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## STRAIGHT TALK

The Byelorussian-American Youth Organization, or as it was called until 1967, the Byelorussian Youth Association of America, is the most active youth organization in North America and, for that matter, in the free world today.

*Organization*, as defined by the *Webster's New World Dictionary of the American Language*, is a body of persons organized for some specific purpose. So, when in 1950 the BYAA (BAYO) was organized, it was for a specific purpose. Thus, the founders and past leaders of BAYO have created an organization for a specific reason and have given direction and incentive to the organized youth. They have encouraged leadership and responsibility in those who wanted it. In this fashion they have helped develop and shape the minds of their young members.

In an organization, the members elect their own leaders, who in turn need and expect loyalty and trust from them. As an organized body, the youth learns to take responsibility, work with other youth, take initiative in planning and executing of activities, and thus have pride in the accomplishments and successes of the organization. The organization becomes a systemized whole. Therefore, an active organization is one that emphasizes and teaches responsibility. It is necessary that the BAYO provide opportunities for those members who show initiative and who want to take on responsibility. In this fashion, the BAYO today will develop its future leaders which it needs to survive. As an example, over the last 24 years of its existence, all the past leaders of BAYO have stepped aside and given the young members a chance. In this way the organization has established its own history, tradition and longevity.

However, those members who are eager to accept nominations should do so only if they are planning to accept the responsibility which goes

with it. If they are not interested in doing their job, they should be honest about it and reject the nomination or the position offered.

It seems to me that the BAYO has succeeded in doing just that.

There are also many examples of unorganized Byelorussian youth and defunct youth organizations today. What happened to them? It seems to me that they have failed because their leaders did not foresee the future significance of youth organizations. Thus, they did not instill a responsible attitude in them. An example is the defunct youth organization of South River, New Jersey. It is a pity that such a large number of Byelorussian youth are not properly organized and are not represented by their own elected youth leaders.

As in the past, so in the future the BAYO should work together with adult Byelorussian organizations such as the BAZA, Byelorussian Veteran Association and others, as well as the Byelorussian Church. Even though problems may arise, all of these organizations have the same goals as the Byelorussian-American Youth Organization, which are to preserve the Byelorussian identity and heritage, to spread the Byelorussian name and to bear witness to Captive Byelorussia and its people. There never should be a generation gap between the older and younger generations in the Byelorussian communities.

Next year, the BAYO will observe its 25th Anniversary. Many changes have taken place since its founding and yet the basic principles are still valid. Today, a new generation of youth is active. Most of them are Americans of Byelorussian descent, quite another breed from those who came from Germany after World War II and organized the BAYO in 1950. Yet there is a link, a common denominator which over the last 24 years has kept the organization together. This common factor is our heritage, our roots and our common background. Therefore, it is important that the BAYO continue to emphasize the study and knowledge of Byelorussian heritage and language, and thus instill national and ethnic pride in its members. There should be no member who is ashamed or too ignorant to admit his national origin. America is a country made up of many nationalities, it is very easy to be taken for a Russian, Ukrainian or Pole if one does not know the historical differences and his own background.

Over the years the youth organization has published youth magazines and periodicals. In 1972, the BAYO renewed the printing of *Byelorussian Youth*.

With this issue the publication begins its third year. A variety of articles and poems have been printed so far by various authors. Historical essays, especially, have acquainted the young readers with the rich heritage that our people share. As we stated in the first issue, this was one of the reasons for printing the periodical. Another reason was to have

## WHAT HAPPENED TO OLGA?

As *The Montreal Star* reported on Wednesday, May 29th, Olga Korbuto was not included on the Soviet gymnastics team that gave exhibitions in Calgary, Moncton, Toronto, and competed in a meet in Montreal on June 15th against Canada. The article further stated that Olga has been cast aside, a victim of her own popularity. Olga's bubbling personality first emerged at the Olympic Games, gained strength during a tour of the U.S. and really gained momentum at last year's European Championships in London, from which she retired with a mysterious ankle injury that necessitated a premature return home.

Individuality is not tolerated in too large doses in the Soviet Union, states *The Montreal Star*. Olga was subsequently dropped from the team which competed in the Soviet championships in Moscow. It was strongly rumored then that she was being taught a lesson, that whilst some individuality was acceptable, too much was a crime. At the same time there were also reports that a back injury was causing her severe pain. But this was a year ago and, presumably, enough time has elapsed to recover from the injury.

The only comment which can be made on the article in *The Montreal Star* is, that it is not only Olga's popularity which is the cause of the discrimination, but the fact that this popularity was achieved by a non-Russian, that is, a Byelorussian athlete.

In July she participated in a gymnastics exhibition at Expo '74 in Spokane, Washington. Among the six-member team was another Byelorussian gymnast, Lydia Horbik. In the broadcasts on American TV, the reporter who was covering the events also mentioned the recent attacks on Olga Korbuto and the article written by the coach of the Soviet gymnastics team, Larissa Latynina.

*Maryla Listapad*

youth participation, which was quite good but not good enough, especially from Canada, England and Australia. I know that there are many Byelorussian communities as well as youth in those countries. It is a wish for the future, that some of you who will read this article will think about it and send us your poems, essays and articles. I think that there are many talented young people amongst you. Write and share your experiences and activities with other Byelorussian youth, who are eager to communicate with you.

All in all, the BAYO has existed now for 24 years. I think, this in itself is quite an accomplishment, since it is the only youth organization today which has a continuous history since its beginning.

*Raisa Stankievic*

## THE LAND OF POLACAK

### CITIES

As the territory of the Polacak Dukedom increased in population, the small ancient settlements gradually changed into towns and cities. The cities usually emerged as defense citadels at the borders of the territory of the land of Polacak. They were protective outposts and their function was to secure the independence of the Principality of Polacak. There were two conditions for the establishment of cities. First of all, the cities had to be founded on spots that would provide markets for the native craftsmen to trade their goods. Secondly, seeking protection, the cities developed around fortified places, such as the duke's castle, a monastery, temples or in pagan settlements.

With the help of archeological findings, some of the cities of the land of Polacak have been studied and their maps reconstructed. Most of these cities are mentioned in chronicles in connection with war campaigns. Very often these dates do not coincide with the actual dates of the founding of the cities. Usually those cities existed way before the dates given in the chronicles. However, it is possible to learn from the chronicles the approximate year each city was established. Most of the cities are mentioned with references to the long reign of the Duke of Polacak, Usiaslau the Great, and his numerous belligerent campaigns and wars. Here is a list of the cities mentioned in the chronicles: Polacak prior to the 10th century; during the 10th century — Izaslaue (980); during the 11th century — Viciebsk (1021), Wosvyach-Usvyaty (1021), Kopys (1059), Menesk-Miensk (1067), Rsha-Orsha (1067), Halatychesk (1070), Odrsk (1078), Lukoml (1079), Lahozhesk-Lyahoysk (1079) and Drutesk-Druzsk (1092); during the 12th century — Barysau (1102-1127), Strezhau (1127), Nekalach (1127), Emenets (1185) and Haradzets. If there are two names given, the first one is the name of the city as used in the chronicles.

Let us now consider those cities which have been studied the most by archeologists. Some of them have remained until the present day, others have declined and exist today as small towns or villages. There are also those cities which have completely disappeared from the surface of the earth.

The oldest and largest commercial and cultural center of the land of Polacak was the city of *Polacak*. The city developed from the 8th to the 11th centuries on the site of the well-protected settlement of the Slavic tribe Kryvichy, on the banks of the confluent streams Palata and Dzvinia. Gradually, Polacak expanded into a large village. Earlier, there was an old settlement probably inhabited by Baltic tribes and characterized by the Western Dzvinia type of ceramics. With the arrival of the Kryvichy, Polacak grew and became a well-protected citadel. Some of the trenches as well as clay ceramics have been preserved to the present day.



*The Cathedral of St. Sophia in Polacak*

The last ruler of old Polacak was Duke Rahvalod. In 980 Polacak was burned down by the Kievan Duke Uladzimer, when he was rejected by the Polacak Princess Rahnedra. Uladzimer killed her parents and her two brothers, destroyed the city and forcibly took Rahnedra as his wife to Kiev. It was with great effort that the people of Polacak rebuilt their city. After the return of Rahnedra and her son Izeslau, and later, during the reign of her grandson Duke Brachyslau and his son Usiaslau the Great, Polacak became a powerful citadel. The new city rose on a site more to the south and a little lower from the one that was destroyed, on an even more unapproachable hill. This occurred during the 10th and 11th centuries. The whole city was protected by a wall which had a few gates and lookout towers. In the center of the city, not far from the duke's residence, the Cathedral of St. Sophia was built in 1044 by Duke Usiaslau the Great. In order to protect the city from Novgorod to the north, the Woman's Monastery with the Cathedral of the Saviour was constructed by St. Euphrasynia. To the south, in order to protect the city from Kiev, the Belzhynski Monastery was built.

Polacak prospered and grew. People settled even beyond the Dzvina



*St. Euphrasynia's Monastery and the Cathedral of the Saviour in Polacak*

and Palata Rivers. Everywhere churches were constructed. However, only a few of them remain today. The Cathedral of St. Sophia, which was built in a unique style differing from the Kievan Cathedral of St. Sophia, is still standing. St. Euphrasynia's Monastery with its Cathedral of the Saviour has also been preserved until the present day.

Many archeological excavations have been made in and around *Miensk*, the capital of the B.S.S.R. Miensk has survived a glorious past. Once it was the center of an independent dukedom ruled by Duke Hleb, one of the sons of Usiaslau the Great. Even though he was the third in line of succession after his father's death, Hleb considered himself the heir of the Polacak Dukedom. After the death of David, the first son of Duke Usiaslau and the heir of Polacak, Hleb struggled with Rahvalod Barys, the second son and the ruler of Druzsk, for the throne of the Polacak Dukedom. Miensk rose as a defense citadel at the border of the land of Polacak. It was founded on the territory inhabited by the Slavic tribe of Dryhovichy. Excavations of grave mounds show that the area was densely populated. Various crafts were well developed in Miensk. Many items made from bronze and leather, as well as casting forms and shoes, have been excavated. Ornaments such as chains, bracelets and rings have also been found. In the excavations made in Strochyz, near Miensk, even more valuable items with royal initials were uncovered. It seems that Strochyz was also a city. In Miensk, only the names of squares and streets, such as the castle hill, old market (downtown area) and castle street, exist as reminders of the past. The city was surrounded by two walls and



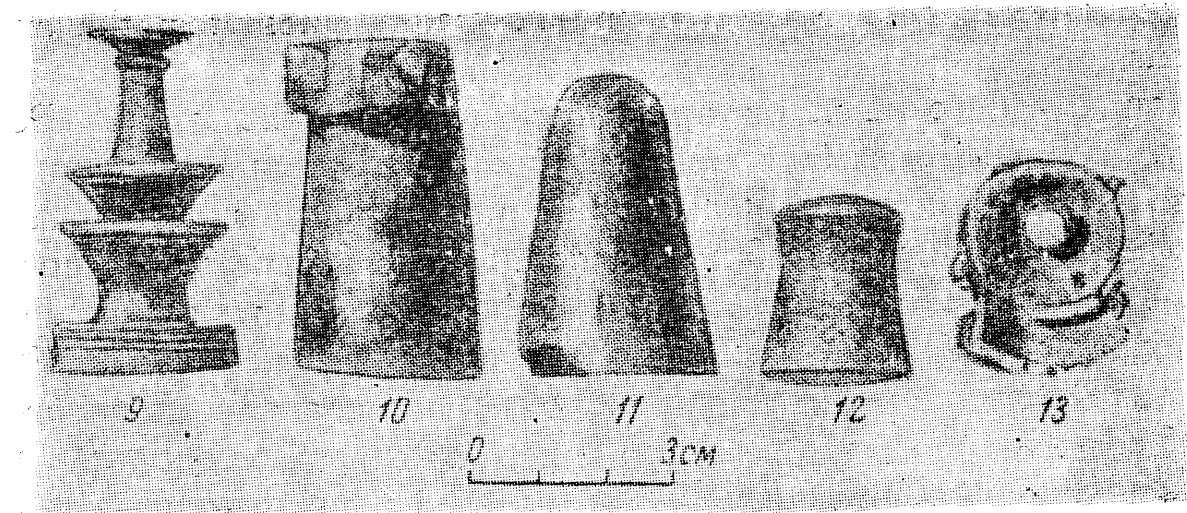
trenches, one around the duke's residence and the other around the city.

There were also cities about which only legends have remained. Those cities vanished for various reasons. Often it was due to disease or war. Sometimes these cities were rebuilt, but they were too weak to survive and vanished once again. One such city in the land of Polacak was *Druzsk*. The city was founded in the 11th century near the Druz River on the densely populated territory of the waloki.

From the chronicle of the Kievan Duke Uladzimer Manamach, we know that *Druzsk* already existed in 1078. Since the life of the city was terminated some centuries ago, most of the wooden structures have been preserved. *Druzsk* rose on the spot of an old settlement from the 4th century. The excavations of *Druzsk* have given valuable findings and material which have not as yet been fully studied. These excavations were done by L. Alexeeff for a number of years. Most of the artifacts found date from the 11th century and show how cultured the rulers of *Druzsk* were. Many items carved from bone, locks of book covers, chess figurines, leather book covers and other relics have been found in the excavations. In the duke's residence, jewelry made from silver and gold was discovered. Many of these items have royal initials and insignias. In particular, a lot of armor and weapons plus a very ancient musical instrument — the warhan — were unearthed.

*Druzsk* faced many battles, primarily with Kiev. The city was burned to the ground by the Kievan Duke Yaropolk in 1116, who also took all the citizens of *Druzsk* into captivity and sent the dukes of *Druzsk* into exile. Gradually the city recovered. In the 13th century the city became incorporated into the Grand Duchy of Litva until 1508. At that time the rulers of *Druzsk* left and the city slowly diminished and became a ghost town. On the map the area was called The Fields of *Druzsk*. Where once the city of *Druzsk* stood, today rises an elongated hill that contains much valuable information. Today the only visible reminders of the once second most powerful city in the land of Polacak are the giant stones called Barysavy (Rahvalodavy) Stones, which were engraved with crosses and prayers by the dukes of *Druzsk*. These rocks are remainders of the Ice Age and were associated with fertility gods by the pagans who inhabited the area.

At the beginning of the 11th century the city of *Viciebsk* was founded on the banks of the Vicba River and on the crossroads of the waterways "from Scandinavia to Greece" and the Western Dzvina. Wars were waged against the city and finally in 1021 it was taken over by Polacak and became incorporated into the land of Polacak. The city expanded and during the 13th century became the major trading center with Riga and German cities. There were not many archeological excavations done in *Viciebsk*. However, the city has been studied and maps reconstructed. It was mostly by chance that archeological findings have been made in *Viciebsk*. In this



*Chess figurines which were found in Druzsk*

fashion a historical document from the 10th century, called the "Bierascianaja Hramata", was found in *Viciebsk* written on birch bark. The grave mounds of the necropolis (burying ground) around *Viciebsk* have not as yet been excavated. The city was fortified by the Duke of the Grand Duchy of Litva, Alherd. Many churches and monasteries have been built in *Viciebsk*.

Now I will mention two important cities of the land of Polacak which are not included in the list. The cities are *Herzyke* and *Kukenois*. They were the sites of the dukes who ruled them and both of the cities were located in the eastern part of present day Latvia. All the information written about here is from the Chronicles of Livonia written by Heinrich Latviyski in 1225, covering the years between 1186 and 1225. These two cities are also mentioned in Scandinavian sagas.

The city of *Herzyke* was first referred to in 1203. Its ruler at that time was Usievalod, a son of the Polacak duke. Usievalod hated all Catholics and thus waged war against the Teutonic Orders at the walls of Riga. In 1209 *Herzyke* was taken by the Teutonic Orders and plundered. All the valuables, gold icons from the Orthodox churches and even bells, were stolen by the Teutonic Knights. Even after this defeat, Usievalod remained the ruler of the city with the permission of the Teutonic bishop. All the artifacts excavated in this city prove that *Herzyke* was part of the Polacak Principality.

The city of *Kukenois* is first mentioned in 1205, also by Heinrich Latviyski. It was ruled by Wiachka, the son of the Polacak Duke Uladzimer. *Kukenois* was the center where tribute was collected from the neighboring pagan tribes. The city battled for a long time with the Teutonic Orders. However, when the ruler saw no way out, he burned the city down and left. Excavations show that *Kukenois* was also part of the land of Polacak.

The importance of the two cities is that they were the outposts which bore the first attacks from the German Teutonic knights. They protected the

territory of the Polacak dukedom and its trade routes from the invading Germans.

Now I will comment on a few other cities of the land of Polacak. *Brachyslau-Braslau* was built by the Polacak Duke Brachyslau on an unapproachable hill surrounded by lakes. Even though the city is not mentioned in chronicles from the 10th century, it is described by Bychawiec in chronicles from the 13th century. In 1065 the city became part of the land of Polacak. In 1248 Braslau still belonged to the land of Polacak, although 50 kilometers away the German Orders built the citadel of Dinaburg.

The city of *Izeslaue-Zaslaue* near Miensk was built for Rahned and her son Izeslau. The city of *Barysau* was built by the dukes of Druzsk in 1102. The cities of *Orsha*, *Lyahoysk* and *Kopys* were built as strong and well-protected defense citadels. Two of the cities named previously cannot be found today. They are the city of Odrsk which was mentioned in 1078 and the city of *Nekalach*, mentioned in 1128. There is a village by the latter name, but nothing has been found in the excavations. There are also other cities which have not yet been located. They are *Haradzets* and *Halatychesk*.

Some of this material was taken from L. Alexeeff's book *The Land of Polacak*. The photographs were made by L. Alexeeff during his research in the land of Polacak.

*Raisa Stankievic*

## ПОЛАЦАК

Дзе Палата рака  
Упадае ў Дзвіну,  
Дзе драмала сасна  
На кургане,  
Горад Полацк там —  
Помніць хто старыну —  
Узвядзі  
Крывічы — Палачане.

Ад Палаты ракі  
Да сівога Дняпра  
Ад Бярозы да  
Сіняга мора  
Горад Полацк наш,  
Быццам тая зара,  
Зіхацеў  
Над крывіцкім прасторам.

Часта войны былі,  
Слаўны Полацк наш  
Штурмавалі  
Ліхія паляне.  
Яны землі яго  
Рабавалі ўсцяж  
І багацьці знішчалі  
Да званьня.

Кіеў грозны сусед,  
Што свае кіпцюры  
Працягнуў на яго  
Няпрыстойна,  
Не дабіўся на век  
Палачан пакарыць —  
Палачане жылі  
Самастойна.

*Лявон Случчанін*

## НЯ СІЛА, А СЪМЕЛАСЬЦЬ

### Народная казка

Жыла ў ваднэй вёсцы дзяўчына Марыля. Маленькая ўдалася ростам, дык усе яе не Марыляй звалі, а Марылькай. І сілу яна мела, як у таго камара.

Жартуюць зь яе сяброўкі: „На цябе, кажучь, хлопец як дзьмухне, дык ты і паляціш, як пух!”

Ды затое была Марылька такая сьмелая, што і хлопец другі не дакажа. Бывала, убачыць, што большы крыўдзіць меншага, — як ястраб налятае на крыўдзіцеля, і той адступае перад ёю.

Пачалі аднаго разу сяброўкі жартаваць з Марылькай:

— Дык ты не такая і сьмелая, як думаеш. Схадзі вось уночы на могілкі, тады паверым.

— І схаджу! — адказвае Марылька.

— Нябось, убачыш там пень, дык душа ў пяткі схаваецца...

— А вось-жа на злосьць вам пайду! — кажа Марылька.

Настала ноч. Марылька пакінула сябровак на вуліцы, а сама пабегла на могілкі.

Бяжыць і не азіраецца. Каля могілак супынілася ды пайшла ціха. А каб ня было страшна, засьпявала песню. Ходзіць так па могілках ды сыпявае, — няхай чуюць сяброўкі, што яна тут!

Здарылася якраз, што ў тую ноч зладзеі абкралі аднаго багатага гаспадара і везьлі яго дабро каля могілак у свой лес. Пачулі яны песню, напужаліся, кінулі воз ды пабеглі хавацца, хто куды.

Падыйшла Марылька да возу, паклікала, — ніхто не адгукваецца. Агледзела воз, а там усялякага дабро поўна. Здагадалася яна, што гэта зладзейская работа, бо ад зладзеяў у іх аколцы шмат хто бяду меў. Ніхто ня ведаў, адкуль яны прыходзяць, і куды крадзенае возяць.

Села Марылька на воз ды пагнала каня ў вёску.

Убачылі зладзеі, што тут усяго толькі адна малая дзяўчынка, кінуліся за ёю, але так і не дагналі.

Вярнула сьмелая Марылька гаспадару каня і ўсё дабро. Зара-



даваўся гаспадар і даў ёй за гэта вялікія грошы. Купіла яна за тых грошы сабе новую сукенку, чаравікі, прыхарашылася так, што ўсе сяброўкі зайздросцяць ёй.

А зладзеі ніяк ня могуць сабе дараваць, што такая малая дзяўчынка паразганяла іх, як зайцоў. Ды і накрадзенага добра шкада ім. Вось і надумаліся яны завабіць сьмялячку ў свой лес і адпомсціць ёй.

Прыехаў да Марылькі праз колькі дзён адзін з тых зладзеяў у сваты. Марылька кажа яму:

— Ты чалавек мне незнаёмы, я раней хачу паглядзець, дзе ты жывеш і як жывеш.

Злодзей, вядома, і рад: сама трапіць у іх рукі! Расказаў ён ёй, дзе яго шукаць, і паехаў.

Сабралася Марылька ў розведы да жаніха. Маці пачала яе адгаворваць, ня пускаць. Ды дзе там — нічога не парадзіш з упартаю дачкою! Запрэгла яна сваю кабылку, села і паехала.

Даехала да лесу, бачыць — збоку паваротка, а каля яе на кусьце заламана галінка. Яна і завярнула на гэтую паваротку.

Праехала крыху, а там новая паваротка і зноў галінка заламана.

Ехала яна так, ехала, даехала да нейкага балотца. А за ім пайшоў лес такі густы, што і носу ня ўбіць. І ніякай дарожкі нідзе няма. Прывязала яна да бярэзіны кабылку, а сама пайшла у гушчар. Пралезла, мо', з ганкі і ўбачыла прасьвет, а на ім хатку. Падкралася да хаткі, глядзіць праз акенца, аж там зладзеі дзеляць накрадзенае дабро. Лаюцца, крычаць, чуць не з нажамі адзін на аднаго кідаюцца. Прыгледзелася Марылька і пазнала сярод іх таго, хто да яе ў сваты прыязджаў. Стаіць ён, размахвае вялізарным нажом, разьнімае другіх. „Відаць, гэта сам атаман разбойнікаў”, —

Завярнулася яна, ды пайшла хутчэй да кабылкі.

Плішчылася яна, плішчылася праз гушчэчу, усё адзеньне на сабе парвала і заблудзілася. Туды-сюды кідаецца — няма кабылкі. Раптам перагарадзілі ёй дарогу два ваўкі... Стаяць ды зубамі ляскаюць. „Ну, — думае Марылька — зьелі яны маю кабылку”. Узяла яе злосьць на ваўкоў, схпіла яна патарчаку і з крыкам кінулася на іх. Спалохаліся ваўкі сьмелай дзяўчыны, паднялі хвасты ды падаліся ў гушчар.

Прабіраецца Марылька далей. Вось ужо і сонейка зайшло, птушкі сыцілі, толькі пугач крычыць сваё „пу-гу!” ды сава падлятае да яе на сваіх мяккіх крылах, чуць не на галаву садзіцца. А як адляціць ды пачне выгукваць ды плакаць бы малое дзіця, дык аж пошчак ідзе па лесе.

Выбралася гэтак Марылька на нейкую дарожку, бачыць —

## GENTLE, FOWL WEATHER

*The birds are leaving us, again.*

*And rain will soon be brittle sleet,*

*slashing our skin like honing knives.*

*The summer sunny patterns will be gone,*

*But there is One who'll be with us, again.*

*There'll be around us soon a time of cheer, not fear,*

*With eves among the sheaves of wheat and rye.*

*Those times are there when harvesting will rule*

*the moments of the night and day;*

*When, from all midnight gloom, we'll pass*

*into the Sunny Room.*

*And we'll be with Him, One; once more.*

*From earth's dawn sun and onto dusk,*

*Our stretching shadows tight and taut,*

*Among us much too many oft denying what there is to know*

*Of Time and times of falling rains and groundup grains.*

*The birds are leaving us again.*

*But they'll return, if that is what we will;*

*Back to begin the first day of the rest*

*of our Forever Lives.*

— *Peace in Christ*

*Andrew Gosciejew*

едзе на яе кабылцы якісьці чалавек. Прыгледзелася, аж гэта іх сусед, стары Ахрэм. Хадзіў ён па лесе зь сякераю, шукаў якой патрэбнай дзеравякі ды натрапіў на прывязаную кабылку. Пагукаў — няма гаспадара. „Мабыць, яе зладзеі ўкралі ды схавалі тут”, — падумаў Ахрэм. Адвязаў ён кабылку, сеў у драбінкі ды і падаўся дахаты.

Пачуў Ахрэм голас, азірнуўся: гоніцца за ім нейкая ня то русалка, ня то ведзьма, косы распушчаны, адзеньне на кавалкі папшматана... Давай ён кабылку падганяць, ад бяды ўцякаць.

А русалка ўсё бяжыць за ім і навет па імені кліча...

Бачыць Ахрэм, што не ўцячы яму на кабылцы ад гэтай здані. Саскочыў ён з возу, схпіў сваю сякеру ды так паджгаў, што толькі пяты замільгала.

Прыехала Марылька дахаты і расказала ўсім, дзе зладзеі жыўць. Сабраліся хлопцы, зрабілі ў лесе аблаву і палавілі іх.

Зажылі з таго часу людзі ў той акаліцы ціха ды мірна.

Праўду бо кажуць: бярэ ня сіла, а сьмеласьць.

## THE GERMAN OCCUPATION IN BYELORUSSIA

*The following article is a historical treatise. It represents the opinion of the author and scholars who have done extensive historical research on the subject.*

### INTRODUCTION

During this past July, the U.S. Immigration and Naturalization Service (INS) made public the names of people suspected of being Nazi War Criminals. Most of those suspected are from the Baltic and Slavic Countries of Eastern Europe, which are currently held captive by Moscow. Among these are the names of some prominent Byelorussians, who are actively engaged in the movement to thwart the "Red Tide".

The reason that these names were published is apparent to most Byelorussians. Because of the artificial detente which presently exists between the U.S. and the U.S.S.R., Byelorussians feel that the Soviet Union is in a position to make demands — "you give us a couple of Byelorussians and we give you a couple of Jews." This type of blackmail is not uncommon in foreign affairs.

INS is currently investigating these alleged Nazi War Criminals. If it is found that they had entered the U.S. illegally they will be returned to their homelands to stand trial for war crimes. Byelorussians will be sent to the B.S.S.R. where they will be greeted with a twenty-one-gun firing squad.

The purpose of this article is to give young Byelorussians a brief, but informative account of the German Occupation in Byelorussia during World War II, and the role of Byelorussians during the German Occupation. This article should answer many questions which you've always wanted to ask, but were afraid to ask.

### THE FACTS

Many times when the layman hears or reads about the "Russian Front" it is really the "Byelorussian Front" which is being mentioned or written about, since an extremely large portion of the so-called "Russian Front" was located in Byelorussia proper. The German Wehrmacht invaded Byelorussia on June 22, 1941, upon hearing the code word "Barbarossa." Army Group Centre, under the command of Field Marshall Fedor von Bock, consisted of a total of thirty-two divisions, and conquered as much as 150 miles of Byelorussian territory per day. The B.S.S.R. was overrun in as little as three weeks. Byelorussians, as a rule, did not resist the invasion, since they had regarded the advancing German Armies as liberators. Byelorussians, of course, were being liberated from Stalin's tenacious hands. It was not unusual to see the Byelorussian population

throwing flowers in the path of the advancing German Armies; however, the honeymoon did not last long.

The black-shirted SS (Schutzstaffeln: Protection Squads) and German civilians followed the victorious German Army into Byelorussia, so as to establish order and German civil rule. Byelorussia, together with Latvia, Lithuania, and Estonia, was incorporated into the Ostland (Eastern Lands), headed by Reichskommissar Heinrich Lohse, who had established his headquarters in Riga (Latvia). This Ostland was divided into four Generalbezirke, corresponding to the four ethnic groups which had made up the Ostland. Wilhelm Kube was appointed Generalkommissar of the Byelorussian Generalbezirk. Kube established his headquarters in Miensk.

A large portion of Byelorussian territory was left out of the Byelorussian Generalbezirk and incorporated into the Ukraine. It seems that Eric Koch, Generalkommissar of the Ukraine, managed to wheedle Reichsmarshall Göring into giving him the Southern Byelorussian provinces, so that he (Koch) could boast that he was the "first" Aryan to hold sway over an empire from the Black Sea to the Baltic<sup>1</sup> (the Grand Duke Alherd had accomplished this some six-hundred years earlier). There is little doubt that the German rulers were obsessed with the notion of creating hereditary empires comparable in realm to the Grand Duchy of Litva. Lohse proclaimed: "I am not working for myself. I work so that my son, who has just been born, can some day put the *hereditary duka* crown on his head."<sup>2</sup>

In the early years of the German Occupation, the Germans were not eager to treat Byelorussia as a nation; instead, "they regarded Byelorussians as Russen" (Russian). This is evidenced by the fact that permits issued to publish Russian newspapers far outnumbered those issued for Byelorussian newspapers. The Germans felt that Byelorussia was "a land without historical tradition of its own, in no way prepared for any form of statehood."

A secret Nazi document (Doc. No. No-2703) reveals the official German attitude towards the peoples of the Ostland:

*"In Latvia and in Lithuania it will be more difficult, as the Lettgalls will have to be evacuated from Latvia under all circumstances, and the Lithuanians can also not be considered for Germanization as they are mentally slow and their strain of Slav blood is very pronounced.*

*Ingermannland. White Ruthenia (Byelorussia).*

*With regard to the latter country the matter is easier in as far as the White Ruthenian population has no intellectual class and no political ambition."*<sup>3</sup>

It is no secret that when in the autumn of 1942 members of the Byelorussian National Samopomach (BNS) paid a visit to the Generalkommissar in Miensk to request a larger number of high schools, the Germans



replied that Byelorussia was an agrarian country, and that official German policy was to limit the number of secondary schools, since elementary schools were sufficient for people destined to be farmers and cattle raisers.<sup>4</sup> Thus, the intentions of the German occupiers were well known to everyone after 1942.

Many young men voluntarily joined the German Police as early as 1941, since they were encouraged to do so. Their primary role was to protect German military and civilian establishments. Other responsibilities included fighting guerillas (red partisans), and protecting villages from both the guerillas and the Germans, who often acted indiscriminately by shooting innocent villagers along with the communist guerillas. The German Police was an arm of the SS, which was headed by Heinrich Himmler, Reichsfuehrer SS and Chief of Police; however, it is incorrect to conclude that because Himmler was Chief of Police, Byelorussians were involved in Himmler's sinister plot to annihilate the Jews.

The annihilation of Jews was reserved for a special group known as Einsatzgruppen (Action Groups). This was a volunteer formation of SS men who were willing to undertake butcher-like service. Otto Ohlen-dorf, one of Himmler's most trusted men and an officer in charge of an Action Group made the following sworn statement concerning his duties:

*"In June 1941 I was appointed by Himmler to head one of the special action groups which were then being formed to accompany the German armies in the Russian Campaign... Himmler stated that an important part of our task consisted in the extermination of Jews — women, men and children — and of communist functionaries. I was informed of the attack on Russia about four weeks in advance... When the German army invaded Russia I was leader of Action Group D in the Southern Sector;... it liquidated approximately 90,000 men, women and children... in the implementation of this extermination programme... The unit selected... would enter a village or city and order the prominent Jewish citizens to call together all Jews for the purpose of resettlement. They were requested to hand over their valuables... and shortly before execution to surrender their outer clothing. The men, women and children were led to a place of execution which in most cases was located next to a more deeply excavated anti-tank ditch. Then they were shot, kneeling or standing, and the corpses thrown into the ditch... In the spring of 1942 we received gas vehicles from the Chief of the Security Police (Heydrich) and S.D. (Security Police) in Berlin... We had received orders to use the vans for killing of women and children. Whenever a unit had collected a sufficient number of victims, a van was sent for their liquidation."*<sup>5</sup>

Byelorussians joined the police because it was a means of protecting their homeland from both Russians and Germans; because once you

joined, you became armed, and thereby able to retaliate against the Germans if they abused the Byelorussian villagers.

According to available sources, Lithuanians were largely responsible for the extermination of Jews in Byelorussia, together with the Germans. As Gerald Reitlinger writes:

*"By the summer of 1942, whole regiments of Lithuanian police and Selbstschutz had been sent to Poland, White Russia, and Latvia to guard the camps and ghettos, to run the extermination centers, and to cut down cringing old people and children in the streets during the "actions". There is no political significance in it. It is the nasty truth that Lithuanian mercenaries adopted themselves to this sort of work, and that some have been honourably received since the war in Western Countries in the guise of displaced persons fleeing Soviet oppression."*<sup>6</sup>

The debauched behavior of the Lithuanian Police is documented in the following letter by Generalkommissar Kube to his superior in Riga, Heinrich Lohse:

*The Generalkommissar for White Ruthenia* *Miensk, Nov. 1, 1941*  
*Personal —*

*To: The Reichkommissar for the Ostland, Gauleiter Heinrich Lohse, Riga.*

*Enclosed I submit a report of the Commissioner for the territory of Sluzk, party member Karl, with the request not to let this matter rest. Herewith I propose to prosecute the guilty officers commencing with the battalion commander of the security police to the last lieutenant.*

*For about the last three weeks, I have discussed the Sluzk action against the Jews with the responsible SS-Brigadier General and Brigadier-general of the Protection Police, Zenner, Member of the Reichstag, and I have pointed out that the tradesmen should be spared by all means and the kommissar responsible for the territory should be contacted prior to the action. Above all, any act lowering the prestige of the German Reich and its organizations in the eyes of the White Ruthenian population should be avoided.*

*The police battalion No. 11 from Kauen (Kauen is in Lithuania) has, as a unit directly subordinate to the armed forces, taken independent action without informing me, the SS Brigadier General or any other office of the Kommissariat General, thereby impairing most seriously the prestige of the German nation. I requested to have the commissioner of the territory Karl, and all his officials and collaborators from Riga questioned under oath and to record the hearing. Then, in order to set an example, I request to grant my motion to prosecute the entire staff of the police battalion 11.*

*I am submitting this report in duplicate so that one copy may be forwarded to the Reich Minister. Peace and order cannot be maintained in White Ruthenia with methods of this sort. To bury seriously wounded*

*people alive who worked their way out of their graves again, is such a base and filthy act that this incident as such should be reported to the Fuehrer and Reich Marshal. The civil administration of White Ruthenia makes very strenuous efforts to win the population over to Germany in accordance with the instructions of the Fuehrer. These efforts cannot be brought in harmony with the methods described herein.<sup>7</sup>*

*The Generalkommissar of White Ruthenia  
(signed) Kube*

Kube's letter to Lohse is of tremendous value, since it gives us a profound insight of Kube's psyche. The letter indicates that Kube was above all a bureaucrat with a vehement dislike for insubordination and, more important, a politician who demonstrated great apprehensibility towards SS encroachments into his area of civilian authority. Perhaps of even greater importance, is the fact that Kube was not the blood thirsty savage that many make him out to be. This is substantiated by the fact that Kube himself was an inmate of a Nazi concentration camp.<sup>8</sup> It seems that he had blackmailed the wife of Major Walter Buch, President of the Party Tribunal, and was then dismissed as Gauleiter of Brandenburg-Grenzmark.<sup>9</sup> He then returned to favor five years later, in 1941, when he was appointed Generalkommissar of Byelorussia.

Upon visiting the ghetto in Miensk, Kube once again wrote a letter to his superior in Riga:

*"I am certainly hard and ready to solve the Jewish question, but people who come from our Kulturkreis are quite different, I submit from the bestial native hordes. Are the Lithuanians and Latvians, who are disliked here even by the natives (Byelorussians), to be entrusted with the slaughter? I could not do that. I ask you out of consideration for the Reich and Party to issue unequivocal instructions on the subject which will bring about what is necessary in the most humane manner."<sup>10</sup>*

*With warm regards and Heil Hitler  
dein Wilhelm Kube.*

Kube succeeded in protecting 6500 of those Jews in the Miensk ghetto until the following July. Kube was beginning to lose favor among the SS hierarchy (Kube never was popular in SS circles) because in February a Sturmbannfuhrer SS Major Dr. Juris Eduard Strauch was sent to Miensk in order to "keep an eye" on Kube.<sup>11</sup> In spite of this, Kube granted the Reich Jews a stay of execution from the mass extermination of March 2, 1942.<sup>12</sup>

In an official report Strauch claims that Kube "hurt" a police officer's feeling by abusing him in front of Jews. Strauch even mentioned that Kube had given candy to Jewish children.<sup>13</sup> According to Strauch, Kube had denounced Brigadefuehrer (SS Major General) Zenner, who

was head of the SD in Byelorussia, for not turning over three of his best Jewish barbers.<sup>14</sup>

Reinhard Heydrich, head of the SD, came to Byelorussia in May of 1942 so as to personally speed up the execution of Jews in Miensk. He demanded that Strauch completely liquidate the Jews in Miensk. On July 28 and 29 the Jewish population of the Miensk ghetto was reduced from 19,000 to 8,794.<sup>15</sup>

Less than a year later, Kube was killed by an anti-personnel mine in the guise of a hot-water bottle placed underneath his bed by his beautiful Byelorussian girl friend.<sup>16</sup> Upon hearing of Kube's death the Reichsfuehrer SS, Heinrich Himmler, responded by saying that Kube's death was a "blessing for the fatherland."<sup>17</sup>

After Kube's death the power struggle between the SS and the Ostministerium became more apparent. As could be anticipated, the SS made its desire for hegemony known to the Fuehrer and succeeded in having its candidate SS Brigadefuehrer Curt von Gottberg appointed to succeed the deceased Wilhelm Kube as Generalkommissar of Byelorussia. Rosenberg's candidate for the number one position in Byelorussia, Arno Schickendanz, was turned down before the name had even been submitted to Hitler. SS Obergruppenfuhrer Gottlob Berger, in charge of SS recruitment, simply considered "Schickendanz's appointment to Miensk as unsuitable."<sup>18</sup> The SS, therefore, had managed to consolidate the Office of the Generalkommissar and the Office of the Higher SS and Police into a sort of "personal union", with Gottberg as its head.

Compared to the typical SS officer, Gottberg was a relatively innocuous man of aristocratic descent. His personal history prior to his appointment as Generalkommissar is devoid of any significant acts of brutality or war crime. It appears that Gottberg was a nobleman who had happened to join the SS because of the officer's commission which the SS was willing to bestow to all noblemen, and the chance to honorably serve his country. In 1939 von Gottberg was appointed to manage a Real Estate Office in Prague, where Gottberg was to dispossess Czech landowners and replace them with Germans; however, Gottberg only managed to settle one or two SS families in Bohemia and Moravia.<sup>19</sup> It is evident that Gottberg in no way compared in viciousness to his SS contemporaries.

Gottberg did not take Byelorussian nationalism seriously, for he considered it to be an artificial "invention"; however, the changing fortunes of the war and the proximity of Russian machine gun fire to Miensk changed both Gottberg's and Himmler's views about the subhuman qualities of the Byelorussians and Slavs in general.<sup>20</sup> The SD, however continued its atrocities and put a dent in the Byelorussian nationalist movement when it liquidated the BNS.<sup>21</sup> The Einsatzgruppen were also at work in other areas trying to stifle the emerging nationalism of their

captives. In the Ukraine they had broken up the Ukrainian National Government, which had already been established with consent from the Wehrmacht.<sup>22</sup>

In order to raise a division of Byelorussians to fight a German war, Gottberg played upon the existing Byelorussian nationalistic sentiment and exploited Byelorussian nationalism by appointing a high school teacher R. Astrouski as President of the Byelorussian Central Rada, who served at Gottberg's pleasure.<sup>23</sup> Gottberg had in effect established a Byelorussian administration in the areas of education (schools), performing arts (culture), health and welfare. A decree was signed by Hitler on April 1, 1944 detaching Byelorussia from the Ostland and establishing it as a country directly subordinate to Berlin; however, Gottberg still remained in power.<sup>24</sup> On the day after the establishment of the BCR, a compulsory draft was instituted, and the BKA was established which consisted of sixty battalions.<sup>25</sup> When the BCR was forced to abdicate and retreat with the west-bound German armies on July 2, 1944, the remnants of the BCR were convened in Berlin and a Byelorussian Waffen-SS division named "Belarus" was established.<sup>26</sup> Before long the officer corps decided that it was not in their best interest nor in Byelorussia's to fight against the western allies. The SS "Belarus" simply disbanded and its members sought refuge from the Russians in the D.P. camps of Germany.

## CONCLUSION

INS insists that the Byelorussians accused of war crimes were members of the Einsatzgruppen. This, of course, is facetious and contrary to all existing historical evidence. The historical evidence presented herein clearly demonstrates that the Einsatzgruppen were under Heydrich's control (SD) and that the group consisted chiefly of ethnic Germans, complemented by Lithuanians and Latvians. The Einsatzgruppen were a radical arm of the SS directly controlled by the SD, which espoused the Untermensch theory. How could Byelorussians, who were officially considered to be sub-human by the Germans, possibly belong to a fanatic group of the SD?

It was not until late in 1944 that Byelorussians were eligible to join the Waffen-SS. How could it be possible for Byelorussians to have liquidated the large number of Jews that the INS and Jewish authorities claim occurred as early as 1941? It is clearly documented that Byelorussians had been the last Slavic group to become "SS worthy" in the eyes of Hitler. The Ukrainians had been permitted to form the SS "Ukraine" as early as July 1943,<sup>27</sup> but it was not until 1945 that Himmler had agreed to let the first "sub-human", Ukrainian General Schondruck, wear the uniform of an SS Gruppenfuehrer.<sup>28</sup>

As Heinz Hohne, author of the scholarly work *The Order of the*

*Death's Head* writes:

"The SS became the scourge of German-occupied Russia. Thousands of SS eyes watched to ensure that no German soldier fraternised with the Slav sub-human. The RSHA's spies and detachments were busy frustrating every effort by the German soldiers and administrators to persuade the inhabitants of the East to work for the Reich by guarantees of some measure of self-government. In Himmler's eyes such efforts were a betrayal of the German mission in the East. He saw anyone prepared to accept Russians as auxiliaries or, still worse, allies in the anti-Soviet crusade, as a saboteur of his programme for German rule in the East."<sup>29</sup>

The fact remains that the SD was a fanatically oriented branch of the SS which considered nationalistic movements haphazardness, and anyone who considered them as an asset was considered to be in flagrant violation of the "German mission in the East". It is time for INS to stop mimicking the Avengers and to consider historical evidence, as opposed to hearsay and Communist propaganda from abroad and within.

Though INS may consider the prosecution of Byelorussians as being politically propitious in view of the current detente, INS can be assured that any such prosecution will be considered a hostile act towards all Byelorussian-Americans, and that appropriate action would follow.

George Azarko

## FOOTNOTES

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3. Ihor Kamenetsky, *Secret Nazi Plans for Eastern Europe*, Bookman Associates (New York: 1963), pp. 203-4
4. House Reports, *Communist Takeover and Occupation of Byelorussia*, U. S. Government Printing Office (Washington: 1954, 83rd Congress), p. 24
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9. Ibid.
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11. Ibid., p. 239
12. Ibid.
13. Ibid.
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15. Ibid.
16. Clark, Op. Cit., p. 381
17. Heinz Hohne, *The Order of the Death's Head Unit*, Coward-Mc Cann Inc. (New York: 1969), p. 373

## LOST AND FOUND

Most people usually lose something at one time or another. More often than one, they have only a vague idea of where the object was lost and they rarely expect to see it again. However, Byelorussians are fairly lucky people; here is an account of one who retrieved an item lost many miles from home.

This winter the Rutherford High School Ski Club, in New Jersey, was returning from a vacation in Mayerhofen, Austria. The group flew from Munich, Germany, in a small Scandinavian airline plane and was to transfer onto a Boeing 747 at Copenhagen. George Kipel, a member of the BAYO in New York, was one of the skiers in this group.

Somewhere between Munich and Copenhagen, George lost his wallet. Unfortunately, he didn't realize this until he was on the way from Copenhagen to New York. Since SAS serves all of Scandinavia, the plane which had flown the group from Munich eventually ended up in Norway. It was in Norway that the loss of the wallet was discovered. George had no identification in the wallet except for a Red Cross First Aid card issued by the Rutherford Chapter. The wallet was forwarded to the American Embassy in Norway and then to the United Nations in New York. At this point the Red Cross was contacted, first in New York, then in Rutherford.

One day, about a month after George had returned, he received a phone call from the Rutherford Red Cross Chapter, was told that they had his wallet, and that he could come to their office half a mile from his home to pick it up. Naturally, George rushed to pick up his wallet, very curious about how his wallet had finally ended up in Rutherford. When he had retrieved it the woman at the Red Cross office explained, to a rather amazed George, how they had come to receive his wallet.

George had decided to save this well-travelled wallet as a conversation piece.

*Alice Kipel*

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18. Alexander Dallin, *German Rule in Russia 1945*, Macmillan and Co. LTD. (London:1957), p. 220
  19. Hohne, Op. Cit., p. 296
  20. Dallin, Op. Cit., p. 221
  21. Hohne, Op. Cit., p. 503
  22. Ibid.
  23. Dallin, Op. Cit., p. 221
  24. Ibid., p. 223
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  28. Ibid.
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## TRICK OR TREAT

Many holidays and fasts begin with a feast. Preceding Ash Wednesday, which starts the forty-day Lent, comes Shrove Tuesday, when tables are plentiful and homes ring with laughter. And on the eve of the solemn All Saints' Day, people indulge in an evening of fun, unlike any other evening in the year. This is called All Hallow's Eve, shortened to Halloween.

Long ago the Celts, the first Aryan people who came from Asia to settle in Europe, celebrated the new year on the first of November. According to their belief, on the last night of the old year, the night of October 31, the souls of the dead were allowed to return to their homes. All the witches, demons and evil spirits were allowed to roam the earth on this night. Great fires were kindled as a barrier against the evil to come. By waving burning wisps of straw, people tried to frighten off demons and witches, but just in case this didn't work, grotesque costumes were worn. If you looked terrifying enough and went trooping around with the spirits all night, they would think you were one of them, and do you no harm. This is where the persistent Halloween custom of "dressing up" and wearing masks probably originated.

After many, many years, as people grew less superstitious, this evening was turned into a festival of parties for the young (and young at heart) with games which were supposed to foretell the future, especially in matrimonial matters. Many beliefs arose about how to conjure up the identity of one's future wife or husband. Girls believed that if you sat at midnight before a mirror eating an apple, the image of your future husband would appear. If no image appeared it meant that the girl would remain single. Some people believe that throwing apple peelings over your shoulder reveals the initials of your future wife or husband. For the boys, there are the Three Dishes. One dish holds clean water, one dirty water and one is empty. The boy is blindfolded and dips his fingers into the first dish he feels. Clean water means he will wed a young girl, dirty water a widow, and if the dish is empty, he stays single. To boys, who rarely are eager to marry to begin with, the empty dish is probably a great relief anyway.

Nuts and apples are invariable attendants at all Halloween feasts. In the north of England, Halloween is often called "Nutcrack Night." And in Penzance and St. Ives, in Cornwall, the Saturday nearest Halloween is known as "Allan Day," after the big red apples of the region — apples from orchards which have supplied many generations of Halloween believers.

"Trick or Treat" means of course that the young Halloween visitors who come to your door will play no tricks on you if you will "treat" them — ask them in for cookies or cider and maybe help fill their bags with



fruit, nuts, cake, candy, or anything else you think they might like. But in the earlier days of our American Hallowees, before "tricks or treats" became popular, the night of October 31 was a nervous time for homeowners. People who had such things as birdbaths and lawn furniture learned to stow them away before dusk arrived and children, dressed as demons, ghosts, and witches started to lug away and hide every movable thing in sight.

Many things have changed since the earliest Halloween celebrations. Witches and their black arts are no longer a menace in the community. Ghosts, well aware that no offerings are laid out for them by their relatives, no longer haunt their former homes on October 31. But some of the old superstitions still cling to us all. And, although of course you do not believe in ghosts, would you dare to walk alone through a graveyard on Halloween night?

*Nina Zaprudnik*

Would you believe that we have a similar custom? Since the Byelorussians are not of Celtic, but Baltic-Slavic origin, the tradition may vary somewhat. However, they both deal with the souls of deceased relatives.

In Byelorussia, this tradition is called Dzyady. It is interesting to note, that of all the Slavic peoples, only the Byelorussians have this custom. The Dzyady ritual dates back to pagan times. With the acceptance of Christianity, the tradition took a more Christian character. In some areas of Byelorussia, Dzyady have been observed up until the middle of the 20th century.

Dzyady are observed four times during the year, the most important of which is the one during fall, the day before and after October 26. This are called the Dzmitrauskiya Dzyady or Asyaniny, from the Byelorussian word vosen — fall. The spring Dzyady are called Radaunitza.

Dzyady were usually observed with a feast made up of twelve dishes, some of which are specially made for the meal. During fall, the food was eaten in the evening at home with the family. During the spring observances, the feast took place during the day at the cemetery, at the graves of the deceased ancestors. The oldest member of the family usually was in charge of the meal. Sometimes a wandering beggar was invited for that purpose. After the prayers, the head of the table invited with a loud voice the souls of the deceased ancestors to join the feast. He put food aside for them, believing that the spirits were present at the table and invisibly partaking of the food. During the meal all of the deceased family members were remembered and events from their lives were mentioned and described. The living also asked the deceased for protection and favors.

The tradition of Dzyady as observed in various parts of Byelorussia was made into a literary masterpiece by Adam Mickievich in his prose-poem "Dzyady".

## BYELORUSSIAN YOUTH ACTIVITY



*Girls from Chicago taking part in the Captive Nations Week parade*

On July 14, Captive Nations Week was observed by members of the captive nations in New York City. A mass at St. Patrick's Cathedral was followed by a parade up 5th Avenue to the Band Shell in Central Park where a festive program took place. Alice Kipel, in her Byelorussian costume, participated in the activities.

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In Chicago, Captive Nations Week was observed on July 20 with a parade in which members of the captive nations, as well as American organizations, participated. The Byelorussian Coordinating Committee of Chicago took part this year in the parade with a float dedicated to Kastus Kalinouski. Byelorussian youth in their costumes added color to the float.

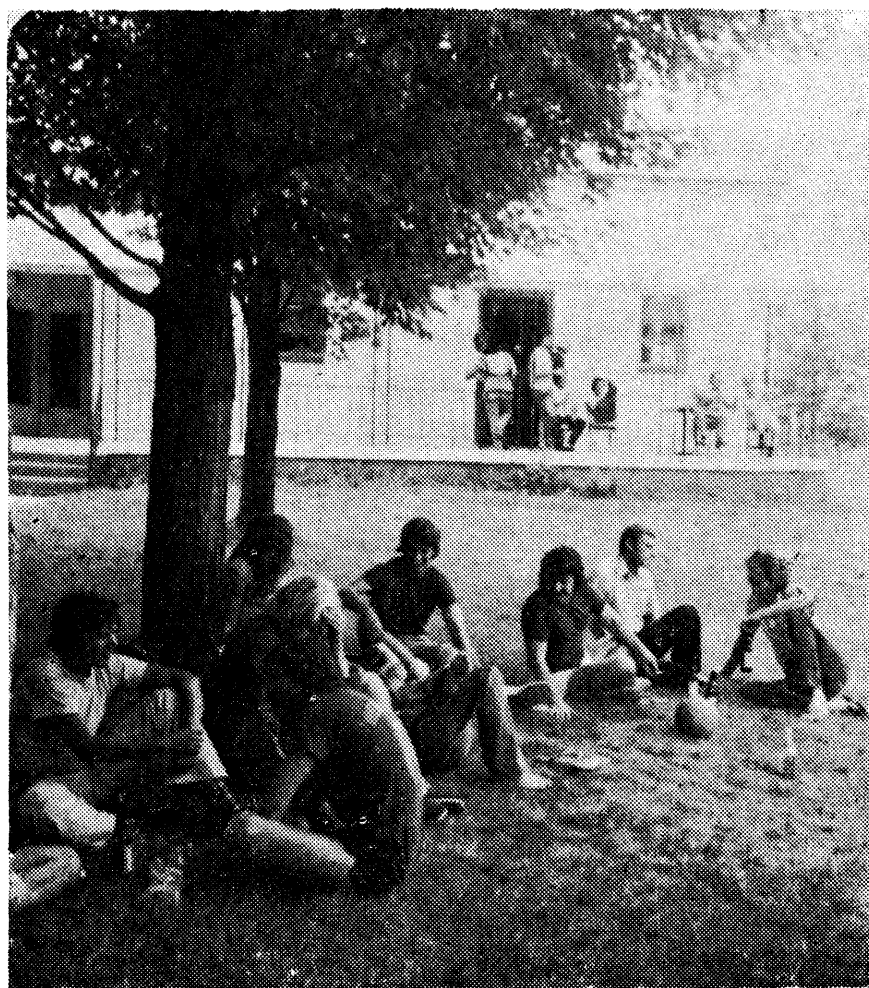
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BAYO Headquarters president, Raisa Stankievic, was invited by the Conservative Union of New Hampshire to be the key speaker at their observance of Captive Nations Week. The festive program took place on Sunday, July 20, in Ashland, New Hampshire at the

Captive Nations Memorial. Raisa Stankievic, dressed in her Byelorussian costume, delivered a 30 minute speech about Byelorussia. A wreath was also laid at the memorial, which is in the form of a Captive Nations cemetery. This cemetery was conceived by Mr. George Ober, Jr., who owns the property. All together, there are 27 wooden crosses representing each captive nationality, including the Byelorussian. The crosses are surrounded by barbed wire and in one corner stands a lookout tower, symbolizing a concentration camp. The memorial has existed since 1962. Each year, Captive Nations Week is observed by Americans at the memorial.

\*\*

What to do on a Saturday afternoon? This was a question asked by members of the Cleveland Branch. They also came up with the answer. During the month of July the Cleveland Branch helped to clean up Polacak. This involved painting the fences, cleaning up the hall, and redecorating the kitchen building. When the job



*Members of the BAYO-New York volleyball team during a break*

was done, all were very tired and full of paint, but all felt that it was worth it.

**\*\***  
On July 25, the Cleveland Branch organized a cookout. It was held after volleyball practice at the Community Center Polacak. After the eating was over, there was also dancing for those who felt up to it.

**\*\***  
On July 27, the Drive-In Theater was invaded by members of the Cleveland Branch. Four cars full of youth went to see "Thunderbolt and Lightfoot" with "Busting".

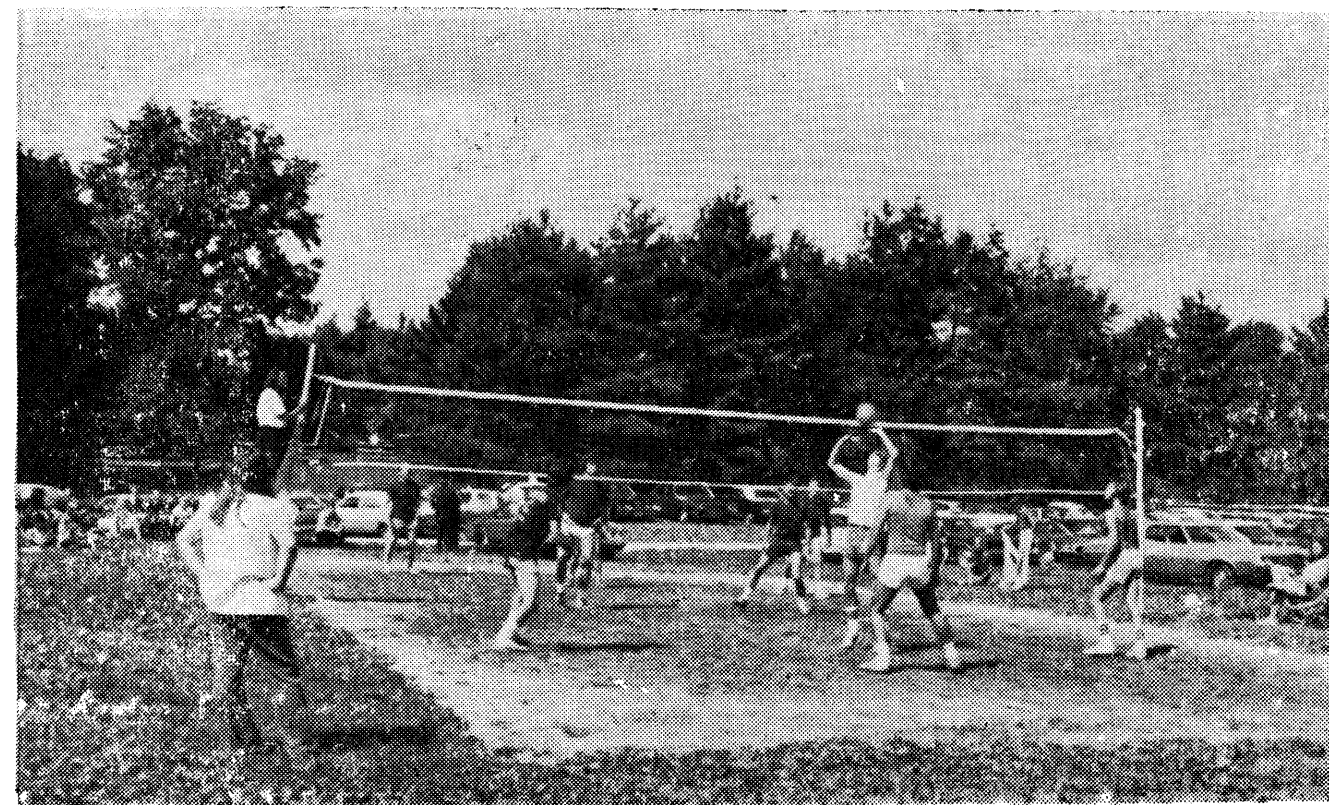
**\*\***  
**Sports Weekend at Belair**

The 10th Annual Sports Weekend took place on August 2 and 3 at the Byelorussian Resort Belair-Miensk in Glen Spey, New York. The sports competitions were divided into two age

groups, those below and above 15 years of age. Trophies for first and second place were awarded. Here are the first place winners: **Broad Jump** — Mary Kilarsky and George Artishenko, under 15 — Lucy Valukievic and Anton Munoz; **High Jump** — Vera Artishenko and Alherd Kazura, under 15 — Lucy Valukievic and Michael Kovalenko; **Swimming** — Nina Zaprudnik and John Rakovich, under 15 — Lucy Valukievic and Victor Kulick; **Ping Pong** — Margaret Shastakowski and Alex Katmerow.

A total of nine volleyball teams, five male and four female competed in the tournament. The BAYO New York volleyball team won the first place trophy after hard competition from the Cleveland and South River teams. Among the girl's teams, the first place trophy was won by South River girls.

The climax of the day was the dance



*A volleyball game between New York and Cleveland at Polacak*

at which the Herasimovich brothers played. Halina Tumash, Miss Sport of 1973, crowned Lucy Valukievic from Cleveland, Ohio as Miss Sport of 1974. She then distributed the trophies.

The Sports Meet was organized by Mr. Gregory Artishenko of South River and Mr. Ivan Mucha of New York.

It is appropriate to mention here that Ivan Mucha has always been active with Byelorussian youth. As a young man he was involved in many athletic activities in Germany and, after his arrival in the United States, he stayed in close contact with Byelorussian youth. Over the years, he participated in and organized many sports activities with the Byelorussian youth in New York. It is not surprising that for the last ten years he was one of the organizers of the Annual Sports Meet at Belair.

**Byelorussian Youth** would like to express its gratitude and appreciation to Mr. Mucha who has always been, and still is, a good friend of Byelorussian youth.

**\*\***  
On August 15, twenty-two members

of the Cleveland Branch traveled to the Blossom Music Center to see Three Dog Night in concert.

**\*\***  
On August 17, members of the Cleveland Branch went to two separate places. One group went to the Cedar Point Amusement Park in Sandusky, Ohio. The other group went to Belair-Miensk for South River Day, where Helen Kononczuk was chosen Miss Belair. A volleyball tournament between the Byelorussian Youth All Stars and the Ukrainian volleyball team was scheduled for that weekend at Belair. However, the Ukrainian team announced at the last minute that they were not able to come since one of their top players was not able to play in the game.

**\*\***  
On August 24, the Ukrainians were invited by the BAYO Cleveland Branch to the Community Center Polacak in order to play volleyball. However, they did not show up, so the Cleveland youth held another cookout and watched movies which were taken at Belair during the Sports Weekend.





*The BAYO-New York folk dancing group performing during the Convention Banquet in Cleveland, Ohio*

\*\*

The 11th Biennial Convention of Byelorussians of North America, which was organized by the Byelorussian American Association (BAZA) and the Byelorussian Canadian Alliance took place during the weekend of August 31 in Cleveland, Ohio. Even though the Byelorussian-American Youth Organization was officially not invited by the National President of BAZA, a large number of youth, as well as the BAYO folk dancing groups, participated in the convention. Due to the efforts of Mr. Serge Hutyrzyk, president of the Byelorussian-American Veteran Association and a member of BAZA New Jersey, and Mr. Anton Shukieloyts, president of BAZA New York, the youth of New York and New Jersey went in large numbers to the convention. In addition the Cleveland Branch organized sports activities for the youth, which took place on Saturday afternoon and on Sunday, including a volleyball tournament in which five teams participated.

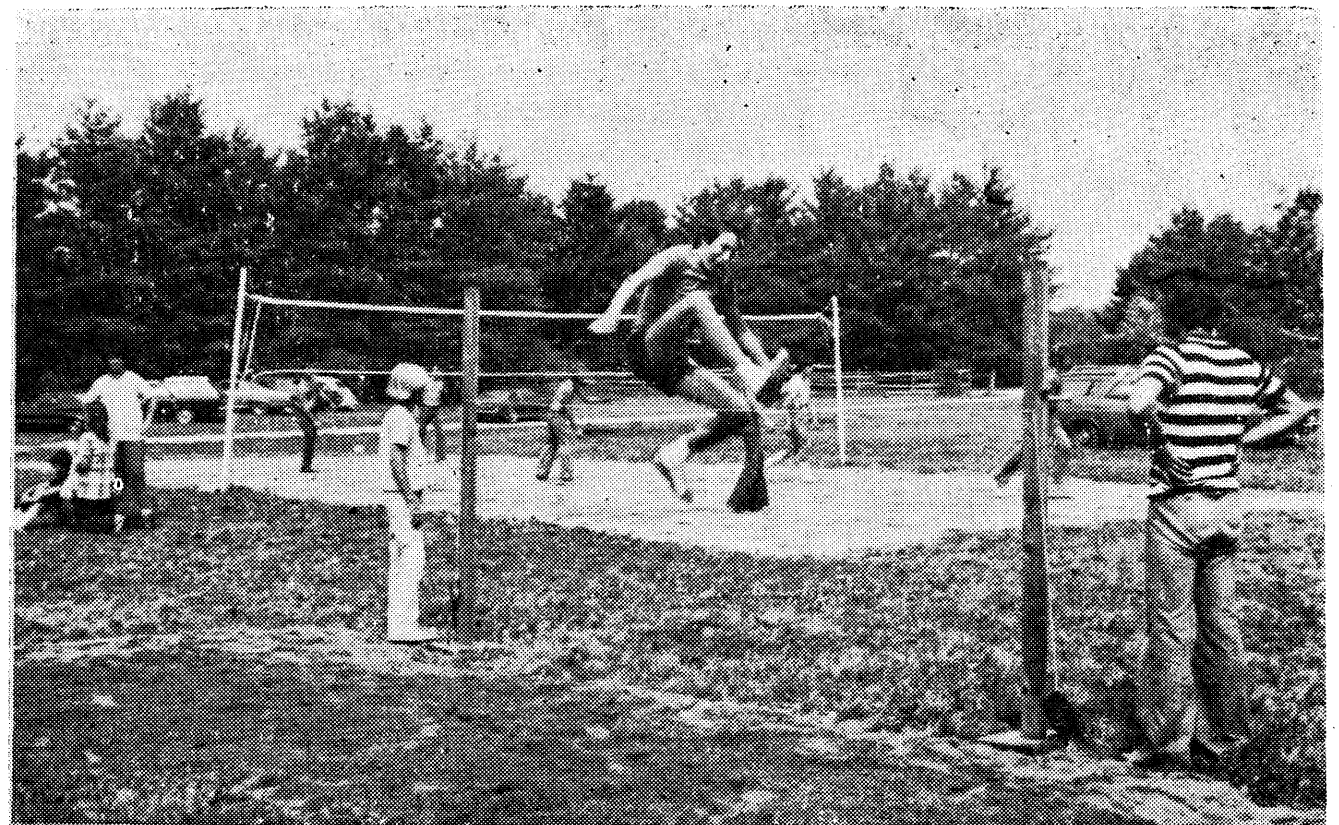
During the Convention Banquet, the BAYO folk dancing groups of New York, New Jersey and Cleveland en-

tertained the audience with Byelorussian folk dances. Since the banquet was the official part of the convention, George Kuryllo, who is the Public Relations Officer of the BAYO Headquarters, greeted the BAZA with their 25th Anniversary which was observed during the convention.

During the dance on Sunday night at Polacak, the trophies were distributed to the winners of the sports events. The winners were: George Artishenko, Michael Kovalenko, Alherd Kazura, Tony Silvanovich, Vitaut Tumash, and the Cleveland Men's Volleyball team.

\*\*

On September 12, BAYO Headquarters president Raisa Stankievic visited the Immigration Museum, which is located in the base structure of the Statue of Liberty, on Liberty Island, New York. She donated two Byelorussian items — a hand woven linen towel decorated with characteristic Byelorussian ornaments in red and black, and a straw incrustation of a girl spinning. These items were donated for that purpose by friends of BAYO from Cleveland, Ohio. The gifts were recorded in the Museum's ledger as being do-



*Alherd Kazura competing at Polacak in the High Jump event*

nated by the BAYO. The curator of the Museum reassured her that they will be exhibited with the proper information, because, as he put it, they are beautiful and will add color and variety to the already exhibited items of other ethnic groups.

\*\*

On September 13, a meeting of the BAYO New York folk dancing group, Miacielica, and those who were interested in joining, took place in New York. At the meeting it was decided to form a mixed dancing group, as well as continue the all-girl group, since there were more girls than boys who wanted to dance. Practices were set for every other Friday at the hall of the Byelorussian Independent Orthodox Church in Richmond Hill, New York. The instructor of the group is Nina Zaprudnik.

\*\*

On September 15, members of the New Jersey Branch held a bake sale at their church in Highland Park. They made a profit of forty dollars which will be used to buy a ping-pong table.

\*\*

On September 15, the South River Byelorussian Youth Women's volleyball team defeated the Ukrainian Youth volleyball team at a tournament at the Ukrainian Resort Soyuzivka in upstate New York.

\*\*

On September 27, a meeting of the New Jersey folk dancing group and those who were interested in joining took place in New York. Practices were set for every first and third Friday of the month at the hall of the Byelorussian Autocephalic Orthodox Church in Brooklyn, New York. The instructor of the group is Alla Orsa-Romano.

\*\*

On September 29, the New York Branch of BAYO held its annual meeting at the Krecheuski Foundation Offices in Jamaica, New York. The meeting was conducted by Vitaut Tumash with Vera Zaprudnik taking the minutes. Reports were given by all officers of the executive committee. Plans for the future were discussed. A youth stand will be set up where Byelorussian

Youth, BAYO printed greeting cards, periodicals and books dealing with Byelorussia will be sold as well as Byelorussian records and folk art. Josef Kozlakowski, Vitaut Tumash, and Ralisa Stankievic will work on this project. The upcoming Bicentennial of the United States was also discussed, especially how the New York Branch will participate in the various events. Other activities planned are a couple of youth dances, and fund raising activities. Volleyball practices are held every Sunday afternoon.

The new officers elected for 1974-75 are: Nina Zaprudnik, President; Alice Kipel, Vice President; Vera Zaprudnik, Secretary; George Kipel, Treasurer; Josef Kozlakowski, Cultural Affairs Officer; Lydia Daniluk, Assistant Cultural Affairs Officer and Alex Zawoloka, Sports Director.

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\*

New Jersey BAYO has began volleyball practices. Men practice Tuesdays at the YMCA. Women practice at the Donaldson Park on Sundays in Highland Park.

\*\*

On October 20-27, the World Gymnastics Championships were held in Varna, Bulgaria. This competition takes place every four years. Olga Korbut won the Top All-Around Award Silver Medal right behind Ludmilla Turishcheva, who won the Gold Medal. In the individual events Olga won the Gold Medal in the Vaulting event.

\*\*

On October 26, the California Boys' Choir under the musical direction of Douglas Neslund, performed at the Airport Marina Hotel in Los Angeles. The choir consists of thirty boys. Anthony Winicki, a member of BAYO Los Angeles Branch is a member of the choir.

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## ATTENTION BYELORUSSIAN YOUTH!

The Byelorussian-American Youth Organization  
will observe

the 25th Anniversary of its founding on  
July 4 and 5, 1975

with appropriate activities.

The events planned for that weekend are:

The Biennial Convention of BAYO

The 25th Anniversary Banquet and Dance

Talent Show 1975

Sports Meet

All past members and youth leaders will be invited as well as leaders of Byelorussian civic organizations. We hope that members of Byelorussian communities as well as all Byelorussians will come and help the youth celebrate this 25th Anniversary.

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## ДАРАГІЯ СУРОДЗІЧЫ!

З васеньнім нумарам мы пачынаем трэйці год выдавання часапісу „Беларуская Моладзь”. Як мы ведаем з карэспандэнцыі да нас, гэты часапіс вельмі карысны і патрэбны ня толькі для беларускай моладзі, але і для чужых.

Наш сыціплы часапіс знаёміць чужынцаў зь Беларусыяй, беларускай культурай, часам зь гістарычнымі падзеямі Беларусі. Мы рассылаем наш часапіс у амэрыканскія бібліятэкі і унівэрсытэты і маем часта запатрабаваньні на дадатковыя эгзэмпляры.

Кажная грамдзкая праца ня можа праводзіцца без ахвярных людзей. Нам патрэбная фінансавая дапамога якраз гэтых ахвярных людзей. Дык, калі ласка, ахвяруйце, колькі хто зможа, і не адкладайце гэтае справы, бо мы разьлічваем на Вашую дапамогу.

Чэкі перасылайце на адрэс:

BYELORUSSIAN YOUTH  
P. O. Box 309  
JAMAICA, NEW YORK 11431

**Рэдакцыйная Калегія часапісу „Беларуская Моладзь”**

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**Рэдакцыйная Калегія**

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