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БЕЛАРУСКАЯ МОЛАДЗЬ

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BYELORUSSIANS AND THE BICENTENNIAL

The upcoming year will be of tremendous importance for both the country and the Byelorussian community in the United States. Plans for the celebration of the American Bicentennial in an "appropriate" manner had already begun to be made as early as 1970, when then President Richard M. Nixon had made efforts to form a supreme national committee for the celebration of the American Bicentennial; Philadelphia was to become the home of the proposed National Exposition. Because of the political realities which determine the fate of such exuberant and prohibitive projects, the celebration of the Bicentennial has been reduced to a "fire-crackers and fried chicken" type of affair, with the entrepreneurs exploiting the occasion in every way possible, from the manufacturing of Bicentennial T-shirts to The celebration of a truly historic and almost sacred event has been reduced to the lowest possible denominator — commercial exploitation.

We Byelorussians, too, have been planning to actively participate in this important celebration on a nationwide scale as early as 1973. Active Byelorussians have joined Bicentennial committees in their cities, in order to participate in the planning of the festive activities in those cities. We, Byelorussians in New Jersey, are currently wrapping up what may prove to be the biggest display of Byelorussian culture and folklore and talent in the history of this country. "Byelorussian Day" at the Garden State Arts Center will become a reality in May of 1976. The beautiful outdoor amphitheater with a seating capacity of five thousand and located in Holmdel, New Jersey will then host the Byelorussians, just as it has hosted the Ukrainians, Poles, Slovaks, Greeks, Italians, Balts, Scandinavians, Blacks, Jews, Germans, and Puerto Ricans.

A festival committee composed of active and concerned Byelorussians in the State of New Jersey has already been formed, and it is with great

pleasure that I can announce that three of these committee members are members of the Byelorussian American Youth Organization. This demonstrates the maturity and genuine concern which our members have concerning the Byelorussian community in the United States and the world. Our objective will be to fill the majestic, columnar structure with three thousand Byelorussians from all corners of the country, and entertain and enlighten them with the best that our community can offer. A large task, but a rewarding one!

An open line of communication and excellent coordination between the festival committee and ALL BYELORUSSIANS, regardless of ideological and religious differences, will have to be established in order to successfully represent the Byelorussian Culture before the American public. Petty differences will have to be overlooked so that a supreme effort can be made in accomplishing what will unquestionably be the largest and most important display of our culture for years to come! On to the Garden State Arts Center!

George Azarko



1776 RECONSIDERED

The publicizing of the American Bicentennial has only just begun. It will begin to reach the point of maximum saturation by June of 1976, with the Fourth of July being the climax of the celebration. The type and quality of festivities which will take place will, in almost all cases, be little different from the type of tawdry rituals established two centuries earlier. In fact, the way in which Americans will celebrate the birth of their nation has already been determined, to a large extent, by the framers of the Declaration of Independence. Americans will be subject to historical forces which will place them on a predestined path, so that they can fulfill the assigned roles in a celebration which will differ from any country in the world.

So that our magazine Byelorussian Youth will not be left out of the Bicentennial Fever, a series of short essays will be published about that remarkable year 1776 — when our nation was conceived. The emphasis will be on exposing some of the popular myths of 1776 and describing the Fourth of July customs while, at the same time, entertaining the reader — because history can be entertaining and even fun at times! The series is based on Professor Daniel J. Boorstin's award winning book, *The Americans — The National Experience* (New York: 1965) pp. 325-390.

WHY THE FOURTH OF JULY SHOULD BE THE SECOND OF JULY

We all know, or we think we know, that the Fourth of July is the day on which the thirteen American colonies declared their independence from the Mother Country; however, a closer look at the details reveals something far different from what we think we know! The historical fact is that the Continental Congress proclaimed American Independence on July 2nd of 1776, not July 4th. On this day Congress formally adopted Richard Henry Lee's resolution of June 7th declaring "... that these United Colonies are, and of right ought to be free and independent states, that they are absolved from allegiance to the British Crown, and that all political connection between them and the States of Great Britain is and ought to be totally dissolved." You are now probably wondering if you missed the lecture about the Declaration of Independence in your Introduction to U. S. History class that day when you were on the beach, or if you had simply forgotten. Chances are that you were in class that day and that you didn't forget.

For some inexplicable reason, the name of Richard Henry Lee was not printed in the newspapers or in the records of Congress, although the man had proposed the resolution. On the evening of July 2nd 1776, the Pennsylvania Evening Post simply announced that "This day the Continental Congress declared the United Colonies free and independent." Thus, Lee was denied his rightful place in American history books along side the forefathers of this country — Jefferson, Franklin, and Adams — the so-called framers of the Declaration of Independence.

We do know, however, that like today, the clique in control of the reins of power could have successfully maligned Lee and prevented him from receiving his due recognition. It is known from John Adams' autobiography (Adams seconded Lee's resolution of July 2nd) that Lee was no favorite of John Hancock, President of the Continental Congress, nor was he a favorite of Mr. Thomson, Secretary of the Congress, both of whom could have conveniently left out Lee's name in the records of Congress.

How did the Fourth of July come to be celebrated as Independence Day? By a historical accident, because Thomas Jefferson et. al. did not even sign the Declaration of Independence on July 4th, 1776. In fact, Jefferson's document was not even known as the Declaration of Independence; it was known by its legalistic name "The Unanimous Declaration of the Thirteen United States of America." July 4th, 1776 was simply the day that Congress approved Jefferson's written document, based on Lee's resolution adopted two days earlier!

But the myth of the Fourth still lives on. Personal mis-recollections

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BYELORUSSIAN MINSTRELS

Another long-playing record of the Byelorussian ensemble Piesniary (Minstrels) recently found its way to North America. The ensemble is well known not only in the Soviet Union and other European countries, but also among the Byelorussian communities in the U. S. and Canada.

The members of this vocal-instrumental ensemble consider September 1, 1969 their official birthday. The ensemble consists of young men whose average age is twenty-five, and it has been well received by audiences in the Soviet Union and in Europe. The ensemble's rise to fame began at the All Soviet Union Competition of Variety Artists, which took place in October 1970, when the Piesniary took first place. Due to their special method of musical arrangement, they soon won wide recognition and numerous awards at different Soviet and international song competitions.

What are the main features of the ensemble's performance that attract audiences so much? First of all, it is the high professionalism of the talented members, and the quality of their style which does not in any way impede their careful approach to folk music; an approach that allows them to retain the delightful melodies of the original folkloristic sources of their songs. The quintessence of their repertoire is Byelorussian folk melodies and songs by Byelorussian composers and poets.

The arrangements of the ensemble are original; they do not imitate any other group and they boldly use, in their repertoire, such genuine folk instruments as the zhaleika (a kind of wooden pipe), the ancient harmonica (a kind of concertina), the lyre, and even the flute, the latter instrument being most unusual in an ensemble of this type. Their manner of singing is noted for its softness and harmonious blending of voices and instruments. Because of their taste and talent, songs that have long

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by Jefferson, Adams, and Franklin, along with what Boorstin terms "historical post-fabrication," provided the necessary impetus needed to preserve the Fourth as a sacrosanct day, not to be questioned by anyone. Because within a decade of the signing of the legal document of the century comparable only to the Magna Carta, our Forefathers — Jefferson, Adams, and Franklin — each stated in writing that they had indeed signed the document on the Fourth of July. The truth finally became known in 1821, when the U. S. Congress ordered the publishing of the *Secret Journals*, but by then the myth of the Fourth had become ingrained in the minds of Americans. Thomas Jefferson? Well, he still could not believe that he had signed the Declaration of Independence weeks after it had been accepted by Congress. But, then, it was not Jefferson who said: "... I cannot tell a lie."

George Azarko

been familiar to the listeners acquire an exciting, new quality. Jazz rhythms combined with ancient folk melodies provide the unique sound for which the Piesniary are famous for. Moreover, the folk songs arranged in this manner become exciting and popular to young and old.

The ensemble is conducted by Uladzimer Mulavin, who at the age of thirty-four has proven to be an outstanding composer and virtuoso. He is renowned for his original interpretation of musical works and unique arrangements which, to a substantial degree, define the style and trends of the Piesniary's performances. The group under his leadership includes the following members: Leanid Tyshko (bass-guitar); Uladzimer Misevich (saxophone, flute and trumpet); Alexander Demeshko (percussion); Leanid Bortkevich (soloist); Anatol Kashaparou (soloist); Cheslau Paplauski (violin); Anatol Hilevich (piano); and Uladzimer Nikalajeu (organ and trombone).

With the years, the craftsmanship of the Piesniary is growing impressively, and yet their repertoire remains unfailingly founded on Byelorussian folklore, thus making their performances richer and more diverse. It is not surprising that on certain occasions the Piesniary become listeners of Byelorussian folk songs in some remote village of Byelorussia. Thus, one member of the group, Anatol Kashaparou, comments about one such visit to a village in the Polessian region of Byelorussia. "I have never seen Mulavin so emotionally excited, even though we have experienced many things together. 'What treasures, what treasures,' repeated constantly Uladzimer with tears in his eyes, 'Take them and expose them to the astonishment of the entire world... and shout LOOK!'"

On another occasion when Uladzimer Mulavin was asked: "What makes the group of musicians you direct so popular?" He said: "It is not easy to give you a short answer to this question. In the first place, it is the time and effort that all the members of the group put into the arrangement of every song, paying great attention to every note and word. Obviously, the audience does not realize the amount of hard work that goes into each performance of a song; they only see the results.

In addition to this, the repertoire is also an important factor. As a rule, we shun songs that are destined to live a short life. The essence of our repertoire are the folk songs that never grow old, because they live with the people. We endeavour to perform a new song in our own special way, so that the listeners will at once recognize the Piesniary style, yet we handle the song with care so that our arrangement never overshadows the folkloristic spirit and foundation of the song."

Maryla Listapad

THE LAND OF POLACAK

THE USIASLAVICHY

In the year 1128, the Kievan Duke Mscislau ordered the largest war campaign in history against the city and land of Polacak. His orders were to attack the land of Polacak on August fourth with all the coalition armies of the Kievan Rus. Thus, the most powerful armies of Mscislau and his brothers moved towards the cities of Zaslaue and Lahoisk. The armies of Smalensk moved towards Druzk, and the armies of Novgorod, which were supposed to participate in the attack, were late for some unknown reason, and turned back. It is not known why the Olgavichy, in their move stopped near Barysau and did not continue their attack against the city of Polacak, even though they were closest to it. In addition, the day before the planned attack, Mscislau's son, Izyaslau, took Lahoisk and, during the same night, the city of Izyaslau, which he destroyed. Probably, due to lack of coordination between the armies and the uncertainty and distrust of those who would take and rule Polacak after the victory, Mscislau's plan was not realized.

The chronicles do not mention what happened or what disagreements existed between the coalition armies and their leaders. Instead, the chronicles mention what was going on in Polacak at the time. The Viecha (popular assembly) removed the Polacak ruler, Duke David, and asked Barys Rahvalod of Druzk to come to Polacak. They asked Mscislau's permission for that, which he granted. Barys Rahvalod, the second son of Usiaslau the Great became the ruler in Polacak. It can be assumed that the Viecha in Polacak had to make some diplomatic concessions to Kiev, which probably involved guarantees of obedience and the promise of participation of the Polacak armies in the war campaigns of the Kievan Dukes. It is also possible that Barys Rahvalod's reign was advantageous to Mscislau, who was on hostile terms with another powerful family of the Kievan Rus, the Olgavichy. Both of them wanted to have some control over Polacak. It was widely known, that the ruler in Polacak had to be one of the Usiaslavichy, because the Polacak Viecha would never approve anybody else. Barys Rahvalod was suitable to all parties, because he took a neutral stand between these two powerful groups. A year later Barys Rahvalod died.

This time, the Polacak Viecha chose their own ruler without asking Kiev's permission. The chronicles do not mention his name. At the same time, the Polacak armies refused to join the armies of Kiev in their campaign against the Polovtzes. Responding to this disobedience, Mscislau banished the Kryvichy Dukes to Byzantium. Four names are mentioned in the chronicles, but there could have been more. Thus, Rascislau, Svias-

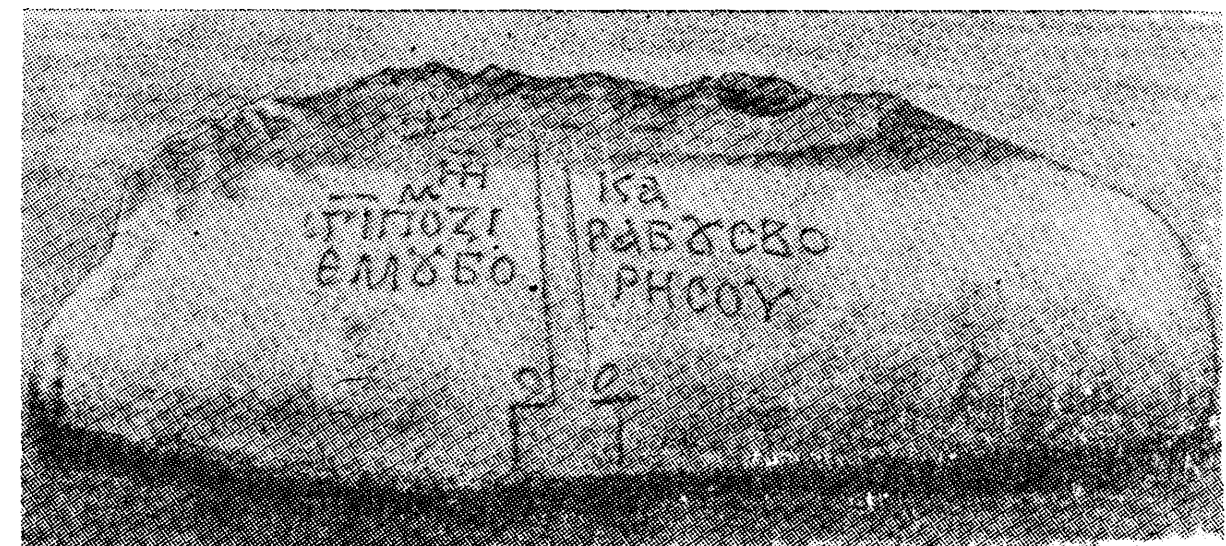
taslau, Vasil Rahvalod and Ivan (the two sons of Barys Rahvalod) were exiled. It is assumed that Yury, St. Euphrasia's father, was among the exiled princes, even though he is not mentioned in the chronicles.

Gradually, the Polacak Dukedom began to decline. Mscislau plundered the territories of Polacak. In order to undermine the economical strength of Polacak, he even tried to collect taxes from the pre-Baltic territories in 1132. The chronicles mention that Mscislau's son, Izyaslau, ruled Polacak for a while, and then placed his brother on the throne. However, the Polacak Viecha disposed of him and placed Vasilka on the throne, who was the son of the exiled Sviataslau.

After Mscislau's death, a quarrel broke out among the Kievan princes over the succession to the throne. The ruler of the Kievan Rus became Mscislau's son, Yaropolk. Izyaslau, the oldest son was angry about the decision.

As time passed, the relationship with the Kievan rulers improved and in 1140, Yaropolk allowed two of the exiled Polacak princes to return to the land of Polacak. They were the two sons of Barys Rahvalod, Vasil Rahvalod and Ivan. After his return, Vasil Rahvalod married Izyaslau's daughter. Izyaslau took away the throne from Yaropolk and was the ruler in Kiev.

An example of the intrigues and disunity which existed at that time in the land of Polacak, is the hostility between the descendants of Hleb of Miensk and Barys Rahvalod of Druzk; both of whom were sons of Usiaslau the Great. In 1151, the Polacak Viecha, for some unknown reason, decided to remove Vasil Rahvalod from the Polacak throne. They kidnapped him and took him to Miensk. They asked Rascislau of Miensk to reign in Polacak. Vasil Rahvalod suffered tremendously, since all his wealth and properties were confiscated. However, he was not imprisoned, probably because the Kievan Duke Izyaslau interfered. Rascislau reigned in Polacak for seven years and the Viecha was not satisfied with him. They broke their oath, which they pledged to Sviataslau Olgavich, at the time when they placed Rascislau on the throne in Polacak. Vasil Rahvalod escaped to Druzk. The Viecha in Druzk, removed their ruler, who was Rascislau's son, and, enthusiastically received back their rightful ruler. When the Viecha in Polacak heard about this, they openly revolted against Rascislau. They secretly asked Vasil Rahvalod to return to Polacak and to punish Rascislau. Rascislau on the other hand, went to war against Druzk. A fierce battle took place between the two and, finally, a truce was established. At this point, the Viecha in Polacak decided to get rid of Rascislau permanently. First of all, they sent a letter to Vasil Rahvalod asking his forgiveness. They promised him permanent obedience, and that they would deliver Rascislau to his mercy — Rahvalod agreed. Secondly, an attempt was made to assassinate Rascislau on June



One of the Barysavy Stones found in Byelorussia

29, 1158. However, Rascislau was warned and, he escaped the attempt. At the same time, his followers in the Viecha were beaten up. All this frightened Rascislau, and he escaped to his brother, the ruler of Miensk. All these events are recorded in the Ipatjew chronicles.

Numerous belligerent campaigns followed these events. Finally, after the war campaign of 1161, a truce was established. The truce did not last long, and in 1162 Vasil Rahvalod attacked the Miensk Dukedom again. However, the ruler of Miensk, together with his Lithuanian mercenaries, attacked Vasil Rahvalod's camp by surprise during the night and killed many of his men. Vasil Rahvalod managed to escape to Druzk. He did not dare return to Polacak and face the Viecha with his account of the attack, during which most of the warriors from the Polacak army were killed. The Polacak Viecha chose the son of Vasilka, who reigned in Viciebsk, to succeed Vasil Rahvalod.

The last message left by Vasil Rahvalod, was inscribed on a large stone. Many of these stones were destroyed by the Bolsheviks. The engraving stated: "Summer 1170, God have mercy on your servant, whose Christian name was Vasil, called Rahvalod, the son of Barys." The stone served as a reminder for passers-by to pray for the soul of the man named on the stone. His father, Barys Rahvalod, also left such stones; they were called "Barysavy Stones." Some of them are still standing today as reminders of the Byelorussian past. The people have composed many legends and myths about them.

Most of the information in these articles was taken from Leonid Alexeeff's documented and historical work *The Land of Polacak*, published in 1966 by the Academy of Sciences of the USSR.

Raisa Stankievic

ДЗЯДЫ

Смалу і дзёгаць у пушчах здабывалі
З старых вякамі пачарнелых пнёў,
І мёдам залацістым налівалі
Рады гліняных паленых збанюў.

Аружжа цвёрдае кавалі сабе самі
Вастрылі стрэлы, нацягалі лук,
Часамі быў аружжам толькі камень,
Ці двое дужых гартаваных рук . . .

І дзік і лось, мядзведзь — асілак буры
Пад сілай рук ня раз у лесе паў.
Цвёрдае ложа пакрывалі скурны,
Кругом сплывалі зь дзераўляных лаў.

Як дуб магутныя, адважныя, як зьверы
Адужалі ў лясох суроае жыццё.
Перад цяжкаю, кованай сякерай
Паганы вораг заўсягды ўцёк.

Калі з дружнаю за стол дубовы селі
І кубкі пенным мёдам налілі,
Ня зналі меры буйнаму вясельлю
Сівыя продкі нашае зямлі . . .

А калі князь агнём раськідаў віці,
Каб ісьці дружна край свой бараніць,
Каўшы кідалі зь мёдам залацістым
Каваць зялеза ды смалу паліць.

І пад горды сыяг зьбіраліся дружныя
Грудзямі, мурам ворага спаткаць
Нашчадкам імя слаўнае пакінуць,
Ды родных пушчаў недругу ня даць!

Героям сыпаліся курганы — магілы
Міналі славы поўныя вякі . . .
Аж покуль вораг хітры не асіліў
Крывіцкі род з-над Нёману ракі.

Ня ўзяў нам пушчаў, ветрам калыханых
Магутных замкаў, слаўных гарадоў
І не прысвоіў славы на курганах,
Дзе тлеюць нашых попелы дзядоў . . .

І часам вецер, ноччу, над магілай,
Азьвецца стогнам волатаў сівых
„Мы край грудзмі сваімі баранілі,
Каб унук ў няволі, сорама заціх?

Каб нашы землі, нашы пушчы, рэкі,
Чужак сваёй краінай называў?
Ды слаўна племя нішчыў сяньня зьдзекам,
І навет мове волі не даваў?”

Так стогнуць сэрцы волатаў магутных
Як быццам вецер ціха гаманіў,
Што стогне бацькаўшчына ў путях
І ўнук аб славе дзедавай забыў . . .

Ларыса Гэніюш

ЛЮБЛЮ НАШ КРАЙ

Люблю наш край, старонку гэту,
Дзе я радзілася, расла,
Дзе першы раз пазнала шчасьце,
Сьлязу нядолі праліла.

Люблю народ наш беларускі,
Іх хаты ў зелені садоў,
Залочаныя збожжам нівы,
Шум нашых гаяў і лясоў.

Люблю раку, што свае воды
Імчыць ў няведамую даль,
І жоўтасьць берагоў пясчаных,
І яснасьць чыстых яе хваль.

Люблю вясну, што ў кветкі, ў зелень
Прыстроіць цэлую зямлю;
На гнёздах буслаў клекатаньне
І сьпеў жаўроначка люблю.

Люблю гарачу сьпеку лета
І буру летняю з дажджом,
Як гром грыміць, а ў чорных хмарах
Маланка зігаціць агнём.

І восень сумную люблю я,
І першы звон сярпоў і кос,

Як выйдуць жнеі збожжа жаці,
А касары — на сенакос.

Люблю зіму зь яе марозам,
Што вокны прыбярэ ў вузор,
І белы сьнег, што ўсё пакрыўшы,
Ірдзіцца бліскам ясных зор.

Люблю ў пагодную я ночку
Дапозна на двары сядзець,
Сьлядзіць за зорачак дрыжаньнем,
На месяц залаты глядзець.

Люблю, як сонейка заходзіць
І бераг хмаркі залаціць,
Вячорнага як голас звону
К нам зь ветру хваляю ляціць.

І песню родную люблю я,
Што дзеўкі ў полі запяюць,
А тоны голасна над нівай
Пераліваюцца-плывуць.

Усё ў краю тым сэрцу міла,
Бо я люблю край родны мой,
Дзе зь першым шчасьцем я спазналась
І з гора першаю сьлязой.

Канстанцыя Буйла

AMERICANS SPEAK OUT ABOUT BYELORUSSIA

Hon. Hugh Scott, Senator from Pennsylvania

"During the period of centuries this heroic people showed true heroism and courage against their enemies. Free people in the whole world should pray that the yoke of Russian tyranny be removed from Byelorussia as soon as possible."

Hon. Gerald R. Ford, former Congressman from Michigan

"On March 25, 1918, the highest aspirations of the Byelorussian people for a free and independent life were fulfilled. Unfortunately, the new state was unable to enjoy its sovereignty for long. The Russian Communists, in a display of naked imperialism, invaded Byelorussia..."

BOOK REVIEW

TOMORROW IS YESTERDAY

Tomorrow is Yesterday is a story of an extremely brave and courageous woman, Mary Karaway, and the hardships she encounters during the reign of Stalin and Hitler and the Red Machine in Byelorussia during World War II.

The book takes you from an opening scene in a Toronto jail in which Mary is being held for trial on a prostitution count and takes you back in time through the beginning of her life in Byelorussia and continuing on through all the tragic occurrences that finally brought her in peace time to Canada. Perhaps the most fascinating aspect of Tomorrow is Yesterday is the author's ability to make you feel that you are reading a history text without the boredom that often goes hand in hand with that type of reading. His descriptive accounts of the brutality and injustice suffered by the Byelorussian people during the war led this reader to believe that this was a real life situation about which he was writing, however hard I tried to remember that it was only a fictional account.

Mary Caraway, the main character of the novel, who escaped certain death on three separate occasions, is perhaps one of the most captivating and courageous heroines I have ever encountered in reading fictional war novels. The story itself deals mainly with her plights with the main theme being that an act of unjust cruelty and violence, even committed during war times, will eventually cause destruction of either the body or the soul or both. Akula's ability to make you feel as if you are a part of his novel and to get inside the hearts and minds of his characters proved, I believe, to enhance the enjoyment the reader obtained from reading the novel.

What made this book different from most other war novels I have read is that this wasn't a story of country against country, as the Byelorussian people had no real defense against the overpowering forces surrounding them, but rather a story of a very personal nature; a story of one woman and her own personal fight against the atrocities of war and how one individual combats physical and mental agony and pulls herself back together after suffering almost irreparable damage to her body and mind. Perhaps if more war novels were depicted in this fashion the real horror of war would become clearer to all of us, as we would be able to relate to it on a much more personal level.

Akula's style is simple but at the same time very unique. His descriptive narratives are complete but not "busy". He does not over emphasize that which is not important and crucial to the reader's understanding of the story, but yet descriptively sets the stage for each main occurrence.

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DEDICATED TO FRIENDS IN CLEVELAND

*Many years we've met
We'd pass each other with smiles
We knew we were from different parts
We'd pass as if separated by miles.*

*It took us long to befriend
The wonderful people from there
Who make our weekends nice
At Polacak or Bel-Air.*

*The friends I've come to know
Will brighten up my life
When I sit and think of days gone by
Of good times that we shared.*

Vera Zaprudnik
September 1975

DO YOU SENSE ...?

*Did you see the stars
Did you hear the wind
Did you smell fresh air
That feels so fair.
Did you touch the petals
Of the budding rose.
Did you taste a life
As happy as those?
Those are people
Who live with no cares.
It's only joy
Of which they're aware.*

Vera Zaprudnik

I would very much like to read future works of Akula's since I believe his style would be most effective regardless of the subject matter.

Robert S. Dybala
student at Lewis College in
Lockport, Illinois

Kastus Akula, *Tomorrow is Yesterday* (Pahonia Byelorussian Publisher's & Arts Club, Toronto: 1968) 225 pages, \$7.00.

14th WORLD JAMBOREE AT LELLEHAMMER IN NORWAY

The Boy Scouts held their First World Jamboree in Great Britain in 1920, when 301 scouts from 32 countries participated. Nordjamb — abbreviated title for the 14th World Jamboree brought together about 17,000 scouts from over 80 countries.

For three weeks last July and August, I had the pleasure of participating in the 14th World Scout Jamboree and of touring the Scandinavian countries.

I would like to share these experiences with fellow members of the Byelorussian American Youth Organization.

The American contingent to the Jamboree consisted of 2,500 scouts from all parts of the country. We were formed into troops on a geographical basis and began our training about a year in advance. In addition to routine scouting skills, we learned about the Scandinavian countries, peoples, customs, and history. Most American scout troops left the country in the second half of July, thus having enough time to tour Finland, Sweden, and Norway.

In Finland, we toured Helsinki and surrounding areas, were interviewed by the largest newspaper, visited a Finnish mid-summer festival of folk dancing, enjoyed Finnish farm cuisine, and a caribou meat dinner.

In Sweden, the American scouts were treated to a five day stay at the home of a Swedish family and spent a few days in Stockholm and its surrounding countryside. Other highlights on the tour were the Norwegian Viking Ship, skiing facilities and participation in Norwegian and Swedish folk dancing.

During the week's stay at the Jamboree, July 30 to August 6, despite an overloaded program and hard work, the scouts from all over the world lived up to their standards: working together and becoming friends. Despite the many language barriers, scouts almost instantly became friends with one another. International campfires and fairs were held daily, patch and souvenir trading provided for much fun and some great memories. Probably, the most exciting part of the Jamboree was a 14 mile overnight hike into the Norwegian wilderness with seven scouts from different countries. We were dropped off at a unknown location at different times. There, according to given instructions, we formed a patrol and started the hike. Though communication was difficult, we overcame this and hiked with map and compass and became great friends.

Other activities at the Jamboree included various sports, conservation projects, song fests, and different skills. The Jamboree's daily newspaper was an excellent communication and information medium.

The World Jamboree is truly an unforgettable experience. I had also

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BYELORUSSIAN YOUTH ACTIVITY



Members of the BAYO Cleveland Branch posing with their Byelorussian doll; they are from left to right: Helen Kononczuk, Sofia Kovalenko, Valerie Haroch, Lucy Matalycki, Christine Kovalenko, Alla Matalycki and Vera Valukievic

The annual picnic of the Cleveland Branch was held on Sunday August 17, at the community center Polacak. Despite the bad weather, the turn out was good and a good profit was made.

On August 23, members of BAYO Cleveland took a well deserved trip to Cedar Point Amusement Park in Sandusky, Ohio. The admission was paid with some of the money earned the week before at the picnic. Everyone enjoyed themselves.

a great satisfaction that the Byelorussian language was one of the many languages in the linguistics bank of the American Boy Scouts.

Unfortunately, after three weeks it all came to a quick halt, and the entire Scandinavian trip became a memory.

George Kipel

The Byelorussian American Community Center and the Byelorussian American Youth Organization of Cleveland, Ohio sponsored a Labor Day Weekend at the community center Polacak in Strongsville, Ohio. On Saturday, August 30, table tennis and volleyball tournaments were held. Due to the heavy rain, the volleyball tournament took place at a rented gym. Four teams competed for the first place trophy; there were two teams from South River, New Jersey and two teams from Cleveland, Ohio. That evening a party was given by the Cleveland Branch at Polacak for all the youth that came from near and far to participate in the events of the weekend.

On Sunday, August 31, some of the youth attended church services at the Byelorussian Autocephalic Orthodox Church in Cleveland. In the afternoon, the weather became somewhat better; even though it rained on and off, the guys finished their tournament.

That evening at the dance the New York dancing group Miacielica performed two folk dances to the enthusiastic applause of the spectators. Trophies for table tennis were awarded during the dance to Nadia Artishenko from South River, New Jersey for first place and Lucy Valukievic from Cleveland for second; Andy Kononczuk, first place, and Victor Lukashevich, second place, both from Cleveland. The winner's trophy for volleyball was awarded to the senior volleyball team from Cleveland.

An added attraction of the evening was the lottery. The main prize was a large doll dressed in an authentic Byelorussian costume. The costume was embroidered and made by girls of the Cleveland Branch. Lucky for Cleveland, the doll was won by Mrs. N. Strapko.

Next day, everybody met at Polacak for the picnic — the weather finally got better — no rain. After many good-byes everybody left for home. The Cleveland Branch would like to thank

the volleyball teams from South River, New Jersey and the girls from the New York dancing group.

On September 7, the BAYO Los Angeles Branch organized their annual picnic at Peck Park in San Pedro, California. The weather turned out just right, and there were unexpected visitors at the picnic. Jaraslava Tumash from New York, who was visiting her sister Halina. Halina has been a student at the University of California at Santa Barbara for the last year, where she is also on the university's volleyball team. Mr. and Mrs. Carpicki of South River, New Jersey also attended. The guests informed us about Byelorussian life in New York and New Jersey, exactly what our Byelorussian community in Los Angeles was eager to hear. The picnic passed quickly with lots of good food and good conversation.

On September 21, the New York Branch of BAYO held its annual meeting at the parish hall of the Byelorussian Independent Orthodox Church in Richmond Hill, New York. The meeting was conducted by Nina Zaprudnik, with Vera Zaprudnik taking the minutes. Reports were given by all officers of the committee. The new officers elected for 1975-76 are: Nina Zaprudnik, President; Danny Mierlak, Vice President; Vera Zaprudnik, Secretary; Raisa Stankievic, Treasurer; and Vitaut Tumash, Sports Director.

Plans for the future were discussed. George Azarko, National President of the BAYO, was also present. He informed us about the upcoming Bicentennial activities and gave us some of his suggestions.

On October 11, the Rt. Rev. Bishop Ceslau Sipovic gave an interesting talk about the Byelorussian Museum and Library in London, England. After the speech, which was held at the parish



From left to right: Kathy Jarachovic, coordinator of the exhibit, Alla Matalycki and Mike Kovalenko

hall of the Byelorussian Autocephalic Orthodox Church in Highland Park, New Jersey, coffee and donuts were served by girls of the New Jersey Branch. The talk was attended by BAYO members and Byelorussians from New Jersey. The evening was very educational and was sponsored by the headquarters of the BAYO.

On October 12, the Byelorussian-American Association of New York, organized the traditional Dazynki (Harvest Festival) at the community center in Brooklyn, New York. As every year, the BAYO New York actively participated in the event. The dancing group Miacielica performed two folk dances, Bulba and Vianochak. Then the girls raffled off two prizes for the lottery. Proceeds were for the New York BAYO. The girls also helped with the setting up of the tables for the banquet.

On October 18, the New York Branch held another of its youth dances at the

community center in Richmond Hill, New York.

On October 19, the BAYO New Jersey dancing group Vasiliok performed at Mountain Lakes High School in Mountain Lakes, New Jersey in celebration of the United Nations Day.

On November 7, the Bicentennial Committee of North Olmstead, a suburb of Cleveland, Ohio sponsored an International Night at the North Olmstead High School. The event involved an exhibit of folk arts and crafts, as well as a folk festival.

Nine ethnic groups took part in this event, including the Byelorussians. Ms. Kathy Jarachovic, former Secretary of the Cleveland Branch of BAYO, was the coordinator of the Byelorussian exhibit. Members of the BAYO Cleveland Branch also participated. They helped with the exhibition and assisted, dressed in Byelorussian costumes, during the entire evening.



Girls of the Miacielica dance group from New York singing "Vasiliochki" at Talent Show-75

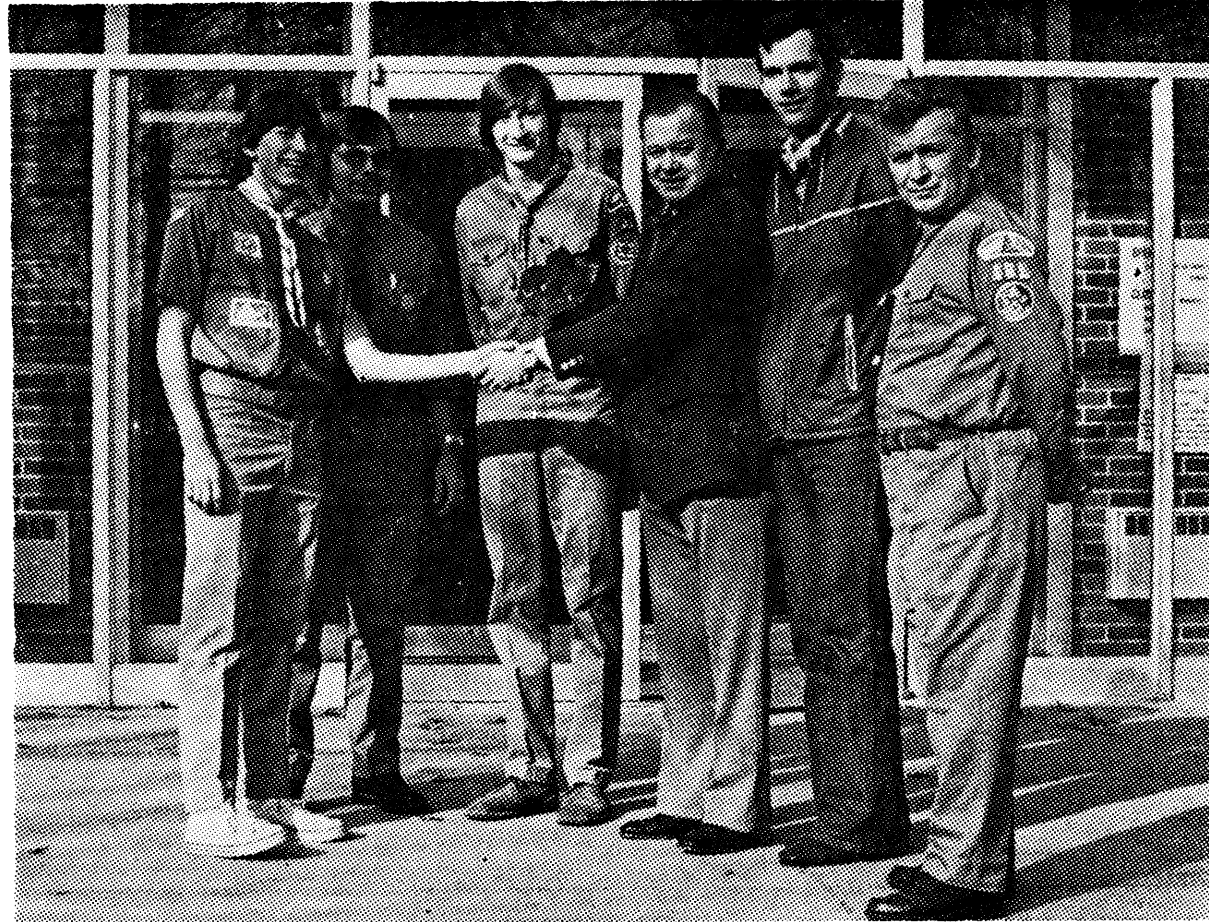
The exhibit was a great success. The Byelorussian display was made up of embroidery, woven items, straw incrustations on plaques and boxes, books, magazines and records. Pamphlets about Byelorussia were distributed. The beautiful and colorful exhibit attracted many admirers — young and old, and also the Mayor of North Olmstead. A map of Byelorussia was also displayed showing the location and population of the country.

Most of the spectators were disappointed, because the items in the exhibit were not for sale — except the delicious Byelorussian pastries.

On November 16, the Byelorussian Women's Association of New York sponsored a symposium observing the International Women's Year at the Byelorussian community center in Brooklyn, New York. Nina Zaprudnik, the President of the BAYO New York Branch read a number of poems by a young Byelorussian poetess.

On November 29, the New Jersey BAYO held its annual meeting at the parish hall of St. Mary of Zurovicy Byelorussian Autocephalic Orthodox Church in Highland Park, New Jersey. The meeting was greeted by Mr. P. Kazura, Vice President of BAZA; Mr. V. Rusak, Secretary of the Church Council; and Mr. V. Stoma, Secretary of BNR. Reports were given by the officers of 1974-75. The newly elected officers are: Anna Bojczuk, President; Alice Kipel, Vice President; Alherd Kazura and Luda Rusak, Secretaries; Helen Silvanowicz, Treasurer and George Azarko, Cultural Affairs Officer. Plans for the future were then discussed.

On November 29, a few members of the New Jersey BAYO presented the National Boy Scout Museum with a hand-carved, wooden Byelorussian scout insignia plaque. They were: George Drazdouski, Alherd Kazura,



Presenting the Byelorussian scout insignia to Mr. Ilmar Pleer (center) are from left to right: George Kipel, George Drazdouski, Alherd Kazura, George Azarko and Dr. Vitaut Kipel

George Kipel and George Azarko, National President of BAYO. Also present was Dr. V. Kipel who organized the presentation with Mr. Ilmar Pleer, Director of the National Boy Scout Museum. A special thanks goes to Deacon A. Machniuk for carving the plaque.

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Byelorussian Youth magazine was one of ten bilingual journals exhibited at the First Regional Conference on Bicentennial Celebrations in New York City during the month of November.

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On December 10, the youth magazine **Byelorussian Youth** was exhibited at the Action and the Ethnic Communities Conference which was held in New York City. The event was held by the regional office of Action, the Federal Agency for Volunteer Service and was attended by over 200 leaders of the ethnic communities in this area.

A display was set up, which included the mastheads of leading ethnic newspapers in New York and New Jersey.

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The activities of the Byelorussian American Youth Organization were depicted in several photographs which were exhibited during the months of November and December in Trenton, New Jersey as part of the Bicentennial celebrations "Salute to the Ethnic Council of New Jersey."

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Victor Czartorysky and Roman Mandarewich, both students at the City University of New York, co-authored a term-paper called **Byelorussians in America**.

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Alice Kipel, sports correspondent for the **Daily Princetonian**, joined the newspaper as an **Assistant News Editor**.

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The Rutherford High School Key Club, an international service organization sponsored by the Kiwanis, recently held its annual elections. George Kipel, an active member of the New Jersey dance group, was elected president for 1975-76.

CONGRATULATIONS!

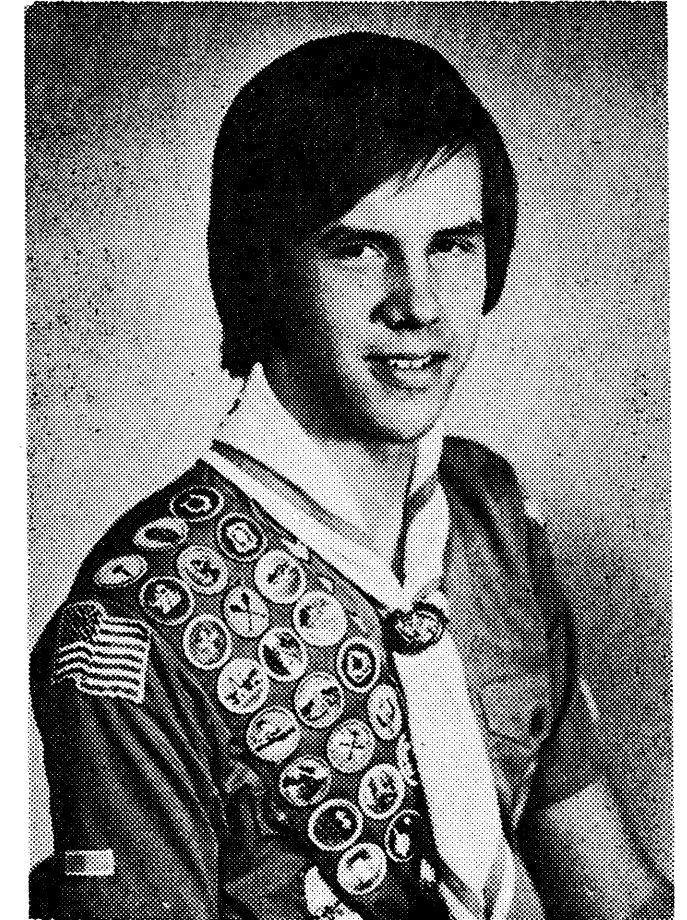
Sofia Kovalenko of Cleveland, Ohio, received a Graduate Assistanship in Theater and will be working for a Master's Degree at the University of Denver in Denver, Colorado.

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Igor Mucha, who received a Bachelor of Science Degree in Secondary Education, majoring in Industrial Arts from the City University of New York.

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On November 7, Mikola (Nick) Trusewitsch of Tampa, Florida was awarded the highest honor in American scouting, the award "Eagle Scout". Nick also was chosen to represent his high



Eagle Scout Nick Trusewitsch

school in a scholastic contest with other regional high schools. The contest was broadcasted on television.

DID YOU KNOW THAT...

In 1973, the Academic Press in Berlin, East Germany published the seventh edition of the book, *Byelorussian Folk Tales* (Belorussische Volksmaerchen), in the German language. The first edition of the book appeared in 1966. Each edition sold over 10,000 copies.

The popularity of the book in East as well as West Germany is primarily due to the fact that the folk tales have retained their originality without any changes in style or content. Byelorussian folk tales are noted for their exceptional literary quality and philosophical depth of thought. They have been collected and copied by Byelorussian and non-Byelorussian folklorists alike. Many of the folk tales have found their way into the Polish, Russian, or German folk tale tradition.

In Soviet Byelorussia the folk tales are frequently changed and deformed in order to suit the ideology of the party and, as a result, they lose a lot of their uniqueness and philosophical thought.



Embroidery displayed by members of the Cleveland Branch at the arts and crafts exhibit during the observances of the 25th Anniversary of the BAYO

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BYELORUSSIAN AMERICAN YOUTH ORGANIZATION

National Headquarters

P. O. Box 1123, New Brunswick, New Jersey 08903

Become a member of the BAYO — the largest organization of Byelorussian youth in the United States. Now you can be a member of our organization, even though you live hundreds of miles away from one of our five state branches.

To be eligible you must be a young Byelorussian 12 years of age or older, interested in obtaining a sense of awareness to the problems of the Byelorussian people, both here and in Byelorussia.

As a member of BAYO, you will be informed of all national events, as well as activities of the state branch nearest you.

To become a member, just send in your name, address and five dollars (annual membership dues) to the address given above.

На часапіс „Беларуская Моладзь” у касу адміністрацыі на працягу трох месяцаў паступілі наступныя грашовыя ахвяры і падпіска: АБАМ Аддзел Кліўленд — 40 дал., др. Л. Трусэвіч — 25 дал., М. Нікан — 20 дал., Я. і І. Сурвілы — 20 дал., П. Вішнеўскі — 20 дал., Беларускія Вэтэраны ў Нью Ёрку — 15 дал., Ч. Найдзюк — 15 дал., Л. Біленіс — 10 дал., Б. Даніловіч — 10 дал., М. Грэбень — 10 дал., В. Махнач — 10 дал., Ф. Родзька — 10 дал., Т. Пятроўскас — 8 дал., Ф. Бартуль — 5 дал., С. Гутырчык — 5 дал., М. Палюховіч — 5 дал., др. А. Орс-Рамано — 5 дал., І. Брандэр — 4 дал., В. Герасімовіч — 4 дал., М. Каранеўскі — 4 дал., С. Касьцюк — 4 дал., В. Лосік — 4 дал., А. Лысюк — 4 дал., Н. Махнюк — 4 дал., С. Наўмчык — 4 дал., М. Нэстар — 4 дал., С. Салівончык — 4 дал., Т. Шчорс — 4 дал., Г. Тумаш — 4 дал., Л. Войтанка — 4 дал., Р. Войтэнка — 4 дал.

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