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**BYELORUSSIAN AMERICAN YOUTH
ORGANIZATION — 30 YEARS OLD**

It was in the early 1950's that a large number of Byelorussians came to the United States from Western Europe, particularly from West Germany. Among these new immigrants were many idealistic young people who were acutely aware of their national heritage. Soon after their resettlement in the United States these young Byelorussians began to form their own national clubs and organizations in the various Byelorussian communities that were quickly forming in many cities throughout the country.

In 1950, the Byelorussian Youth Association was formed in Cleveland, Ohio. In the beginning of 1951, young Byelorussians in New York City organized a similar club while groups of Byelorussian youth in other areas also established organizations. In addition, Byelorussian boy scout troops were formed in cities like Chicago and New York.

In order to be more effective and be able to work more closely with one another, individual Byelorussian groups soon expressed the desire to form a nationwide Byelorussian youth organization. Therefore, at the First Convention of Byelorussian Youth which took place on December 30, 1951 in Cleveland, the Byelorussian Youth Association of America was established. By-laws were adopted at this meeting and the first National Executive Committee was elected. The youth groups in Cleveland and New York City became the two local branches of the B.Y.A.A. Choral groups were organized in Cleveland and New York and Byelorussian sports clubs (such as "Pahonia" in Cleveland and "Bielarus" in New York) started to train budding Byelorussian athletes. In 1952, the youth group in Detroit, Michigan joined the national organization and in 1957 the New Brunswick, New Jersey group followed suit. In 1973, a branch of the B.Y.A.A. was formed in Los Angeles, California.

As time passed, the founding fathers and older members of the organization became active in other Byelorussian organizations while younger boys and girls began to enlist and become active in the youth group. In 1967, at the organization's 13th biennial convention, the name of the organization was formally changed to the Byelorussian American Youth Organization (BAYO). Today, most of the members are first generation Americans who are proud of their ethnic heritage.

From the very beginning, members of BAYO have been involved in the preservation of the Byelorussian national culture. This tradition continues to the present day. For example, over the years, many members attend Byelorussian supplementary schools where they improve their command of the native language and obtain more knowledge in Byelorussian history and culture. Byelorussian youth groups participate in almost all the commemorations of Byelorussian Independence Day and appear in practically all of the Byelorussian delegations that are received by mayors of U.S. cities, governors, congressmen, and other dignitaries. Almost all the BAYO branches have organized folk dancing groups. These dance groups often serve to represent Byelorussian folk art at Byelorussian celebrations and conventions and at international exhibitions and festivals. Since 1976, the BAYO dance group "Vasilok" has performed at three Byelorussian heritage festivals at the Garden State Arts Center in Holmdel, New Jersey. (Members of BAYO also served on the festival committee.) "Vasilok" also performed at the Caravan festival in Toronto, Canada and, in 1979, at the Homeland-La Patrie Canadian Festival in Ottawa.

Youth groups also represent Byelorussia in parades and demonstrations and at Captive Nations Week observances throughout the U.S. Members of BAYO place particular emphasis on self-education in Byelorussian studies. Lectures and seminars at which prominent Byelorussian historians, linguists and educators speak are therefore often organized, providing youth members with an excellent opportunity to become acquainted with various aspects of Byelorussian history, language and culture. Some BAYO members also initiate lecture series about Byelorussia at their universities and colleges. Many write papers on Byelorussian subjects.

In order to strengthen ties with the various branches and other Byelorussian youth organizations, members of BAYO organize and participate in annual sports meets, trips, conventions and talent shows. In other words, when there are things to be done, the youth tries to get them done together.

From 1959 to 1967 and from 1972 to the present, the Byelorussian American Youth Organization has published a youth periodical known

HONORARY MEMBERS OF THE BYELORUSSIAN AMERICAN YOUTH ORGANIZATION

Professor Mikola Kulikovich — musician, composer. Professor Kulikovich greatly contributed to the development of the Cleveland youth chorus. Many of his students later became well-known soloists and formed the Cleveland orchestra, "Palessie".

Mr. Kastus Kisly. Mr. Kisly kept the Cleveland chorus singing after the departure of Prof. Kulikovich. He also established and directed the youth orchestra and the Byelorussian School choir.

Natallia Arsienneva. Poetess and writer. Ms. Arsienneva has often enriched the program of the youth drama group and the Byelorussian School with her plays, poems and short skits.

Mr. Gene Lysiuk. Mr. Lysiuk became an honorary member due to his valuable contribution to the New Jersey branch and his interest in the development of the dance group there.

Mr. Kastus Kalosha. Mr. Kalosha was inducted as an honorary member as a result of his long and unsurpassed contribution to the development and growth of the Cleveland branch. He was the branch's advisor.

Dr. Alla Orsa-Romano. Dr. Orsa-Romano became an honorary member in recognition of her unsurpassed contribution to the folk dance group "Vasilok". Over the years, she has been its director and choreographer. In addition, Dr. Orsa-Romano was the director of the Byelorussian School choir for many years.

as **Byelorussian Youth.** The quarterly journal, printed primarily in the English language, contains numerous news articles and activity updates as well as short stories and poems written by the youth.

This year BAYO is observing its 30th Anniversary. For the past thirty years the goals of BAYO have been to unite the Byelorussian youth and to instill in them a love for the homeland of their parents and appreciation for their history, culture and language. BAYO also encourages its members to support the rights of the Byelorussian people now living under Soviet domination so that they may one day live in an independent Byelorussia. The Byelorussian American Youth Organization has been around for a long time and, in 1980, it is still going strong, complete with a whole new generation of Byelorussian-Americans working in its ranks. As long as this activity keeps up, Byelorussia will be kept alive in the hearts of all young Americans of Byelorussian descent.

Raisa Stankievic

March 21, 1980

Byelorussian Youth
P. O. Box 297
Jamaica, New York 11431

attn: Raisa Stankievic

Please extend my greetings and best wishes to the Byelorussian American community on the occasion of Byelorussian Independence Day.

After less than three years of bloody and bitter struggles, the newly-formed independent Byelorussian state again found itself subjected to a more brutal tyranny than it had ever known before. Again, Byelorussian lands were laid waste and again the nation was forced to undergo unremitting Russification and repression of its own exalted history and traditions.

This nation must never lose sight of the cardinal fact that no nation is secure in its freedom, unless all nations are free. This nation must never turn its back on the Captive Nations, and must use all communication facilities at its disposal to remind the Byelorussian people behind the Iron Curtain that we understand and support their aspirations.

Together with the Byelorussian-American communities throughout this land, we join in respectful salute to the heroes of March 25th.

Ronald Reagan

NATIONAL PRESIDENTS OF B.A.Y.O. FROM 1951 TO 1981:

Michael Tuleyka 1951-1954
Michael Biellamuk 1954-1955
George Stankievich 1955-1957
Walter Stankievich 1957-1958
Michael Kozlakouski 1958-1959
Walter Stankievich 1959-1960
Walter Duniec 1960-1961
Walter Stankievich 1961-1963
Michael Kozlakouski 1963-1965
Gene Lysiuk 1965-1967
Walter Duniec 1967-1969
Walter Strapko 1969-1971
Raisa Stankievic 1971-1973, 1973-1975
George Azarko 1975-1977, 1977-1979, 1979-1981

THE 62nd ANNIVERSARY OF BYELORUSSIAN INDEPENDENCE

As we gather today to observe the 62nd Anniversary of the Byelorussian Declaration of Independence, it is usually with sadness that we look back at the past. Sadness at the shortness of our independence; sadness at the brutality of the Red Army invasion which crushed our hopes of freedom; sadness at the personal tragedies that are part of each of our families' histories. However, there is more to the Byelorussian past than the last 62 years, or even the last 162 years, and it is from our knowledge of this past that we can gain the strength and pride in ourselves that will help our country in the future.

We are not a young country. Our history goes back many hundreds of years to the Ninth Century when the independent Duchies of several of the Slav tribes were founded on the land which is now Byelorussia. By the 11th Century, these various tribes had united around the princes of Polacak and formed the first Byelorussian state. In the 13th Century, further consolidation resulted in the powerful new state of the Grand Duchy of Litva. The official language of the Grand Duchy, that is, the language used at all state and legal functions, was Byelorussian. In other words, our country as a governing state is almost 1000 years old and our language as the official language of this country is 800 years old.

In the years following the formation of the Grand Duchy, many wars were fought with the Mongols and Teutonic Knights in efforts to preserve the independence of the Grand Duchy. In 1490, Moscow began a series of attacks on the Grand Duchy (or Byelorussia, as we now call it.) Finally, after three centuries of war, Byelorussia formed an alliance with Poland in hopes that such a union would strengthen her against the Russians. Unfortunately, this alliance did not work to the benefit of the Byelorussian people, and in the years between 1772 and 1795, Byelorussia was forcibly incorporated into the Russian Empire. A series of uprisings against Russian domination followed and during the Napoleonic invasion of Russia in 1812, Byelorussia was briefly proclaimed an independent country under its former name of Litva. Again, in 1830 and 1863, there were major anti-Russian uprisings. It was these unsuccessful uprisings that gave impetus to the liberation movement that finally led to the Byelorussian Declaration of Independence in 1918.

This skeletal outline of our history prior to 1918 does not, however, give us a picture of the people that made up the great and powerful Grand Duchy of Litva or Byelorussia. These were the people that fought so bravely to maintain their independence over the many centuries and who finally, after being weakened and dominated by other countries,

still did not give up — still fought to maintain their identity as a separate country and to regain their independence. As we look at the people of whom we are direct descendants we think of St. Euphrasia, the Patron Saint of Byelorussia. As early as the 12th Century, St. Euphrasia was stressing education and enlightenment of the Byelorussian people as a major goal in our life as a country. She was deeply involved in organizing monasteries and encouraging the rewriting of the Books of the Bible and various types of philosophical literature.

With this background, we move on to the period of time known as the "Golden Age" in the 16th Century. During this time, there was a tolerance of differing ideas and almost unlimited freedom of speech and faith in Byelorussia which was unheard of in other parts of Europe. It was in this time that Dr. Francishak Skaryna translated and published the Bible which made us the third people (after the Germans and Czechs) to have a printed Bible in our native language. The code of laws, which had first been developed in the 15th Century, was further developed and drawn up as the judicial code of the Grand Duchy. This code became known as the "Litouski Statut". This was also a precedent setting event in Europe.

And finally, after we were dominated by the Russian Empire, one other example of the role of education and freedom of ideas in our country's long history is this: In March of 1864, Kastus Kalinouski, the leader of the 1863 anti-Russian uprising, in his final letter to the Byelorussian people, said "There is no greater happiness in this world than when a man possesses wisdom and education..." and he went on to say that as long as we do not have freedom, we can have nothing else.

I quoted this specific sentence, that there is no greater happiness "than when a man possesses wisdom and education", for a reason. In my opinion, this is what our history is all about — education, wisdom, and love of freedom. And if we look at our history from that point of view, it is not a sad history. It is a glorious history of a country that has not only been strong and powerful but of a country that has had the wisdom to grant its people the freedom to be truly happy: the freedom to have education, to have just laws, to be free to live and worship as they saw fit. It is a glorious history of a people who did not just fight one war for independence or make one declaration of independence, but who have constantly reasserted their right to freedom over many hundreds of years. What has happened to our country in the last 62 years is just a part of this long, glorious, sometimes tragic, but always burning desire for freedom.

We are the direct descendants of these people, and I think if we look within ourselves we will find those same qualities of greatness. It

ПАЗНАЁМІМЯ З МАКСІМАМ ГАРЭЦКІМ

Максім Гарэцкі зьяўляецца выдатным беларускім пісьменьнікам. У сваіх творах мастацкае прозы ён стараўся прышчапіць ім новыя жанравыя формы. Ягонія апавяданьні, драматычныя абразкі, аповесці й раманы адлюстроўваюць усю глыбіню духовае трагедыі Беларуса-шукальніка духовых вартасцяў у вабставінах цяжкага нацыянальнага, сацыяльнага й культурнага панявольня. Аднак ён верыў у духовае адраджэньне шматпакутнага беларускага народу. Жыццё самога пісьменьніка было таксама бесьпералынным змаганьнем з гэтым пакутніцтвам.

Нарадзіўся Максім Гарэцкі 18 лютага 1893 году ў вёсцы Малая Багацькаўка ў усходняй Магілёўшчыне. Вандраваў шмат па сьвеце дабравольна й прымусова. Удзельнік Першай Сусьветнай вайны, пасля раненьня служыў нейкі час у Іркуцку на Сібіры. Другі раз выбраўся ў Сібір у 1926 годзе, бо цікавіўся доляю Беларусаў пера-

is our responsibility to use those qualities to keep the legacy of freedom wisdom, and education that has been left to us.

First, on a personal level, we have to maintain that common bond among ourselves that gives us our cultural identity. We have to know the history of Byelorussia. We have to show an interest in the literature, art, and music that evolved as part of that history. And if we don't know the Byelorussian language, we should at least be aware of its uniqueness and long history. Only if we know about ourselves, and are proud of ourselves, can we expect others to view us in this same way. There is a saying that "everyone loves a winner". Well, we are winners — in spirit, in strength of character, and in desire for freedom.

This brings us to our second area of responsibility: to let others know, not only that Byelorussia is a country dominated by Communism, but that Byelorussia is a country with a long history of desire for freedom and a country with a long history of fighting to maintain that freedom. We must also let others know that we are winners in the true sense of the word — and that we would like others to join us in our battle.

As I was preparing this talk, and I looked further and further into the past, I started to understand more about the present and to think about the future. The future is in our hands — my hands and yours — and it is an awesome responsibility, but one which we as a people are profoundly qualified to meet.

Wanda Gajdel Joy
April, 1980—Chicago, Illinois.

сяленцаў. У 1930 годзе быў савецкімі ўладамі арыштаваны й высланы на 5 гадоў узноў у Сібір. Па адбыцці пакараньня вярнуўся на Беларусь, але ў 1937 годзе быў арыштаваны другі раз і высланы таксама ў Сібір. Памёр пісьменьнік у 1939 годзе на выгнаньні ў няведаных абставінах.

Рэгабілітаваны ў канцы 1950-ых гадоў. Да гэтага часу ўся ягоная творчасць была савецкай уладай забароненая й вычыркнутая з гісторыі беларускае літаратуры. Навет не дазвалялася аб ёй успамінаць. Апрача сваіх літаратурна-мастацкіх твораў, ён быў таксама й літаратурным крытыкам і першым нацыянальным гісторыкам беларускае літаратуры ды аўтарам беларуска-расейскага слоўніка, які й да сьняня ня страціў сваёй навуковай каштоўнасьці.

Калі-ж пасля рэгабілітацыі пачалі зьяўляцца ў друку паасобныя ягоныя творы, яны знаходзілі энтузіястычных чытачоў. У 1973 годзе была апублікаваная большыня ягоных твораў у двухтомавым выданьні ў Менску, а забароненая і далей іхняя мяншыня была выдадзеная ў Нью Ёрку газэтай „Беларус” у 1975 годзе, як іхны том трэйці. Вельмі прыхільна пачала выказвацца пра ягоныя творы й літаратурная крытыка. Гэтак малады беларускі савецкі пісьменьнік і крытык Міхась Стральцоў у цудоўным сваім артыкуле „Чалавек з Малой Багацькаўкі” ў № 6-ым часопісу „Малодосьць” за 1975 год гэтак тлумачыць, за што ён любіць Максіма Гарэцкага:

„За майстэрства мовы й няпрыдуманасьць інтанацыі, за пульсаваньне фразы, непадробнае і натуральнае, як дыханьне. Але і ўсё-ж больш проста й зразумела будзе сказаць: за яго самога. За асобу аўтара з усёю яе душэўнаю шчодрасьцю, за ясны розум і нехапатлівую, цьвярозую любоў да чалавека й пахарошаму эмпірычную, дзейсную зьмястоўнасьць духоўнага вопыту. Карацей кажучы, надзвычай прывабнае ўсюды ў гэтых абразках аўтарскае „я” — ня ўмоўна-літаратурнае, хадульнае, як гэта часам бывае, калі так і відно, як нейкае несамавітае стварэньне імкнэцца напяцца да памераў вала, — а жывое, уроўненае ўсім чалавечым зь людзьмі „я”, хіба толькі вось узяло яно трохі болей, чым іншыя, ад яго вялікасьці жыцця ды вынайшло ў сабе пры гэтым умельства чутае ды ўбачанае, перажытае зь людзьмі ды за людзей — зразумець і, дарэмна ня мудруючы, пераказаць”.

Максім Гарэцкі прыроджаны апавядальнік, а ўмець апавядаць — гэта ня лёгкае умельства. Ягонія заслугі ў беларускай літаратуры вельмі вялікая. Ён шмат спрычыніўся да ўнармаваньня беларускае літаратурнае мовы. Ён увёў у гэтую мову багацьці народнае мовы ўсходняе часткі Беларусі (Магілёўшчыны). А таму, што ён ведаў мову ўсяе Беларусі — цэнтральнае й заходняе, таму ягоны

ўроджаны талент дапамог яму стварыць моўную сынтэзу, якая гэтак добра падыходзіла да ягонай манеры пісаньня, якая перадавала лад і дух беларускае мовы наагул.

Ніжэй мы пазнаёмім чытачоў у скарачэньні зь некалькімі ўрыўкамі зь ягонай аповесьці „Ціхая плынь”, гэроем якое вясковы хлопчык Хомка й ягоныя перажываньні.

ЦІХАЯ ПЛЫНЬ

Герой гісторыі

(У скарачэньні)

Ці даводзілася вам праяжджаць па вёсцы ў канцы лета, калі нітачкі прыгожага засмучэньня ўжо снуюцца нявідна і незлавіма ў цёплым паветры, ужо вяшчуюць восень?

Ціха ўсё, бязмоўна й бязьлюдна. Шэрым ціхамірным пылам пасьцелена пустая вуліца. На гародзе, за абціснутым плятнём сьхіліў на сонца жоўтую з махрамі кружэлачку высокі сланечнік. Абсыпае чырвона-чорныя пялёстачкі добры мак, ужо запозны, і зьвініць дасьпелымі мачынкамі ў зубкавых карунках буйнейшымі й добрымі, на тонкіх шэрых сьцебялінках.

Дзеці за доўгі дзень наскелі макрыцы й крапівы сечанкі сьвіньням; споўзалі ў чужую рэпу і ў яблыкі; пакачалі кацёлку і няўмысьля пабілі ёю шыбу ў кутнікавым акне; паскрыгаталі, аглушаючы, калёскамі па вуліцы, возячы малога; пабіліся, улашчыліся; дапалі да панікллага сланечніку і няўзнаку выскублі паўкружэлачкі. Зрабілі з паловак мачын „лыжачкі” і будуць гуляць „у госьці”; натрусяць у прыпол запэцканых кашулек маку і пачнуць ім частавацца. А яшчэ будуць есьці госьцейкі „перапечы” — семя праскурак, што густа парасьлі на вуліцы пад плотам і пад сыцяною разам з конскім шчаўлюком і сабачай мятаю.

Мляўкім і вострым нечым пояць каноплі паветра. Уссунуў дзед-даматур, што нічога няварты ні ў касе ні навет з граблямі, а пілнуе двору, дзяцей і пчол, уссунуў доўгую плашку на худыя, сагнутыя жыццём плечы ў дзіравенькім жупане і панёс яе па канаплянай сьцежцы на гумно — сушыць асець жыта, першую сёлетнюю асець. Гэты дзед — паэта ў душы і вельмі ўлюбіў пару году між лета й восені, калі надыходзіць прэкрут у прыродзе на зіму, калі ўсё расьліннае дасьпявае, сыпле семя, дбаючы аб сваім жыцьці ў патомстве, і зь ціхаю пакутаю ці то пакораю спрадвечнаму закону жоўкне, сьхіляецца, ападае. Любіць дзед ісьці аб гэтай пары па сьцежачцы сярод зялёнай пушчы канапелек, якія тхнуць сваім п’яным пахам і патроху прадзіраюць вочкі. Любіць любавалася на фарботы зала-

ценькай павуціны, што бліскаюць на сонцы, цягнуцца, быццам плывуць і быццам сыцелюцца ад поля (дзе пажата і пусьцее), на гароды (дзе густа й поўна, а ўжо сьмягне і ўсыхае) і далей на чорныя гоні (дзе незабавам пазырванее рунь). Любіць дзед, расклаўшы цяпло пад асецьцю і паплакаўшы ад елкага, з пахам прэлай гумнай зямлі дыму, доўга-доўга сядзець і бавіць час ля палыхаючых агнём плашак і грэць старыя косьці. Карціць старому пакласьці ў попел колькі бульбін і, углядаючыся на агонь-векавечнае, успамінаць, як быў маладым хлопцом (як цяпер унукі), пасьвіў коні ў позьнюю пахмурную восень, клаў пад лесам з пасохлага вербалозу і бярозавых пянькоў вялічэзнае цяпло й пёк бульбу, а калі было сала, дык і сала прог на кіёчку, крутка падстаўляючы ськібку хлеба, каб не сыцяў дар на зямлю. Успамінае дзед... Была пара! Але дзед — паэта ў ціхім сэрцы, і не надта яму цяжкі раўнаваньні розных часоў свайго жыцьця; во, балазе, ёсьць печаная бульба і можна сядзець супакойна каля агню і думаць аб жыцьці; і чакаць, калі палахлівы ўнучак затупае па такую босымі ножкамі, падбяжыць бліжэй і зашныкае: „Дзед, а дзед! Ці ты тутатка?”...

Сонца борзда закоціцца, а дзеці ўздумалі „пірагі” пячы. Накапалі ў ямачцы гліны, у чарапочку замясілі і на ўслончыку наляпілі шмат вялікіх і маленькіх „пірагоў”, на сонейку, дзе будуць яны пячыся. Дзяўчынкам прыкра, што ў бабскую справу ўбіўся хлопчык. Ён ня лепіць вялікіх і невялічкіх піражкоў, як тое вядзецца ў добрай гаспадыні, а пачынае галузаваць, ляпіць ні то конікаў, ні то цюцек. І дзяўчаткі ўсякім спосабам чыста псууюць яму работу.

Ах, гэтыя перашкоды ў вольнай творчасці паэты ў лепшую пару яго жыцьця, пару маленства!

Пара, на якую ня варта забывацца. Хто шчарствеў, пагінуў у будзёншчыне, — у дзіцячыя гады быў вялікім музыкаю, граючы на скрыпачцы з лучынак і са струнамі зь нітак. І даўлела яму, быў змысел і была радасьць. Хто зрабіўся тупы, як палка, — у гады маленства з палкі вырабляў мастацкія для яго мастацкіх пачуваньняў штукі: птушчак, зьвяроў і прост харошы кіёчак-папірашку. Надыйшлі годы жыцьцёвага амбарасу і бясконцага дурнога клопату — і зьнішчылі творчую радасьць, растапталі дыямант у пабітым шкле, з паэты зрабілі быдліну. Жыцьцё, жыцьцё! Мы ўсе прыходзім на сьвет хто песняром, хто рэзьбяр, а хто і тым і сім патроху. Мы ўсе ў гады працнаваньня нашага розуму — рэфарматары нягоднага старога, будаўнікі лепшай сацыяльнасьці, слаўтыя настаўнікі ці добрыя разбойнікі, але часта-часта жыцьцё нічагусенькі не пакідае нам і робіць жаласнымі старцамі без пары.

Ці траплялася вам бываць на вёсцы ў гэткі час, калі пуста ў

ёй пад пякучым сонейкам, усе людзі на полі сярод аўса й лёну, што жаўцее і галубее?

Ціха вясковая вуліца. Паснулі сланэчнікі й макі. Аніводным пазалочаным лістком не варухнуць яблынькі ці сьліўкі. У гальлі й лісьці бялеюць і чырванеюць яблыкі, а пасьпелыя сьліўкі густа спляліся й віснуць, чоорныя, да долу.

Ці здаралася вам у гэткі пагодны спаміж лета й восені дзянёк быць у вёсцы і трапіць на ўскрай хат, туды, дзе хацінка галяка ўехала ў зямлю, вокны яе з пабітымі шыбамі залжнуты насыпех лахманамі і сядзяць на самай прызьбе?

Прадавілася на пуні стрэшка, і ніхто яе не падыме і не паправіць, як-бы няма каму парупіцца аб тым. Мо ў шынку загуляўся гаспадар? А можа б'ецца, як тая рыбіна аб лёд, здабываючы што-дзённы кавалак хлеба, але няма яму ўдачы!... дзьверы падпёртыя знадворку каромыслам і таўкачом. Значыцца, нікога ў хаце няма. Але паглядзім...

Што можна ўбачыць у хаце гаротнага мужыка-Беларуса? Высокі, пад самыя абразы, стол, вузкі й хісткі... Зірніце на пол... Гэтая... канапляная сувалка й саломея... гэта — самае звычайнае ложка для зьняможанага працай, спацелага мужыка, і яго... жонкі й дзяцей. Няцікава і старавечная наша бабулька-печ, аграмадная з выкрышаным загнэтам і подам, на ўсе патрэбы адпаведная печ, паўнюткая гаршкоў зь ежай, што пракісае на вячэру і шырокіх донцаў, на якіх сохнуць добрыя баравікі на продаж і чарвівае карэньне ў сваю капусту.

Але ўсё гэта — няжывое, ня мае болю.

А вы зірніце на жывое. Яно сярод хаты, на земляной падлозе, зьбітай у ямкі, сядзіць на кучы кійкоў і бляшанак, сядзіць, па-турэцку падтуліўшы ногі, сядзіць ля місы. Круглыя дзіцячыя вочкі, зарумзаньня і пахмурныя, зь безнадзейным подзівам уталопяцца на вас. І патроху зьяўляецца сьвядомасьць: чаго вам трэба? Бо вы — ня маці, што зачыніла яго, ня маючы большых дзетак-нянэк, і сышла на дзень-год у поле жаць авёс, сышла і ня ідзе пакарміць яго і абцерці носік. Вы разважаеце: хлопчык гэта ці дзяўчынка? — Ці ня ўсё роўна: доля-ж аднакава.

Гэта — герой нашай гісторыі Хомка.

Гэта — яго дзіцячая пара.

Безнадзейны подзіў пачынае паволі зьнікаць, даючы месца тужліваму расчараваньню: не, ня маці, а чужынец, незнаёмы, бязуважна пазірае на бяду малога. Пакутна ападае ручка, брудненькая й худзенькая, на якой толькі трошку-трошку цьмяна-жоўтай дзіцячай пухласьці, і аляшала кідае лыжку ў міску з малаком. Адылі

DRYHVICHY — DREHOVICHY

TURAU

The area that was settled by the Dryhovichy tribe in the Polessia region of Byelorussia was called the Land of the Dryhovichy. Turau was the first city founded on that territory. The city of Turau was first mentioned in the chronicles of the year 980. The chronicles gave the origin of the city's name as being derived from the name of Prince Tur, the founder of Turau. Later, researchers postulated other theories as to the origin of the name. Some assumed that it came from the word "tur" ("Taurus" in Latin), a wild bull that inhabited the area. Others, among them ethnographer M. Hausmann, postulated that the name originated from the river Yazda or, as it was then called, Tura. Yazda, one of the tributaries of the Prypiets River, joined the Prypiets near where Turau was first settled.

Turau expanded quickly. Being located in the center of the Dryhovichy territory, it soon became the capital of the Turau dukedom. Thus, the Land of the Dryhovichy became known as the Land of Turau. Other cities were also established in Polessia. These cities were mentioned in subsequent chronicles. They were Brest (Bierascie), founded in 1019, Pinsk in 1097, Chertarysk in 1100, Slutzk in 1116, Klezk in 1128, Raha-

continue on page 14

сьціскаецца ў кулачок, падносіцца да воч — і ізноў бясконцае, роўнае, ужо аплаканае за доўгі дзень, галосіць гора:

— Гу-гу-гу... Ма-ма!...

Бязвыходнасьць страшная і пакора лёсу апошняя, крайняя чужыцца ў тым восенным дажджы, у той музыцы бяссільнага.

Гэта ўжо ня плач — гэта песьня распачы...

І наўчаюцца той песьні ў забытым краі яшчэ пад сэрцам матак. Яна снуецца тут вякамі. Яе шумяць тут панскія дубровы, гудзяць пяскі ў мужыцкім полі, жабы кумкаюць вясну й лета ў выгарах-балотах. Яе крычыць тут кожны бацька, калі цягнецца з карчмы дахаты па калюгах ніколі не паладжанай дарогі.

І гэтую песьню бацькоў сваіх выплаквае цяпер тут перад вамі герой наш Хомка.

Вось узяўся ён на крывых ножках. Уздыхнуў глыбока, цяжка — і зноў прысеў.

Узяў кіёк і аглушона барабаниць па бляшанцы.

Няцікавае дзіця герой наш. Увесць у соплях і нямыцька, і худы, а живот — як той бубен: так выпнуўся ад пушнага хлеба й бульбы.

(Працяг будзе)

chou in 1142, Mazyr in 1155, Dubrovitsa in 1183, and others.

The chronicles of 980 also provided information indicating that Turau had become the cultural and administrative center of the independently developing dukedom even before the Kievan state. Although the rulers of Kiev frequently waged wars on the throne of the Turau dukedom, the Dryhovichy recognized as their ruling dynasty only the line of Izaslau, son of Yaroslau the Wise and grandson of Vladimir of Kiev and Rahneda of Polacak.

Other rulers also frequently fought and occasionally occupied the throne of Turau. As is stated in the chronicles of 1158, by taking advantage of the internal struggle of the Kievan princes over the throne of Kiev, Prince Yury was able to attack and occupy Turau. Yury was the grandson of the Grand Duke of Kiev and Turau, Sviatapolk Izaslavich, a member of the House of Izaslau. Thus, by conquering the city, Prince Yury returned the legitimate dynasty to the Turau throne. This action however resulted in more turmoil: a retaliatory war campaign was initiated against Turau by six Kievan princes and the Grand Duke of the Kievan state. The siege of the city lasted a harrowing ten weeks but the Dryhovichy ultimately did repel the enemy. The victory of Prince Yury and the Dryhovichy over the Kievan princes convinced the latter that Turau was a mighty city that they would have to learn to respect.

This incident however is not the only testimonial we have to support the greatness of the city of Turau. Other such proofs are found in the relics and excavated artifacts that were unearthed from the dwellings on Castle Hill. Ethnographer P. Shpileuski described seven towers of the castle, each sheltered by a surrounding moat. Byelorussian archeologists S. Shutau and A. Kavalenia described the remainders of the settlements. They stated that the settlement was partially protected from attacks by the River Prypiets and its tributaries, the Strumen and Damaukha, as well as by the deep moats. Although the archeological excavations in 1961 and 1963 conducted by M. Palubajarynova and P. Lysenko produced many valuable findings, it is unfortunate that many of the items made of wood and other organic materials were not well-preserved. In fact, even many of the metallic objects were in poor condition. The most well-preserved items were those made primarily of glass, lead or bone. These excavated artifacts showed the superior craftsmanship of the Turau artisans. Among the items found were arrows, hatchets, scissors and other articles of weaponry, hunting and fishing equipment as well as various ikons cast in lead. Also discovered were intricately carved and tastefully decorated handles, combs and chess figures. Glass items included beads, dishes, mugs as well as beautifully embellished Byzantine vases of glass, gold and enamel. In addition to these findings, Pro-

THE CHURCH OF ST. STANISLAU IN MALATYCHY

In the depths of Byelorussia, whose territory made up the major portion of the Grand Duchy of Litva (Lithuania), one finds the small town of Malatychy, located in the region of Mogilev (Mahileu). It was in Malatychy that the Swedish king Karl XII waged a major battle against Muscovy in 1708. After this memorable event, recorded in the chronicles, Malatychy became the property of Archbishop Stanislau-Bohush Siestrancevich. With his own funds, the Archbishop built a church in Malatychy, the model of which was the Basilica of St. Peter's in Rome. This replica of the Roman Basilica, the only one of its kind in the world, was executed by the famous Byelorussian architect Laurent Gucevich. Gucevich was already known as the talented architect of the Vilna cathedral, palace, university, and city hall.

Although the Church of St. Stanislau was eight times smaller in size than its Roman counterpart, the two were identical in every other way. This magnificent architectural memorial to the catholic archbishop was consecrated on June 29, 1794.

continue on page 16

fessor M. Karher excavated and studied a 12th century church. The church was made from stone and its architectural style was quite different from that of the churches in Kiev.

The inhabitants of Turau domesticated wild animals such as horses and pigs and also kept horned animals like cows and goats. Cats and dogs were also made pets of the Turau people. The animals of the forest, however, were hunted by the inhabitants of Turau and served as an important source of food for them.

Turau also became a center of culture and education. As did other Byelorussian ancient documents, the chronicles of Turau have vanished. Only a portion of one ancient hand-written document remains. Still, a lot of material from the 12th century has been preserved in the literary heritage of St. Kiryla (Cyril) of Turau, who was born in 1130. During the course of his lifetime, St. Kiryla became known as an orator, educator, and writer. The next issue of **Byelorussian Youth** will include an article on this great figure in Byelorussian history.

Raisa Stankievic

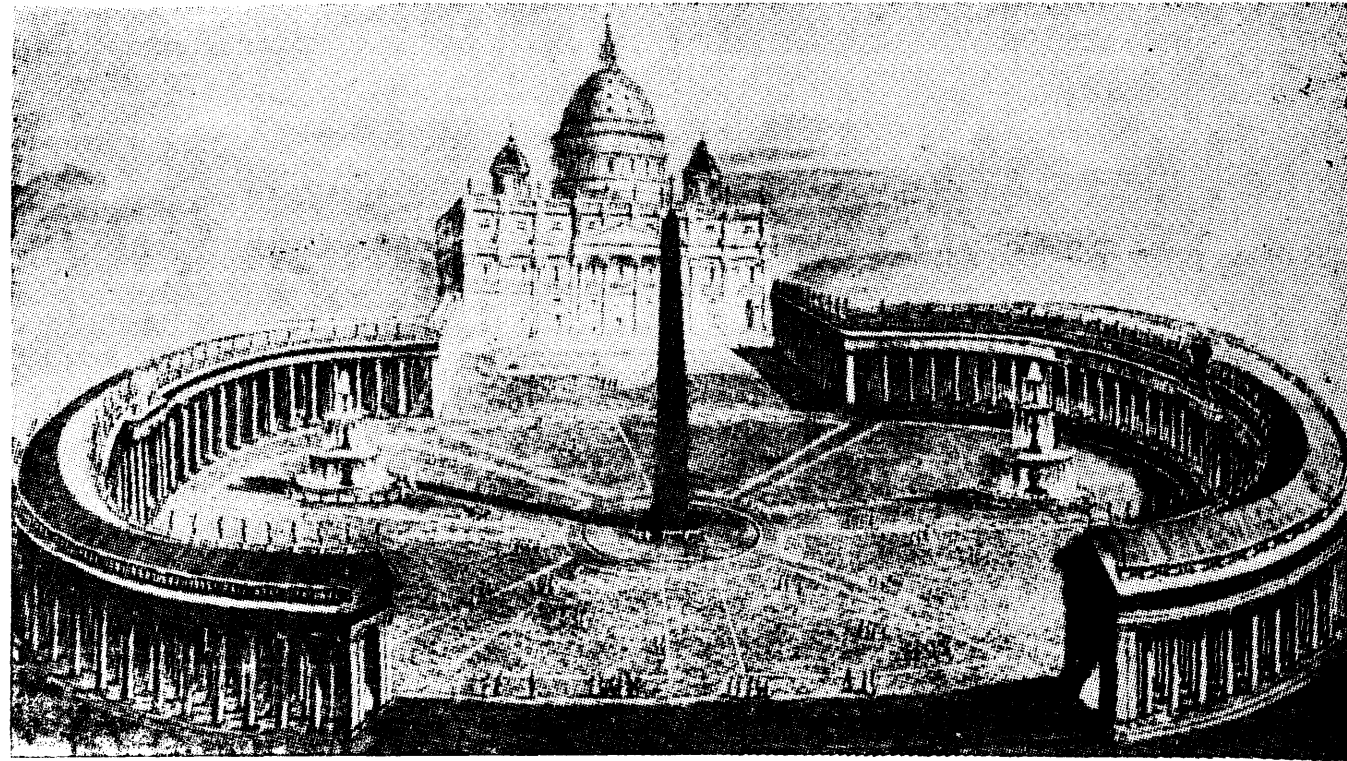
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The Church of St. Stanislaus in Malatychy

Stanislau-Bohush Siestrancevich was the Archbishop of Mogilev (Mahileu), at that time part of the Russian Empire. (In 1772, 1793, and 1795, the partitioning of the Polish-Litva Commonwealth incorporated all of Byelorussian territories into the Russian Empire.) In addition to being Archbishop of Mogilev (Mahileu) and Metropolitan of the Roman Catholic Church in the Russian Empire, Siestrancevich also held such posts as administrator of the vacant bishop's seat in Vilna, head of the Roman Catholic Collegium, honorary member of the University of Vilna, Moscow, and Riga, member of the Academy of Sciences and Economic Society of St. Petersburg and member of the Agrarian Society of London. He was also decorated with ordens from the government of Poland and Russia.

Archbishop Stanislau-Bohush Siestrancevich was not a stranger to the Byelorussian national cause. Being the uncle of the Byelorussian poet Vinzuk Dunin-Marcinkievich, he himself supported the Byelorussian language and insisted that it be used in the churches of Byelorussia. In 1794, in a letter to his subordinate clergy in the Archdiocese he stated the following: "It is important to all in the Archdiocese that the people understand the sermons preached in the churches. Therefore, after the Holy Liturgy, sermons should be administered in the language of the people."

The Byelorussian language was used during the entire 18th Century. However, in the 19th Century, the churches eventually became the stage for a bitter political struggle between the Poles and the Russians as to

which of the two would have more influence on the Byelorussian language, soul, and culture. The Roman Catholic clergy in the 19th Century was the advocate of Byelorussian nationalism.

Stanislau-Bohush Siestrancevich was born on September 3, 1731, in the region of Navahradak, the son of an orthodox father and a catholic mother. In 1743, the boy was sent to school in Zamoids (Lithuania). At the age of 15, he went to Berlin to pursue a higher education. He left Berlin in 1748 to attend the University of Frankfurt. Before his departure, however, he met the parish priest, Amandam. Amandan had a profound effect on him, so much so that Stanislau converted to Catholicism.

The future archbishop's education was far-ranging and versatile. He studied Latin, Greek, French, English, German, and mathematics. After his return to Byelorussia, he became interested in law. In 1763, he became a priest, and as a protege of the Polish king Stanislau Augustus, he was decorated with many honors. In 1773, he became bishop. He died on December 12, 1826, at the age of 95.

One wonders what happened to the Church of St. Stanislaus in Malatychy? Since religion is banned in the Byelorussian SSR, ancient churches are destroyed and neglected. Historical monuments which represent the achievements of the non-Russian peoples during culturally and politically free periods in their history are neither renovated nor preserved. Moscow, in support of its russification policy, is interested only in the preservation of its own Russian historical past. Therefore, the palaces and churches of the tsars are renovated and displayed as the achievements of the culturally "superior" Russian people. There is no room for the culture and historical achievements of the Byelorussians. Still, the Byelorussian intelligentsia in the Byelorussian republic was and still is interested in the preservation of its historical monuments. Hence, on December 7, 1967, at the initial meeting of the Byelorussian Society for the Preservation of Historical Monuments and Culture in Minsk (Miensk), an appeal was made to honor and preserve Byelorussian historical and cultural monuments. Unfortunately, the appeal was made a bit too late to save the Church of St. Stanislaus in Malatychy. Investigations have conclusively determined that this church no longer exists there. Like many other Byelorussian churches, it has been destroyed.

Editor's Note: The above article is a translated summary of two articles that appeared in *ZNICH*, No. 93, June-July 1967, Rome, Italy.

The drawings which appear on pages 36 and 38 are by Paulinka Survilla of Ottawa, Canada. Some of her original drawings have already been printed in a previous issue of "Byelorussian Youth".

IN HIS OWN DEFENSE

From the Editor: On June 20-21, 1979, Byelorussian dissident Michal Kukabaka was tried in Bobruisk, BSSR. Although Kukabaka explicitly requested that Moscow lawyer A. Kunina as well as his friend V. Niekipelov speak in his defense, Soviet authorities denied his plea. Kukabaka was thus forced to speak in his own defense. Below is an excerpt from his speech.

The citizen procurator has here stated an interesting fact: "Think but do not act." Here in the court room I see citizen Novikow. He is a carpenter. How can he prove his craft? Obviously, he must create something. A table or a chair, perhaps. How can one exhibit one's ideas? Obviously, by one's actions.

It is my contention that the charges made against me have been fabricated. Boris Aleh Ivanovich has a weakness: he was treated for alcoholism, and the KGB took advantage of this weakness. They said that he voluntarily surrendered to them documents that he had been concealing. Why then did he not surrender to the KGB **The Gulag Archipelago** after having read it, but instead gave them a wrapped package without even knowing its contents. My analysis is that the KGB put pressure on him: If you won't give witnesses, you will once again end up in a workers' treatment center. And he gave in. Of course I do not blame Boris too much. Everyone has his own limits of endurance.

Take Novikow Sergei. He is a very good human being; I could even consider him a brother. When in November of 1977, I was released from the psychiatric hospital and had no place to go, he gave me his coat! . . . I was thinking of how he could possibly betray me voluntarily. Just like with Boris — there never was any betrayal. I remember when I came to him, he was sitting with his head in his hands: "Oh, Michal, everything is lost, everything. — But what is lost? They took something, or what? — Yes, and I could do nothing about it! . . . Well, here, — I said, take a piece of paper. Sit down and write how it all happened. — Oh, Michal, he said, I can't. That would mean I have to go to prison."

Thus, I do not consider myself guilty. I categorically deny the proposed charges against me. My convictions, my articles, are the products of my living experiences and deep meditation about what is happening in this country. As early as 1970, I was already exposed to reprisals because of my convictions and I spent seven years in prison. Because I refused to cooperate with the KGB, I was pronounced crazy and placed in a special psychiatric hospital. In Vladimir, the senior official of the Vladimir KGB, Major Awseef, made me an offer: provide him with testimony as to my having criminal meetings with State Secretary Mueller

of the Embassy of the Federal Republic of Germany. In exchange, he promised me freedom. But this would involve a lie. I thought to myself, for what? I'll get my three years, somehow I'll live through it, but I will not lose my soul or tarnish my conscience. So, I refused. Then, Major Awseef sent me to the experts — that is, to the so-called Serbian Institute. The government was trickier however! I was pronounced insane and the trial was closed . . .

To understand one's actions is to have conviction in them. My convictions are the result of suffering and they are strong. And you for yourself should realize that a man who has spent all his life in prison for his convictions cannot be a criminal.

I would like to point out that this trial contradicts the Universal Declaration of Human Rights. I would also like to bring to your attention that by April 16, 1977, I had made the difficult decision to emigrate from the USSR. A long time ago, I came to the conclusion that Soviet style of Communism represents a forced and destructive system. All the Communist leaders, starting with Vladimir Ulanov, are conducting a politics of interference into the affairs of other countries with the aim of imposing their form of dictatorship on them.

The leaders in Moscow may not even stop should a new war become imminent. Constant preparation for war is evident in the militarization of the country; the education of the population in a patriotic war-oriented spirit (the all embracing military duty of each citizen); various children's games, and similar activities. In addition, the leadership enforces the complete elimination of all opposition to their plans, no matter how small that opposition may be.

As to the recently signed Salt Treaty with the USA, I am convinced that the Soviet government will never abide by it. Supervision of limitations on arms is only possible if it is verified on the spot by the other side. That is, if our specialists went to America, and the Americans came to us. What kind of an agreement can there be if a stone is kept in the background? Consider this: Somebody is accused of having stolen goods in his suitcase. What would such a person do if he knew the suitcase was empty. He would open it up and say: "Look!" But our government does not want that. Under no circumstances would it show its suitcase.

I support disarmament, the limitations of arms — all kind of arms, on both sides. My parents died in the last war. For me as for nobody else, disarmament is necessary.

In conclusion, I decided to leave the USSR, in order to break with Communist ideology. I believe that just living here is immoral. Because by living here, whatever I would do, I would be doing as a collaborator of this country's politics and its militarism.

IN DEFENSE OF M. KUKABAKA

In late March, during the time of this year's Byelorussian Independence Day ceremonies, various letters in defense of Michal Kukabaka were sent to members of Congress, the State Department and the White House. Printed below are some responses to these letters.

Please be assured that I will be closely monitoring any developments in this matter. I have sent a letter to Secretary Brezhnev urging him to intervene on behalf of Mr. Kukabaka and grant him an exit visa. The Soviet Union has both a moral and legal responsibility to uphold the human rights of Michal as stated by the Helsinki Accords, the International Covenant on Civil and Political Rights, and the United Nations Declaration of Human Rights.

Congressman Joseph P. Addabbo

Many thanks for bringing to my attention the case of Michal Kukabaka, who is in a Soviet prison for his writings and his labor organization activities.

I want to assist Michal as much as I can to see that he is released or that at least he is treated humanely while in prison. Accordingly, I have written to Soviet Secretary Brezhnev and Soviet Ambassador Anatoly Dobrynin on Michal's behalf.

Please be assured of my continuing interest in Michal Kukabaka and others who are unjustly imprisoned in communist countries.

Congressman Mario Biaggi

Excerpt from a statement by Congresswoman Geraldine A. Ferraro in the House of Representatives. "... Today Michal will reflect upon the value of freedom of expression, freedom of religion, and freedom of speech, rights assured to all citizens in the Byelorussian Constitution written 62 years ago. I am sure, too, that Michal will be angered by the ironic and appalling fact that today, decades later, that constitution exists only in the dreams of the Byelorussian people who still fight for their freedom from Russia..."

Excerpt from a statement by Congresswoman Millicent Fenwick in the House of Representatives: "... I would like also, if I may, to bring to the attention of my colleagues Michal Kukabaka. He served 6 years in a psychiatric prison and now again he has been sentenced to 3 years in the Vitebskaya oblast.

Why is this man so persecuted? Because he referred to the rights

THE RUNAWAY BYELORUSSIANS

In the winter of 1969-1970, while under investigation in the so-called Ryazan-Saratov Affair, I was incarcerated in the Petrozavodsk city jail. Almost half of all prisoners in this jail in the capital of Karelia turned out to be Byelorussians. This fact in itself should not have been too surprising, because there are now as many Byelorussians in Karelia as there are Karelians, and the local inhabitants jokingly call their republic the "Karelo-Minsk SSR". After World War II many Byelorussians had settled in the former Finnish territories.

But the peculiar thing was that it wasn't these Byelorussian settlers who populated the Petrozavodsk jail. The inmates were Byelorussians who had been recruited to work in the Karelian lumber industry for a period of 3 to 5 years.

How can it be explained that peaceful Byelorussian farmers, having arrived in the Karelian forests, become criminals? To understand this strange phenomenon let us look at the entire system of recruiting of collective farmers for longrange projects in the USSR.

I do not know why the Karelian lumber industry recruits its workers in Byelorussia. Perhaps it's just force of habit after World War II.

continue on page 22

of men and the Declaration of Human Rights, and that is all. He wrote some tracts on it and now this Byelorussian is being imprisoned..."

**

Excerpt from a letter sent by the State Department. "... We appreciate your informing us of Mr. Kukabaka's plight in the USSR as well as of his personal history. We share your concern about him and will follow his situation as closely as we can. In that connection, we would be grateful for any additional information concerning Mr. Kukabaka or other Byelorussian activists that you may obtain in the future... This Administration has taken a strong stand on the importance of human rights everywhere in the world, including the USSR and Byelorussia. We deplore any action taken against individuals such as Mr. Kukabaka and others of all nationalities who seek to exercise their fundamental human rights..."

Please be assured that we will continue to do all we can to ease the plight of Soviet political prisoners such as Mr. Kukabaka...

Robert W. Farrand

Officer-in-Charge

Bilateral Relations

Office of Soviet Union Affairs

The recruiter travels through the remote and poor collective farms of Byelorussia and describes the lumber industry in glowing terms: good pay, great climate, rivers full of fish, and so on. The farmers in the Soviet Union do not have an internal passport (an identification document), and if they want to leave the collective farm they must get a permit from the chairman of the farm. The recruited farmer isn't entrusted with such a permit. That's retained by the recruiter. The latter, however, pays the new hired hand 15 rubles "departure money," and from this moment on the hired hand becomes the property of the recruiter. Thus the price of a Byelorussian "soul" serf is 15 rubles—something like the 25 rubles charged by Chichikov in **Dead Souls**.

After the hirees arrive at their destination the recruiter hands the permits over to the manager of a lumber mill and gets his 15 rubles refunded. The slave transaction is completed.

Now the manager deals with the newly hired hands as he pleases. He pays them the minimal wage of 60 rubles a month which is peanuts if compared with the wages of a local lumberjack who can earn up to 400 rubles a month. If the manager wants to do so, he can "sell" his slaves to the neighboring lumber mill for 15 rubles per head. The hired farmer has no recourse: he has no documents, he has no money. Thus he does any kind of work for any pay, and when ordered he picks up his belongings and travels to his new master. In this manner, one of my cell mates changed jobs 14 times, working at 14 different lumber mills in a single year.

When such a life becomes completely unbearable, the deceived Byelorussians do as the slaves and serfs did in earlier times—they run away, run without any money or railroad tickets home to their villages in their native Byelorussia.

Here is where they find themselves at odds with the humane Soviet law. The criminal law of the RSFSR states that for violation of passport regulations and vagrancy a person can be confined for up to 2 years in a labor camp. The police intercepts these runaways on the roads, at railroad stations, in trains, and returns them to their rightful owner—the lumber industry, but the next time they are sent to the Petrozavodsk prison and from there to the camps.

Seldom does any one of them, after leaving the camp, reaches his cherished Byelorussia. The majority become real vagrants called "bichi" (whips), a peculiar kind of Soviet hippie who is forced to ride the rods of the Soviet railroads—in this case between Byelomorsk and Volkhovstroï.

These vagrants survive by petty thievery or by turning in empty bottles collected in the railroad stations or trains. Naturally, pretty soon

LITHUANIA — LITVA

The Historical Name of Byelorussia.

How many times have you answered these questions by your American-born friends: "Where did you come from? Where were you born?"... "In Byelorussia; where is that?", usually wonders your friend, "I've never heard of this country..."

After finally learning that Byelorussia is located in Eastern Europe, between Poland and Russia, an American gets the impression, that Byelorussia as a nation must have been formed only very recently, since there is nothing written about it in history textbooks. "It is probably a section of Russia with a very similar language and culture" — conclude many Americans, even those who understand and sympathize with our political aims.

Why is this so? The Byelorussian people differ greatly from the neighboring Russians and boast a famous and eventful past; they are well-known in history — only not as Byelorussians, but by their former name — **Lithuanians**. Our forefathers called themselves Lithuanians (Litviny) and were known to their neighbors as Lithuanians until the middle of the 19th century. Many inhabitants of the Bransk region in Eastern Byelorussia called themselves Lithuanians as late as the 1940's.

Litva (or Lithuania in English), the country of our forefathers, is known to all students of European history. Therefore, when telling other people about the country of our origin, we must point out that historical Lithuania and present Byelorussia are the same nation.

The Grand Duchy of Lithuania, formed in the 13th century, united almost all Byelorussian tribes within its borders, during the rule of Grand Dukes Vitaut and Alhierd, became the largest and most powerful state in Europe. The territory of the Grand Duchy extended from the Baltic to the Black Sea. It was inhabited by Slavonic peoples —

continue on page 24

they are picked up and jailed again. This time, however, they do not resent it. In winter they even welcome imprisonment because this is the only way they can be assured of a roof over their heads and hot meals every day.

A. Uchitel

THE SAMIZDAT BULLETIN № 34, February 1976. Translated and reprinted from POSSEV, Issue No. 11, November 1975, courtesy of Possev Publishing House, Frankfurt/Main, Germany.

Byelorussians and Ukrainians, and by Baltic peoples — Samogitians (now called Lithuanians) and Latvians.

Byelorussian language and culture prevailed in the Grand Duchy of Lithuania. All state documents and laws were written in Byelorussian, which was also the language of court and public life. Even the Moslem (Tartar) and Jewish minorities wrote their religious books in Byelorussian. In the 16th century, Lithuania became an important center of culture and education. Its legal code — the “Lithuanian Statute” (written in Byelorussian) — was used in the entire Eastern Europe for many centuries to come. The well-known scholar Dr. Francish Skaryna of Polacak, in 1517, published the first printed book in Eastern Europe — the Byelorussian Bible. It was the third printed Bible in the world, following the German and Czech versions. Byelorussian cultural influences spread to the neighboring lands and in many places remained strong until the present day. For instance, Byelorussian printers Piotra Mscislaviec and Michal Fiedarovich introduced the art of printing in Moscow, and the Cyrillic alphabet, as reformed by a Byelorussian, Hallash Kapijevich, is being used now by most East European peoples.

The cities of Lithuania flourished in this “Golden Age” of our history. The citizens of Vilna, Miensk, Polacak, Smalensk enjoyed the privileges of the Magdeburg Law* and were engaged in booming trade with Western Europe and the Middle East. The state affairs of Lithuania were in the able hands of men like the chancellor Leu Sapieha, who was a statesman of world stature.

The powerful and well-organized armies of our ancestors defended Lithuania from the invading Tartars, who had already occupied Russia, Ukraine, and a part of Poland. The Poles and Czechs, threatened by German aggression from the West, were eager to enter a military alliance with Lithuania. In the battle of Grunwald in 1410 the common forces of these three Slavonic nations decisively defeated the German Crusaders and put an end to their expansion eastward. The military alliance of Lithuania with Poland later turned into a confederation, headed by the Lithuanian dynasty of Jahajlavicy.

Lithuania’s enemy in the East was the Duchy of Moscow, which later, during the rule of Peter the Ist (at the beginning of the 18th century), adopted the name of Russia. The Byelorussian state of Lithuania fought Moscow for several centuries and was the main obstacle to Moscow’s expansion to the West — the same expansion, which today threatens

* This law, which originated in Magdeburg, Germany, gave the cities an autonomous municipal government.

the entire world. The fields and forests of Eastern Byelorussia — of the Smalensk, Mahileu, Viciebsk regions — became graveyards for thousands of our forefathers, who died defending their country from Moscow.

Only at the end of the 18th century did Moscow succeed in defeating our people and conquering our country, after the ruling classes of Lithuania absorbed much from the foreign Polish culture, adopted foreign customs, and neglected the defense of their homeland. Having defeated their bitterest enemy, Russians tried everything in their power to break the continued resistance of the Byelorussian people. This resistance best manifested itself during Napoleon’s march on Moscow in 1812 and in the uprisings of 1831 and 1863, when Byelorussians rose against Moscow to regain the independence of their state — Lithuania.

Russians knew well, that the popular resistance will subside only when the new generation of Byelorussians, raised in subjugation, forget their famous past and the long struggle of their people against Moscow. With this purpose in mind, Russians began to apply the name Lithuanians to the Samogitian people, who belonged to historical Lithuania but until then did not consider themselves Lithuanians. Our ancestors — the real Lithuanians — were given the name **Bielarusy** — White Ruthenians**. The term “Biellarus” — White Ruthenia — has been used before by Muscovites to denote only the northeastern part of historical Lithuania — the Mahileu, Smalensk and Viciebsk regions.

Being of artificial and foreign origin, the term “Biellarus” and “Bielarusy” could not find popular acceptance until the beginning of the Byelorussian national revival in the second half of the 19th century. By then the Samogitians began to apply the name Lithuanians to themselves and to describe the Grand Duchy of Lithuania as their national state, although historical facts do not support this theory.

The former meaning of “Lithuania” is far from forgotten. Anyone who is interested in Eastern Europe and its history is bound to come across it. An objective student of these affairs cannot fail to come to a strange but correct conclusion that beside the present “Lithuania” inhabited by Baltic people, there is or was somewhere **another Lithuania** which spoke a Slavonic language. For example, some time ago a Czech was very much surprised when he heard the Samogitian (now called “Lithuanian”) language for the first time and could not understand it at all. Yet he remembered from his studies of Czech history that the Lithuanian prince Zyhimont Karybutavich, who became a Czech king

** The ending “-rus” means “Ruthenia, Ruthenian”, and not “Russia, Russian”. Unfortunately, when anglicized, “-rus” became “-russia, -russian”, and the important difference is lost to the English-speaking person.

A GREAT MOMENT OF BYELORUSSIAN JURISPRUDENCE

In 1529, almost one-and-a-half centuries before America's independence, a code of laws — the Statute of the Grand Duchy of Lithuania — was promulgated. It stands today as a great monument of Byelorussia's legal and cultural achievements, a vast reservoir of information about our ancestors. Last year marked the 450th anniversary of the Statute of the Grand Duchy of Lithuania (sometimes called descriptively, "Lithuanian Statute").

The apparent contradiction in terms — "Byelorussian" and "Lithuanian" — should be explained, in case it baffles you. In the distant past, approximately from the 14th to the 19th century, the term "Litva" (Lithuania) often referred to what we know today as "Byelorussia". The latter term came into usage somewhat later and only gradually spread its meaning over what had been previously called "Litva". The case of the Statute of the Grand Duchy of Lithuania, a document written in the Byelorussian language, illustrates the point quite eloquently.

In the Duchy of Lithuania, which in the 16th century included, along with parts of Lithuanian and Ukrainian (until 1569) territories, the entire expanse of Byelorussia, Byelorussian was the official language of the state. As the Byelorussian Soviet Encyclopedia (v. 3, 1971, p. 237) explains it: "In the Grand Duchy of Lithuania official papers and judicial matters as well as statutes, charters, parliamentary decisions, chronicles, artistic and religious works were written in Byelorussian".

The Statute of the Grand Duchy of Lithuania appeared in three editions, those of 1529, 1566 and 1588, each one containing new paragraphs and changes. The text of the First Edition, in the original and

continue on page 27

in 1420, spoke a Slavonic tongue related to Czech and easily understood by his subjects. You may also ask young Americans of Jewish descent about the birthplace of their parents, and many will reply: "My grandfather is a **Litvak**, from Miensk." "**Litvaki**" (Lithuanians) is the name commonly given Byelorussian Jews to distinguish them from "Galizianer", who came from Poland or the Western Ukraine. Even today many older Jewish people in America call us "Lithuanians" when they hear us speaking in Byelorussian.

We know very well what became of the "Slavonic Lithuania". It is now called Byelorussia. We must make this clear to those of our friends who feel that Byelorussia is a young nation with no historical tradition.

Litvin

Russian translation, is now available in a book published in Minsk in 1960. An introduction for the 250 page volume was written by a member of the Academy of Sciences of the Lithuanian S.S.R., K. I. Yablonskis, a specialist in legal history of the Grand Duchy of Lithuania, who opens his explanation with the following statement:

"The Statute of 1529, an expanded code of feudal laws, is of great scholarly significance. It provides a wealth of material for studies of economical, social and legal relationships in the 15th and the beginning of the 16th centuries in the territories of both Lithuania proper and Byelorussia. The Statute of 1529 was written in the Byelorussian language of the time".

The Statute of 1529 was the first systematic code of laws in Europe. That alone is quite an achievement indicating the high level of legal consciousness of our forebears. The code consisted of thirteen chapters, each pertaining to a different branch of laws. The first three chapters contained basic norms of state laws and principal tenets of other branches. The fourth and fifth chapters comprised marital, familial and inheritance laws, the sixth — procedural, the seventh — criminal, the eighth — land laws, the ninth — forest and hunting, the tenth — civic, the eleventh, twelfth and thirteenth — criminal and criminal-procedural.

The promulgation of the 1529 Statute marked a considerable progress in the development of theory and application of legal norms, and contributed to an establishment of a government of law.

The Statute announced the rule that the same laws should be applied to all persons, both poor and wealthy. The Grand Duke Zhyhimont (Sigismund), who was also King of Poland, promised to preserve the territorial integrity of the Grand Duchy by preventing foreigners both from occupying state positions and from acquiring land estates and incomes.

In 1530 the Statute was translated into Latin and in 1532 into Polish.

The Statute of the Grand Duchy of Lithuania has been studied by many scholars from various points of view. In Soviet scholarship, especially during the Stalinist period, it has been neglected to a large degree, because of its Byelorussian cultural implications. Recently the Byelorussian legal historian Jazep Jucho has been actively pursuing studies of some aspects of the Statutes of 1529, 1566 and 1588. His recent monograph **Pravovoye polozheniye naseleniya Belorussii v xvi v.** (Legal Rights of Byelorussia's Population in the 16th c.) (Minsk, 1978, 143 p.; in the library catalogue look under Yukho, Iosif A.) is a book to start one's more thorough acquaintance with the great monument of Byelorussian history, and possibly to use as the topic of a research paper.

Jan Zaprudnik, Ph. D.

THE TEN BEST ATHLETES OF BYELORUSSIA

Over the years Byelorussia has produced such celebrated world class athletes as O. Korbut, A. Medved, Y. Belova, and I. Karachova — to name but a few. During 1979, Byelorussian athletes won numerous world, European and Soviet championships. The following outstanding sportsmen were chosen the ten best athletes of the Byelorussian Soviet Socialist Republic in 1979.

Nelli Kim, world famous gymnast, was chosen Number One Athlete. Nelli, whose mother is of Tatar origin and father a Korean, now lives in Minsk (Miensk) and is married to Byelorussian gymnast Uladzimir Achasow. To add to the three gold medals she won in the 1976 Olympics, Nelli acquired three more at the World Gymnastics Championships in Fort Worth, Texas. As if that was not enough, she also won three gold medals at the finals during the VII Summer Sportakiade of the USSR.

Aleksander Grigorjew, now serving in the Army, is a first class competitor in the high jump event. During the semifinals at the European Cup, the athlete from Minsk (Miensk) reached the height of 230 cm. Aleksander was the champion of the VII Summer Sportakiade of the USSR.

Aleksander Ramankow is Master of Sports and one of the best fencers in the world. Aleksander was instrumental in the Byelorussian team's over-all victory at the VII Summer Sportakiade of the USSR. Once again he returned as World Champion from the World Fencing Competition.

Nina Dorakh is a student at the University of Gomel (Homel). Last year she not only became champion of the VII Summer Sportakiade of the USSR, but also World Champion in the single canoe event.

Sergei Kapliakow is Master of Sports in swimming. In the finals at the VII Summer Sportakiade of the USSR, he won two gold medals and one silver medal. In 1979 he set the world record in the 200 meter freestyle event.

Uladzimer Parfenovich is a student of physical education. He is the champion of the VII Summer Sportakiade of the USSR and world champion in the single canoe event.

Vitali Piasniak made his debut in the wrestling competition at the Sportakiade. He brought back from Madrid the Junior World Title in wrestling.

Genadi Walukievich is a student of physical education and Master of Sports of international caliber in light athletics. He is champion of the European competition and the VII Summer Sportakiade of the USSR.



Nelli Kim

Sergei Kharecki a native of Minsk (Miensk), successfully participated in many sailing regattas, coming in first in many of these events. In 1979 he became the champion of the VII Sportakiade of the USSR.

Leanid Taranienka is champion of the VII Summer Sportakiade of the USSR. He set the Soviet and world record in the pole vault event.

Raisa Stankievic

At the 1980 Summer Olympics in Moscow, 43 Byelorussian athletes participated in 16, out of 24 competitions. They took 34 medals, of which 15 were gold, 10 silver and 9 bronze. As reported in the newspaper **The Voice of the Homeland**, the Byelorussian team surpassed teams of such countries as England, France, Spain, and others.

BEETHOVEN

*I wore out the records
And cherished the strength your music imparted.
Lights out, the room would fill with your
Intonations of power and gloom.
You did not sulk but pondered your soul
Weighted down with the millstone of your gift.
The greats all knew you.
Your hardened heart goaded you
To scribble a note,
To unleash, in a furor,
The dragons of crowded history.
You had traveled to my father's land,
Deep in Eastern Europe,
Culling the native tunes and tones like flowers,
Replanting them in your heroic symphony.*

*In my solitary room, I paged through your scores.
At a funeral, I could hear your "marche funebre";
And when I'd read you'd gone deaf in your prime,
I shook a fist at God,
As you did on your deathbed.*

*You are a titan.
(I am an ant, confused by the way roots grow.)
You were my teen-years invisible friend.
My heart was tortured by your suffering.
I sobbed, unplugging the stereo, when it was time for bed.*

AROL

Cleveland, October 15, 1978

BYELORUSSIAN HAIKU

*Music's on, darling.
You're right: two mutants singing.
("...somenite, let's get lost...")*

AROL

An haiku is a traditional Japanese form of verse writing. It calls for seventeen syllables.

YOUTH GROWING OLDER

For the Byelorussian youths who have been active participants in Byelorussian community activities, growing older presents a problem — most of us would like to continue being active in Byelorussian affairs, but the organizations through which we have channeled our energies and functions, for the most part, have one thing in common — they are youth groups. Whether B.A.Y.O., folk dancing groups or volleyball teams — all are groups of Byelorussian youth. However, slowly we begin to realize that we are not going to be "moladz" forever, and as younger people filter into our organizations, we begin to feel even older. Thus, we find ourselves outgrowing youth activities while having nothing with which to replace them.

Unfortunately, what many of us do not realize is that there exist viable options for us so that we can remain active in Byelorussian community life. Perhaps our largest organization is the Byelorussian American Association (BAZA). Many of us, I am sure, do not even realize that the B.A.Y.O. is under the auspices of BAZA. However, for BAZA to keep functioning and promoting Byelorussian cultural and political activities, the organization needs new recruits. The people in organizations such as BAZA, for the most part, welcome new blood, although realistically we cannot expect to step in and start running the show. It will take time for us to become leaders again, but in the meantime, we will have to tolerate and respect the methods of our elders, learning from them, but yet contributing our ideas, slowly working to replace some of their more outdated thoughts and actions.

Our youth groups have at times been very dynamic, while at others, almost nonexistent. The problems have stemmed from a lack of interest and a lack of hard workers to replace the enthusiasm and perseverance of an older generation of youth. We, as Byelorussians, cannot afford to allow BAZA to slip into a lull at some point because of a lack of replacements. Granted, many of us may feel out of place in an organization composed chiefly of our elders, however, if a great number of us join, that will no longer pose a problem.

I personally became involved with BAZA in the summer of 1979 when I moved from New Jersey to Washington, D.C.. When I moved to Washington, some of the organization's leaders realized that my serving as a representative would present a perfect opportunity to establish a BAZA chapter in Washington. During the past year, I have attended various meetings, seminars and receptions while representing the Byelorussians. Obviously, it was a prudent step to establish some sort of Byelorussian organization in the nation's capital. It would not have been

viable for me to act as the Washington representative of a nonexistent group of youths, but since there were quite a few Byelorussians living in the Washington area, a small BAZA chapter was not at all inappropriate.

As the Washington representative of BAZA, I have even been invited to the White House and State Department for briefings with Secretary of State Muskie and President Carter. While at those briefings I realized just how valuable my presence there was — I was one of the very few young people there, and one of the even fewer young women, therefore, I was noticeable. When I posed a question after announcing that I represented the Byelorussian American Association, people paid attention to me since as a young person, I was one of the few people who spoke up in clear, unbroken English. Later that afternoon at the White House, many older people approached me to comment upon my question and to inquire about our Byelorussian activities. By relating this story, I do not mean to imply that older Byelorussians are incapable of achieving the same thing, but I am saying that a young person speaking out in such a fashion impacts greatly on the public. I would also like to add that as a representative of BAYO I most certainly would not have been invited to attend such a function.

We, as Byelorussian youth, have to learn when it is time for each one of us to leave “moladz” to the younger youth and for ourselves to become involved in the more serious endeavors of Byelorussian organizations such as BAZA. Of course, there is no reason why our membership in both types of organizations cannot overlap a few years, however, we must realize that it is in political groups such as BAZA where the future of the Byelorussian-American community lies.

Alice Kipel

SO SAUL BELLOWS SOLD HIS SOUL

<i>Larks sing in the meadow:</i>	<i>His nature adds tears,</i>
<i>In time.</i>	<i>That wash away the pain</i>
<i>Cows clang bells:</i>	<i>Of singed arms.</i>
<i>A bull bellows.</i>	
<i>Near a bank of the pond,</i>	<i>“Burning bridges isn’t fun,” he thinks.</i>
<i>A man sits, thinks.</i>	<i>“I’ll go swimming. I’ll go sinning.”</i>
<i>He’s lost in his dreams;</i>	
<i>His schemes shatter;</i>	<i>Andrew J. Gosciejew</i>
<i>“It doesn’t matter.”</i>	<i>January 17, 1979</i>

ART REVIEW — PORTRAITS OF THE 70’S

Everybody had heard about the new clothes, and that they could not be seen by those who were stupid or who were not doing their work properly, so that on every side rose cries of admiration.

Hans Christian Anderson
from “The Emperor’s New Clothes”

“Andy Warhol’s art,” exclaimed the bearded young tour guide, “is not located in the matter, but in the experience. The painting is merely the connection between the essence of art and the experience,” he continued in a desperate “can’t you understand” sort of tone. Most of the one hundred or so perplexed physiognomies he was addressing retained that “question mark” look as they continued through the huge grey/brown room of the Whitney Museum, staring blankly at Pop artist Warhol’s “Portraits of the 70’s,” 56 pairs of twin photographs silk-screened on canvas and colored with bright acrylics. Cartoon-like images of both the famous (Liza, Halston) and the semi-obscure (Illeana Sonnabend, Darryl Lillie) stared back at them — worriedly, sadly — as though aware that they were guilty accomplices in the perpetuation of a myth — a myth that surrounds an artist who has been riding on the shirttails of an earlier success for the past ten years.

Not ones to become bored with their own glorious images, the Beautiful People pay Andy Warhol between \$25,000 and \$50,000 for their commissioned portraits. Not one to ever turn his back on the scent of money, Andy gladly obliges their narcissistic inclinations. Meanwhile, the financially needy Whitney Museum, not one to pass up a potentially lucrative, people-getter exhibit, hangs these coloring book rejects on its hallowed walls. Each step of the way smells of business. Whether this journey from Warhol to Whitney has anything to do with art is another matter.

The myth of the “artistic brilliance” of Andy Warhol has its beginnings in 1962 when the former I. Miller illustrator painted a picture of what he called the symbol of the decade — a soup can — removing it from its usual context on the supermarket shelf and thereby revealing it as an “experience” and a cultural product rather than a mere consumer good. Experiencing commonplace, realistically depicted images in a new way is one of the goals, one of the statements of Pop or Experimental art — a reaction to the busy, imprecise and gesticular painting of the

Abstract Expressionist school. And as film historian Gene Youngblood points out in his **Expanded Cinema**, Warhol did for sex in cinema what he had done earlier for the soup can on canvas. A Warhol film like **Lonesome Cowboys** (1968) that included an act of sex is not depicting the act itself but the metaphysical "place between desire and expression" that is eroticism. The true subject of the sex (as well as the soup can) cannot therefore be revealed because it is an emotional experience, an abstraction and, as such, is also very difficult to grasp. "Unlike the propositions of logic, which have to be either true or false, artistic statements are apt to be ambiguous and our final appreciation of a work of modern art has to take into account the factor of ambiguity," said the perceptive art critic Nicolas Calas in his **Images and Icons of the Sixties**.

It can be argued that the factor of ambiguity inherent in any work of art is the reason for all the bewildered faces at the Whitney. A more likely cause, however, is the fact that Warhol's work of the '70's (the portraits) differs from his '60's work: the latter is indeed "art", capable of involving our emotions and attention on a deep level and the former is merely "entertainment", easy to understand and "appreciate." The "I still don't get it"-s of the viewers do not refer to their inability to comprehend Liza Minnelli's doe-eyes or Truman Capote's hats — they are what they are and nothing more. No "experience" attached. The viewers' bewilderment arises only from the question of what these snapshots are doing in a museum!

Leonardo da Vinci once said: "You shall paint the faces in such a way that it will be easy to understand what is going on in the mind, otherwise your art is unworthy of praise." Warhol's portraits fit this statement like a kit glove fits a child's hand. His images are totally void of psychological insight, possessing a depth only as thick as the paint they are composed of. And if "art" is defined as a skill in making or doing, then the wall-to-wall repetition of slobbered on acrylics, barely following the outline of their photographic facial bases, is hardly an example of skillful portrait painting. Warhol admits to as much himself. "It is faster to be sloppy than it is to be neat," he said in an interview about the portraits. On another occasion he offered: "There is nothing behind it (his art)." How true.

Yet what is true about his work today is not at all true about his early endeavors. His soup can was followed by more silk-screened images of those things that were inextricably linked with the conditions of mass urban culture, the items that were witnessed daily on the family TV screen and the tabloid newspaper: a car accident, Elizabeth Taylor, an electric chair, a box of Brillo, Marilyn Monroe. The coolly-detached juxtaposition of the face of a movie star with a scene of a grizzly highway

catastrophe is Warhol's metaphor for the TV culture, one which casually switches from Vietnam battlefield to Ban roll-on commercial at the flick of a channel. "Art's main function," continues Calas, "is to substitute a fiction for a reality that culturally must be avoided." Warhol succeeded in pinpointing that reality and that is where his main genius lies. Married to a tape recorder (he says so in his autobiographical **The Philosophy of Andy Warhol from A to B and Back Again**), he is therefore necessarily one himself: a vehicle, a mirror set face to face with the hyped-up, widely publicized events of modern times. "I started Liz (Taylor) when she was sick," said Warhol in an early 60's interview, referring to the celebrated actress' much-touted near-fatal bout with pneumonia. "Now that she has recovered, I am repainting it and putting bright color on her lips and eyes." Finally, Warhol's medium itself — a photographic image printed on a silk screen, reproduced many times — helped to achieve the 1960's dream of an instant, unrevised, all-at-once art form for an instant, unrevised, all-at-once media-saturated culture. Warhol had a vision and he put it to work and it was an effective, innovative art style, appropriate for its time.

That innovativeness had unfortunately evolved into entrepreneurship by the start of the new decade. "I started as a commercial artist and I want to finish as a business artist," said Andy. And he has — catering to the tastes of mass cult at the expense of artistic quality. His latest cinematic efforts ("Frankenstein" and "Dracula") — ridiculous parodies of Hollywood horror movies — lack the insight of earlier Warhol movies like "Sleep" in which alterations of feeling, mood and experience were coerced from the viewer by sheer dint of waiting; enduring the sameness of the sight of a man sleeping for six straight hours. Box-office is what Andy has lately been after with his films. Circulation is what he's after with his **Interview** magazine, a monthly journal half of which consists of ads for Gucci, Pucci and Halston products and the other half of interviews with the select few who can afford to buy them: the same sort of folks who sat for his "Portraits"; the same folks that the "people/celebrity"-oriented culture of the 70's can not get enough of. So much so that they have elevated the worth of their decorator-colored photographic images to the status of art — and then can't even explain why.

Bohdan Andrusyshyn

Author's note: The Warhol exhibit at the Whitney ended its run in January. "Portraits of the 70's" can however still be viewed in the paperback book of the same.



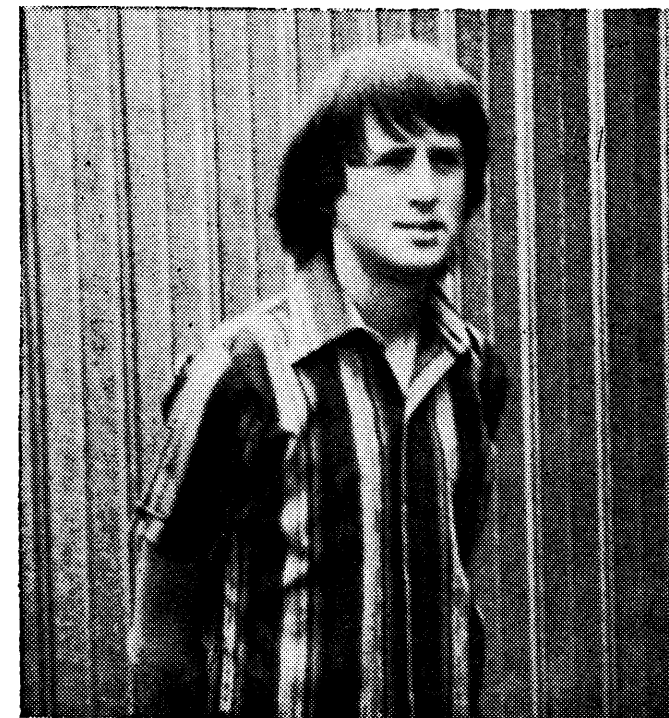
LAVONICHA ON AUSTRALIAN TELEVISION

A Child's Point of View

On Wednesday, August 19, 1979, in Adelaide, South Australia, a group of Byelorussian children appeared on television as the special guests of the "Big Blue Marble Show". In addition to discussing the country of Byelorussia, its culture, national foods and Byelorussian customs, they also performed the national dance — Lavonicha.

It all began in 1978, when a group of Byelorussian dancers performed Lavonicha at a Byelorussian gathering in Adelaide. Their great success encouraged these Byelorussian dancers to continue to perform at every festivity that commemorated a Byelorussian holiday. Eventually,

the dancers contacted the director of Channel Nine TV in Adelaide and asked him to take a look at them. It turned out that he loved the group so much so that he asked them to appear on the show. The Byelorussian dancers, all children, then got together with the director of Channel Nine to work out the time and day they would appear on the program.



Paul Kolesnikowicz

When the group of dancers arrived at the studio they were separated into two groups. The first group (Natalia Jaksa, Sonia Jaksa, Anthony Janowicz and Paul Kolesnikowicz) sat behind a table with their host, whom they treated with a Byelorussian soup dish prepared by one of the children's mothers. After that the children were asked various questions about the country of Byelorussia: its climate, how the people lived in Byelorussia, its location on the map and others. The children responded to the questions and showed where it is on the map, they even added a few jokes in the Byelorussian language.

The second group (Nina Jaksa, Anna Kolesnikowicz, Andrew Bicanian, Peter Bicanian and Con Bicanian) sat on a rug with their host and explained to him various elements of Byelorussian culture, especially about customs during Christmas, New Year's, how Byelorussian children play in the snow, how they color eggs and play with them during Easter. A Byelorussian dish, Pierashki was also eaten in the studio. When the children left the studio they were given custard as a token from Channel Nine.

Special thanks to Mr. and Mrs. M. Burnos, and to all the helping parents.

Paul Kolesnikowicz



Byelorussian children on Australian TV

GARDEN STATE BAYO ACTIVITIES

Ever increasing college commitments have once again dwindled the ranks of the New Jersey BAYO; however, younger members are coming in and, slowly but surely, will take over positions of leadership, bringing new initiative and introducing new programs.

Folk dancing and cultural activities

Most of our activities have been associated with participation in the dance group Vasilok. For some of us this was about the 11th or 12th year with the group! Besides practicing almost every Friday night in New York, the dance group has had four major performances during the past year. The first of these was our participation in the Annual Slavic Culture Week for New York City in October 1979. Vasilok performed quite admirably before a substantial crowd at Julia Richmond High School in Manhattan. Our younger friends, the dance group Matylki, also performed at this Slavic festival and did a good job as well.

The rest of the school year was mostly lost to books and other college activities; however, we did manage to take part in the festivities related to Byelorussian Independence Day. Some of us went to Trenton to witness the proclamation of this occasion by New Jersey Governor Brendan Byrne. We also participated in the statewide project of Oral History Interviews, which was sponsored by the New Jersey Historical Commission and the New Jersey Ethnic Council. One member of our organization, Raina Semionow, took part in the Conference on Ethnic Affairs, which was sponsored by the New Jersey Ethnic Advisory Council. This was held at Rutgers University on May 24, 1980.

During the summer, our group became very active again in the performing arts. The highlight of the year was when our group traveled with other Vasilok members to Baltimore, Maryland to participate in the First Slavic Congress of America, August 23-24th, 1980. The affair was very successful and attracted many thousands of spectators. The members of our group helped with the exhibitions of Byelorussian arts and crafts and performed several times. This event will remain in our memories for a long time since we took third place in the dance competition, which included seventeen groups from all over the East Coast. We were all very happy, and our dance director, Dr. Alla Romano, topped things off by giving an interview to the Washington Post.

One week after the Baltimore convention, many members of our New Jersey Branch ventured to Cleveland, Ohio to participate in the celebrations of the 30th anniversary of Cleveland's Byelorussian American Association, the 14th Biennial Convention of Byelorussians of North



Halina Bachar with Gov. Brendan Byrne

America, and the Symposium on the 450th anniversary of the Statute of the Grand Duchy of Lithuania. This last event was an enlightening session for us. Alice Kipel, a former member of our organization, presented a paper dealing with women's rights in the Grand Duchy of Lithuania as compared with those in Western Europe. During the rest of the convention weekend, members of our organization took part in a general youth meeting and also a concert. We had a very successful and fun weekend.

Two weeks after Cleveland, the group once again participated in the Liberty State Park Festival in Jersey City, near the Statue of Liberty. We danced at the festival, sold Byelorussian food, and helped with the exhibitions. We also gave several interviews to various newspapers and talked to the Governor of New Jersey about Byelorussian heritage. One member of our dance group, Halina Bachar from South River, took an active part in the special press conference dealing with the Liberty Park Festival and other ethnic projects in the State of New Jersey.

Most recently, the New Jersey BAYO sponsored a Halloween Costume Party at the St. Mary of Zyrovice Byelorussian Church in Highland

Park, New Jersey. The party was lots of fun for everyone. Special thanks go to friends and members of our organization's New York and South River Branches for supporting the function. Best Costume was awarded to the bunny rabbit, who was none other than our own Alherd Kazura.

Elections

The year went by quickly and it was once again time for our annual election meeting. The newly elected officers are: George Kipel — President, Nata Rusak — Vice-President, Lavon Wojtenko — Treasurer, Mary Bojczuk — Corresponding Secretary, and Kathy Miranovich — Recording Secretary. Besides the elections, our main topic for discussion was how to get younger friends into the organization and to convey to the Byelorussian-American youth the importance of establishing and continuing an active organization. Everyone agreed that more emphasis had to be placed on having cultural activities on a regular basis and that we have to make an effort to enroll more members into the organization. Our goals for this year will be to get more members and to keep an active cultural-educational program.

The New Jersey BAYO was prominently represented in slides, which were shown on channel 13 starting December 1, 1980.

Congratulations

The members of the organization and friends would like to congratulate and wish good luck to two of our active members after their weddings this past year. Luda Rusak was wed to William Grant, in whom we have gained a very congenial new Byelorussian. The other member is George Azarko, who was wed to Nonna Machniuk, also a Byelorussian and an active member of our dance group Vasilok.

Thus far, the year has been full of activity and our group is looking forward to another successful year.

George Kipel

PLEASE NOTE: The address of Byelorussian Youth has been changed to:

P. O. Box 297
Jamaica, N. Y. 11431

GREETINGS FROM A FRIEND



On 31 May 1980, Ann Winicki was married to Marc Joseph La Riviere. Ann is the daughter of Jaroslaw and Katherine Winicki of Los Angeles, California. Father John Schiavone heard the vows said at Sacred Heart Chapel, located on the grounds of Loyola Marymount University.

Ann has always been active in local Byelorussian youth activities, and has served as President of the Western Regional Byelorussian-American Youth Organization for several years. Among the wedding

party were several Byelorussians, including Lucy Winicki Michel, the bride's sister, who was the matron of honor; Ann's brother, Tony Winicki; and cousins Elizabeth Arciuch and Nina Kanvec. Ann's other attendants included long time friends Tracy Lore and Joan McMillan, as well as the groom's sister, Louise La Riviere. Among the ushers was Randy Michel, Ann's new brother-in-law. The groom's best man was Joe Horejsi, who attended school with Marc.

Ann recently received a Bachelor of Science degree in marketing from California State University at Dominguez Hills. While completing her degree, Ann worked in many aspects of business, from sales to management. She hopes to pursue a career in business, and has particular interest in fashion design and marketing.

Marc, the groom, is the son of Arthur and Therese La Riviere. Originally from Canada, the groom's family now resides in the San Fernando Valley in Southern California.

Marc attended Loyola Marymount University, from which he received a Bachelor of Science in biology and Bachelor of Arts in psychology. Marc has been accepted by the George Washington University Medical School. The newlyweds have moved to the Washington, D. C. area in August and live in Arlington.

It will be a challenge for Ann and Marc to start their new lives together in a new environment. We, the other members of the Western Regional BAYO, bid a fond farewell to our outgoing President, Ann, and her new husband, Marc, and wish both of them the best of luck, love, and happiness in their new home.

Joan McMillan

BYELORUSSIAN YOUTH ACTIVITY



Laura Rahalewicz and Grace Treller at the Byelorussian Heritage Festival

On May 19, 1979 the third Byelorussian Heritage Festival was held at the Garden State Arts Center in Holmdel, New Jersey. Exhibits of folk arts, photography, books, fine arts, and souvenirs were set up in a special tent. This year's outdoor activities included new attractions; however, the heavy rains forced all of the outdoor events to move inside the tent as well.

Highlights of the festival included a traditional Byelorussian wedding scene complete with matchmakers, bridesmaids, and the customary wedding bread — Karawai. Delila Maria Mickievich portrayed the bride and George Kuryllo the groom. Another folk tradition that was observed was the har-

vest ritual — Dazynki — with Kathy Uryuski playing the role of the harvest queen, who traditionally carried the last bushel of corn.

There were also performances by children. The darce group Matylki from Highland Park, New Jersey danced Mikita and Lavonicha. The New York children, under the direction of Mrs. Z. Stankievich and Mr. B. Daniluk, sang the patriotic song "Byelorussia, Our Motherland". They also sang and danced Yurachka and performed the traditional spring ritual — Kust (meaning bush). The Kust is an ancient spring ritual only practiced in Byelorussia. Even today it is still observed in the Polessie region. This tradition,



Julianna Hrycuk and John Kucharchik hosting the Byelorussian Pavilion

which originated in pagan times, became a part of the Christian holy day of Trinity Sunday, the Sunday after Pentecost. The ritual involves a young woman or girl, who represents the bush. She is covered with leaves and branches, symbolizing the living forces of nature. On her head she wears two garlands, one of flowers and one made of branches; they completely cover her face. She is led by her friends from house to house singing spring songs, bringing good wishes, and in return, asking for gifts, which are then received from the head of the household. Raisa

Stankievic played the role of the bush; the other participants were Anton Bartul, Vincent Mierlak, Kola and Paul Romano, Anna and Grace Treller, Alexandra and Russell Wojtenko, and Nancy and Tina Zacharkievich.

The stage program began at three o'clock in the afternoon. It consisted of Byelorussian folk dances and songs, as well as performances by individuals. Although the weather was not the best, the festival was a success. As in previous years, youth participation was witnessed not only on the stage, but also in the other events, especially in the

reenactment of the traditions. BAYO members also contributed by serving on the Festival Committee.

During June 1 — 3, 1979, the Homeland-La Patrie Festival took place in Ottawa, Canada. The Byelorussian community actively participated in the three day event. Mr. and Mrs. Janka Survilla were the main organizers. Julianna Hrycuk and Dr. John Kucharchik hosted the Byelorussian pavilion, where they were assisted by Hanna and Paulinka Survilla.

The Byelorussian pavilion contained stands exhibiting native folk arts and crafts, plus several other attractions. Mr. Mikola Shust demonstrated the art of straw incrustation, while a fashion show was being staged by members of the dance group Vasilok, who modeled Byelorussian costumes from various regions of their native land. In another building, a Byelorussian food stand — Vasilok — was selling kalbasa and kapusta, as well as other Byelorussian delicacies. This was part of the International Food Pavilion, which was set up as a restaurant.

Outside, on a specially built stage, a daylong festival of folk dance and song was taking place. The Byelorussians were well-represented by both the dance group Lavonicha from Toronto, under the direction of Val Welesnicki-Leib, and the BAYO-Vasilok dance group from New York - New Jersey, under the direction of Dr. Alla Orsa-Romano. Danchyk Andrusyshyn and the musical group Vikhor also contributed their talents to the program.

The festival was broadcast on Canadian television and also received coverage by the local press.

On July 21, 1979 the Captive Nations Folk Fair was held at Constitution Hall in Washington, D. C.. A daylong exhibition of arts and crafts was followed by an evening festival of song and

dance. Byelorussia was well-represented by the Women's Choir Kalina from South River, N. J., as well as by the dance groups, Matylki and Vasilok.

The Fifteenth Annual Sports Meet of Byelorussian-American Youth took place during August 4 and 5 at the Religious-Recreational Center Belair-Miensk in upstate New York. The judges of the various events were: I. Mucha, V. Cierpicki, J. Mizevich, G. Naumchyk, I. Mucha, M. Sienko, G. Artishenko, and S. Rahalewicz.

Trophies for the track and field events were awarded as follows: **Broad Jump** — Under 11: Nancy Zacharkievich, Theresa Juchnik, Michael Rahalewicz, Alex Dubiel; Ages 12-15: Larysa Artishenko, Tina Zacharkievich, Jim Mizevich, Tony Szpak. **High Jump** — Under 11: Nancy Zacharkievich, Theresa Juchnik, Michael Rahalewicz, Andrew Sosnowski; Ages 12-15: Larysa Artishenko, Tina Zacharkievich, Victor Tolmaszewicz, Tony Szpak. **Running** — Ages 8 — 11: Theresa Juchnik, Nancy Zacharkievich, Alex Dubiel, Michael Rahalewicz; Ages 11—15: Lillie Jacewicz, Kathy Miranovich, Tony Szpak, Paul Tolmaszewicz. **Shot Put** — Nick Wojciechowski, George Artishenko, David Berardo.

In the **swimming** event the order of finish was as follows: Anna Treller, Tina Zacharkievich, Vincent Mierlak, Chris Juchnik.

In the **volleyball** tournament, the South River women's team Nioman took first place away from the Cleveland women's team Pahonia. The Nioman team consisted of Nadja Artishenko, Vera Artishenko, Kathy Bode, and Jeannie Zankovich. Playing for Cleveland were Helen Kononczuk, Ella Matalycki, Lucy Matalycki, Irene Strapko, and Lucy Valukievich.

In the men's division, the Cleveland, South River, and New York teams competed for first place. The Pahonia team



*Delila Maria Mickievich —
Miss Sport '79*

from Cleveland won the tournament. Playing for the number one team were Andy Kononczuk, Bill Kovalenko, Michael Kovalenko, Walter Litvinko, George Potapenko, Victor Potapenko, Victor Strapko, Walter Strapko, Leo Wasilewski, and Paul Wasilewski. Competing for the Nioman club from South River were George Artishenko, Bob Cupryk, Don Knezick, Bob Mochnacz, Steve Mochnacz, and Nick Wojciechowski. The Belair-Miensk team from New York was represented by Alex Baranovsky, Serge Baranovsky, Mike Holubowicz, Alex Kotlarow, and George Namchyk.

At the dance that evening, Mr. Gregory Artishenko introduced Miss Sport '79, Delila Maria Mickievich of New York, who then distributed the trophies. Vera Artishenko and George Potapenko were recognized by the judges as the

best volleyball players of the tournament.

On September 1, 1979 the 19th Convention of the Byelorussian American Youth Organization was held in Highland Park, New Jersey. The convention was called to order by George Azarko, National President of BAYO. In his opening remarks, he asked everyone to remember Dr. Ivan S. Lubachko, who in his will left a substantial amount of money for the education of young Byelorussians. Alherd Kazura was elected chairman of the convention and George Kipel was elected secretary. The Rev. Ivan Brucki opened the convention with a prayer. Mr. A. Shukieloyts, National President of the Byelorussian American Association; Mr. P. Kazura, President of the New Jersey BAZA; Mr. S. Hutyrchik, President of the Byelorussian American Veterans; and many others expressed their good wishes and encouraged the members of BAYO to continue their activities on behalf of Byelorussian heritage in the United States.

After the reports, the new Executive Committee was elected. George Azarko was elected for another two year term. The other new committee members are: George Kipel, George Kuryllo, Luda Rusak, Raisa Stankievic, and Vitaut Tumash. Mr. Gene Lysiuk was asked to remain as the consultant of the National Executive Committee. Alherd Kazura, Pauline Lysiuk, and Kathy Miranovich were elected to the Control Committee. Raisa Stankievic was elected editor of **Byelorussian Youth**. Plans for the future were discussed, and then the convention ended with the singing of the Byelorussian National Anthem.

That evening a dance was held at the Portugal Club in South River. Music was provided by the Byelorussian orchestra of Walter Bychkowski.

During October 15-21, 1979 the Sec-

ond Annual Slavic Culture Week was held in New York City. Byelorussians were involved in all of the activities. At the Slavic Fine Arts Exhibit there were works displayed by Byelorussian artists. The Slavic Folk Dance Festival on October 20th included a performance by the BAYO dance group Vasilok. A Byelorussian folk arts and crafts exhibit was on view at the Slavic Folk Fair, which took place during October 19, 20, and 21. The Chairperson of the Folk Fair Committee was Raisa Stankievic. At the Folk Fair, the Matylki dance group performed, and Danchyk Andrusyshyn delighted everyone with his Byelorussian songs.

In conjunction with the Slavic Culture Week, a Slavic Ball was held on October 27 at the Biltmore Hotel. A large number of BAYO and Vasilok members composed the Byelorussian table, including Danchyk Andrusyshyn, George Andrusyshyn, George Azarko, John Kapura, Nonna Machniuk, Raisa Stankievic, and Vitaut Tumash.

On December 8, 1979 a Byelorussian Children's Choir, under the direction of Alla Orsa-Romano, sang Byelorussian Christmas carols at the Statue of Liberty American Museum of Immigration in conjunction with the International Year of the Child. This performance was taped for a television show called "New York, New York", which was aired on December 19th. On December 22, the actual concert took place at the American Museum of Immigration. The children, dressed in Byelorussian costumes and posing with the traditional star, sang Byelorussian Christmas carols and danced Lavonicha. Danchyk Andrusyshyn also sang a few Byelorussian songs. The Byelorussian program was introduced by Alice Kipel. The Christmas carolers were: Anton Bartul; Vincent Mierlak; Kola and Paul Romano; Anna, Grace and Russell Trelle; Nancy and Tina Zacharkievich;

Nina and Tania Zamorsky.

On January 13, 1980 the traditional Yalinka was held at the church hall of the Byelorussian Autocephalic Orthodox Church in Brooklyn, New York. The Children's Choir sang Byelorussian Christmas songs, and then the same youngsters danced Lavonicha.

On March 23, 1980 the Byelorussians of Los Angeles gathered to observe the Proclamation of Byelorussian Independence. The text of the Byelorussian Declaration of Independence, which had been translated into English, was read by Karnella Najdziuk. Eugene Kazan delivered a well-prepared speech for the occasion.

Byelorussian Independence Day was observed on March 23rd by Byelorussians from the New York metropolitan area. A festive program commemorated the occasion at the Byelorussian Community Center in Brooklyn, New York. As before, BAYO sponsored the event together with BAZA headquarters, BAZA New York and BAZA New Jersey.

On March 25, 1980 Rev. Russell Wojtenko of the Byelorussian Autocephalic Orthodox Church delivered a prayer for Byelorussia in the House of Representatives at the Capitol in Washington, D. C.. The delegation accompanying Rev. Wojtenko included prominent Byelorussians, as well as Alice Kipel and George Andrusyshyn.

Byelorussian Independence Day was observed at the Byelorussian Community Center in South River, New Jersey on March 30, 1980 with a festive program. Vera Artishenko also delivered a speech for the occasion.

On March 30, 1980 the Byelorussian community in Chicago, Illinois and vi-

cinity commemorated Byelorussian Independence Day with a festive program. The event was organized by the Coordinating Committee of Chicago. The Proclamation from Governor James R. Thompson was read by John Romuk. A well-prepared speech was delivered by Wanda Gajdel-Joy. The speech is being reprinted in this issue.

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On April 20, 1980 the Cleveland Branch of BAYO held its annual meeting. The newly elected officers are: Victor Wasilewski — President, Victor Strapko — Vice-President, Ella Strapko — Secretary, Lucy Matalycki — Treasurer. Members of the committee are Victor Potapenko, John Valukievich, and Greg Wasilewski. Advisors are Valerie Gay, Helen Kononczuk, and Chris Kovalenko. Plans for the future were also discussed.

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Every year the Byelorussian Community in Bradford, England elects a Miss Byelorussia who then competes for the title, "Miss Captive Nations". The competition takes place during a festival and dance sponsored by the Captive Nations Committee of Bradford. This year, Miss Byelorussia was Nadia Shnihanovich, who placed second in the overall competition.

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The Sixteenth Annual Sports Meet of Byelorussian-American Youth took place during August 2 and 3, 1980 at Belair-Miensk in upstate New York. Mr. G. Artishenko was in charge of the sports meet. Mr. Ivan Mucha was the main judge of the events. He was assisted by V. Cierpicki, J. Mizevich, S. Rahalewicz, G. Artishenko, V. Strapko, and M. Sienko.

In the track and field events, the results were as follows: **Broad Jump** — Under 12: Theresa Juchnik, Nancy Zacharkievich, Kathy Bychkowski, Mi-



*Larysa Artishenko —
Miss Sport '80*

chael Rahalewicz, Alex Dubiel, Mark Myzhevich; Over 12: Larysa Artishenko, Grace Treller, Lillie Jacewicz, Dennis Bialobrazeski, Paul Tolmaszewicz. **High Jump** — Under 12: Nancy Zacharkievich, Theresa Juchnik, Laura Rahalewicz, Michael Rahalewicz, Alex Dubiel, Russell Treller; Over 12: Larysa Artishenko, Grace Treller, Victor Tolmaszewicz, Paul Tolmaszewicz, Dennis Bialobrazeski. **Shot Put** — Nick Wojciechowski, Bob Barge.

In the **volleyball** tournament three women's teams competed for first place. The winner was the South River team, consisting of Vera Artishenko (captain), Helen Silwanowicz, Cathy Bode, Nadja Artishenko, Jeannie Zankovich, and Anna Kaltunovich. New York took second place with Delila Maria Mickievich (captain), Lulu Zlotowski, Grace Treller, Larisa Holubowicz, and Helena Tatarynowicz. The South

River Junior team placed third with Larysa Artishenko (captain), Lillie Jacewicz, Tina Zacharkievich, Kathy Gayshun, Maria Chigirovich, Nona Zankovich, Elaine Zankovich, Kathy Miranowicz, and Debbie Naumchyk.

In the men's division, the winner was Nioman of South River, whose players were George Artishenko (captain), Alherd Kazura, Nick Wojciechowski, Bob Cupryk, Don Knezick, Steve Mochnacz, Bob Mochnacz, and Tony Catanese. Placing second was the New York team with Mike Holubowicz (captain), Serge Baranovsky, Tony Kaltunowicz, Peter Zacharkievich, Alex Baranovsky, Alex Kotlarow, and Eric Pavels. The Cleveland team took third with Victor Strapko (captain), Andy Kononczuk, Mike Kovalenko, and Paul Wasilewski. The fourth team was Belair-Miensk with Alex Artishenko (captain), Raymond Zlotowski, Chris Juchnik, Greg Wasilewski, John Valukievich, and Victor Potapenko.

At the dance that evening George Artishenko introduced the participants of the sports meet. Miss Sport '80 was Larysa Artishenko of South River, who then distributed the trophies. Cathy Bode and George Artishenko were recognized as the best players of the volleyball tournament.

**

The first Slavic American Convention was held during August 22-24, 1980 in Baltimore, Maryland. Most of the events took place in the new Baltimore Convention Center. There were exhibitions of folk arts and crafts, seminars and official business, a Polka Music Festival, a banquet, and an Inner Harbor Folk Festival. The main organizers responsible for participation of the Byelorussians were Mr. and Mrs. Walter Melianovich.

On August 23, the BAYO-Vasilok dance group performed at the Inner Harbor Folk Festival. Out of a field of 17 groups in the folk dance competition, Vasilok took third place, after the

Russian and Bulgarian groups. A photograph of the Byelorussian dancers, together with a statement by Dr. Alla Orsa-Romano, appeared on August 25 in the **Washington Post**.

A National Executive Committee and Board of Directors were elected during the convention. Mr. Michael Novak, a national columnist, author, and the publisher of **The Novak Report** on the New Ethnicity, was elected the National President. Representing the Byelorussian community on the Executive Committee is Dr. Vitaut Kipel. Raisa Stankievich is the representative on the Board.

**

The Cleveland Branch of BAYO took a very active part in the preparations for the fourteenth Convention of Byelorussians of North America at Polacak. Members of BAYO cleaned and painted the facilities, organized sports activities, and helped run the convention program.

**

The fourteenth Biennial Convention of Byelorussians of North America was held August 30th to September 1st, 1980 at the Community Center Polacak in Strongsville, Ohio. The convention was sponsored by the Byelorussian American Association, Inc. and the Byelorussian Canadian Alliance. It commemorated the 30th anniversary of the Byelorussian community in the greater Cleveland area, the 30th anniversary of the newspaper **Biellarus**, the 450th anniversary of the Statute of the Grand Duchy of Lithuania-Byelorussia, and a protest against the violations of human and national rights in Soviet Byelorussia.

On Saturday, August 30, 1980 the BAYO held its Thirtieth Anniversary Convention. The meeting was called to order by George Azarko, the National President of the Byelorussian American Youth Organization. Minutes of the Nineteenth Convention of BAYO were

read, reports were given by the branches, the Ivan S. Lubachko Scholarship Fund was discussed, and a Bylaw Amendment was accepted. Future plans were also discussed.

On Sunday, August 31, 1980 the BAYO-Vasilok Dance Ensemble performed Polka Janka, Kadryl, Polka Vasilok, and Lavonicha at the Convention Concert. Paul Halovka played a piece by Chopin and Danchyk Andrusyshyn sang three Byelorussian melodies. Joey Radziuk recited the poem "Ty Moi Brat" (You Are My Brother) by Ales Harun. Other young people participated in all the events of the convention.

The Third Annual Slavic Culture Week took place in New York City from November 9th to 16th. On the first day, a Slavic Folk Dance Festival was held at the Fashion Institute of Technology in New York. The BAYO-Vasilok Dance Ensemble performed three numbers — Polka Vasilok, Lavonicha, and Karahod. After the festival there was time for socializing at a party attended by most of the dancers and other young people involved in the Slavic Week activities.

The official opening of Slavic Culture Week took place on November 10th. A large number of invited guests attended it. There were representatives from the city and state government and the ethnic press, as well as leaders of Slavic ethnic communities. The Byelorussians were represented by the Right Reverend Archbishop Mikalay of the Byelorussian Autocephalic Orthodox Church, Anton Shukieloyts — National President of BAZA, Dr. Vitaut Tumash — President of the Byelorussian Institute of Arts and Sciences, and George Kipel and Anna Bojczuk of BAYO.

The Fine Arts Exhibit lasted from November 10th through the 15th. It contained works by 52 professional artists, including six Byelorussians —

Josef Kozlakowski, Peter Miranovich, Irene Rahalewicz, Halina Rusak, Ivonka Symaniec-Survilla, and St. Tamara.

On Friday November 14th a symposium was held entitled "Promoting Slavic Ethnic Heritage in Modern America." The Byelorussian community was represented by Vitaut Tumash, a member of the National Executive Committee of BAYO. In the debate that followed, it was obvious that there are similar problems facing the various Slavic ethnic communities in the United States. Particular emphasis was placed on Slavic institutions of learning, research, and organizations reaching the younger generation.

At the Slavic Folk Fair on November 15th and 16th, Byelorussian folk arts and crafts were displayed. There also was folk entertainment and a variety of Slavic foods for those wishing to tantalize their palates.

During Thanksgiving Weekend and Christmas, an enthusiastic group of BAYO members from New Jersey and New York went skiing to Killington, Vermont. Both of the trips were organized by Vitaut Tumash.

As reported in the December 1979 issue of The-Le Troubadour, published by the Canadian Folk Arts Council, Eva Pashkievich was appointed Coordinator of the Western Nova Scotia Multicultural Association. The article further stated that Miss Pashkievich is a Canadian of Byelorussian descent and comes to her new position with an impressive background in initiating, organizing, and supervising programs in the ethno-cultural field. Among her achievements is her active work in the Byelorussian-Canadian Youth Association, where she has acted as the cultural affairs officer. She has also directed the Lavonicha Folk Dance Group, which has won top honors at various festivals in Canada and the United States.

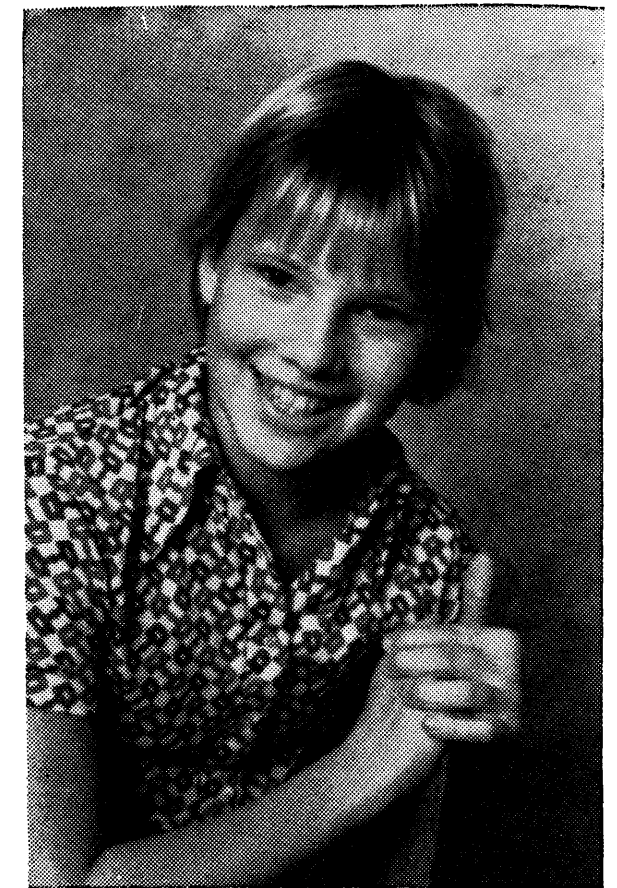
Hanna Survilla of Ottawa, Canada was appointed in 1979 to the Council on Multiculturalism by the Honorable Steve Paproski, Minister of State for Multiculturalism. The C.C.C.M. advises the minister on multicultural matters and consists of 100 members, chosen according to their past participation in multicultural activities. Hanna, who is eighteen, is the youngest member ever appointed to the Council. During November 16-18, 1979 she attended her first national conference of the Council in Toronto, Canada.

Paulinka Survilla of Ottawa, Canada was appointed editor-in-chief of her high school's 1980 yearbook. Having chosen a staff of 25 other students, she saw to it that the yearbook was completed in time for publication. The year before, Paulinka served as assistant editor of the school yearbook.

For the last few years, Tania Zamorsky has been an accomplished swimmer. In 1979, Tania competed in the annual Town of North Hempstead Swimming Championships. She won the 50 meter freestyle, the 50 meter backstroke, the 50 meter breaststroke, and the 50 meter butterfly — all for girls 10 and under. In addition to these achievements, she has won other swimming competitions in 1980.

Tania attended Byelorussian Sunday School in New York for several years and is now a member of the BAYO-Vasilok Dance Group.

Alherd Kazura, a student at Rutgers University in Newark, New Jersey, is co-captain of the nationally ranked Rutgers-Newark volleyball team. The team is probably the strongest collegiate team in the Eastern United States, having competed in 1979 in the N.C.A.A. (National Collegiate Athletic Association) Volleyball Championships in California and finishing third in the

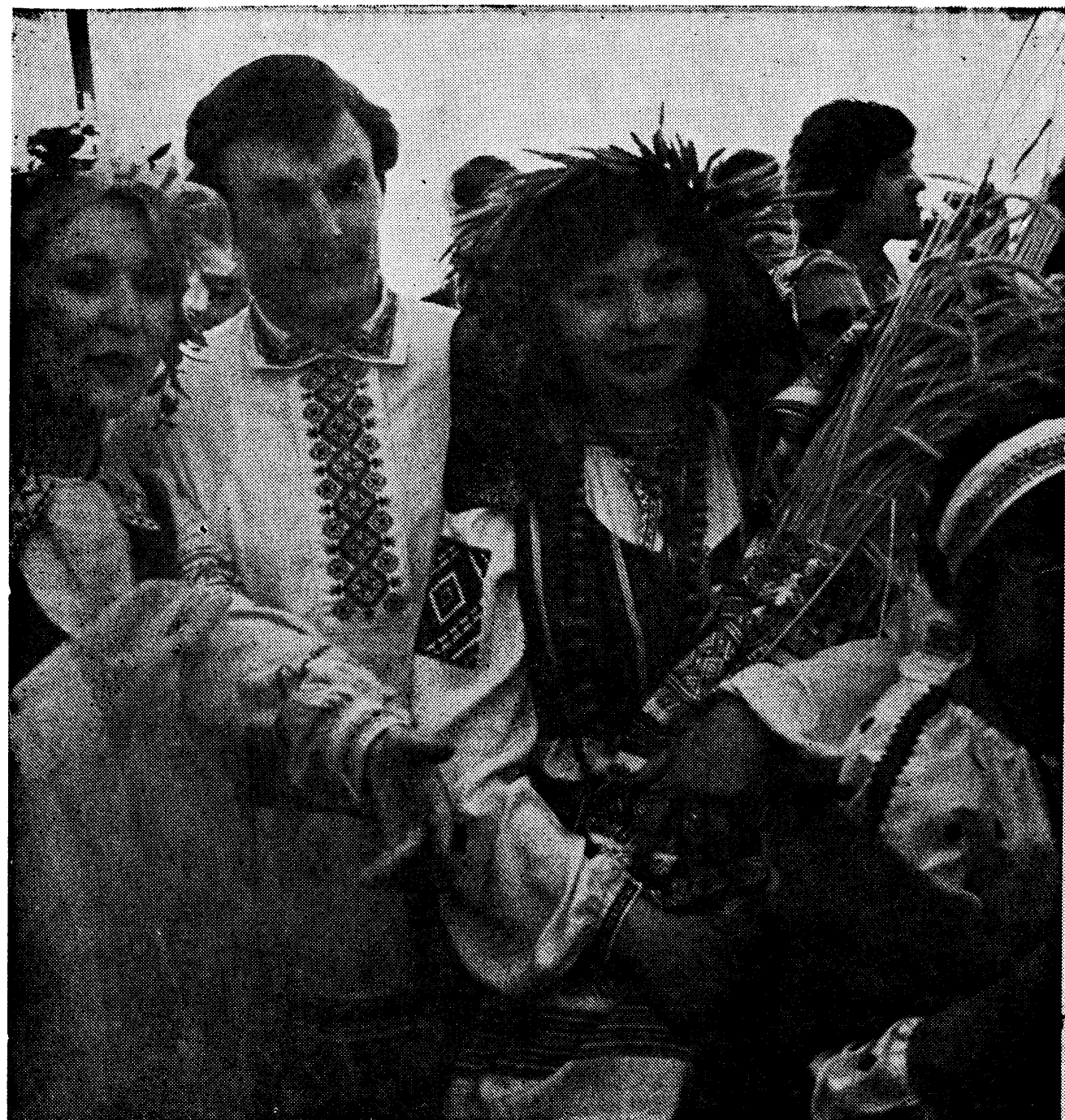


Tania Zamorsky

nation. In 1980, the team played in the Golden Dome Volleyball Classic against such teams as U.C.L.A., U.S.C., and Penn State, where they finished third, also.

Recently the team played abroad at an international tournament in Holland. There were teams from the U.S.S.R., Poland, Brazil, Holland, and Sweden. When playing against the U.S.S.R. and Poland, the players of the Rutgers-Newark team identified themselves, since most of them were of Ukrainian background. Alherd always identified himself as a Byelorussian.

Alherd is an active member of the BAYO and also plays with the Nioman volleyball team of South River. He thinks that young people should not be afraid to recognize their heritage, especially when they are among outsiders. He also thinks that it is important to be involved in the youth organization and to participate in Byelorussian cultural activities.



Delila M. Mickievich, George Kuryllo and Kathy Uryuski at the Byelorussian Heritage Festival

CONGRATULATIONS!

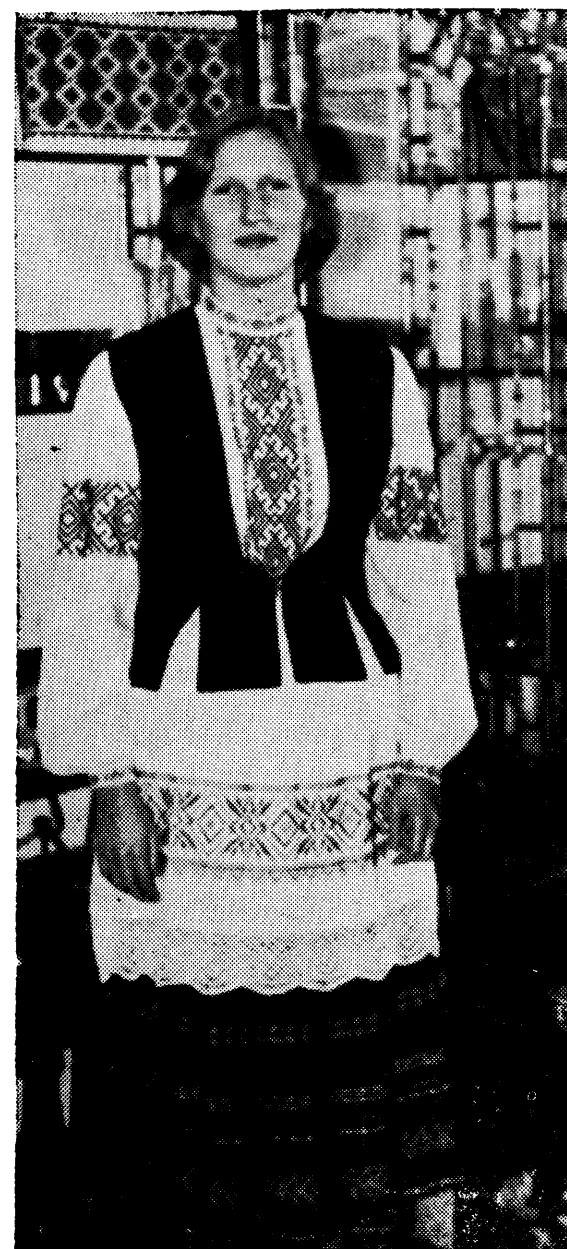
Victor Potapenko graduated from high school in Cleveland, Ohio.

Bohdan "Danchyk" Andrusyshyn graduated Magna Cum Laude from New York University in May 1980. As the university's best student in journalism he was admitted to the Phi Beta Kappa and Kappa Tau Alpha honor so-

cieties. He was also awarded the David James Burrell Award.

George Andrusyshyn graduated from Columbia University with a degree in political science. He is now attending law school at Vermont State University.

Anna Bartul graduated in June 1980 from New York University College of



Anna Bartul

Dentistry with a D.D.S. degree. Presently she is teaching at the N.Y.U. Dental School in the Department of Fixed Prosthodontics. She is also working part-time in private practice.

Leonid Hrebien (as reported on June 18, 1980 in *The Evening Phoenix* in Phoenixville, Pennsylvania) was awarded a doctorate degree in biomedical engineering from Drexel University during the May 31st ceremonies at Convention Hall in Philadelphia. Leonid is currently teaching electrical engineering at Drexel University. He is a member of Tau Beta Pi (National Engineering Honor Society) and Eta Kappa

Nu (Electrical Engineering Honor Society).

Julia Kazan graduated Cum Laude in 1979 from the University of Connecticut with a Bachelor of Science in engineering. She is a member of the honor fraternities: Tau Beta Pi (Engineering), Eta Kappa Nu (Electrical Engineering and Computer Science), and Alpha Lambda Delta (Women's). Julia is currently working as a systems programmer for I.B.M. Corporation.

Alice Kipel graduated Cum Laude in 1979 from Princeton University in New Jersey with a degree in history. She is now continuing her studies at the Law School of Georgetown University in Washington, D. C.

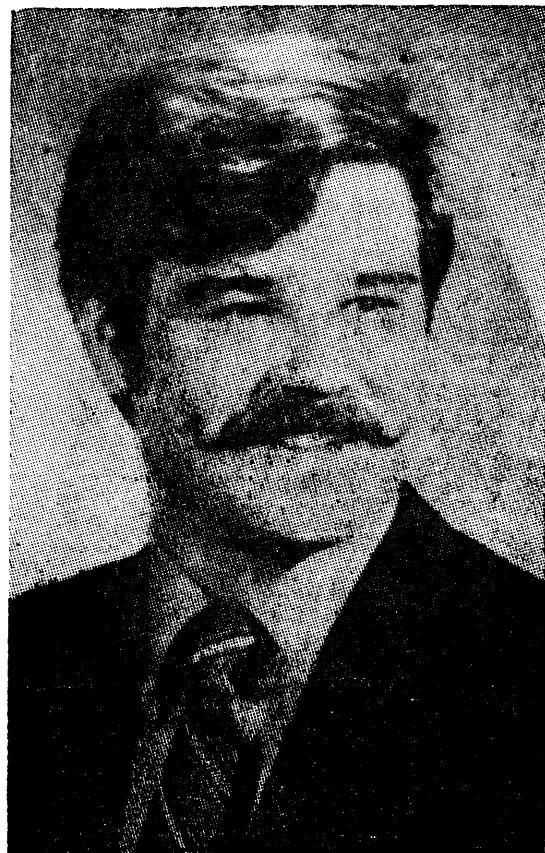
While at Princeton, Alice began as a sports reporter for the daily paper. Later on, she became responsible for major articles printed in that paper. She has also been a contributor to *Zapisy*, a publication of the Byelorussian Institute of Arts and Sciences.

George Kipel graduated from Rutgers University with majors in mathematics and education. He is planning to pursue a career in medicine.

Raina Semionow graduated from Rutgers University (Cook College) in New Jersey with a B.S. Degree in Biology. She is now working at the Rutgers Medical School. Raina plans eventually to get a Masters in Microbiology or Nutrition.

Vera Zaprudnik graduated from Queens College of the City University of New York with a major in economics. She is continuing her education at Baruch College in New York City.

Walter G. Zyznieuski graduated from Southern Illinois University, where he received a citation as Outstanding Student of 1979 in the Department of Geography and Environmental Planning.



Leonid Hrebien

Valerie Haroch and William Gay on their marriage which took place on November 11, 1978 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

Ella Matalyeki and Victor Strapko on their marriage which took place on July 21, 1979 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

Ludmila Rusak and William Clark Grant on their marriage which took place on October 14, 1979 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Highland Park, New Jersey.

Margaret Kazan and Robert Brozdowski who were married on November 17, 1979 at the Greek Orthodox Church in Stamford, Connecticut.

Lucy Winicki and Randy Michel who were married on January 26, 1980 at the Greek Orthodox Cathedral of St.

Sophia in Los Angeles, California.

Kathy Uryuski and Robert Glen Bagin on their marriage which took place on June 7, 1980 at St. Euphrasina Byelorussian Orthodox Church in South River, New Jersey.

Valerie Witteman and John Kovalenko on their marriage which took place on July 19, 1980 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

Sofia Kovalenko and Harry Dean Hopkins who were married on August 9, 1980 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

Jadviga Lucille Najdziuk and Guy Genevier on their marriage which took place on August 9, 1980 at St. Francis of Assisi Roman Catholic Church in Los Angeles, California.

Vera Valukievic and George Vincent Matusek on their marriage which took place on September 6, 1980 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Cleveland, Ohio.

Nonna Machniuk and George Azarko on their marriage which took place on September 20, 1980 at St. Mary of Zyrovicy Byelorussian Autocephalic Orthodox Church in Highland Park, New Jersey.

Nora Vohns and George Ragula who were married on October 18, 1980 at the Blessed Sacrament Roman Catholic Church in Brooklyn, New York.

Lois Persons and Alex Dudar who were married at the Ukrainian Orthodox Church in Denver, Colorado.

Irene and Walter Strapko on the birth of their son Mathew Walter.

Helen and Paul Kaval on the birth

TITLE INDEX FOR VOLUME VI

A Little Bit About Me	№ 4; p. 12
A Review	№ 1; p. 18
About Roots	№ 2, 3; p. 14
Activities in New Jersey	№ 1; p. 19
Airport 1979	№ 4; p. 15
An Episode's End	№ 2, 3; p. 22
Byelorussian Youth Activity	№ 1; p. 20
Byelorussian Youth Activity	№ 2, 3; p. 31
Byelorussian Youth Activity	№ 4; p. 19
Byelorussians Participate in A Human Rights Conference	№ 1; p. 11
Byelorussian Youth Celebrates March 25th	№ 1; p. 15
In Washington, D.C.	
Caravan	№ 2, 3; p. 27
Christmas — Kalady	№ 2, 3; p. 2
Color Happiness (poem)	№ 4; p. 13
Congratulations	№ 2, 3; p. 37
Да Нашых Паважанных Чытачоў	№ 4; p. 24
Dryhovichy — Drehovichy	№ 1; p. 12
Dryhovichy — Drehovichy	№ 4; p. 10
Дзеці І Вялікан	№ 2, 3; p. 5
Friday — 10 P.M. (poem)	№ 4; p. 14
From Our Mailbox	№ 1; p. 24
From Our Mailbox	№ 2, 3; p. 39
From Our Mailbox	№ 4; p. 23
Garden State BAYO Activities	№ 4; p. 17
Калядка	№ 2, 3; p. 4
Little Girl (poem)	№ 4; p. 13
My Horse And I (poem)	№ 2, 3; p. 29
Nouns (poem)	№ 4; p. 14
Official Statement	№ 4; p. 11
Piesniary Visit New York	№ 1; p. 16
Rainbow (poem)	№ 4; p. 14
Serenity (poem)	№ 4; p. 12
60th Anniversary of Byelorussian Independence (1918 - 1978)	№ 1; p. 2

of their twins, David Paul and Daria Beth.

Good Luck to Leo Wasilewski who joined the United States Army.

Good Luck to Karnella Najdziuk, a student at the University of California at Berkeley, who is spending her junior year in Madrid, Spain.

Старадаўнія Калядкі	№ 2, 3; p. 12
Subject: Russian Fears	№ 4; p. 7
The Byelorussian Culture: Its Past, Its Present And Its Future	№ 1; p. 4
The Byelorussian Stereotype	№ 4; p. 2
The Case of Svetlana Misiuk	№ 2, 3; p. 26
The Desert Man (poem)	№ 2, 3; p. 29
The Francis Skaryna Byelorussian Library And Museum	№ 2, 3; p. 15
The Strange Little Stranger (poem)	№ 2, 3; p. 30
The "Young" One (poem)	№ 4; p. 23
Third Conference On Multiculturalism	№ 2, 3; p. 28
Title Index For Volume V	№ 1; p. 23
Today And Tomorrow (poem)	№ 4; p. 14
20 Years Of The Byelorussian American Youth Organization in New Jersey	№ 2, 3; p. 18
Understanding The Soviet System	№ 4; p. 4
Utopia (poem)	№ 4; p. 13
Visit To Murray	№ 2, 3; p. 13
Who Are The Slavs?	№ 4; p. 9

За час ад выхаду часарісу „Беларуская Моладзь” Год 6, № 4 (50) да сянняшняга дня на часаріс укасу адміністрацыі паступілі наступныя грашовыя ахвяры і падпіска: Газэта „Беларус” — 257 дал. (палавіна збору ахвяраў на сьвяткаваньні 25-га Сакавіка 1980 г.), І. П. Г. — 100 дал., А. Лук’янчык — 100 дал., А. і Л. Беленіс — 50 дал., А. Каранеўская — 50 дал., М. Рагуля — 50 дал., др. М. Шчорс — 50 дал., др. А. Занковіч — 50 дал., Н. Жызьнеўскі — 45 дал., М. Лужынскі — 43.20 дал., др. У. Набагез — 40 дал., М. Дэбэк — 25 дал., В. Кажан — 25 дал., Н. Кумейша — 25 дал., В. Махнач — 25 дал., К. Шэлест — 25 дал., С. Вініцкі — 25 дал., К. Акула — 20 дал., Бел. Радые ў Сыднэі (Аўстралія) — 20 аўстр. дал., П. Драздоўскі — 20 дал., А. Дубяга — 20 дал., В. Дубяга — 20 дал., П. Кажура — 20 дал., Н. Латушкін — 20 дал., К. Верабей — 20 дал., К. Ворс — 20 дал., Н. Але-

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