy items are “Dva henii odnoi doby,” featuring overviews of the careers of Oleksander Koshyshts (Alexander Koshyts) and Vasile Avramenko, as well as pieces on Irena Knysh and Hryhory Kytasty.

We are pleased to announce the recent appearance of Winnipeg Papers on Ukrainian Arts Culture in Canada, which was compiled by Robert B. Klymasz for the Centre for Ukrainian Canadian Studies at the University of Manitoba. This is the third title in a series of “Winnipeg Papers,” with the earlier editions dealing with Ukrainian Music (2008) and Ukrainian Book Culture (2009). The Papers are not per se a publication—the articles are included largely as they were submitted (save for some minor “touch-ups”) and the volume has few formal bibliographic specifications. Authors for the Arts Culture edition include Roman Bozyk, Daria Darewych, Orysia Ehrmantraut, George Fedak, Murray Gibson, Mary Jo Hughes, Janice Kulyk Keefer, Serhij Koroliuk, Mary March, Marcia Ostashevska, Thomas Prymak, Gloria Romanuk and Orysia Paszczak Tracz. Copies or individual papers are available upon request (at cost) from James Kominowski at the University of Manitoba’s Dafoe Library ([204] 474-9681).
And while on the subject of Winnipeg, allow us to inform you of the appearance of Russ Gourluck’s *The Mosaic Village: An Illustrated History of Winnipeg’s North End* (Winnipeg: Great Plains Publications, 2010; ISBN: 978-1-894283-86-1; $29.95, cloth). The 272-page trade book “celebrates Winnipeg’s most colourful and distinctive area” in a coffee-table scrapbook style recalling the immigrant quarter’s storied past.

Historian Frances Swyripa, doubtlessly read and reread by our readers, will see a September release of her new monograph, *Storied landscapes: Ethno-religious identity and the Canadian Prairies* (Winnipeg: University of Manitoba Press, 2010; ISBN 978-0-88755-720-0, paper, $26.95; ISBN 978-0-88755-191-8, cloth, $55.00). We understand that there will be a mid-September launch for the book in Winnipeg and possibly some other Prairie centres, so you may wish to monitor local new sources for further details.

Iryna Matiash, the First Deputy Director of the State Committee on Archives of Ukraine, had a series of Canadian launches for her *Arkhivna ukrainika v Kanadi: Dovidnyk* (Archival Ukrainica in Canada: A Guide; Kyiv: State Committee on Archives of Ukraine, Ukrainian Research Institute of Archives and Record Studies, and Canadian Institute of Ukrainian Studies, 2009) in early June of this year. The 880-page guide is now available from CIUS Press (http://www.ciuspress.com/) for $49.95.

The growing number of fourth-wave Ukrainians arriving on the shores of America is afforded a sociological study by Halyna Lemekh, who obtained her doctorate from the New School in 2007. *Immigrants in New York: Collision of Two Worlds* (El Paso: LFB Scholarly Publishing, 2010; ISBN: 978-1-59332-412-4; cloth, USD $75) examines “the politics of identity and the collision of diverse identities,” as the differences between the new and the old Ukrainian Americans “manifest themselves in tensions and misunderstandings.” A work of this sort has not yet appeared about the recent arrivals in Canada, but it seems certain that any such undertaking would almost certainly make reference to issues raised in the Lemekh publication.

Besides its mammoth centenary history by Serge Cipko (announced in an earlier edition of *Field Notes*), St. Josaphat Ukrainian Catholic Cathedral in Edmonton has also published a small volume titled *Saved by the Blessed Virgin: Recollections of Auschwitz and Dachau* (ISBN 978-0-9784973-0-9). It includes an English translation of a memoir by former parish priest Rt. Rev. George Kowalsky (1921–80) of his imprisonment in the infamous Nazi concentration camps (August 1943–May 1945), as well as the eulogy read by Bishop Neil (Savaryn) at his funeral, tributes by parishioners from Calgary and Edmonton, and a collection of photographs and portraits. The book was compiled and translated by Ksenia Maryniak; it also includes her restoration of Fr. Kowalsky's original Ukrainian “Spohady,” which were serialized posthumously in the monthly *Sviitlo*. Copies are available from St. Josaphat's rectory (josaphat@telus.net; 780-422-3181) for a suggested donation of $10 each.


The July 2010 issue of Air Canada’s *enRoute magazine* features Elissa Vann Struth’s award-winning short story with a contemporary Ukrainian immigrant theme, “Down to the Roots.”
You can learn more about the author by visiting her blog at www.elissavanstruth.blogspot.com, where you can access a CBC podcast of a reading of the story. The story can also be read on the enRoute magazine Web site. http://enroute.aircanada.com/en/articles/down-to-the-roots

Finally, we wish to draw your attention to an article titled “George Ryga and the Movies” by Myron Shatulsky that appeared in the June 2010 issue of the Ukrainian Canadian Herald. It discusses Ryga’s literary career and the recent film adaptation of his novel, Hungry Hills.

Courses in Ukrainian-Canadian Studies

The following is a quick round-up of courses in Ukrainian-Canadian studies and classes incorporating a significant Ukrainian-Canadian aspect. We travel from west to east.

The University of Alberta has the greatest number of courses with Ukrainian-Canadian content. The Department of Modern Languages and Cultural Studies is offering “Ukrainian Culture I” and “Ukrainian Rites of Passage” in the first term and “Ukrainian Culture II,” “Calendar Cycle,” “Material Culture” and “History of Folklore” in the second term. All these have a significant Ukrainian-Canadian component. An intersession course on “Early Ukrainian Canadian Culture” is scheduled to be taught in May. As well, MLCS is a partner in the Interdisciplinary Studies course “Ukrainian Dance,” which also deals with Canada. The Department of History and Classics is not offering its “Ukrainians in Canada” course this year, although it has “Ethnicity and Race in 20th-Century Canada” (under the rubric of the seminar course “Topics in the History of Ethnic Settlement”), which will be taught by Frances Swyripa and incorporates a Ukrainian-Canadian element.

The University of Saskatchewan is offering ANTH 354 “Ritual Spaces in Ukrainian Culture” in the second semester. It will be taught by Natalia Khanenko-Friesen.

The University of Manitoba is offering two Ukrainian-Canadian courses in the second semester—“Ukrainians in Canada,” to be taught by Olexsandr Shevchenko, and “Ukrainian Arts in Canada,” to be taught by Robert B. Klymasz. The “Eastern Christianity in North America” class offered in the second semester will have a major Canadian focus, while the full-year “History of Eastern Christianity” course will also deal with the Canadian situation.

This year the University of Toronto will not be offering the “Literature of the Ukrainian-Canadian Experience” course that is taught in rotation.

Research Notes

In the previous edition of Field Notes we noted the Letters to/from the Old Country project being undertaken by the Prairie Centre for the Study of Ukrainian Heritage at the University of Saskatchewan. Subsequently, we learned of a major initiative “to digitize and interpret letters written by and to immigrants in North America.” This “international collaboration” is being spearheaded by the Immigration History Research Center at the University of Minnesota. It dovetails with the PCUH’s work in this field, and the Centre’s director, Natalia Khanenko-Friesen, has signed on as the “Digitizing Immigrant Letters” project’s main Ukrainian-
Canadian contact. In this regard she traveled to Minneapolis in May to participate in a related IHRC symposium and workshop. The KUCSC has been in touch with the DIL organizers to express interest in this undertaking, but we have no formal role in it as yet. You can view examples of how the digitized letters look at the IHRC site, where materials from the pilot phase of the project are posted (http://ihrc.umn.edu/research/dil/index.html). Among them are several letters from the IHRC’s Alexander Granowsky Papers.

Work on the preparation of an annotated scholarly bibliography of Ukrainian displaced person periodicals (1945–54) is now underway in a project co-ordinated by Slavic librarian Ksenya Kiebuzinski of the University of Toronto. Larysa Holovata, a senior research fellow of the Stefanyk Scientific Library in Lviv, will be the author-compiler of this work. She is presently in Toronto for the summer as a Jacyk Library Fellow examining the DP serial holdings in the John Luczkiw Collection at the UofT’s Thomas Fisher Rare Book Library. (The DP serials there had been catalogued earlier by a previous Jacyk Library Fellow, Yuliya Halushka.) Dr. Holovota anticipates continuing work on the project at the Ukrainian Free University in Munich and at the Harvard University Research Institute. There is as of yet no specific end-date for this undertaking. For further information contact Ksenya.Kiebuzinski@utoronto.ca.

Jars Balan recently spent four days in Ottawa at Library and Archives Canada continuing his research work on the papers of Illia Kiriak, the author of the epic trilogy Syny zemli and a prominent community activist. The Kiriak collection contains a wealth of material on his literary and organizational activities, which span his years in Canada from 1906 to 1955.

We have received a Research Appeal from Suzanne Hunchuck, an art historian and independent scholar in Ottawa. She recently made the presentation “‘Let Us Be Attentive’: The Rushnyk in the Canadian Built Environment: Four Examples,” at the Annual Meeting of the Society for the Study of Architecture in Canada (SSAC), held at Lunenberg, Nova Scotia, in May, and is now looking for more information with the intent of rounding her paper off for eventual publication. She notes, “I am seeking any information and images on rushnyky and rushnyk-makers, especially in Canada, — particularly articles, theses, and oral histories, in English, French or Ukrainian. I am at this stage very interested in finding out more on the Ukrainian Catholic Hall (Sydney) and the Ukrainian Peoples Home (Toronto).... In addition, any information on the Icon of Virgin Mary (Ponass Lakes, Saskatchewan) and its rushnyk would be appreciated, as well any other monumental-scale rushnyk-like patterning to be discerned in other buildings in either Canada or elsewhere.” All information and images will be properly credited and original material promptly returned to the sender. Contact information: S. Holyc Hunchuck, 271 First Avenue, Ottawa, Ontario K1S 2G7. Tel: (613) 627-6050; e-mail: sholyckhunchuck@gmail.com

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Resources

The Peter and Mary Prokop Collection was recently deposited at the Canadian Museum of Civilization (CMC) in Ottawa and although not yet fully catalogued, is available to researchers. Peter Prokop (Petro Prokopchak) was a leading member of the Ukrainian Labour-Farmer Temple Association and its successor body, the Association of United Ukrainian Canadians, from the 1930s to the 1970s. His wife, Mary Prokop, was an important figure in the Women’s Section of these organizations and involved in various other left-wing causes. This large collection will most certainly provide researchers with a rich vein of valuable information. Queries regarding the papers should be addressed to the CMC at archives@civilization.ca.
If you have never done so, we suggest that you check out the information sources links offered by the Centre for Ukrainian Canadian Studies at the University of Manitoba (http://umanitoba.ca/faculties/arts/departments/ukrainian_canadian_studies/), which include a large number of Ukrainian-Canadian items. These can be found through the “External Online Resources.”

It is possible to view the 48:47 minute National Film Board documentary made in 1993 about the late Winnipeg sculptor, Leo Mol, on You Tube. Simply click on LEO MOL IN LIGHT AND SHADOW or go to www.nfb.ca, where you can watch all kinds of NFB films online, including other classic titles on Ukrainian-Canadian themes. Here is how the catalogue describes the Mol story, which was shot at the time of the opening of the Leo Mol Sculpture Garden at Assiniboine Park: “For almost 50 years, sculptor Leo Mol hid his past behind a veil of half-truth and deliberate misdirection. Torn from home and family by Hitler's invasion of the Soviet Union, Mol found himself adrift with only his art to save him. This emotional documentary sets the public story of his artistic success against a private drama of loss, exile and guilt.”

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Diaspora Studies Update

Ukrainian Diaspora Studies Initiative Coordinator Serge Cipko travelled to Ottawa in May to attend a launch of the book Champions of Philanthropy: Peter and Doris Kule and their Endowments. The book, which Cipko co-edited with Natalie Kononenko, was presented at the Drs. Peter and Doris Kule Recognition Event at the University of Ottawa that acknowledged the generous support of these well-known philanthropists for the Chair of Ukrainian Studies there (http://www.ukrainianstudies.uottawa.ca/pdf/Kule%20Scholarship%20Announcement.pdf). As well, an article by Cipko on the reception of the Holodomor in the city of Edmonton recently appeared in the proceedings of a conference held last year in Germany (details to be posted in the next issue of Field Notes). He is currently expanding his survey to a study of Canada’s response to the Famine in 1932–34.

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This and that

We wish to note the passing of William Darcovich on 28 February in Edmonton. Darcovich was born in 1921 in a village near Lutsk and arrived in Canada with his family in 1928. Trained in agricultural economics and statistics, he became a career civil servant in Canada. He made a singular contribution to Ukrainian-Canadian studies as the editor (with the assistance of Paul Yuzyk) of A Statistical Compendium on the Ukrainians in Canada, 1891–1976 (Ottawa: University of Ottawa Press, 1980), a most useful work that has withstood the test of time. A Darcovich obituary appeared in the 27 May 2010 issue of Ukrainian News/Ukrainski visti.

We are very pleased to report that the Alberta Ukrainian Heritage Foundation has now established an endowment fund in support of Ukrainian Canadian Studies at CIUS. The initial instalment of $25,000 is expected to be supplemented with additional sums in the coming years, which will gradually increase the yields produced by the fund. The KUCSC is grateful for monies already provided by the Foundation in support of the research and writing of the history of Ukrainians in Canada, and looks forward to working with Foundation members on other projects in the future.
Two European-based graduate students stopped by our Kule Centre offices in Toronto and Edmonton in April to confer about their studies and academic interests. First came Weronika Suchacka, a PhD student at the University of Greifwald (Germany) who is examining Ukrainian-Canadian literature in English. She is now into her dissertation writing and came to Canada to do some top-up research. She was followed by Olesya Khromeychuk, a doctoral student the School of Slavonic and East European Studies in University College at London University. Her dissertation’s working title is “Tracing the End of a War: A Microhistorical Approach to the Waffen SS ‘Galicia’ Division from Austria to Britain, 1945–1950,” although she plans to follow the Dyviziinyky from Britain to Canada as well.

Montreal filmmaker Yurij Luhovy recently released two documentaries of particular note. The first is a Ukrainian-language feature on the 1932–1933 Famine titled Okradena Zemlya. The film was shot in the former famine-stricken areas of Eastern Ukraine and is based on newly-accessible Soviet documents and archive material, interviews with historians and research specialists, as well as eye-witness accounts of survivors. Luhovy is now working on the English-language version to be called Genocide Revealed, which is intended for the general public and as resource teaching material for schools and universities. The second is Bereza Kartuzka, which deals with the notorious interwar Polish concentration camp (located now in Belarus) in which hundreds of Ukrainians—some of whom later migrated to Canada—were incarcerated. The documentary has both English and Ukrainian versions. For additional information or to purchase copies, see <http://www.yluhovy.com>.

We all know that Canadians have long been prominent players in Hollywood as actors, directors, writers, technicians, and behind the scenes contributors to the making of movies and television shows. Canadians of Ukrainian descent have also made their mark on Tinsel Town over the years, as we note from two recent media stories. First, the latest issue of the U of A’s alumni magazine boasts as its cover article a profile on 1993 BFA graduate Todd Cherniawsky, who has worked as a set designer and art director on such blockbuster productions as Armageddon, The Hulk, The Polar Express, Ocean’s 13 and Stephen Spielberg’s War of the Worlds. Other credits include Tim Burton’s Planet of the Apes and Alice in Wonderland, not to mention James Cameron’s Ghosts of the Abyss and Avatar. Another Ukrainian Canadian who made good in Hollywood in earlier times was actor Eddie Carroll (1933–2010), the voice of Walt Disney’s Jiminy Cricket from 1973. Born Eddie Eleniak in Smoky Lake, Alberta, he moved to California shortly after graduating from Edmonton’s St. Joseph’s High School, his subsequent television appearances including roles in Gomer Pyle, The Andy Griffith Show, All in the Family, Alice and The Don Knotts Show. A lifelong friend of musician Tommy Banks and fellow St. Joe’s graduate, Robert Goulet, Carroll performed with Bob Hope, Bing Crosby, Milton Berle and Jack Benny, also writing and presenting a successful one-man tribute to Benny, winning fame as the legendary comedian’s impersonator.

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Feature

We now conclude with some timely thoughts on education by pioneer activist, Michael Gowda.

Correspondence

From Edmonton, Alberta, Canada
Reading the correspondence in Svoboda from all kinds of places, the thought unconsciously comes to mind to say a few things also about the Ruthenians in Alberta. To begin with, I simply have to say, that our problems basically stem from faith and priests. You, dear reader, may think that I write because of some sort of godlessness or out of enmity toward specific individuals. No, dear friend, I write this because for a long time my conscience, or more properly my love for my people, has been compelling me to mention some of the things that are happening here, often witlessly and blindly, and so as not to see or hear a thing, are nevertheless okay because wherever you go, it’s always the same and sufficient.

Our Ruthenians are essentially very honest people, there is nothing more to say, they are basically hard-working, thrifty, peaceful and progressive—but in what? Not in matters of education or truth. You say to a Ruthenian: dear brother, is it not God’s wish for you that your children get an education in the great philosophers and under the supervision of pedagogical institutions, but for your children to first learn to converse in their native Ruthenian language, to read it and write it, and alongside their own language a foreign one as well, without which it will be bad for us here among civilized people…No. Our Ruthenian keeps quiet about everything, like a brick wall, and doesn’t think about anything else other than what to do concerning a priest, whether or not to accept this fat one, or someone else; he thinks about which church the authorities will assign a priest to, ours or theirs; the poor man thinks about these things to the point of distraction, and all of his thinking doesn’t amount to anything. The lawyers count and take their money to the bank, while our Ruthenian grieves and does not sleep, but only thinks about how to finagle, gypsy-like, another priest and when it comes to the church case in the Supreme Court how to wiggle out of it, or if it comes to it, how to take an oath.1 One brother sharpens a razor against the other and each asks God for vengeance. Sometimes it is hard not to laugh. Why, even if our Ruthenian asked some Ivan for revenge against his brother, he probably wouldn’t listen, and not just to the Lord God. This is a joke and an outrage! But that is the direction that matters here are leading.

And so, countrymen, let this all be of concern to you, that there is not a nation that is living here with us which is lazier towards education and progress than the Ruthenians are. My advice is as follows: first of all, come to an agreement as to what you have in common. Understand that you are brothers, that you are children of one Mother-Rus’, brought up in one country, you pray to one God, and you work on the same free land. For that reason you should be like brothers in a family, fraternize with each other, have respect for yourselves and laud what you have achieved but don’t engage in slander so that you aren’t taking money to lawyers for their wine and cigars. Extend an invitation to a wise man, who would be your counsel for both young and old. Do not build ten churches and not a single school, just put up a nice hall that could serve both as a school and as a church. Resolve to provide living costs for a teacher, so that he can think about education and not about the day when he will have to leave for another job, because he’s unable to pay to have a boot fixed on the one that he has. Send your children to school punctually and take care of their morals at home, and then in a short while you will see, that other people will visit you and not call you “dirty sheepskins” (filthy kozhukhs).2 I once again ask you brothers, don’t leave matters to grow cold, just get going on national work as quickly as possible, so that it is not too late.

M[ykhailo]. Gowda

Source: Svoboda, 20 April 1901, p. 2. Translated by Jars Balan.

1 The reference here is to the infamous court case over the ownership and denominational affiliation of the Holy Transfiguration Church near Edna-Star.
2 In the original, “dirty sheepskins” is transliterated from English. Kozhukh is the Ukrainian word for a fur or sheepskin coat.