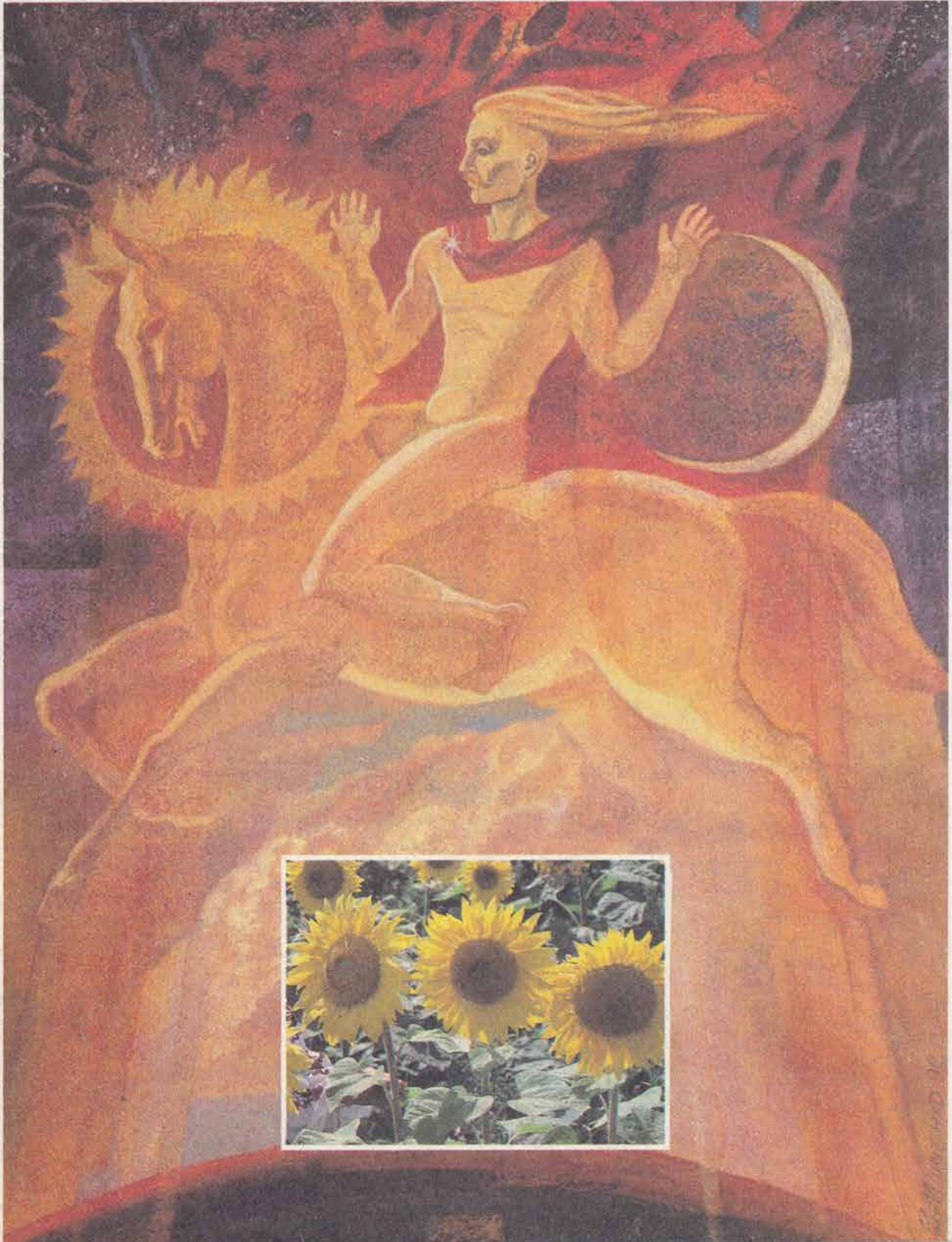
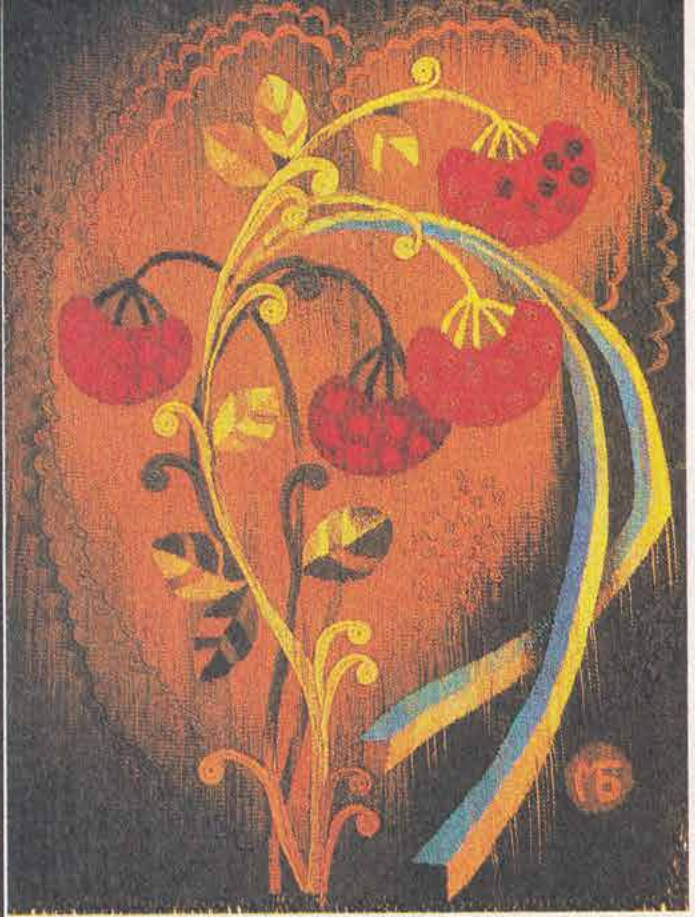


# Ukrainian World

*Український Світ*





## Dear reader!

We are glad to meet you on the pages of our magazine. Beginning this year, "Ukrainian World" will be published in English and German as well as Ukrainian. We are continuing our initial conception of the unity of the individual and the ethnic worlds, the unity of Ukrainians in time and in space. We hope to share with You the eternally effective knowledge acquired by many generations of Ukrainians in the process of their spiritual-domestic practices. The moral power of this faith-knowledge has for millennia helped our people to order their existence, to resolve their social difficulties. Our will to live, the core of our ethnos is based on this real knowledge; it enlivens our consciousness and forms the ethnic state as a self-organized social structure.

Today Ukraine lives with the pressure of normalizing of its spiritual-natural essence, reproducing its own political order, renewing the honorable place of the Ukrainian World among other ethnic Worlds. That is why our magazine plans to reveal and popularize the practical experience of our Ukrainian ancestors and our contemporaries from both our native land and from abroad, who support the unity of the Ukrainian World through their spiritual and intellectual efforts.

Our magazine presents different views on all spheres of the Ukrainian World, as a ethnic-cultural, spiritual-domestic, geo-political reality. The integral information about our ethnic World is organized into the following departments: Nature, People, Economy, Polity, Science, Education, History, Worldview, Spiritual Practices, Philosophy, Word, Music, Family, Children's World, Heritage (outstanding figures, memorable dates), Reviews. Within this structure, our culture is expressed as the full self-realization of an individual and ethnos in the World All-Unity. So, won't You join us in the process of creating Ukrainian culture. This year, we will publish 6 issues at a cost of USD 3. The subscription index in Ukraine for "Ukrainian World" for 1994 is 74510. Subscriptions and orders may be obtained through the editorial staff at Ukraine 252023, Kyiv - 23 s/b 364 Telephone (044) 277-23-28

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**УКРАЇНСЬКИЙ СВІТ**  
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**UKRAINISCHE WELT**

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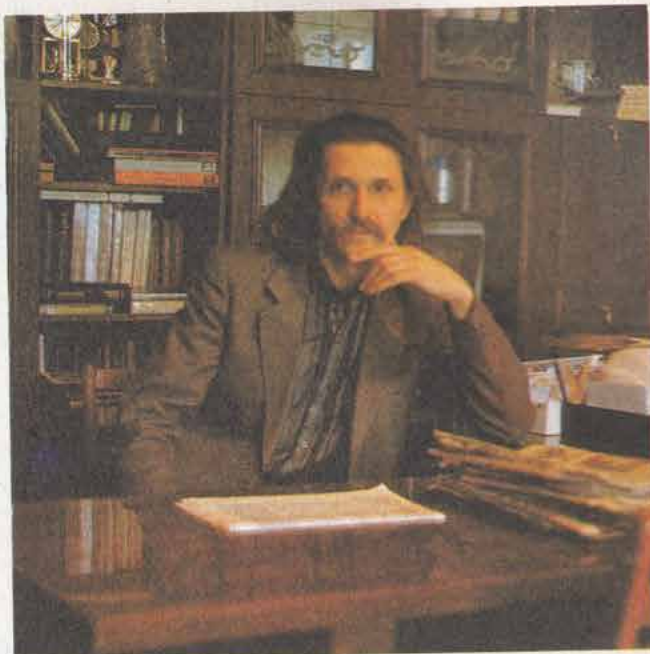
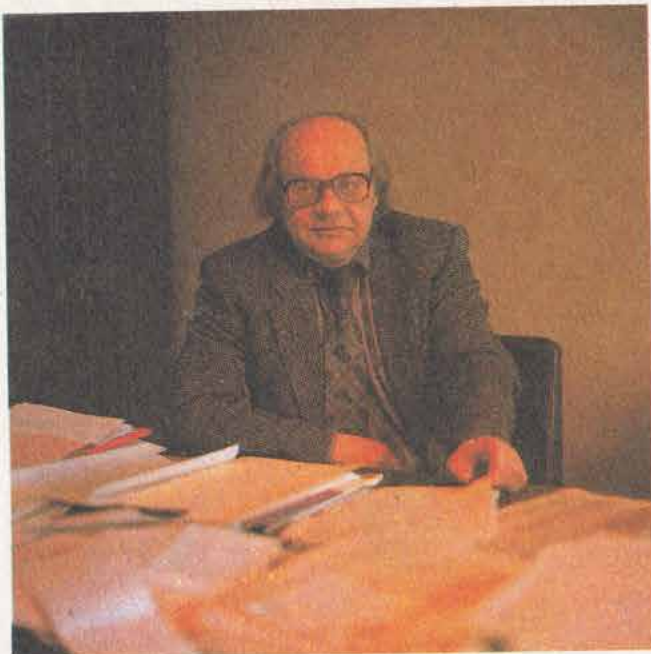
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Vitaliy Mitchenko: Pre-Ukrainian  
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A conversation between the head of the Council of the Society for Relations with Ukrainians outside Ukraine, Ivan Drach, and the editor in-chief of the magazine "Ukrainian World", Oleksandr Shokalo.

**Oleksandr Shokalo:** Mr. Drach, at the beginning of this year (January 23rd-24th), a Constituent assembly of the Ukrainian World Co-ordinating Council (UWCC) took place in Kiev. Let us begin with information about this new formation, about its future in the life of Ukrainians who live in their native land and as well as abroad, about the importance of the formation of an independent Ukraine.

**Ivan Drach:** The Ukrainian World Co-ordinating Council appeared as a result of the work of the World Forum of Ukrainians. The process of forming this Council was rather difficult because not everybody was ready for this, for various reasons. Many people thought that a united centre would be formed, and that it would lead all Ukrainians. But the function of this centre is indicated in the title: Co-ordinating Council i.e. for co-ordination. And it should be known what must be co-ordinated, for what purpose, and how? The concept of world Ukrainians was born and continually spread together with the existence of the Ukrainian state. For me, these two conceptions: the Ukrainian state and world Ukrainians are identical, they have to support each other. The world Ukrainians should help the young Ukrainian state, and the reverse. When we understand all this and have an influence upon each other, then we'll have the possibility to survive and to exist. And it's important for us in the same way as for the world Jews, for the world Armenians or for the world Russian conglomeration. We know that every one out of three or even more Ukrainians lives somewhere abroad, outside Ukraine. Tens of millions of Ukrainians live abroad. That's why the presence in the UWCC of 14 persons each from Ukraine, from the Eastern and from the Western emigre circles will be very important. At the very first meeting of the Co-ordinating Council we mainly spoke about the problems of the Eastern emigres and of Ukrainians in Ukraine. Ukrainians have been exterminated physically in the Transdnistrea region and in former Yugoslavia, and in Tadjikistan. That's why, when it is a question of our survival, then all our other problems must move to the background... It's important that the very first

attempt to form such a world structure was successful. Similar structure existed earlier in the form of the World Congress of Free Ukrainians. And all of us are grateful for all that was done by the WCFU for the strengthening of independent Ukraine; and in many cases that Congress was the leader of all Ukrainians in the world, including the not existing at that time independent Ukraine. But today, the situation must change, and the centre of all those those problems, all pains must move to Kyiv. Because the centre of world Ukrainians can't be situated in Toronto or in Washington or in Moscow. It can only be in Kyiv. Everybody will understand this in due course.

**O.Sh.:** If earlier, emigre circles tried to survive on their own, then today the existence of all Ukrainians in the world became tied to the destiny of Ukraine. If the Ukrainian state is strong, it will become easier for all Ukrainians to live.

**I. D.:** This was understandable even earlier, but it's strange to feel now that all Ukrainian forces have to work for the cause of strengthening the Ukrainian state.

**O. Sh.:** Moreover, our people have to realize: the necessity of any state system appears when the ethnic organism weakens, as a self-organizing social structure, when its spiritual-natural integrity gets broken. Any state form, as a management of society from above, is caused by a certain "sickness" of the ethnic existence. Today, native Ukrainian society suffers from the crisis of a centuries-old ethnic illness, and it pierces through all the Ukrainian emigre circles. The internal and external factors of our current sickness can be seen in the contradictory tendencies and political illusions held by different groups of Ukrainians. But a healthy person's organism, both individual and ethnic, has its inner state - a conscious will to live its own unique life following world moral law. The effectiveness of this law consists in mutual understanding, mutual aid and mutual confidence. Our ancestors built their life according to these everlasting principles, and more than 7 thousand years ago they achieved the most perfect, inner state system - sacred democracy - under the rule of the spiritual

# THE "UKRAINE" SOCIETY AND THE MAGAZINE "UKRAINIAN WORLD"

## THE CONCEPT OF OUR COOPERATION IS THE UNITY OF THE UKRAINIAN WORLD

stratum of the population. We can avoid destructive disorder and realize ourselves as a people in the natural and spiritual spheres of our indivisible ancient Ukrainian world by following the way of our ancestors. It's only necessary to overcome selfish passions, inter-religious misunderstandings, ideological delusions that Gogol defined as "the lying prism of various parties". As regards overcoming those problems in Ukrainian life and co-ordinating attempts to achieve a certain social system in Ukraine and in Ukrainian emigre circles, what are the constructive initiatives foreseen by the UWCC and by the renewed "Ukraine" society? You know, the plenary session of the Society which took place this year, adopted your conception of ideological, educational and structural changes as an effective basis in its work.

**I. D.:** The Society tried to make such changes before I came to this organization. But considerable changes for the better began, maybe, after the conference that took place in December, 1991, and it coincided with the referendum and with the establishment of the state. Today, the work of the Society is directed to a considerable extent "by windows to the East", as the Halychany (those, who live in the Halychyna [Galicia] region) say. This is so because the Eastern emigres number more than 10 million Ukrainians. It's very complex and varied work which depends on the peculiarities of the regions, especially where our country men are in tragic situations. We try to help them by means of diplomatic channels and journeys of delegations, in particular to different regions of former Yugoslavia.

As to the general conception, it is a self-consolidation of Ukrainians in the life of the countries where they live. Certainly, first of all they must be patriots of those countries patriots of Russia, Byelorussia or Moldova, in the same way that Canadian Ukrainians are patriots of Canada, or the American Ukrainians -- patriots of the USA. But they also must preserve faithfulness to the fundamental principles of their existence, to their native land, Ukraine, and to take care of it, realizing themselves in the understanding that they'll define their purpose as Ukrainians. It's very important for us, and we understand how difficult it is. There are Ukrainians, who know they are Ukrainians, but don't want to be. They are very hostile to the self-consolidation of those Ukrainians who

are conscious and try to strengthen themselves. We always curse them, but let us treat them patiently, with more human understanding. Let those Ukrainians remember if only once in their lives who they are and let them do some good for Ukraine, or for their country-men, and then some painful Ukrainian note will begin to sound in their souls.

**O. Sh.:** Yes, the issue is to keep the spiritual type of the Ukrainians, keeping the custom of our moral law according to which Ukrainians live both in the world and in Ukraine. And our magazine works for the comprehension and elucidation of the ethnic-cultural, spiritual-economic and geo-political reality that is the Ukrainian world. The principle of the original unity of our ethnic world is shown in the structure and in the conception of our journal. And in our creative-educational work, we hold to the principle of the spiritual and natural unity of a man as an individual; the unity of a nation as an ethnic-cultural force in its native land; the unity of a state as a self-organizing social structure. This versatile substance of our ethnic world ensures the universal scope of the magazine, which aims to support the unity of our people's world outlook. Every person as a spiritual-biological creature needs not only qualitative biological resources for normal life, but also truthful information. The main purpose of our publication is to reveal and to popularize all of the experience of the previous generations of Ukrainians and today's creative forces in Ukraine and abroad; it promotes the self-realization of the Ukrainian world, and by its common spiritual-intellectual efforts, supports the existence of that world in constructive reciprocal action with other ethnic worlds.

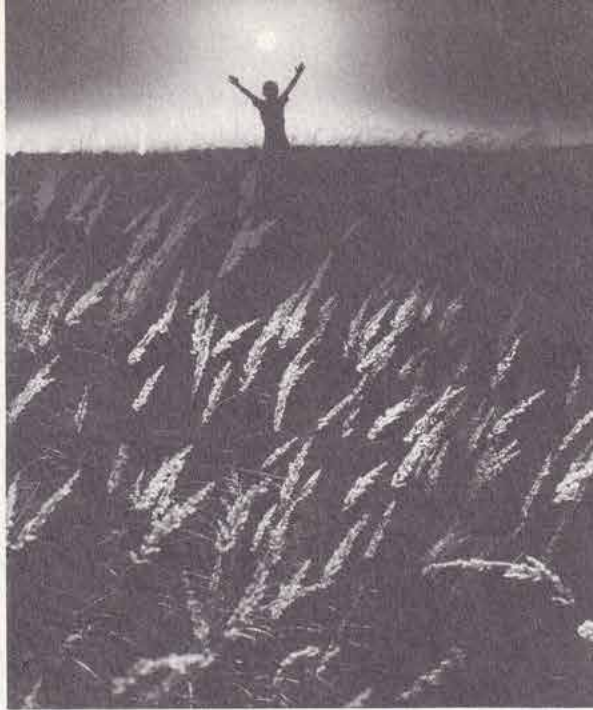
Our idea of the state system and its corresponding political principles are based on the moral factors of the national unity of Ukrainians. The process of the political and economic break-up of the Soviet empire touched upon all spheres of the life of Ukrainians in Ukraine and in the newly independent states. I think Ukraine can overcome the external and the inner political disorder and reach stability in all spheres of its life, only by standing upon the principles of culture as a spiritual self-regulation of the ethnic nature of Ukraine.

**I. D.:** It's painful to realize, but until now we were known in the world only for our tragedies and misfortunes. Certainly, it's very important for us to highlight the gains of our culture. I see here many possibilities for our magazine "Ukrainian World". I think, it's necessary to enlist co-operation in the magazine not only with Ukrainians, but also with Poles, Germans, French, Russians and others, who would be able to write here about Ukrainian problems.

**O. Sh.:** We have just come to a very interesting theme. Today, a certain curtain of misinformation and political-ideological speculations has appeared surrounding Ukraine. Appropos of this, will you tell us, please, about the future prospects of informing Ukrainians, and supplying trustworthy information about Ukraine to the rest of the world.

**I. D.:** Our state and many of our social factors undervalue the importance of informational policy. It's as important as economic or military policy and ideology. We aren't provided with an informational policy. Practically everybody is engaged in this, and nobody specifically. We don't have any information centres in world capitals. And even here, in Kiev, it's impossible to find informational books about Ukraine even in the main world languages. That's why we have so many errors, informational failures. And certainly, the world Ukrainians must become, in the best meaning of the word, good, truthful informers about Ukraine, about its achievements, about the real situation of Ukraine in the World.

*Translated by Oksana Petrusyk*



Valentyn KRYSACHENKO

## UKRAINE: MAN IN THE MIRROR OF NATURE

*Valentyn S. Kryshchenko was born in 1953, in the village of Topoli in the Kirovohrad region of Ukraine, to a large family. In 1976, he graduated from Chernivtsi University with a degree in biological sciences. A doctor of Philosophy, a leading member of the staff of the Institute of Philosophy of the Academy of Sciences of Ukraine, author of more than 100 publications including the books: "Philosophical analysis of evolutionism", "Natural disasters: legends, hypothesis, facts", "Neosphere horizons" and others, Dr. Kryshchenko's major spheres of scientific interest are: the philosophy of science, the ecology of man, and Ukrainian studies. He is now compiling an anthology of Ukrainian ecological thought.*

Antaeus, a god and the son of the gods Poseidon and Gaia, used to bear the vault of heaven on his shoulders, and he was invincible. But Hercules insidiously overpowered him by lifting him off the earth and tearing him away from its life-giving energy. The Ukrainian people, like Antaeus, are bound up with their Land by myriad threads: they developed on this soil, achieved peerless heights, and, along with the land, suffered much pain and indignity. But despite all of the troubles and adversities which befell them, the Ukrainians did not desert their native soil, though they scattered their children among many neighbors, both distant and near. Isn't this the secret of the nation's immortality, its durability in space and time...

6 The great Gogol diligently studied the history of his native people. His preparatory materials for the well-known multi-

volumed history of the Zaporizhian Cossacks described the Ukrainian land as follows: "The land called later Ukraine stretches northward no further than latitude 500 and is flat rather than mountainous... Whether in the north with Russia, or the east with the Kypchak Tatars, or the south with Crimean Tatars or the west with Poland, Ukraine bordered fields, plains and open space... This open, defenseless land was a land of devastation and incursion. It was a land of fear, so the only people who could arise on it were warlike, strong with their unity, reckless, whose existence was nursed and fostered by war..." And these words are not simply a beautiful poetical image. Modern science adds convincing evidence of the indivisibility and continuity of the nature and the nation of Ukraine. It is worth noting that the relationship between people and their environment is a problem which arises not only at the center of scientific experience, but also in the philosophical and practical mastery of the world. There is a need for the comprehensive examination of how the world begets man, as well as how man begets the world in order to eliminate the disagreement and disharmony between them. At the same time, we do not want to restrict ourselves to generalities (so often speculative) or purely emotional perspectives on the essence of the "Man-and-Nature" system. Instead, we will analyse the specific interactive mechanisms between man (a person, community, population, ethnos, race, etc.) and a particular environment.

Without dwelling on the subject, we note that there are many reasonably justified conceptions of natural history. In speaking about the co-evolutionary relations between Man and Nature, it is worth mentioning phenomena such as adaptive types; anthropological, economic and cultural formations; urban systems and so on. Each of these in its own way underscores and distinguishes the human aspect of relations with the

environment, and the human motives for arranging the world. The heuristic potential of such generalizations makes ethnology and natural history more substantial and exact sciences, enabling them to overcome shortcomings such as over-ideologization and amateurishness.

For a long time, so-called "Soviet" ethnology based its "research" on Stalin's version of world-wide historical processes, with its formational method and sequence: "family-tribe-nationality-bourgeois nation-socialist nation-communist people". Ethnogenesis interpreted in this manner appeared as the inevitable progress of peoples to the "Soviet" stage, the highest phase of an ethnos's being. This view has had a severe impact on the impartial study of the history of mankind and its individual constituents, since it deprives peoples of their own history. As for Ukraine, the view was as follows: out of an enormous, amorphous mass of people that existed sometime in the distant past (say, the old Rus' people of Kyjivska Rus), one or another other nation or nationality differentiated as they approached communism, following the lead of the Russian people.

In contrast, a scientific, ethnological approach to the problem makes it possible to look deeply into a nation's history, to trace the collisions of its historical fate, to reveal the variety of influences on and stages of a particular culture, and to estimate the spatial and temporal existence of a certain ethnos. In that case, the age of an ethnos takes on principle significance. Thus, for example, if an ethnos is young, the evidence of its accommodation to a particular environment is not necessarily distinct, since that accommodation must consolidate its grip not only on the culture, but on the people's genetic memory as well. And the contrary is true. If an ethnos is of an old age, such specific features are clearly emphasized. Equally important is the question of the migration potential of an ethnos. In the event of migration-and this also has an impact on culture, traditions and customs-it is much more difficult to trace the deep foundations of the relationship between a particular ethnos and environment, and to reveal how a people's features are shaped by specific natural conditions. But without this, the nature and soul of a people will remain "a thing in itself".

The problems mentioned are of particular importance for the Ukrainian people. Fixed stereotypes severely diminished the age of the Ukrainian ethnos; many historians with blinders on their eyes even argued that the Ukrainians' were alien in the land of Ukraine. Also rather popular was the idea that the Ukrainian language and people were Russians spoiled by the Poles or, vice versa, Poles spoiled by the Russians. In connection with this pseudo-science, both everyday consciousness, as well as literature-fiction, popular, educational - were demeaned for the sole purpose of strengthening one or another empire's "rights" to the Ukrainian land, or some conquerors' desire for command over the Ukrainian people.

These introductory remarks make it possible to understand why analysis of the problems posed by the relationship between a particular ethnos and its environment should go back to the most ancient times. Two issues should be borne in mind here: what ecological and landscape conditions were inherent in the Ukrainian land at the time of homo sapiens' formation and which human communities inhabited that land. The dynamics of these issues form the ontological precondition for speaking with assurance about the existence (or lack thereof) of a vital relationship between an ethnos and its natural environment.

Without delving into the vastness of geological ages, we begin our consideration of that relationship with the end of the Miocene when the ancestral forms of hominids began to take shape. As Academician L. Berg pointed out, at that time nearly the entire expanse of the Ukrainian steppes were dry land, dominated by savannas, and the climate was somewhat warmer than today. In the Pliocene, the scientist goes on, the climate became milder, the rivers covered with ice in the winter, and the sea reached up to what today is Kryviy Rih. By the end of Pontian Age (the early Pliocene-about 5 million years ago) the waters receded again and the Black Sea basin broke away from the Caspian. Since then, dry land has stretched across the Ukrainian steppes. In terms of the landscape, steppe

and forest-steppe ecological systems, largely plains and rugged country reliefs, have been characteristic of Ukraine during the last tens of millions of years.

In the Quaternary Period, climatic fluctuations were mainly associated with two causes: the sinking and raising of the Black Sea coasts and sea bed, on the one hand, and glaciation and warming up, on the other. These events had an important impact, but they did not have a cardinal effect on the wildlife of Ukraine. The last Ice Age took place some 25-10 thousand years ago (at most-20 thousand years ago), but even at that time, the middle Dnipro area fell into the forest-steppe zone, whose vegetation included pine copses, birch groves, occasional penetrations of taiga flora. In the south, there were also so-called periglacial steppes, leading to the significant conclusion that to the south of Rus' plains, the climate of the postvalday age was not too severe even during the phase of maximum glaciation. When the climate was warmer, true deciduous forests arose in the forest-steppe zone.

Climatic aberrations and fluctuations in the Black Sea level in historical times did not significantly change the ecological conditions in Ukraine, though they did affect ethnocultural processes. Thus, in 11,000 B.C. the climate became damper, creating the conditions for the stable inundation of small steppe rivers. Later, a fall in temperature led to the "drying out" of the steppe. By the time that the Greeks colonization the North Black Sea littoral, the Black Sea level was some 13-15 meters lower than it is today<sup>1</sup>. But, as a whole, Ukraine was characterized by steppe, forest-steppe and forest formations.

Here, it is worth mentioning the main vegetative features of such systems. Forest-steppe includes formations of tree-like plants which (unlike forest) do not develop into massive tracts, but are diluted with other formations, above all grasses. Steppes are more or less flat spaces, without forests or bogs, covered with thick grasses on black soil throughout the vegetative period. Our steppes developed on a black soil. Similar classifications on other kinds of soil feature a predominance of xerophytes dominated by cereals with penetrations of other annual and perennial plants, mostly grasses.

That is why the Ukrainian steppe is the "Steppe" with a capital letter in terms of its unique origin. Therefore for the Zaporizhian Cossacks, some ecological systems which were abstractions for other peoples were personified and given sacred-died names: the Great Meadow, the Steppe, the Wild Field, the River, etc. A peerless description of these natural phenomena was written by academician D. Yavornytsky.

In Yavornytsky's view, the Zaporizhian steppe was an open space studded with natural hills, intersected by gullies and valleys, gulches and ravines. The latter structures, in fact, represent alternative landscapes, thus their presence gave (and still give) a unique ecological and geographical importance to the Ukrainian steppes, with military, strategic, economic and colonizational significance. Let us recall with what admiration Mykola Gogol described the steppe in his novel "Taras Bulba". "Nothing could be more beautiful", remarked the writer. "The whole surface of this soil, untouched (at that time) by plough, appeared as an ocean of green and gold, sprayed with millions of different flowers; only wild horses could even slightly trample this beauty... The devil take You, steppes", Gogol cried out, "how beautiful You are!"

According to D. Yavornytsky, the plavni (thick brushwoods of cane growing in water) of the Dnipro were of invaluable importance to the Zaporizhian Cossacks. Plavni gave them both timber, hay and a great deal of game. "Those plavni were lowlands, covered with grasses and tree-like vegetation, intersected in different directions by rivers, binnacles, channels, bays and limans, split with a great number of large and small lakes and overgrown with tall impenetrable cane"<sup>2</sup>. The famous Great Meadow, glorified in ballads, also represented plavni. The biggest and most famous one began near the island of Khortytsia on the left bank of the Dnipro and stretched for some 100 verstal (an old unit of length equaling 3500 feet or 1.06 km). down the Dnipro to Mykytyn Rih... In other words, a medium-sized (in European terms) country could fit into the area of the Great Meadow. And this is what happened.

The Wild Field (the Pure Field, the Empty Field) refers mostly to the southern outskirts of the Zaporizhian steppes, which suffered from severe heat and lack of water, where the grass burned and wide cracks appeared in the ground. "The only oases in this Wild Field were countless rivers and some ravines whose banks and slopes preserved forest and grass vegetation, sometimes even in burning, dry and waterless summers"<sup>3</sup>. This is why the Wild Field symbolized an alien, even hostile land to the Cossacks, as expressed in a ballad about three brothers' escape from Turkish captivity in Azov:

Hey, I was beaten in the field  
By three misfortunes:  
The first was a breadless one,  
The second was without kith or kin,  
The third lot is a wild whistling wind,  
It's knocking me, unlucky Cossack, down off my feet."

Actually, the Wild Field represents an atypical landscape for Ukraine; these steppes are associated with the boundless spaces of the Great Steppe of nomadic Eurasian peoples, such as the Polovtsians, Khazars or Mongol-Tatars. As for the Steppe and the Great Meadow, such formations covered the whole area of greater Ukraine over the last millennia of its cultural history. With this in mind, it should be said that the ecological and landscape conditions under which the Ukrainian people were shaped and developed, were the forest-steppe mixed with zones that border on it: forest zones, on the one hand, and steppes, on the other.

The truth of this conclusion is evident in the accounts of ancient authors. Herodotus, who was the first to describe Ukraine in detail, wrote that the entire country of the Scythians was flat, with a thick layer of soil, and the Boristhenes was a most profitable river: "Along its banks there stretched wonderful rich pastures for cattle; a lot of the best fish is found in the river; the water tastes good and is clear...The crops along the banks of the Boristhenes are very good and where the soil is not sowed, high grasses spread". The Nature of Ukraine and the customs of its people were described with similar epithets by Procopius Caesarius in the sixth century A.D.; Pseudo-Mauritius, at the same time, remarked, that the Antes settled by the rivers, lakes and bogs and "they have a great many different cattle and earthly fruits heaped in piles, especially millet and wheat." A thousand years later, in the middle of the 17th century, the French military engineer Guillaume Le Vasser de Beauplan in his "Description of Ukraine" found the same country with the same natural riches and the same brave and kind people.

Now, about the population of ancient Ukrainian lands. Paleoanthropology, archaeology, paleopsychology and other sciences indisputably testify that humans have lived here since the beginning of anthropogenesis.

In particular, archaeology has revealed many monuments of various cultures beginning with the Achelle era (the most ancient) and ending with the Neolithic. Findings of early Achelle cultures in Luka-Vrublevetska on the Dnipro are widely known, as are Chelle cultures from the area of Kamjanets-Podilskiy and middle Dniester area, Mousterian Sites from the Dnipro (Kodak) and the Crimea (Kyiyk-Koba), and late Palaeolithic cultures from practically the entire territory of Ukraine<sup>4</sup>. On the whole, Ukraine is one of the richest archaeological regions in the world.

A similar picture can also be seen in paleoanthropology. The findings of paleoanthropologists in the Crimea (Kyiyk-Koba), are world famous. Neolithic findings include the Crimea (Starosillia), Eastern Donbass (Kostenky), Dnipropetrovsk and Dniprodzerzhynsk regions. As for the last 10-20 thousand years, practically the entire territory of Ukraine is represented by anthropological fossils, many of them serial. This is especially true in regard to the middle Dnipro region, the Upper Buh, the Dniester valleys, the Desna river area, etc. Thus, we have indisputable data that the living thread of human beings on our land dates back to the most ancient times.

Moreover, scientific examination of the population of the past ten thousand years argues for anthropological continuity

on the territory of Ukraine. For examples, according to the famous Russian anthropologists T. Alekseeva and V. Alekseev, there is a certain anthropological legacy from the Dnipro tribes of the Bronze Age, to the Scythians, to the population of Cherniakhivsk culture and the Polanian tribal group. Through the Polanians, T. Alekseeva remarks, contemporary Ukrainians inherited many features from the ancient population of the Southern European part of the former USSR. In contrast, the contemporary Russian population shows numerous features of the Finno-Ugric substratum<sup>5</sup>. In other words, there has always been a stable population in Ukraine which transmitted its genetic and biological features to the following generations. This is a very reliable indicator of a particular people's permanent settlement on a particular territory, even as the dynamics of cultural, linguistic, industrial and other processes take place. Therefore, according to anthropological data, the Ukrainian people were shaped, developed and changed precisely on this land, in Ukraine.

Thus, it is no accident that the interdisciplinary sciences find a continuity in the processes they study.

First and foremost, these are ethnogenetic processes. The famous historian M. Braichevskiy, has asserted that in Eastern Slavonic ethnogenesis, there were four clearly defined periods of social stasis, as well as four periods of social dynamics<sup>6</sup>. The epochs of social stasis are stabilizing, strengthening particular ethnic features: the "tribes" of the Trypillian culture, the settled agricultural tribes of Scythia, the tribes of the Cherniakhivsk culture, and the tribes of Kyivska Rus described in the Chronicles. In contrast, periods of social dynamics are distinguished by disturbances, ethnic and linguistic "impacts"; these are: the Neolithic revolution (which ended with the beginnings of the Trypillian era), the Bronze Age (which led to beginnings of Scythia), the Laten Age from which the Cherniakhivsk culture arose), the Age of the Great Migrations of peoples (crowned by the formation of Rus). Based on M. Braichevskiy's reflections, the continuity of ethnical processes and the inheritance of cultural and linguistic values on Ukrainian territory has ethnic implications. The anthropological continuity of the population of Ukraine, and its inheritance from the archaeological cultures which existed on the territory can and must provide the fundamental basis for integrating other numerous facts about Ukraine's ancient history, its nature, and the processes of ethno- and sociogenesis on its land, all of them testifying to the prominent civilized position of the country's Oikumene. There are, for instance, specimens of culturally shaped landscapes—the Dragon's Rampart and "Kurgan" burial mounds—whose origins date back to pre-Christian millennia. Or, say, evidence that the middle Dnipro area is among the lands of the oldest metallurgical production, as well as the place where the ox and the horse were first domesticated and the plough came into use. There are also the sensational findings of written language specimens from the Trypillian culture, and significant lexical-semantic parallels between the Ukrainian language and Sanskrit. To these, it is also worth adding reasons for the series of migrational waves from Ukrainian territory in the Neolithic, Bronze and Iron Ages..

However, it may well be that the greatest monument to the Pre-Ukrainian tribes' high culture and prosperity, their exceptional role in the Oikumene (settled territories) of that age is the establishment of numerous "Kyivs" in different parts of the world. As Dr. Sviatopolk Shumsky maintains, the name of Kyiv dates back to the Magdalenian age (25-8 thousand years B.C.) and is derived from the "lordian Kyj" (i.e. the leader's sceptre) which was the symbol of supreme power. So, when a part of the Dnipro area tribe migrated somewhere and set up a settlement, and other parts of the tribe did the same, the central settlement a capital-obtained the name "Kyiv". Thus, numerous toponyms can be seen from West to East: Kygov, Kygiova, Kiyov, Kujava, Kienuborg, Kyiamaki, Kyiokava and dozens akin to them. It is easy to confirm by just taking a glance at the map drawn by the Russian Slavonic scholar O.M. Trubachiov<sup>8</sup>.

Therefore, we have weighty arguments in favour of the fact that even seven to eight thousand years ago, anthropological, ethnic, spiritual, cultural and other features of the Ukrainian



people began to reveal themselves clearly. The process of ethnogenesis took place on the primordial land of our people. Here, it grew up, strengthened itself and from here it generously shared its achievements with the world. Despite all of the historical cataclysms and natural calamities that befell them, the Ukrainian people survived and remained preserved as a great nation while dozens of other peoples, including many imperial ones, have fallen into oblivion. And in the same way that the Ukrainians' features arose from the land which gave them birth, their resistance to the misfortunes of fate was nurtured by the land's energy. Thus, it is no accident that when the natural environment in Ukraine became the object of pitiless exploitation and destruction, it opened one of the most tragic pages in the existence of the Ukrainian people.

The register of outrages upon the Ukrainian environment is enormous<sup>9</sup>. We shall "copy" out of it just two examples which testify to the truth of our conclusion. The cases in point are (1) the systematic destruction of the Steppe, the Great Meadow, the Wild Field and the River (the Dnipro), and (2) "Stalin's plan to transform nature". Although these developments stretch over a period of about two centuries, both cases deal with the same imperial attitude—be they tsarist or Bolshevik—towards the conquered country.

It is well known that in the 18th century the Russian empire insidiously destroyed the Zaporizhian Sich, its "palankovymista" (Cossack administrative-and-military centers), khutors (individual farms) and burdiugs (provisional settlements) were wiped from the face of the earth. The Zaporizhian Cossacks themselves partly left for the Danube, and party dispersed throughout Ukraine or joined the tsarist regular troops. Empress Catherine II distributed the steppe lands with an open hand: hundreds of thousands of dessiatinas (a measure of land equal to 2.7 acres) went to her favourite, Potemkin; 12,251 dessiatinas to general Lanov; 9,122 dessiatinas to Colonel Nakovaknin; 5,277 dessiatinas to Colonel Karavatytsia... The fortresses of the so-called "Ukrainian line" sank their teeth into the once free steppes, to "protect" the land from its owners. But this did not mean that there were no more Ukrainians there. Even in so-called "Novorossija" (New Russia) they made up more than four-fifths of the population<sup>10</sup>. But the way of life and the exploitation of nature came to be determined by the values of an alien, newly arrived, chimerical (according to Gumiliov) ethnos. And the larger society of the Sich itself—that unique Cossack people—was doomed to the slow loss of its identity. That, indeed, turned out to be the case. Only pockets were left, mostly in the Kuban, where the courage of the Dnipro knighthood smoulders to this day...

By the end of 19th century, the Steppe was practically destroyed—more than 90 per cent was plowed. The two main forest tracts in southern and eastern Ukraine were wiped out. That destruction of the environment was practically completed by the totalitarian system. In this connection, let us recall October, 1948.

Then the Council of People's Commissars and the Communist Party of the Soviet Union (Bolsheviks) passed a resolution approving a plan to transform nature. The plan at once obtained the title "Stalin's". It provided for the creation of a number of reservoirs, the digging of numerous canals, the draining of marshes, and the fertilization of deserts etc. Although at the beginning, the plan was supposed to have been completed within 15 years, it so happened that its methodology (or, to be more precise, ideology) continued to work up to recent years. This is the reason why five gigantic reservoirs appeared on the Dnipro, the marshes of Polissia practically disappeared and the soils around the Black Sea turned into salt marshes. This is why numerous chemical, metallurgical and similar monsters nested on the territory of Ukraine, along with nuclear power stations. And where we now see ecological disasters or even catastrophes (such as in Chernobyl), at the beginning there were drafts of "Stalin's plan". Its inherent megalomania once again emphasized the puniness of man and his interests, and completely deprived ethnos' and even sub-ethnos' of their traditional ways of life and culture. And when the Dniester and the

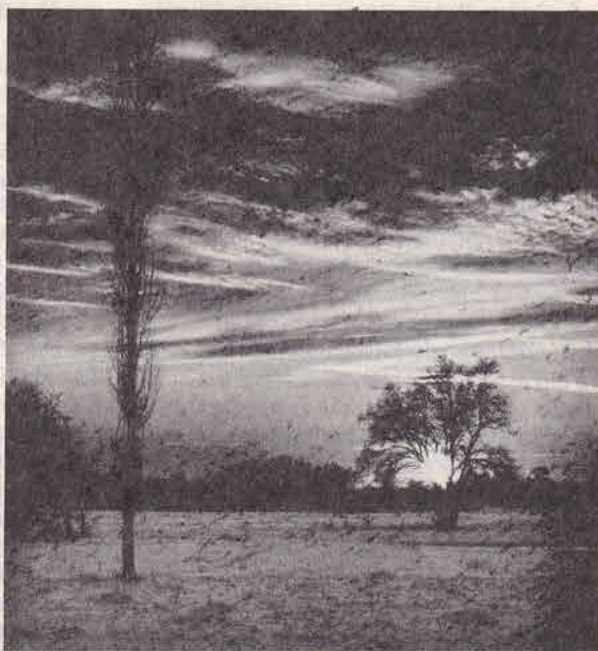
Dnipro area lands submerged under water, something more was lost than thousands of hectares of land. It was the history, the language, the people's culture and their soul. And, when new nuclear power stations or chemical factories were erected, in Polissia or Volyn, and cities for "Soviet" people arose next to them, ancient landscapes were not only destroyed. In the crucible of such constructions, personalities were levelled and uniform representatives of the new "historical community" were born. And the System is not to blame for failing to completely destroy everything.

Everyone has two kinds of memories: the genetic, which reveals itself under certain ecological conditions, and the social, which firmly establishes a person in his socio-cultural surroundings. A human being's harmony is made possible only by integrating both kinds of memories, on the one hand, and the conditions for the memories to reveal themselves, on the other. Like a totalitarian society, a destroyed environment also deforms and traumatizes the human soul and cripples a people. Perhaps these obvious conditions will some day become the imperatives for our actions, the rule of life for the worldwide community.

Of course, they must, for there is no other way.

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Translated by Oleg Sydorov





YURI KOROVIN

# A WONDER-WORKING STONE

UNIVERSAL MEDICINES

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Among the daily mail which comes to our enterprize, I always find letters which my conscience forces me to answer at once. They come to us to Dniprodzerzhinsk from Moscow and Kazan, Tallinn and Donetsk, Vladivostok and Leningrad, Riga and Petrozavodsk, Kharkiv and Ufa, from everywhere. They are similar because everybody writes about their suffering and asks us to send them the medicines which are the results of our collective's indefatigable work. I have in mind sorbents, especially entero- and hemosorbents - tiny black granules which have, as people say, miraculous properties that raise hopes for amazing cures. That is why they write to us.

Thirty years ago, after graduating from Uralsk Polytechnical Institute, I came to Ukraine, to the town Dniprodzerzhinsk, where I first saw an apricot tree in bloom. It was like a little pink cloud. I tasted its juicy aromatic fruit for the first time, but I did not pay any attention to its pit. A common pit-nothing special - a smooth kernel with a faintly bitter taste. I did not know that it would influence my destiny, and the health and destinies of many people. It is not surprising that the problem of sorbents was taken up by people in Dniprodzerzhinsk - a big industrial center, where there is a battle with factors harmful to people's health, which leads to the problem of protecting the inner human organism. This is connected with progressive urbanization, the excessive use of medicines, and to the chemicalization of both the national economy and daily life.

It is unlikely that many readers know that that xenobiotics have begun to wage an attack on man. Xenobiotics

are foreign compounds which penetrate our organisms through water and food. There are about four million of them, according to the World Health Organization, and they can cause not one, but several diseases including: allergies, cancer, arteriosclerosis. This is not surprising, since the human organism is constantly exposed to sixty thousand out of the total four million xenobiotics.

Medicine offers hundreds of prescriptions in many combinations and we hope to find our own life-saving island in this boundless sea. We believe that doctors will be able to compensate for the deficit of necessary matters in our organisms : to stimulate its functions and reactions; that is, to overcome diseases. But as you probably know from your own experience, sometimes it is very difficult to choose the right medicines, which will help you without causing side effects. That is why in our times of ecological catastrophes not only forests, fields, rivers and lakes perish. We ourselves have become victims of ecological terror. Proof of the pollution of the human organism are frequent cases of poisoning, a reaction to chemical pollution. Just think about the following figures: every day Dniprodzerzhinsk throws about 800 thousand of cubic metres of water into the Dnieper-river and they poison everything in their path. This is thanks to big enterprises such as the association "Azot" and the Dniprovski Metallurgic Plant. As for the atmosphere, "Azot" takes air a distance of seven kilometres from Dniprodzerzhinsk. It is like a scene from Belayev's novel "The Seller of Air". But the reason behind it is frightening: the city's air is not suitable for ammonia production.

The life of many people, my countrymen, is in danger.

But let us return to the apricot pit, to the idea of making sorbents from it to improve people's health. Here, it is necessary to note that the Latin word "sorbere" means "to absorb". So "sorption" is the capacity to absorb solids and liquids from the environment.

Everybody knows the saying : "The new is something old that has been forgotten". People learned to use activated carbon for treatment many centuries ago. The doctors of antiquity (a particularly the Hippocratic school) advised the ill to powder wounds and sores with charcoal (and this was in the fifth century B.C.). The great Avicenne treated his patients with charcoal as well. About 200 years ago our countryman, the pharmacist I.Lovits reported an interesting discovery at a conference in one of Russia's universities. He discovered that activated carbon purified and decolorized solutions of camphor, acetate sodium, wine spirits (ethyl alcohol). Academicien Lovits showed that activated carbon is a good remedy for acute poisoning because it quickly absorbs poisons which penetrate into the alimentary canal.

Today, carbolen coal made of pressed powder is used as a medical remedy which helps to relieve our internal organs after processing harmful substances and to remove toxins.

But carbolen has two shortcomings. As it penetrates the stomach, it spills into powder. Overdoses can breach the intestine. That is the first problem. The second (perhaps the most important) is that carbolen becomes quickly saturated just at the entrance to

the intestine, and moves on with its active centers occupied-when what is most needed is to clean to intestine of toxins. What kind of sorbent can serve as an improvement on carbolen?

The collective which worked on this problem followed the well-known technology of chemical production. At the end of the 1950s, we began to develop a new method for using cellulosic materials, including the apricot pit, for the selective removal of certain elements from solutions, and for sewage purification. This idea was later transformed into creating carbonaceous sorbents for medical purposes.

In recalling the history of using apricot pits, it is worth mentioning that it began with an article in "Ekonomicheskaya gazeta": "The Armavirski Dairy Sells Technical Flour (from apricot pits)". Those were precisely the materials we needed to create new natural sorption granules. We have been never rich in chemical products. The same is true today. That is why we were interested in the maximal use of everything which nature creates and recreates every year. The list of such materials is rather extensive but sometimes we not pay attention to what surrounds us and to what can be useful for man. The Armavirski Dairy, which put that modest advertisement in the newspaper, was an enterprise that processed apricot pits. They made oil for perfume production from the apricot kernel. But the pit itself - the hard shell 2-3 mm thick - was ground into a kind of flour. An interesting use for it is as a soft abrasive when added to aircraft fuel. It cleans the turbin blades when the engine is started up. This was an accessible commodity. Canned food factories in Ukraine Moldova, Kuban, Asia have such pits which, for the most part, remain unused. The price was acceptable too ( at that time from 1 rouble to 40 for 1 ton). This was winter time. I put aside the newspaper and rushed to the cellar to take a jar of apricot compote. We ate everything except the hard pits which we cracked with the help of the sugar-tongs. The next morning, we took the granules in to the laboratory, examined their structure through a microscope, carried out a simple chemical reaction, put them into a solution and checked their sorption capacity. It turned out to be insufficient. What was the matter? The structure was too solid. It needed some porosity which we managed to provide with a simple alkaline reaction. The pit became "sorptive". Thus, phosphoric cationite SK-1 was created. The study of its technology, characteristics and uses became the theme of a Candidate's dissertation.

Later, we created other sorption materials. Interest in the apricot pit lessened, but then increased again a few years ago with a new direction - a technique for making a special carbon from it was developed. The carbon can not only purify water and remove certain elements from solutions, - including gold and silver - it can purify human blood. We called the last kind of sorbent "pac" - activated carbon. Today, because of Chernobyl, coconut shells from which the activated carbon can also be made are sent to the ex-USSR.

In the early seventies, I first met with the famous scientist Dmytro M. Strashesko at an international symposium in Hungary. I told him about our work in creating the sorption materials, including the apricot (and peach) pits which we processed by special methods giving them the capacity to absorb molecular compounds in solutions and gases. Dmytro Mykolayovych listened attentively and offered his cooperation. Later, I met his representative in Dniprodzerzhinsk. Volodymyr Vasylyovych Strelko an associate with the Institute of Physical Chemistry of the Ukrainian Academy of Sciences, came to my place right on my birthday, 19 March.

Together, we created carbon sorbents for medicinal purposes along with Volodymyr Hryhorovych Nikolayev, Doctor of Medicine of the Oncological Institute of the Ukrainian Academy of Sciences. Unfortunately, in the last years, V.V. Strelko left our joint endeavor, even though there are no other industries in Ukraine which specialize in the production of super-strong medicinal carbons.

A few words about Dmytro Mykolayovych Strashesko.

He has passed away. But I keep the numerous letters we exchanged.

He remains in my memory a man of high culture, with the refinement our society needs today. The article "Health Filters" by Lopuhin B.M. ("Trud", 1978) was one of the reasons behind the continued work on creating carbon sorbents for applied medicine. Academician B.M. Lopuhin described methods of hemosorption (you know what "sorbent" means; "hemo" is Greek for "blood") as the only way to save lives, and he turned to specialists to help create special sorption materials. As specialists in this sphere, we could not ignore his request and for the first time in the ex-USSR we not only created the materials, but quickly organized the production. Only two years elapsed between the inception of the idea and its implementation. After extensive clinical research, we got

authorization from the Ministry of Public Health to use the materials in 1980.

The original purpose of the super-strong sorbents (created on a synthetic base rather than a natural one) was for the hydrometallurgic removal of gold and silver from poor gold-bearing ores. It is interesting to mention that so-called ionic-exchange resin-sorbents (porous granules 0,6-1,6 mm), developed by our collective together with the famous Moscow scientists Laskorin B.N. and his student Zhukov N.G., were the basis for great industrial technologies for educing gold and silver in the town of Navoi (Uzbekistan), tungsten and molybdenum in the towns Chirchik and Skorino, for purifying sewage of mercury at chemical industry enterprises. Both in our country and abroad the technologies for educing uranium from ores are based on the sorption process.

If it is possible to draw a parallel between technology and humans, let us imagine blood vessels to be pipelines and blood to be a technical solution from which it is necessary to absorb or educe the most harmful substance and the least useful ones. That is, to solve the same technical problems discussed earlier.

Everything in nature and our world is connected. There are many examples and analogies. We have only to find those connections and use them in a new way.

Here, it is very important to have people who hold the same views, who are inspired by the same idea and who think about it not only in the laboratory, but at home too. There are many people like this at our enterprise and they devoted much effort to create this unique product.

But let us return to hemosorption. It works on a principle similar to that of a common gas-mask. But there is a small difference: instead of a bag with filter, there is a column with hemosorbent. The blood goes through the sorbent layer, which absorbs all the harmful substances accumulated in it. There are strict demands on the carbon sorbents - their granules must have a highly developed surface area (surface of the carbon SKN reaches 2000 mm<sup>2</sup> per gramme).

They must be mechanically firm and not "raise dust" in the patient's blood-vessels, which can cause vascular thrombosis. The medicine must combine with blood to prevent thrombosis and other complications.

The hemosorbents SKN and KAU which we created meet all these requirements.



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Synthetic activated carbon of spherical granulation (SKN) are black spherical granules without smell and taste, insoluble in water, alcohol and other solvents. They are produced in two varieties: SKN-1P and SKN-2P.

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- severe intestinal intoxications;
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- immunodependent and dermal diseases;
- psychoneurological diseases;
- metabolism infringement;
- oncological diseases;
- pregnant toxicosis;
- heat stroke;
- prophylaxis of external states in the course of extensive operations;
- hard shock, reanimated organism diseases;
- iatrogenous intoxications and liver affection;

The product belongs to the group of polyvalent physical and chemical antidotes, has great surface area and is able to adsorb poisons and toxins before they are absorbed into a blood channel.

The Carbon can perfectly absorb alkaloids, glycosides, barbiturates and other hypnotics and narcotics, heavy metal salts, toxins of bacterial, vegetable, organic origin as well as phenol, salicylic acid, sulfonamide derivatives.

SKN-1P, SKN-2P are different from adsorbents for ingestion and they have high purity, absence of particle aggregation and prolonged sorption.

*Dear Sirs!*

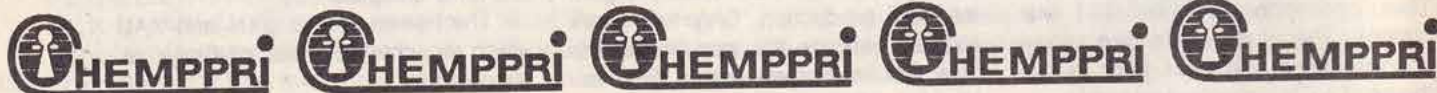
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*We will be glad to meet with You!*



# OUR ECONOMY'S DISEASE : HOW TO CURE IT ?

The critical situation of Ukraine's economy, which has become a hostage to ill-considered political decisions and the lack of a scientific concept for market transformations, requires a step-by-step review of the basic approaches and paths for transforming a formerly centralized economy into a market economy.

It is becoming increasingly evident that the current measures have not reduced shortages. Instead, by failing to increase production, they have severely worsened people's well-being. In medical terms, our economy is not simply sick -- it is agonizingly diseased. But the source of the sickness, the origin of the cancer, has yet to be found.

In fact, we cannot stimulate production using only external factors, without opening the industrial "black box". By trying to change the "input" of an industry, without making cardinal changes in the relationship between its internal mechanisms, we expect to receive a significantly better "output". But the industries don't behave in the way we expect.

What has been done thus far to cure the disease? With some simplification, the steps can be summarized as follows:

1. Diagnosis: a) production forces are inactive because there is no pluralism in the forms of ownership, and no private ownership over the means of production; b) the main reason for the dearth of products is not ineffective production, but the huge demand; c) exclusively external factors -- including the lack of economic independence; problems in obtaining raw materials, spare parts and components; and the absence of a market infrastructure -- hinder the development of production.

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2. The introduction of "shock" price liberalization as the main instrument for filling the market with products, creating one of the conditions for competition among producers.

3. The active formation of new market-oriented structures such as firms, commercial banks, exchanges etc.

4. The announcement and partial implementation of a privatization program to develop a sense of ownership among workers, economic liberation of enterprises and the formation of many owners, able to compete among themselves.

The effects of this therapy -- widespread theft from the state by newly created structures, decreased in the quantity and quality of production and impoverishment of large portions of the population (who now view the days of "stagnation" as the "good old days"). The appearance of a new Lenin-type dictator to lead the poor against the rich is only a matter of time.

What was not taken into account at the beginning? Firstly, an active monetary policy and shock therapy cannot, in the context of super-monopolized production, bring a balance of supply and demand in the absence of internal mechanisms for motivating monopolies. Such a balance can only be obtained with a "zero option" which would lead to a halt of production when no one can afford to buy overpriced goods.

Secondly, there was a failure to appreciate the worldwide tendency towards replacing relationships between ownership over the means of production, with relationships between ownership over the results of labor. Proof of this in developed countries is the replacement of individual ownership over large and

medium-sized enterprises with collective ownership, and the efficient work of "blue and white collar" workers who are not owners of the means of production.

Thus, privatization of ownership cannot motivate the vast majority of workers in the large and medium sized enterprises that form the backbone of the economy. It can only bring benefits in the area of small business.

In light of the above, the methods of treating the sick economy were superficial. They did not touch the cancerous tumor of the centrally planned economy. This tumor destroyed not only the pseudo-socialist method of production. Today, it threatens to ruin the transitional economy by devouring it from within.

**Our Economy's Special Disease:** This is the inability to make workers actually work on the basis of economic responsibility for the results of their labor.

Analysis of this problem in the market economies of developed countries has shown that the mechanism of economic responsibility is tied to all workers' interest in saving their own time, and the time of others. They succeeded in combining the law of economizing labor into the mechanism of economic control, primarily in enterprises, thus ensuring the overproduction of goods.

Unfortunately, not everyone understands that the true path to the creation of genuine market conditions does not lie in creating market infrastructures, but rather with overproduction of goods through improvements in production, increasing quantity and quality, and lowering prices.

Therefore, it became clear that the disease must be cured at the level of enterprises, the fundamentals of the economy. Knowing how to cure them will give control over the levers of changing the external conditions in which the enterprises function. It will also lead to the right decisions about microeconomic production regulators. Today, these are applied blindly.

What is the prescription for the economic disease? We need modern techniques for managing production with the help of people, and for people. Its core should be a powerful mechanism for motivating workers to effectively use their labor, saving their own and others' time. This mechanism would awaken creative motivation and develop civilized labor ethics. The issue is one of systematically assessing individual and collective labor. The latter becomes the mainspring of the motivating mechanism by determining the salary of each worker, including his supervisor. Ukrainian academic sources have already dealt with such a mechanism.

Two issues are fundamental in such a labor evaluation system. Firstly, the evaluation parameters must account for the complexity and intensity of current and previous labor, as well its efficiency. The last is determined by time lost by consumers of every late or faulty job produced by a particular unit whose production is needed by another unit in the same enterprise.

Secondly, the development of self-administration in the distribution system, beginning with self-accounting for labor, worker participation in forming the parameters and evaluation criteria for labor, and using those

evaluations in the joint distribution of wages earned by units of the enterprise for collective production.

The objectivity of the entire system of labor evaluation and the determination of wages is based on a share system, which incorporates by its nature the control of each individual by his colleagues. The system leaves no one indifferent, since each "mistake" is reflected in everyone else's wages. Additionally, psychological motivators begin to work, such as the feeling of social fairness, competition and the teamwork that we spent 70 years ineffectually trying to instill.

One more feature of the motivational mechanism as an instrument for curing the economic diseases in enterprises is that the quantitative evaluations of joint labor can be applied to the qualitative evaluation of management, including management of the state sector. As a result, management would finally be economically responsible for the results of its activity.

What must be done today? In the context of going to the market from the ground up, as is being done today, the following may be stressed:

1. Define the "large" sector of the economy as the primary launching pad for the transition to the market with the help of a powerful motivating mechanism and highly efficient labor, as well as the creation of market conditions through excess production.

2. Understand, that the principle macroeconomic regulators such as prices, taxes, lending policies etc. should force enterprises, especially monopolies, to search for internal reserves of highly efficient management.

3. Progressively freeze prices and simultaneously give enterprises the opportunity to master the new motivating mechanism through large-scale training of the workforce.

4. Adopt legislation on the economic responsibility of managers in the state sector, and expand the law on enterprises to include provisions about a share system for dividing wages in line with labor evaluations and efficiency.

5. Tie the development of small businesses through privatization with its reorientation from surviving at the cost of consumers to production, via the appropriate tax and legislative policy -- which now does not emulate that of Western democracies.

In conclusion, in order to transform our entire social order today, we don't need a modern Lenin. We need a modern Taylor, well-versed in K. Marx and G. Keynes, our domestic practices of pseudo-socialist management, and also enriched by the contemporary theories of western economists and management theories.

But we can appreciate this conclusion only when we realistically assess the true danger of our economy's disease. It will not be cured by the usual methods, primarily because there is no mechanism for the economic responsibility of nearly all workers, at all levels of the management hierarchy.

*Translated by Mary Mycio*

# "...UKRAINE

*Askold  
LOZYNSKYJ*

# will cope with difficulties..."



The guest of our editorial office is Askold Lozynskyj, president of the Ukrainian Congress Committee of America. He was born in New York. He graduated from the Department of Law of Fordham University. Today, he works as a lawyer in New York.

**"UKRAINIAN WORLD":** Askold, tell us first about the activities of the Ukrainian Congress Committee of America (UCCA) which you head.

**ASKOLD LOZYNSKYJ:** UCCA is the central representative of Ukrainians in the United States. This organization has existed for more than 50 years and it was the only such organization until 1980, when another similar organization, the Ukrainian-American Coordinating Council - was founded. So, now we have two central representations of the Ukrainians in America. But UCCA has maintained its primacy, because it is larger, with 73 branches.

What is UCCA occupied with? We are an American organization, which unites Ukrainian organizations and carries out cultural and educational activity. That is why we are exempt from taxes and we have other privileges. Different councils and committees act, thanks to our help. By the way, last year the Education Council of UCCA edited for Ukraine four books of ABC's for primary school pupils. The Education Council now has new projects to help schools in Ukraine. Among these projects is the publication of a textbook of modern Ukrainian history for secondary schools. The Bolshevik version of Ukrainian's history began when the capital moved to Kharkiv. We, however, consider its beginning to have been on the 22nd of January, 1918. We try to write the truthful history, not as the occupier has written it during the last 70 years. This textbook will have a printing of half a million. We will have a talk with the

Ministry of Education about this in order to disseminate the book among pupils in the last grades of secondaries schools.

We also have a Council of Defense and Aid for Ukraine, which mainly prints books and sends them to Ukraine.

Additionally, we represent the Ukrainian Community before the American Government, we carry out meetings with its supporters, answer the slanderous articles which appear in the American press. For example, although Ukraine was recognized by almost one hundred fifty countries just after the referendum, Ukraine could not make a good name for itself in the western press. And only because of one reason: because of Russophilia in the western press. And another fact is that nobody takes the weak seriously. That is why the American press constantly beats on Ukraine about nuclear weapons, and for the fact that Ukraine did not want to join and did not sign the political treaty of the Commonwealth of Independent States. Such slanderous articles appear and we answer them.

As for the American government, not long ago we prepared a memorandum on the position of the Ukrainian diaspora concerning Ukraine. We transmitted it during our personal meeting with advisers of the new President Bill Clinton. Among other demands to the American government, we put the case of the nuclear weapons: so that not only financial aid to pay for nuclear disarmament be granted to Ukraine, but it must be guaranteed the security and inviolability of its borders, and be included in NATO processes so that Ukraine,

as a state in NATO, has the security that such membership guarantees. We demand help for the Ukraine economy. The American government does not understand this problem very well. For example, last year the American government allocated corn credits to the sum of one hundred million dollars. But Ukraine needs technology, not corn credits. Ukraine should not take credits, because now it cannot pay its new debts. Ukraine needs technology, experience, and then Ukraine, with its natural resources, will be able to cope with its difficulties. It only needs help in the first stages. For example, the International Monetary Fund allocated through the USA 24 billion dollars for Russia - there is not even a mention of Ukraine. Six billion is earmarked for the stabilization of the rouble. But stabilization of the rouble defeats the coupon, or the hryvna which has yet to come. Not one cent is allotted to stabilization of the hryvna. We also had meetings with the adviser of ex-president Bush, Brent Scowcroft. We made them promise one and a half billion dollars for stabilization of the Ukrainian hryvna. Other examples of our activity: Last year before the visit of president Leonid Kravchuk to the USA, we had a meeting in the White House. And among the questions which we touched on was American discrimination against Ukraine. America favors Russia. Clear evidence of that was the fact that the meeting of president Bush with president Kravchuk was prepared as a working visit. But the meeting with president Yeltsin was a state visit. The difference is that when president Kravchuk comes, president Bush meets him, they sign different agreements, make different statements for the press. But there is no official state function, that is a dinner or supper, with that festive atmosphere when two heads of state meet. As a result of our demands, the level of president Kravchuk's visit was elevated to a semi-official state visit. He was met with the Armed Forces of the USA in the airport, and along Pennsylvania Avenue in Washington, where the White House is located, the blue and yellow Ukrainian flag and the American flags fluttered.

That is, properly speaking, our activity...

"U.W.": You revealed so many problems. For example, how can you explain such American attitudes to Ukraine and Russia?

A. L.: This is an old policy. There is even a book in which many secret State Department documents on American policy were published. Today it all is declassified and we have clear evidence of the historical favoritism of Russia by the government of the USA. And this new policy is the same as old one. Even when Ukraine proclaimed its independence on the 22th of January, 1918, America did not recognise it. Even more, the American Secretary of State, Robert Lansing, put forward a plan for the reconstruction of Great Russia. The International Red Cross, the humanitarian organization, did not help the army of the Ukrainian People's Republic of Symon Petlyura, which was suffering a terrible typhus epidemic. They did not help because the Americans did not want it. America did not help the Bolsheviks, but it helped the Russian White Guards who fought against Ukraine. There were also statements concerning Galicia, that Galicia was a land of uneducated people, who could not cope with themselves. And the allies decided to transfer Galicia to Poland. Poland had great influence at that time in France, and simply by the force of the western world, Poland rose up powerful not as a state, but as an empire, and took Western Ukraine in its hands. And that policy of America concerning the "Great Russian People", that is, where the Muscovite was master, continued during the Second World War. We have documents, which once were secret, and today are open, where Ukrainians are described as separatists, that they are in fact a part of the Russian people and that Ukraine must be part of Russia. And as the American State Department document testifies, it is in the USA's interests to have one Great Russia, or, as it was called until recently: the USSR. The reason is illogical, but it was argued that it is much more convenient, at least in its view, for

America to have only two poles of influence in the world: the American and the Russian. In that case they have to deal only with Russia, and not with other countries, without seeing that those other countries, such as Ukraine, can be used as a force against Russia, as a force which will restrain imperialism and Russian Messianism. And it did not change. Your readers maybe are familiar with the speech of president Bush, proclaimed in Kyiv in August of 1991 before the Supreme Rada, where he called upon Ukraine to sign Gorbachev's Union Treaty at all costs. He appeared not as the president of the USA, but as Gorbachev's supporter. The reaction of the Ukrainians to that was bad, and in the diaspora it was even worse. President Bush lost the elections in large part because of his obsequious policy, absolutely unprincipled, without democratic basis. He had close contacts with Gorbachev, they even became friends, and then he indulged Gorbachev at the cost of all other peoples, democratic ideals and humanitarian principles. And only after Ukraine proclaimed its independence did he realize that nearly 90 per cent of the Ukrainian population voted for independence and that Ukraine is not Luxembourg or Nairobi, that it is a state of 52 million people, with a territory larger than France, and that it is also the third biggest nuclear state in the world. Then our American government understood that maybe it must begin to deal with Ukraine.

There is also another argument. I do not want to excessively praise the Ukrainian diaspora, but we were told several times by our good friends in the White House that if the Ukrainian community in America was not so well-organized, and was not so loud (that is the most exact translation of the word which they used), then maybe they never would have paid attention to the Ukrainians. But I imagine that the main cause of the change in American policy towards Ukraine is because of Ukraine demonstrated its power. Once, we were sometimes called Russians, although it was known very well that we were not Russians. So, we had to correct them every time. But today they understand it unequivocally. And maybe that is because of Ukraine's nuclear status. They do not mix up Ukraine with Russia. They understand that it is quite a separate state. And they are beginning to, I do not want to say fear, but to reckon with us at least. That is why I am a great supporter of Ukraine not getting rid of its nuclear weapons soon. Ukraine may proclaim that it has the intention of becoming nuclear-free, as it proclaimed in the Declaration of State Sovereignty in July of 1990. But it must be done with the right timing. Ukraine can ratify "Start-1" and the agreement about the nonproliferation of nuclear weapons. But in accordance with that, we again have fantastic imaginings: America thinks that when Ukraine ratifies "Start-1", then it will have to destroy all its nuclear weapons 176 missiles, plus 30 bombers - almost 1700 warheads. That does not correspond the truth, because according to "Start-1", Ukraine only has to destroy approximately one-third of them. But Russia considers that those quotas pertain to it. This would mean that Ukraine has to destroy everything, and Russia reduces its quota at the cost of Ukraine. That is why Ukraine must adhere to every point of the Agreement. And it is clear that America has to help pay for destroying the weapons. If America wants to buy (by the way, it buys uranium from Russia) then it has to pay Ukraine for nuclear disarmament.

"U.W.": I think your reliable information gives the readers a rare opportunity to find out the essence of the political problems in the links between Ukraine, Russia and America, and it also helps to realize, in that context, the world importance of the constructive activity of the UCCA headed by you and of the whole Ukrainian community in the United States. The effectiveness of that activity is striking thanks to both the good organization of American Ukrainians, and to the democratic principles of American society. And what take place in Ukraine. The world probably got so accustomed to the falsehoods made during the last decades through the mass media



about the life of the "socialist camp" that today it is shocked, even frightened, by the truth about our internal situation. The world got a great dose of that frank, objective information thanks to the speech of prime minister Leonid Kuchma, who revealed the corruption, and all those powerful forces that brake the process of improving Ukrainian society. Askold, I would like to hear your thoughts about these constructive forces that, at least, determine the perspective of Ukraine's state system. It will help our foreign readers to dispel preconceptions about Ukraine, and it will impel Ukrainian readers to comprehend fully the causes of social discord.

A. L.: I will begin with our appraisal of today's Ukrainian government. I can not say that this is the general opinion. I express first of all the opinion of our organization. I would also like to draw attention to your principle document, which deals with the state system. I mean the draft of the Constitution, which is not yet adopted.

You know, president Kravchuk is viewed positively in the USA, to the extent that he is considered timely for today's Ukraine in the context of today's political game around the Commonwealth of Independent States and the West. But we think that the officials who are near the president do not serve Ukraine's interests. That is why we were pleasantly surprised by the activity of Prime Minister Leonid Kuchma. By the way, his direct, clear look at the economic problems revealed that planned economic reform is restrained and braked by the institutional corruption which exists in Ukraine.

The Ukrainians have to find in themselves a new people, to replace those formed on Bolshevik psychology, when people had nothing, or had only what they stole. Now the principles of diligent work must become primary. There is such a rule: among honest people in the West, the value of a person is counted not by his success, but by his efforts.

In a market economy, a person achieves affluence by his work. To tell the truth, there are people who become millionaires because of having more luck than brains. But they are very rare cases. The overwhelming majority of people in the West have achieved their big incomes with their work, not with stealing.

When president Kravchuk was in the USA, we had meetings with his economic advisers, talked on economic themes. I had the impression that we were talking to Stalinists or Brezhnev's supporters (except Victor Penzenyk, who had quite a western way of thinking, and tolerance). They understood nothing of economics, and only said: "We have to increase our production". So Lenin said at one time, so Stalin said... What is the use of that production if it all rots in heaps, because you can neither deliver it, nor sell it...

Ukraine has to put new laws in force, not only laws of exchanges, laws of privatization, enterprise, but laws which guarantee commercial trade, limit corruption. For that, there are different laws of ethics, generally accepted on the West. Today, I collaborate with one American law firm to make models of different laws about commercial rights, insurance, bankruptcy for Ukraine; and also laws of ethics according to which members of the government cannot do their own personal business or help other businessmen, because they have undue influence. And when the influence of members of the government is bought, it is called corruption, and no economy, no state can flourish.

I would like to speak briefly about the Constitution. I see why in Ukraine there is such interest in the presidential system, that is, when there is a president and there is a parliament. But what I can not understand in your Constitution is the conception of the representatives of the President, because it neutralizes fully the concept of local councils elected by the people. When the president's representatives rules a region, that contradicts democratic principles. You liquidate democracy in the whole country with such deputies, because then the President rules as dictator. In the USA we elect

mayors, governors, that is we elect everyone, except the cabinet of the President. It is also difficult to understand some other provisions in the Constitution. But you worked hard at your Constitution, and it has positive aspects. It guarantees first of all human rights. Every right which can be imagined in the world is written in your Constitution. The only one which is not guaranteed is the right of the Ukrainian people. In Ukraine, the right of each national minority to its language and cultural autonomy is guaranteed. Only the rights of the Ukrainian language and Ukrainian culture are not guaranteed. In general, your Constitution is very humane, and in some cases even crystalline under that criterion. Nobody has such a democratic Constitution as Ukraine proposes. But no peoples have such a Constitution in which their own rights are not guaranteed at all. When Ukraine proclaimed its independence, we imagined that Ukraine would be the state of its whole population, including the Ukrainian people. That is why there must be guarantees of the rights of the Ukrainians, because Ukraine is the state of the Ukrainian people. Otherwise, where should the Ukrainian people look for their state? This is the historically, age-old territory of the Ukrainians, and all rights of the Ukrainian people must be guaranteed, and first of all, the Ukrainian language must be guaranteed as the state language of Ukraine. We see that here there are many difficulties with different ethnic populations, that the rights of minorities must be guaranteed, but the ethnic minorities can not dictate rights to the ethnic majority.

"U.W.": Askold, you are the member of the Ukrainian World Coordinating Council. How do you see the constructive activity of this organization in the creation of the Ukrainian State.

A. L.: I value this organization very highly and I think that its conception is wonderful. We had no opportunity up until now to unite Ukrainians all over the world, and at last it happened. Our activity I see mainly in three aspects. Firstly, coordination of the actions of Ukrainians in all spheres of life, especially with the aim of improving educational and academic links. Secondly, aid to Ukraine from the side of the western diaspora, not so much financial-economic, as intellectual and professional, using our knowledge and experience in the development of economics, public life and education in order to bring up in a new generation of Ukrainians the mentality of a free human being. Thirdly, aid to the eastern diaspora from the side of Ukraine must be decided first of all on the governmental level. It regards, by the way, the rights of the Ukrainian minority in Russia, where 10 million Ukrainians live and where there is not one Ukrainian school.

"U.W.": You quite rightly separated the problem of the eastern diaspora. Concern for the Ukrainians dispersed all over the ex-USSR lies solely on Ukraine, on our government. That includes aid for moving those who want to return to Ukraine, and support of their local Ukrainian centers.

A. L.: The Ukrainian government must strive for the Ukrainians in Russia to be treated as the Russians are treated in Ukraine. That is primary and it will be enough for the time being, for the imperial forces in Russian governmental circles to stop their policy of transforming the majority into 100 per cent Russians.

And the Ukrainian World Coordinating Council as a public organization has to influence governmental actions in order for the Ukrainians of the eastern diaspora, and of the western diaspora, to feel themselves to be the children of one mother Ukraine.

"U.W.": I thank you, Mr. Lozynskyj, for this frank conversation. Let's hope that your thoughts will assist the process of improving Ukrainian's public life. Indeed, nobody will solve our problems except ourselves. And the main thing here is our internal effort, the conscious will of free people.

**Prof. Bohdan Havrylyshyn:**

"The new ukrainian elite — competence, a sense of responsibility and devotion to the cause of state-building."

As history testifies, the first and most necessary condition for the development and self-determination of every nation, particularly in implementing the idea of state-construction, is the existence of a sufficiently influential social stratum of in-



tellectual elites. Such elites, embodying all of the historical and spiritual acquisitions of the people, preserving and developing "the national code", take on responsibility for not only comprehending and foreseeing the fate of the ethnos, but also - and this is the main task - for practically influencing the course of historical processes. Does today's Ukraine have enough national elites capable of raising the spiritual and material potential of the Ukrainian nation? What should be done to enable professionally competent, nationally deliberate Ukrainian intellectuals to occupy their proper place in every aspect of the state-building process? What are the prospects for the formation of a new Ukrainian elite in all spheres of activity-in education, science, economics, trade, diplomacy and so forth? Today, these and

others problems are at the centre of attention of many political forums, scientific conferences and symposiums, where various approaches, points of view on this difficult problem are expressed.

Our regular contributor, **Oleksandr Konovets** — senior research associate at the Centre for Research into the Scientific-Technical Potential and of the History of Science, of the Ukrainian Academy of Sciences, candidate of philology, recently had a talk on this topic with the reknown scholar and public figure, Canadian citizen but Ukrainian by birth, Chairman of the Consultative Council of the Presidium of the Supreme Rada of Ukraine, member of the Rome club and the World Academy of Sciences, **Bohdan Havrylyshyn**. We propose here some of the most interesting fragments of this dialogue.

**O.K.:** When we were only beginning on our path to independence, you Mr. Havrylyshyn, as a representative of the Ukrainian diaspora, were the first to understand the importance of creating the conditions for the rebirth of the national elite, able to actively participate in state construction. What's more, you made the first practical steps in this direction. You founded the Management Institute, the first in Ukraine, which now prepares European level managers for our state. But we can't say that until that time, Ukraine didn't have its own intellectuals in different spheres. Even during the totalitarian regime, as a half-colonial state, our nation was creating its academicians, statesmen, politicians, economists and so on. Although in general, this elite was too ideological, too Russified and not sufficiently competent, it did more or less influence the development of society. What do you have in mind when you speak of "the intellectual elite of the nation"?

**B.H.:** There is a traditional meaning of "managing elite" in a sense of "political elite", which holds leadership in the state, manages it. The absence of such strong intellectual elite is the misfortune of all nations that don't have their own state. But I understand this term in its broad meaning, having in mind first of all high professional standards inherent in each professional. In society in developed, democratic states, there is a balancing of the intellectual potentials of all elite groups. But in Ukraine, the gaps in the "elite circle" are very visible now. If, for

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example, in the scientific and cultural spheres, we can see many specialists able to represent Ukraine on the highest level, in industry and commerce there is a notable shortage of real educated professionals. Therefore, we must aim towards having enough intellectual elites in all social strata of Ukrainian society.

**O.K.:** But, as we know from history, the elite of any nation isn't created in an instant, just because someone wishes it. It is a matter of many generations, where certain traditions are instilled over the course of several centuries contributing to the creation of new elite groups. But the Ukrainians did not have such a durable tradition during last 300 years. In 17th century there was a national gentry in Ukraine, whose roots were from the Kievan Rus. The best representatives of the Ukrainian nobility and Cossack elders (starshyna)-Baida Vyshnivetsky, Petro Mohyla, Petro Sahaidachny, Bohdan Khmelnytsky, Ivan Mazepa, Kyrylo Rozumovsky and others-contained the genetic code of the national elite. They were highly educated Ukrainian figures, knew several foreign languages, had an understanding of commerce, military matters and cared about the development of national education and culture. After Ukraine's autonomy was ruined by the Russian czars, our national elite was gradually annihilated. Certainly, later-in 19th and in the beginning of the 20th century-the Ukrainian noble families, the descendants of the Cossack elders (starshina) continued to exist, but they were either russified or they gained Polish features. Some, however, were active in the cause of the rebirth of Ukrainian culture, enriching all its fields. It would be enough to mention the names of writers Mykhailo Starytsky, Mykhailo Kotsyubynsky, Lesya Ukrainka, the composer Mykola Lysenko, the actors Maria Zankovetska and Mykola Sadovsky, mathematician Mykola Ostrogradsky, astronomer Olesiy Savich, the naturalist and folklore specialist Mykhailo Maksimovych, the geologist and chemist Petro Armashevsky and others. But it was not a numerous elite, and it could not essentially influence the general level of Ukrainian education and culture. Moreover, in the majority of cases, it served the interests of the Austro-Hungarian empire and Russia, especially in economics and the military. During the period of Ukrainian state formation in

1917-1919, and later in 1920s, a new base for creating the elite began to form: a new system of professional education was organized. Many talented Ukrainians rose to the leading posts in Party, state and industrial hierarchies. But in the 1930s, the Bolshevik's totalitarian system of terror, repressions and hunger once again destroyed the "elite tradition" which was born in the innermost depths of the nation. The situation did not become better during the postwar years. And now, when Ukraine has at last become independent, it turns out that we are very short on our own administrative elites. It is particularly difficult to find specialists from different fields of economics, commerce, diplomacy and so on, for leading government posts.

**B.H.:** We have what we have. The absence of such tradition can be seen in economics, politics and the activities of parties and movement. Today, we must actively renew the system of traditions on the basis of which the new Ukrainian elite will be fostered. And these traditions will be most quickly revived on the basis of a market economy and political pluralism. Although historical experience should be taken into account.

**O.K.:** The concept of "elite" requires some selection, a "ranking". Even during the totalitarian years, our country had specialized secondary schools (English, mathematical, physical and so on), elite institutions of higher education and faculties, particularly the department of foreign relations, where it was practically impossible for the children of ordinary parents to enter. From the position of common sense, it is not realistic to have elite upbringing for the masses. After all, it is a narrow, select stratum in the society. Sociologists confirm that only 5% of higher education graduates have gifts for scholarly activity.

**B.H.:** Mr. Konovets, as you correctly pointed out, even before the beginning of the 20th century, there did exist a thin stratum of Ukrainian national elites. At that time, many European elites had the same noble or aristocratic character. But that, as they say, is already history. Over the last decades, the majority of the developed countries in the world entered a so-called post-industrial period, characterized by a rapid process of social intellectualization. Today, the concept of "elite" has acquired a more general meaning than a century ago. The cultural and technological leadership of the modern nation is ensured by the elites in all of its social and professional structures. Thus, the elite is figuratively speaking-not a "thin" but a "thick" intellectual stratum of the society. But in such a society, there must be democratic mechanisms for regularly selecting and motivating the most talented and the most educated. The most important factor in the formation of

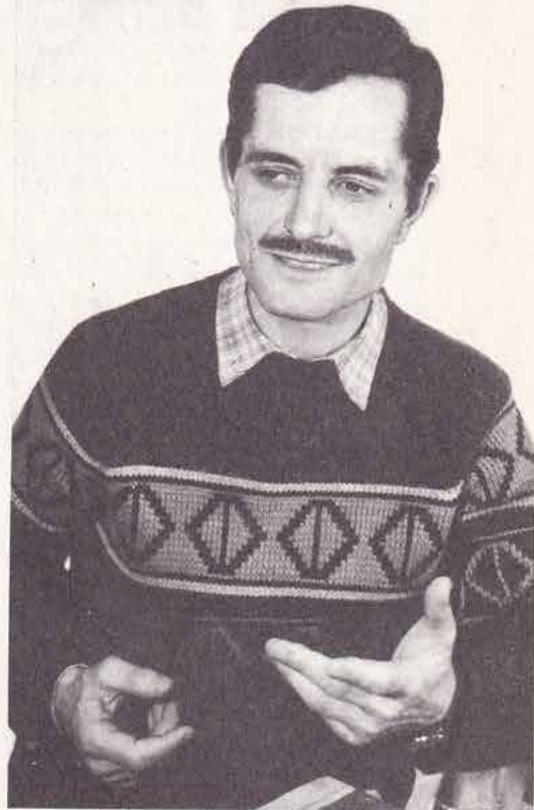
a national elite is a properly organized system of education for the preparation and additional training of specialists.

**O.K.:** Don't you think that in this aspect, we are too far behind the highly developed western countries? Education, especially higher education, still has not been riden of certain features of totalitarianism. It is too regulated and standardized. There is too little room for creative activity, for the professional and spiritual improvement of individuals. Besides, the state is not adequately supporting education materially during this difficult time. The state, in fact, spends only 8,1% on education, even though according to the Law of Education-10% of the gross domestic income should be spent. Two-thirds of these funds are spent on salaries. The Minister of Education, P. Talanchuk, recently cited these figures in a speech at the First Congress of Pedagogical Employees of Ukraine. That congress declared a national program for education, with a fine-sounding title: "Ukraine in the 21th century". But there is a long distance from the program's proclamation to its realization. Is it possible to ensure the intellectual base for renewing our national elite in the face of such an attitude toward the education?

**B.H.:** Certainly, education in Ukraine needs radical changes, a reorganization of the entire teaching process. Considerable subsidies are necessary. But I wouldn't say that everything is that bad. I think that we have well-organized secondary education. Today, one-third of secondary-school graduates in the USA are almost illiterate, they don't have elementary knowledge of history, geography and so on. In the opinion of many foreign experts, we in Ukraine have a worthy system of polytechnical education, providing specialists with firm theoretical knowledge and a broad field for their application. But the problem is not only in training specialists who claim to belong to the social elite. According to my understanding, a representative of the Ukrainian elite is a person who is competent in his or her sphere, and who bears certain public and moral responsibility for decisions. The person's own distinctive features are punctuality, responsibility in business relations, and ability to choose the most rational ways of solving a problem. The cultural traditions of a nation play a great part. For example, in the USA there are nearly 800 management schools. There are only two such schools in Japan. But the technical potential of the second country is higher. In Germany, there are no management schools at all. But the life style, the technological surroundings, contribute towards forming the business skills of young people and teaching them to orient themselves in business relations. Let us take, for instance, the Swiss army.

Young men serve there for only four months. But the training of draftees, especially management training, is on a very high level.

**O.K.:** Ukraine is not threatened by illiteracy. Every third person in our country either studies or teaches. I have in mind, first of all, that kind of education, that level of training specialists which will contribute to forming an elite of future state leaders, representatives of the so-called bureaucratic elite-ministerial officials, heads of enterprises and firms, "highly-paid" scientific-technical intelligentsia and others. It is known that Universities such as Cambridge, Oxford, Eton are traditional centres for training the elite of English-speaking countries. The majority of



their graduates become presidents, prime-ministers, headers of influential international organizations. This not a question of mass education, but of the quality of it. As we know, the diplomas of our institutes are not valued highly abroad.

**B.H.:** Yes, it is a bitter reality for Ukrainian graduates. Ukraine also needs elite institutions of higher education in the best sense of the word. And this process has already begun. Gradually the network of high-schools, colleges and higher elite institutions is being formed. These establishments include the university "Kyiv-Mohylanska Academy", institutes of Ukrainian studies, management institutes, the International school of Ukrainian studies and others. Here, overcoming the so-called "informational barrier" is of great impor-

tance to the Ukrainian specialists. I have in mind knowledge of west European languages, the skills to use modern technologies. I have high hopes for the recently formed Institute of State Management and Self-Government, within the Cabinet of Ministers of Ukraine, which will soon have its first graduating class. Additionally, nearly 1500 specialists have already undergone short-term, intensive additional training there. The International Fund "Renaissance" ("Vidrodzhenya") actively supports all of these initiatives for forming and activating elite institutes in Ukraine.

**O.K.:** Mr. Havrylyshyn, you are head of the Supervisory Council of this Fund. It does much to give Ukrainian scientists and specialists the opportunity to study and to obtain practical training in the best scientific and educational centres of Western Europe and America. How do you evaluate the Fund's contribution to forming the elite of our young state?

**B.H.:** This is one of the primary directions of our Fund's activity. So, in 1990-1992, the Fund gave more than 400,000 American dollars for the realization of different projects, connected with supporting education in Ukraine. During the same period, thanks to the Fund, more than 1,000 Ukrainians received the possibility to go abroad for study and practical training, and to participate in international conferences, joint programs and research. More than 500,000 dollars were spent on these programs and Fund's contributions for the preparation of specialists will increase.

**O.K.:** Aren't you disturbed by the fact that having received elite education, promising Ukrainian scholars and specialists may emigrate abroad, where salary and working conditions are better.

The problem of the "brain drain" can already be seen today. Only last year, more than 360 scholars of the Academy of Sciences went abroad, nearly half of them permanently. The "brain drain" is especially intensive in physics, chemistry, biology.

**B.H.:** To be honest, I'm not afraid of the fact that a certain part of our talented youth will be studying in the best scientific and research centres and laboratories of the world. They will gain experience, improving their resumes as scientists and specialists.

After all, in the future, this Ukrainian migratory elite will be able to become the so-called intellectual bridge which will promote our young state's entry into the family of highly developed democratic countries. I am more disturbed by the "internal emigration", when talented scientists find themselves in very difficult material circumstances because of today's economic crisis and they have to leave their scientific career completely and go into another sphere of activity. Recently the

Soros Fund gave 100 millions dollars to support scientists in the states of the CIS. I hope that a considerable part of these funds will help the Ukrainian scientists.

**O.K.:** Mr. Havrylyshyn, I want to return to your thought that the cultural environment has a considerable influence on elite formation. Really, where there is generally a high culture in society, including technological culture, as well as highly valued national traditions, morality and religious feelings; the selection of intellectual elites takes place, so to speak, in natural ways, without social deviations or injustices. Unfortunately, our society was built on the ideology of violence. Party-bureaucratic and administrative-command methods of government have been dominant for many years, and society has not yet gotten rid of many totalitarian features. Sometimes the situation even gets worse.

We can clearly see it in the sphere of academic activity. The weakness of democratic traditions, the absence of clear criteria for evaluating academic works, corruption among the elites, and also the absence of proper public controls has led to monopolization over the selection of cadres. As a result, the increase of scientific elites has slowed.

**B.H.:** Such a situation is more or less characteristic of other social structures in Ukrainian society. And this fact does not breed optimism. We should work from the real situation. In order to deliberately form a new elite-specialists of all levels who will be nationally conscious and devoted to the cause of state-building - state and legal support is extremely necessary. I have in mind the introduction of laws and mechanisms of public control which would ensure democratic principles in self-governing establishments, following the example of the Academy of sciences of Ukraine.

**O.K.:** I think in this case, it may be worth while to set up a supervisory Public Council of independent, authoritative scholars, similar to the one that watches over the Renaissance Fund. It could serve as a kind of consultative-comptroller and moral bridge between academia and society. After all, the funds for academic scholarship come from the state budget, or figuratively speaking, from the pocket of the Ukrainian taxpayer, who has a right to know for what and how these funds are spent. Here, openness and public control are especially necessary at all levels of scientific policy. There has long been a need for an All-Ukrainian newspaper for scientists. On its pages, they could openly and competently discuss these current problems.

**B.H.:** It is possible, Mr. Konovets, that legislative adjustment are indeed necessary in this case. And certainly, the society should know how effectively national funds are spent on science, in particular on reproducing its specialized potential. But

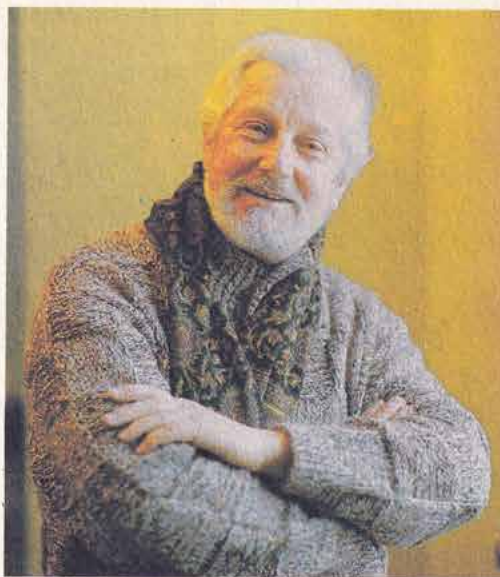
I think that the formation of national elites, is, first of all, a problem of individual upbringing. A person grows in a certain spiritual environment, with a special esthetic and moral-psychological fields. As a rule, a representative of the intellectual elite is an idealist-in a high meaning of the word-for whom concepts such as a sense of personal mission are of great importance. Concerning our national elite, one more concept should be added-"the conscious Ukrainian". He must be brought up from childhood on the history of the nation, with the example of parents devoted to the idea of a united Ukraine and who respect its culture, traditions, and native language. I remember the years of my youth, unforgettable hikes, campfires, where we studied Ukrainian traditions and songs, got acquainted with religious rites. How many wonderful dreams have remained in the souls and thoughts of my friends forever! Now they are specialists, respected in the world, public and political figures. They work productively for the cause of state-building. Bringing up elites on such national traditions forms the basis for personal moral imperatives: not to abuse official positions, not to take bribes, not to betray the interests of the state, to care for its well-being and development. Thank God, even now there are intellectuals in Ukraine who can represent our nation at any level. Among them are the Minister of Culture, Ivan Dzyuba; the Minister of Ecology; Yuri Kostenko; the philosopher, Myroslav Popovych; the academician Dmytro Hrodzynsky.

**O.K.:** It is difficult to make predictions under our complex and contradictory conditions. But all the same, Mr. Havrylyshyn, when can we expect the full-fledged revival of our Ukrainian elite?

**B.H.:** Certainly, today's life is full of unexpected events and surprises, which often make cardinal changes in our plans and actions. But I believe that under favorable conditions, we can quickly renew our national elite, though this process will be uneven. I think that in 10 years, we'll have a new elite of public servants. The spheres of economics and business will need no less than 20 years. The intellectual elite will be revived sooner in the sphere of basic, that is, natural sciences. And, certainly, the introduction of market economics will promote the rapid growth of specialists, who will create new technologies.

**O.K.:** God grant that your predictions come true. I want to thank you sincerely, Mr. Havrylyshyn, for a very interesting conversation and to wish you a New Year of happiness, health and great success in your honorable work for the economic and spiritual rebirth of Ukraine.

*Translated by Oksana Petrusyk*



## VERA YANCHENKO

# IMAGE OF THE NATIONAL IN THE COLORS OF MYKHAILO BILAS

### **Vera A. Yanchenko**

was born in Kyiv. She graduated from the Department of Ukrainian Philology of Zhitomir's Ivan Franko State Pedagogical College (1970). She works in the sphere of museum business, as the academic secretary of the Shevchenko State Museum in Kyiv.

Mykhailo Bilas... The image of the spiritual, refined world penetrated by sunny radiance, quite different from that which we see every day, stays for a long time in the soul of anyone who gets to know with the works of that remarkable Ukrainian painter.

Evidence of that widespread perception created by the painter are the numerous reviews of visitors who got to know the works of Mykhailo Bilas in last year exhibitions. They were citizens of Canada, USA, Poland, Moldova, Russia and, of course, Ukraine.

"Father Mykhailo," - so Yaroslava Muzychenko writes in the review book at the exhibition in the Shevchenko State Museum, "I felt in your works as if I was in my far away child world. That is the

Ukraine which I know only from my dreams. You are a magician who forces one to return to the origin of your people and understand its world. Be immortal in the ages!" (September, 1992).

Who is Mykhailo Bilas? He is our contemporary, born on 1 August 1924, in the family of a forest ranger in, the village of Krekhovichi in the Drohobych region (Western Ukraine), where he passed the childhood of a future painter. As Mykhailo Bilas himself remarks, that fact became decisive for him. Everything which surrounded him in childhood, he took as a given - the majestic and severe beauty of the mountains, the refined folk clothes, and distinctive way of life, the traditional holidays, rituals, and morals, and the different crafts of his native town. It seemed to the boy that it was so everywhere and it would be so for ever. When fate turned Bilas' road to the town, to the achievements of urban culture, then the painter understood that his native village, everything seen, heard and lived there were the innermost truth and beauty of life. "I make up nothing when I work on

my sketches," he says, "I simply recall my childhood. That is all".

Even as a child, Mykhailo Bilas discovered his generous and diverse talents. After finishing school, he hesitated for a long time, deciding what kind of art to give his preference: to become a dancer (he finished the choreographic studio of the Drohobych music drama theatre), or a singer (after studying at the Lviv musical school), or an actor (he worked several years in the theatre). But his craving for fine arts won. In 1959, Mykhailo Bilas received the certificate of the Lviv Institute of Applied and Decorative Arts. From that time on, he devoted his life to creative activity without interior hesitation and confusion. He was occupied with embroidery, carving, engraving, producing puppets, decorative flowers.

Everyone who gets to know the works of the painter is impressed with the sunny and clear palette of his works and with the indescribable native Ukrainian images, and with his productivity. It is hard to believe, that the numerous works in exhibitions, the painter's studio, in



*Our daily bread. Tapestry*

*Princes. Minitapestry*

*Pouring Monday. Applique*

*The central part of the picture "Kosiv market". Applique*

*Den(Vertep). Applique*



museum collections - that everything is the work of only two hands. The Hobelin tapestries, carpets, blankets, cloth covers, runners, table napkins, embroidered pillows, decorative flowers.

When can it all be created? "I have not 24, but 48 hours a day", the painter jokes, but behind his words is the persistent, inspired, and weighty work of the artist.

... The year after he graduated from the Institute (1960), the works of Mykhailo Bilas were seen by art lovers in India. From that time, he took part in more than thirty exhibitions in Ukraine, France, Germany, Canada, Bulgaria, Russia, Belgium, Estonia. And 1992 was very successful for the painter. Two large exhibitions of his works were held in the halls of the National Museum in Lviv, and then in the Shevchenko State Museum. Both were given wide publicity and were a great success. On 19th December, in Truskavets (where the artist lives) a permanent exhibition of his works was opened, organized by the National Museum. It occupies a three-story wooden villa in the centre of the town and is the most complete of all exhibitions devoted to the creative activity of Mykhailo Bilas.

But, unfortunately, it cannot be said that his name was well-known until recently even in Ukraine. In September of 1992, during the opening of the exhibition in the Shevchenko State Museum, Mykhailo Bilas remarked with bitterness that the real cause of it was hidden in himself, as he was a nationally conscious Ukrainian and believer, but Soviet power was always disposed to such people with suspicion. After finishing the Institute, Mykhailo Bilas worked as the chief artist in the houses of models of Lviv, Kharkiv and Kyiv. But why he was relieved of his last place of work in 1973 he does not know to this day. With his official career finished he devoted himself fully to creative activity. An eternal problem - artists and money - is unimportant for him as Mykhailo Bilas manages with little in his life. He keeps house himself. He cares for the garden and the flowers which he deifies. And although sometimes it is difficult for him, he does not reduce his talent to the trade of earning money. "I want to reproduce the majestic harmony of the world in order to turn it back to people who are the integral part of the absolute universe." With such words, the painter explained the spiritual reasons of his activity. But he gets reproaches that there is no modernity, with all its signs of apocalypse, in his creative activity. "Art must not waste itself on reproducing the passing, temporary, mortal. It must reflect and conserve the living, beautiful, eternal." That is the creative credo of Mykhailo Bilas.

The theoretical thoughts of the painter are realized fully in his creative activity. The esthetic world of Mykhailo Bilas is the perfect temple of beauty where people calm down, are filled with agreement, harmonizing with eternal being and with themselves. And this harmony comes to them in the complete images of the spirituality of their own people. And that is the most convincing way to the realization of universal unity.

Such a sensation from the works of the painter is conditional upon some particular features. First of all (as mentioned before), his creative activity is devoted naturally to Ukraine. When you look at his Hobelin tapestries, carpets, covers, applique works, you see your native countryside, its tender and luxurious nature, people, their habitually traditional way of life...

His works, mostly made in warm tones (that is the second particular feature of the creative activity of the painter), radiate such gladness, optimism, love to everything essential, that you unintentionally straighten your shoulders, raise your head and forget about everyday discords. Here it is - the elusive mystery of being! It is here, in this radiance, happiness to feel oneself an integral part of nature: grass, flowers, forests, mountains, Sun, Universe!

Mykhailo Bilas highly estheticizes and poeticizes the Ukrainians (that is life of the also a typical sign of his works). For example, markets in the works of the master are depicted as holidays (on the applique work "Market in Kosiv") or as a great

festival (on the Hobelin tapestry triptych "Hutsul Market")... And that's to say nothing about weddings - the sacred ritual for the Ukrainians! The painter returned to that theme several times and in different years in mini-Hobelin tapestries: "Princes" and "Newlyweds", in two applique works "Boikos' wedding" and "Hutsul wedding", in the Hobelin tapestry triptych "Wedding Gate". The family, basis of people's life, is painted with tender colors in Hobelin tapestries "The Swans of Motherhood", "The Song of Blue Mountains" and "The Godfathers".

With a quiver, but without fear in his heart, Mykhailo Bilas works on the image of our Saviour - Jesus Christ. He does not torment himself with the question whether God exists or not, or is the human being the pinnacle of the Universe, does life end or do we belong to eternity? Naturally and freely attached to Christ's teaching from childhood, Mykhailo Bilas was and is deeply faithful. That is why his appeal to the image of the Saviour is so organic for him, as is the devotion of his talent to Ukraine - the land, which Christ bestowed upon us.

On the Hobelin tapestry "Panakhyda", we see Christ. His image differs slightly from the established images on traditional icons, where Jesus is even-tempered, peaceful, lucid. From the Hobelin tapestry of Mykhailo Bilas, Jesus Christ looks at people with deep sympathy, sadness and even with confusion. "People, how do you live? What do you do? Come to your senses! I ask you!" his big wide eyes seem to say...

Some beautiful applique works, where Easter and Christmas festivities in Ukraine are depicted, are devoted to the Saviour. But that is only the beginning of the creative comprehension by the painter of that sacred theme. "That is the fondest theme of all my life," Mykhailo Bilas says.

... I would like to tell more about the applique works of the painter. There, the choreographic education of the painter is felt. The applique works of Mykhailo Bilas, as a rule, are very populous, but none of the personages seem unwanted or alone there. They are united in self-sufficient groups, and altogether form one finished whole with the help of the smoothness and the flowing lines, as in people's dances.

At the end of our talk about Mykhailo Bilas, I want to single out two Hobelin tapestries, created by the painter recently. They are "Our Daily Bread" and "Sun Overflowing". I have already noted before that the painter prefers warm colors. And there is nothing strange here. He, who was born at the height of the summer, can be called rightfully the son of the Sun. Indeed, brown, red, yellow, golden colors reign in most of his works. Even the carpet "Melancholy", one of the few made in cold tones, is penetrated with yellow radiance and does not eliate any sadness.

The Hobelin tapestries "Our Daily Bread" and "Sun Overflowing" are the invincible triumph of golden sunlight, the symbol of the inexhaustible source of life on Earth.

If we view all that was created by Mykhailo Bilas from the point of view of the sources of folk art, it is a beautiful example of the traditional trades with clearly expressed uses. But the genius of the painter raises them to a high professional level to show us, the Ukrainians and the whole world, the high spirituality of Ukraine, as it was, as it is and as it will be always beyond space and time.

*Translated by Oleksandra Bairakovska*





*"Forest Song". Tapestry*

*Evening-parties (Vechornytsi). Tapestry*

*Song of Blue Mountains. Tapestry*

*Sun plain. Tapestry*

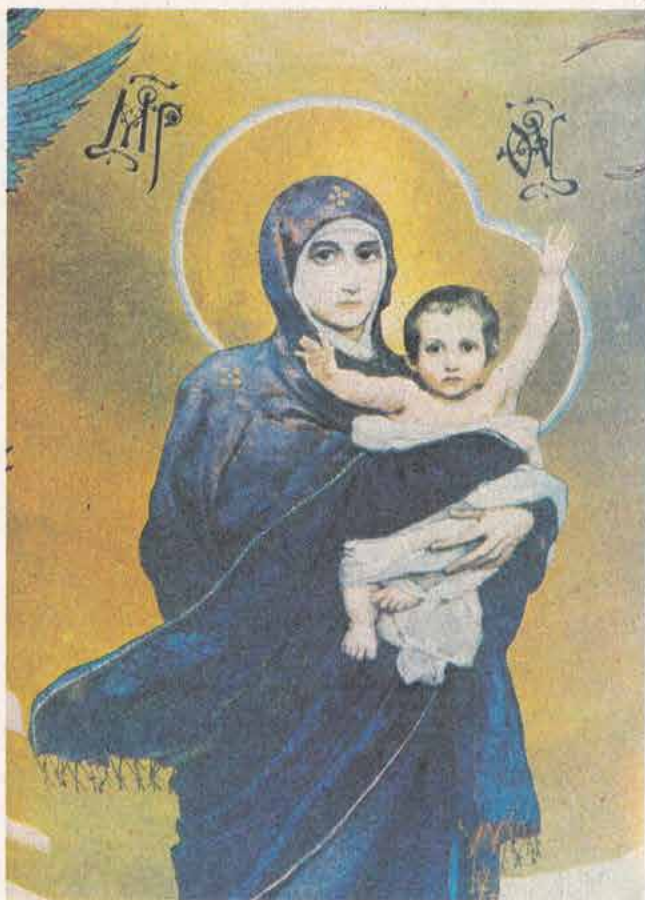




*Swans of Motherhood. Tapestry*

*Black horses. Tapestry*

*Wedding gate. Tapestry*



OLHA  
TARASENKO

# VASNETSOV IN KYIV

THE SPIRIT OF PAGANISM  
IN "OUR LADY"  
AND IN "THE THREE BOGATYRS"

*Olha A. Tarasenko*

*was born in Symferopol. After graduating from the Artistic and Graphic Art Department of the Pedagogical Institute, she finished graduate school at Lomonosov University in Moscow. She is a Candidate of Art-Criticism and the author of numerous articles about 19th and 20th century Ukrainian and Russian fine arts.*

← *V. Vasnetsov. Our Lady. Oil painting. Volodymyr Cathedral, Kyiv*

Victor Mikhaylovich Vasnetsov was born in 1848 into the family of a country priest near Vyatka. After graduating from ecclesiastical school, he entered the seminary where he painted the city cathedral, executed several dozen drawings for a collection of Russian proverbs, as well as his first two oil paintings of peasants.

This passion determined his destiny. When he completed the last year of seminary, the young Vasnetsov enrolled into the St. Petersburg Art Academy.

While studying at the Academy, his interest in antiquity inspired the great ideas which he would later incarnate in "The Three Bogatyrs" and other paintings.

It is symbolic that the first picture from this series, "The Warrior at the Crossroads", became a turning point in Vasnetsov's life and his creative work. In the spring of 1878, after the presentation of his painting at the sixth exhibition of TPSV, Vasnetsov moved to Moscow, where he wrote a letter to I.M. Kramskoy: "Every day I am more convinced that my existence is absolutely unnecessary. I can not do what is required, and what I do is not required. I do not know to escape this situation. There is no work and no hope of finding it." In an attempt to surmount his crisis, Vasnetsov went to his native village, and there, in Vyatka, he began to paint his old vision inspired by "The Tale of Ihor's Armament".

This great masterpiece of 12th century Rus' literature was written two centuries after the Christianization of Kievan Rus'. However, it is imbued with a paganist spirit and it was precisely this spirit which appealed to the painter. It was no accident. As noted by the academicien B.O. Rybakov, "Christianity did not significantly change the religious life of the peasants in the 10th-12th centuries". In the second part of the 12th century, there was even a revival of paganism in the towns, especially among boyar (aristocratic) circles. Thus, on the eve of the Mongol invasion, the people of Rus' did not simply remember their

traditions, with their rich mythology, deeply rooted customs, and cheerful carnivals, games, music and songs. They raised their ancient religion, persecuted by the Church, to a higher level, which enriched all the Rus' lands.

But let's imagine Vasnetsov's situation. In Vasnetsov's times, scholars had not yet reached these conclusions, which the painter already saw in his paintings. Raised to respect the Orthodox faith and the ecclesiastical cannons, he returned to the pagan sources of national culture and became the first artist to reflect them in painting - and not only in painting.

All his life, the painter would be torn between understanding the importance of pagan origins for national development, and the importance of Christianity in building the state.

In striving to recreate of the origins of the nation, the painter had to resolve a series of titanic problems: reconstructing the physical and psychological surroundings of Kievan Rus, where the epic events in "The Tale of Ihor's Armament" took place. In planning the painting "The Tale..." in 1871-1874, Vasnetsov followed the seductive path for every painter: he created a series of battle scenes. But a fundamental change could be seen when landscapes began to dominate. The final realization of his vision can be considered a synthesis of those two opposing tendencies: depicting of the extremes of human activity against the peace of nature. As a result, in 1880, in the painting "After the Battle of Ihor Svyatoslavovich with the Polovtsy", the painter showed the steppe covered with the bodies of the dead.

Most of his contemporaries were disappointed in the absence of action in the picture. But the most important: the unity of the people and the land were there. The dead seem to grow into the land and the arrow sticking out of a young Rus' warrior's chest has the same color as the wildflowers beside him. Other arrows are driven into the land, resembling the stems of herbs. However Vasnetsov pictured not only the dead. A powerful warrior beside

the young man seems to be reviving, not dying. This is emphasized by a triad of eagles. One of them, sitting on the legs of a wounded man is about to spread his wings and the two others circle the step in the rising sun's rays, which light up the dead young man.

Thus, Vasnetsov found the key to portraying national cultural sources in the unity of people and their land, in the eternal renewal of nature. It is not difficult to trace the use of this key in the compositions "Olenka" and "The Three Bogatyrs" which together with "After the Battle..." are the heights of Vasnetsov's creativity. Beginning in 1881, Vasnetsov became a frequent visitor to Abramtsevo, where he called on the famous patron of the arts, Mamontov. There, he began to realize his second old vision: "The Three Bogatyrs". This picture, finished only in 1898, became the principal work of his life.

In December of 1884, the historian and art critic O.V. Prakhov came to Abramtsevo with an offer for Vasnetsov to paint the St. Volodymyr cathedral in Kiev. The son of O.V. Prakhov, M.O. Prakhov, recalls that at first Vasnetsov had refused: "I am interested in quite different things: Russian epic poems and tales. As you know, there is intense competition in this sphere. It's difficult to create something new which would be unlike Raphael's or Mourilio's works. Critics will immediately point out the resemblance to you."

But a few days later, he went after Prakhov to Kiev and accepted the offer. "I wonder, was I right to turn down your suggestion. Competition with the old masters frightened me. I think, how to create "Madonna with Child" so as it would not be like anything else." His decision to compete with the Renaissance painters was completely prosaic. He remembered when his wife brought their son Misha outdoors for the first time in the spring and how the little boy clapped his hands cheerfully at the sight of the floating clouds and flying birds.

"Here I understood that it must be done simply. After all, nobody had done it so simply before. "We should notice that this inspiration came from paganist ecstasy, not religious feelings. Vasnetsov in essence had not given up the themes which interested him. Vasnetsov confirmed his decision to complete with the old masters by studying the mosaics and frescos in Saint Sophia's cathedral and St. Cyril's Church, and travelling to Italy to see church monuments.

Andrey Volodimirovich Vasnetsov, the painter's grandson whose reminiscences are very important for comprehending Vasnetsov's creative credo, formed during his work at the Saint-Volodymyr Cathedral, says that Vasnetsov believed that only by returning to national sources could Russian art find its place in world culture. This explains his devotion to the theme of Rus' epic poems.

As we enter the St. Volodymyr cathedral, we can see the image of the most ancient cathedral preserved in Kiev - St. Sophias' - over the altar, with Our Lady's figure in the apsis of the temple. This corresponds to orthodox canons. However, if you look closely, you can notice some essential differences in the compositional structure.

Oranta of St. Sophia Cathedral is quite symmetrical. The flat and concave face of the apsis is not broken and Oranta's gesture, addressed to the sky and at the same time to those who pray, is wholly completed. It creates an impression of majestic placidity and peace. The last is emphasized by the abstract golden background which symbolizes God's emanation.

At first glance, Our Lady's image as created by Vasnetsov seems to have only some insignificant differences, although the elements of symmetry are mainly preserved. However, the diagonal of the cloak folds which were inherent in Sophia's Orantha are expressed so brightly that it makes a visitor look up at Baby Christ, whose outstretched hands harmonize with the flapping

wings of the alarmed seraphim and the stair-clouds down which the Virgin Mary descends. All this creates a dynamic composition which differs markedly from the majestic statics of old images of Our lady. Vasnetsov managed to express the connection with the traditions of ancient Rus' art with numerous archaic details. He preserved the traditional cloak trim, the cruciform stars on Mary's dress and some details of her shoes.

"The Baptism of Volodymyr" and "The Baptism of Rus'" located to the right and to the left of the entrance turned out to be more important to Prakhov and Vasnetsov than the scenes of Christ's life, hidden in the darkness of the gallery.

Both compositions can be considered historical pictures which correspond to the spirit of their time. In "The Baptism of Volodymyr", Vasnetsov recreated with historical precision the interior of the temple in Chersones where prince Volodymyr was baptized by a Byzantine bishop. Dominating the foreground is the baptismal font in which the prince is sitting. Yesterday's pagan is pictured with the nimbus of a future saint over his head. He is surrounded by Byzantine clergymen and warriors. The Rus' družina pictured in the background seem to be shaded by a censor.

The interpretation of "The Baptism of Russia" is the same. The central place also belongs to Volodymyr. It is he and not the bishop standing beside him, who baptizes the people driven into the cold baptismal font of the Dnipro river. In place of the censor are the rays emanating from the cross held by Andriy Pervozvany. It is interesting to note that his canonical Orthodox cross in the upper part of the composition differs from the cross beside Volodymyr, which preserved the features of the pagan tree of life. In the crowd of people waiting for baptism behind Volodymyr, there is a group of warriors in helmets similar to those in "The Baptism of Volodymyr". This detail is important because at that time, Vasnetsov was continuing his work on the "Bogatyrs" and, as Prakhov said, this work, "begun and finished in Abramtsevo" was a necessary rest for him while in Kiev.

At the same time, Vasnetsov also painted scenery for two operas: "Snow Maiden" by N.O. Rymytsky-Korsakov and "Mermaid" by A.N. Dargomyzhsky (1885).

In his work on the church paintings, the painter did not give up his profound passion for pagan antiquity and persistently returned to the sources of national culture. That is why we see analogies in the cathedral paintings with pictures on paganist themes. Thus, the development of the fairy-tale image of Olenka was clearly expressed in the images of the Saints Catherine and Barbara.

Soon after finishing his work at the St. Volodymyr cathedral, Vasnetsov wrote to Stasov: "We will only make our contribution to the world treasure house of art when we direct all our energy to the development of our native Russian art, that is, when we express with all possible completeness and perfection the beauty, power and sense of our native images, our Russian nature and people, our present and our past, our fondest dreams, our faith; when we are able to reflect the eternal in the national". The decade long work at St. Volodymyr cathedral was grandiose, but nevertheless only an episode in his creative biography. Until his death in 1926, he remained faithful to the theme Rus' legends, epic poems and their pagan spirit.

\*The theological conception of "pagan" is the result of the artificial change by the Church Slavonic language of the ethnic notion of yazyg, yasak, and is derivative from the ethnic word sak (which means the tsar's Scythian, light-wearing); "Cossack", as a descendant of "sak" also derives from this word. Yasak, yazyg were the self-designation of the predominant majority of Ukrainians in the 9-14th centuries who remained faithful to the independent traditions of their ancient culture, propagated the eternal principles of revelation in their individual spiritual practices, in personal love to the All-Unified Spirit - Creator, to counterbalance the mass character of the Church Christian Messianism introduced by the rulers from outside.

(Editor's note)

VOLODYMYR SERHIYCHUK

# THE GERMANS IN UKRAINE

## *Volodymyr I. Serhiychuk*

*was born in the village of Pryberezne in the Zhytomyr region of Ukraine. He graduated from Kiev's T.H. Shevchenko University. In 1992 he defended his thesis "The Ukrainian Cossack Army: The second part of the 16th- the middle of the 17th centuries". Aside from the military history of Ukraine, he studies the dispersion of Ukrainians around the world and of national minorities in Ukraine. He is the author of "Mykola Duhov" (1975-1988)-about the outstanding constructor of tanks and atomic technology. "By the Name of the Zaporozhian Army"(1991), "The National Symbols of Ukraine" (1992), "Whom did Hetman Mazepa Betray?"(1992), "Ukrainians in the Empire"(1992) and others.*

And in the Sich a wise German  
Plants potatoes,  
Eat as you please  
And sing the praises of Zaporozhia.  
Taras Shevchenko.

More than one generation of Ukrainians has noticed these ironic words of our great poet. But not everybody was always interested in the deeper problem. How did the Germans appear in the Zaporozhian Sich. How many of them were there? And when did they first appear on our territory? This question elicits increasing interest today, as it effects the problem returning deported Germans back to Ukraine.

According to "The Encyclopedia of the Sciences of Ukraine", the first mention of Germans in Ukraine dates from the end of the 10th century, when Germans came to our land as travellers, merchants and members of diplomatic missions. By the beginning of the 11th century, small groups of Germans from Vienna, Lubek, Regensburg, Meints had already made their homes in Kiev, Volodymyr-Volynsk, Lutsk, where they were successful in commerce. Maritalties between Ukrainian and German aristocrats played an important role in the relations between our countries.

The influx of Germans to western Ukrainian lands increased after the Tatar invasion in 1240-41, when princes of the Halych-Volhynian principality invited the Germans to reconstruct the ruined towns and to develop commerce and crafts. For example,



in the middle of the 13th century, the prince Danylo Romanovych proclaimed the King of Rus in 1253 by the blessing of the Roman-Pope - invited the Germans for construction and the development of crafts in Kholm. Settlers were given different privileges as encouragement, including freedom from taxes for a certain period, local self-government, and legal proceedings according to the Magdeburg law.

All of those measures promoted Germans settlement in Volodymyr-Volynsky, Lutsk, Lviv, Peremyshl, Yaroslav, Syanok and other Ukrainian towns. Historical sources testify that the Germans were stewards (called "viyt") of Volodymyr-Volynsky and Lutsk in 1270-1290.

A parallel process was German colonization of the Transcarpathian region, which began in the 12th century in the first town they settled: Spish-on the Ukrainian-Slovakian boundary. Later, ethnic Germans appeared in Levoch, Bardiev, Koshytsya, Pryashev, Uzhgorod, Mukachevo, Berehove, Khust. And beginning in the 14th century, in Tyachev, Vyshkove, Dovhe Pole.

Fewer Germans settled in the Bukovyna region and Right-bank Ukraine.

When Poland and Lithuanian occupied Ukrainian lands, Germans colonization became more intense. Different privileges and the Magdeburg law- given to the Germans by the Polish King and the Lithuanian Prince-encouraged this process. Some Ukrainian towns came under the German's control. In Lviv, the Germans squeezed out the indigenous Ukrainian population and took control of the local self-government and legal proceedings. German became an official language in the city council, and Roman Catholic church services were also in German. In fact, the first Catholic bishop in Lviv was German by birth. The influence of the German colonists in the 14th-16th centuries was so great that they were elected stewards and members of the city council.

During that period, the German colonies spread into Pere-myshl, Yaroslavin, Syanok, Drohobych, Sambir, Kolomiya, Snyatyn, and new colonies formed in the Volyn and Podilia regions.

The Germans settled mainly in towns, fewer went to the villages, except in western Galicia. As a result, Middle-European features can be see in the architecture, economy and self-government of many Western Ukrainian towns.

From the middle of the 15th century, German colonization decreased and ethnic Germans lost their positions under pressure from the Poles. They began to Polonize, though only a small part of the Germans Ukrainianized.

The relationship between the Germans in Ukraine and the Polish army is another important issue. They served as mercenaries in detachments of Polish-Lithuanian gentry during the struggle against the Cossack uprisings.

But there were also many of Germans among the Ukrainian Cossacks. For instance, Bernard Pretvych- the well-known 16th century village elder of Barsky, who had 70 fights with the Tatars and did not lose one- was born in Silesia. Ethnic Germans can





be found in the first register of the Zaporozhian Cossacks in 1581, and they were in the Zaporozhian Sich as well. Germans were also mentioned in the Register of 1649, after the Zborivsky treaty.

The Cossack elders brought Germans in as craftsmen and stewards of their estates. They developed the production of potash and the Hetman government entrusted them with fortifying fortresses. There were doctors, architects, teachers, gunsmiths among the Germans, and when Ivan Vyhovsky and Petro Doroshenko were Ukrainian hetmen, special German-military subunits were even formed. It is known that Friedrich von Konigseck, the general Cossack captain, led the defense of Baturyn against Menshikov in 1708. According to the memoirs of the French diplomat Jean Baluse, Hetman Ivan Mazepa had two ethnic German doctors.

A new stage of German migration into Ukraine began during Catherine II's rule. With her Manifesto of July 22, 1763, a certain portion of Germans came to our lands from the Povolzhya region. Six small "Bilovezky" colonies were formed in 1767 near the town of Bahmach in the Chernihiv region, and three years later such colonies appeared near Krolevets.

Massive German migration from their native land began after the abolition of the Zaporozhian Sich in 1775.

Religious communities of Mennonites from Germany and the Netherlands settled on the Zaporozhian lands in 1789-90, mostly near the river Molochnaya in 1803. Even in the 1920's, they called themselves the descendants of Dutch emigres. The Mennonites moved to distant and sparsely populated regions to avoid religious persecution. It is interesting to mention that the Russian sectarians - called the Duhobory and the Molecany - also settled in the Molochnaya river valley, and tried to preserve their religion there.

After the Manifesto of Alexander I, dated February 20, 1804, people from Baden, Wurtemberg, Elsas, Phaltz, regions near the Rhine and from Western Prussia arrived in southern Ukraine. The Germans in these colonies were excused from taxes for 30 years, had the right to open different trades and use the work of the serfs. In just the first twenty years of the 19th century, fifty German settlements were given 214 thousand desyatyns in the Berdyansky and Melitopolsky districts. As a seile, each settler received 60-65 desyatyns of the best land (Desyatyna is an old measure equal to approx. 2,7 acres).

The stream of German settlers headed for Bessarabia after that region was conquered by Russia. The census of 1897 shows that 345,000 Germans lived in southern Ukraine (in the areas of Bessarabia, Kherson, Katerinislav and Tauria), making up 4,2% of the total population. According to German sources, the ethnic group counted 488,000 in 1911. Broken down by religion, that number was distributed in the following way: Evangelists - 36,7%, Catholics 42,6%, Mennonites - 20,7%.

Volyn became a special region of compact German settlement in Ukraine. Originally, there were only 5,000 there, but in

1883 their influx increased considerably and, according to the census of 1897, there were already 170,000 Germans. In 1914, they numbered near 240,000 : in Zhytomyr district - 66000, in Novograd-Valynsky - 52000, in the Lutsky district-43000, in Volodymyr-Volynsky-22000, in Dubnivsky-10000 and in the Volodarsky district-5700.

The most noticeable German colonization was around Lviv, where the German languages was introduced, although in the second part of the 19th century, that process decreased. There were 47,000 Germans in Galicia in 1914, and more than 10,000 in the Transcarpathian region. In Bukovyna there were 21,000 Germans at that time, and in Chernivtsy - known as "Little Vienna" - 14,000. The local university was German until 1918.

Moreover, Germans lived next to compact Ukrainian settlements in different regions of the Russian empire. For instance, there were 25,800 Germans among Ukrainians in the Kholm region.

The inner organization of the German settlers in Ukraine was characterized by broad democracy (the elections of stewards, shultzs, teachers, and of priets in evangelical communes). Those democratic rights were also characteristic for the Ukrainian social system. The separate privileges given to the Germans by the Manifestos of Katherine II and Alexander I (in particular, studies in German and the right to use it in state office work, release from military service) were eliminated in 1870 and the tsarist government limited German local self-government in the settlements. As a result, a certain part of the population, mainly the Mennonites, emigrated to the United States. Those who remained began to organize private German schools as well as schools attached to German churches. In the beginning of the 20th century, the Germans in Ukraine preserved their language despite official oppression. The "Odessa German Newspaper" was regularly issued during 1863-1914, and the Catholic "German Chronicles" began publication in 1906. A publishing house and secondary school functioned in Odessa, where the German administrators began taking power in 1818 (previously, they had been in Katherinoslav).

It should be mentioned that evangelism expanded in Ukraine in the second part of the 19th century under the influence of the German settlers.

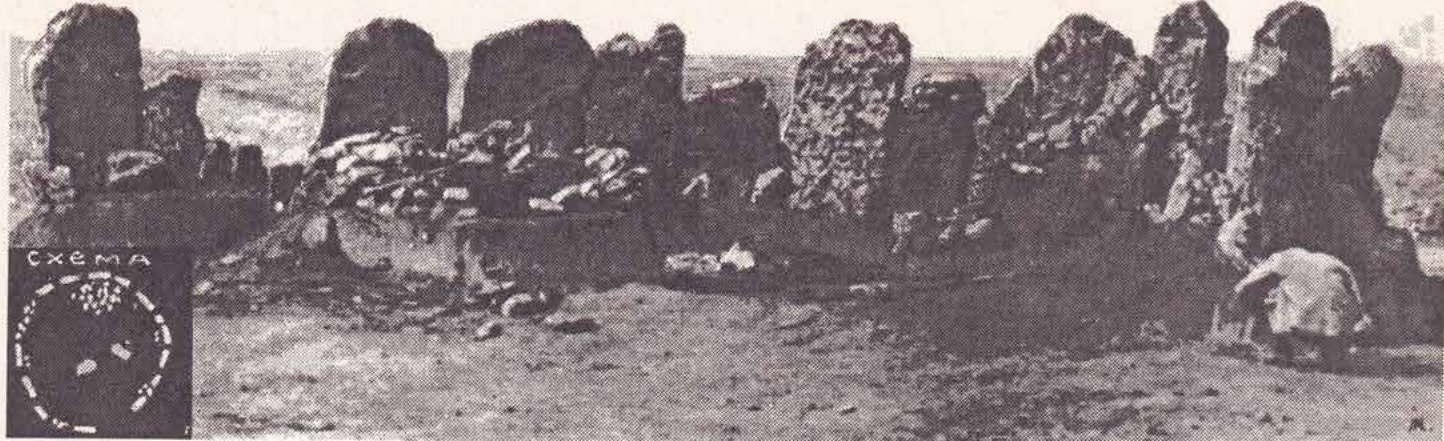
The German community produced many well-known schoars.

The physicist M. Shiller; mathematician, G. Pfeier; astronomer, R. Fogel; chemist, M. Busche; the botanists V. Besser, R. Trautfetter, I. Schmalgausen; physiologist, O. Walter; the physicians, M. Diterich and G. Rein; the lawyer, O. Eicheelman; economist, M. Bussche; archaeologist E. Schtern; and many others who worked in Ukrainian educational institutions. The well-known Ukrainian poet and literary critic O. Burhgard (Yury Klen) was also German by birth.

(To be continued)

*Translated by Oksana Petrusyk*





YURI SHYLOV

# TAKING THE ROADS OF DYVO (WONDER), APOLLO AND ODIN...

WORLDVIEW

Ukrainian World 1-2 '93

In the sixth millennium B.C., in the warm at that time valley of the Middle Danube, in the very core of the Indo-European community, the first state in the world was founded—Aratta, the Land of Farmers.

Aratta, like any other state, had farmers, warriors, priests and slaves. The warriors were kept on a tether, so to say, ("The Warrior Queen glorified the warriors of the Fire sanctuary, without letting them out of the sanctuary"—that is, a unit of warriors was burned as a sacrifice). But of the last, there were very few, and their place in the social hierarchy was not economic but sacral. ("Slave of the Country's Plough" read one Aratta inscription). The priests of Aratta were not only the soul and mind of the people, they were also the country's rulers. The "primeval intelligencia" ruled the ancient state for at least four thousand years. Their property status did not differ from the rest of the community and they had but one privilege: to give their lives for their countrymen. "The 40th reign. By the order of God Shaue, the elders were ritually burnt. This was the 10th sacrifice". It was done according to tradition, voluntarily, when the priest reached a certain age or on certain holidays of festivals. The sacrifice was compared to the God, who had to unite Earth with Heaven (fields and pastures with rain and sun; human souls with their spiritual basis) and thus to ensure the well-being of the people. The priests were the Saviours of humanity.

The priests of Aratta protected people from discord, losses and illnesses. The "Land of Farmers"—like the later civilizations of Central America, Tibet, Sumer and the Hellades—was not a class based, but a communal state. It was the Golden Age praised later in legends. The redeemers of that time had deep, intuitive mental knowledge of the laws of the Universe and humanity, and the ability to use the forces of nature and soul ("fields" and "bioenergetics" in modern scientific terminology). When needed, the priests were deprived of their

bodies—but they achieved immortality. This is shown in the holy texts and rituals. It can also be seen in ruins of ancient sanctuaries.

These sacred observatories first appeared in the central part of the Danube—the cradle of Indo-European civilization—at the end of the fifth millennium B.C. Later, as the Indo-Europeans started to disperse around the Black and Azov seas, reaching the shores of all the oceans in the course of the fourth-third millennium B.C., those mysterious constructions spanned from English Stonehenge to Ukraine's Kazarovychi near Kyiv. Later, in the second millennium B.C., they spread up to the Ural mountains and even further.

The sacred observatories, built under the supervision of the Arattian Saviours, were used for calendar observations and economic management. They were the centres for holidays, ritual ceremonies and other public events. The system of these constructions became the backbone of Indo-European unity, the condenser and transformer of its life force. The backbone of the system was along the strip of forest-steppe zone on the northern border of the cultivated area of that time. North and South of that "range", numerous "ribs" spread in the form of either kurgans or labyrinths. (See drawing 1). The most interesting of those creations are found in the graves of the steppe zone and Lower Dniro zone of Ukraine.

They appeared in the middle of the fourth millennium B.C., when the centre of Aratta, the centre of the most ancient Indo-European society, moved from the Danube to the Dniro river, settling between the Tiasmyn and Ros rivers. The giant cities of the so-called "Trypillian archeological culture" were found on that territory. Their areas were three to five times larger than the later Babylon and Rome.

From the fourth to the third millennium B.C., the Middle-Dniro Aratta stayed close to the Circumpontic zone around the Black sea. The steppe graves became the centres for

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religious and communal links that reached not only to Anatolia, the foremotherland of the Indo-European community, but also to Sumer.

On Kamyana Mohyla, near Melitopol, there are pictures of the other-worldly travels of the Arattian-Sumerian hero Enlil, while the Velyka Aleksandrivka grave in the Kherson region holds the burials of two priests from these countries. (See drawing 2). Two pots made by Lower Dnipro craftsmen, decorated with illustrations from the central episode (the battle of the heroes with a guard of the holy forest) from "The Poem about Gilgamesh"-ruler of the Sumerian city Uruk, also testify to the strong links between Aratta and Sumer.

As they penetrated the lands of the half-nomadic cattle breeders and grain-growers of the Azov and Black sea steppes, the priests of Aratta (and sometimes of Sumer) established the caste of Brahmen there, and this became the catalyst which formed the Aryans-that famous branch of the Indo-European community. When they partially migrated to India, in the middle of the second millennium B.C., the Aryans united the most ancient civilizations of Europe and South East Asia. Since that time, India has preserved Aryan books, doctrines, rituals,-and the graves in Ukraine reflect the sources of these priceless treasures.

The sacred observatories of the Arattas, the graves of the Aryans and so on, became the centres of mythology. Its main characters were connected with the Sky: Dius of the Indo-Europeans, with his derivatives: Diav of the Hindus, Dev of the Irans, Div of the Slavs, Dis of the Celts, Diem or Dzeus (Zeus) of the Greeks and others. Father-sky had his wife: Rato of the ancient Greeks or Lato (Leda, Latona) of the Greeks, Lada of the Slavs. Her most ancient names are related to the Aryan Ritoi Zodiac, which later became "Path" and "Law". The most famous children of the Sky and Zodiac-Artemis and

Apollo-embodied the North Star (the axis of the universe) and the main constellations of the Zodiac.

Thus, that mythologic family reflected astronomic realities, the canon of the sacred observatories, and later, in part, the kurgans.

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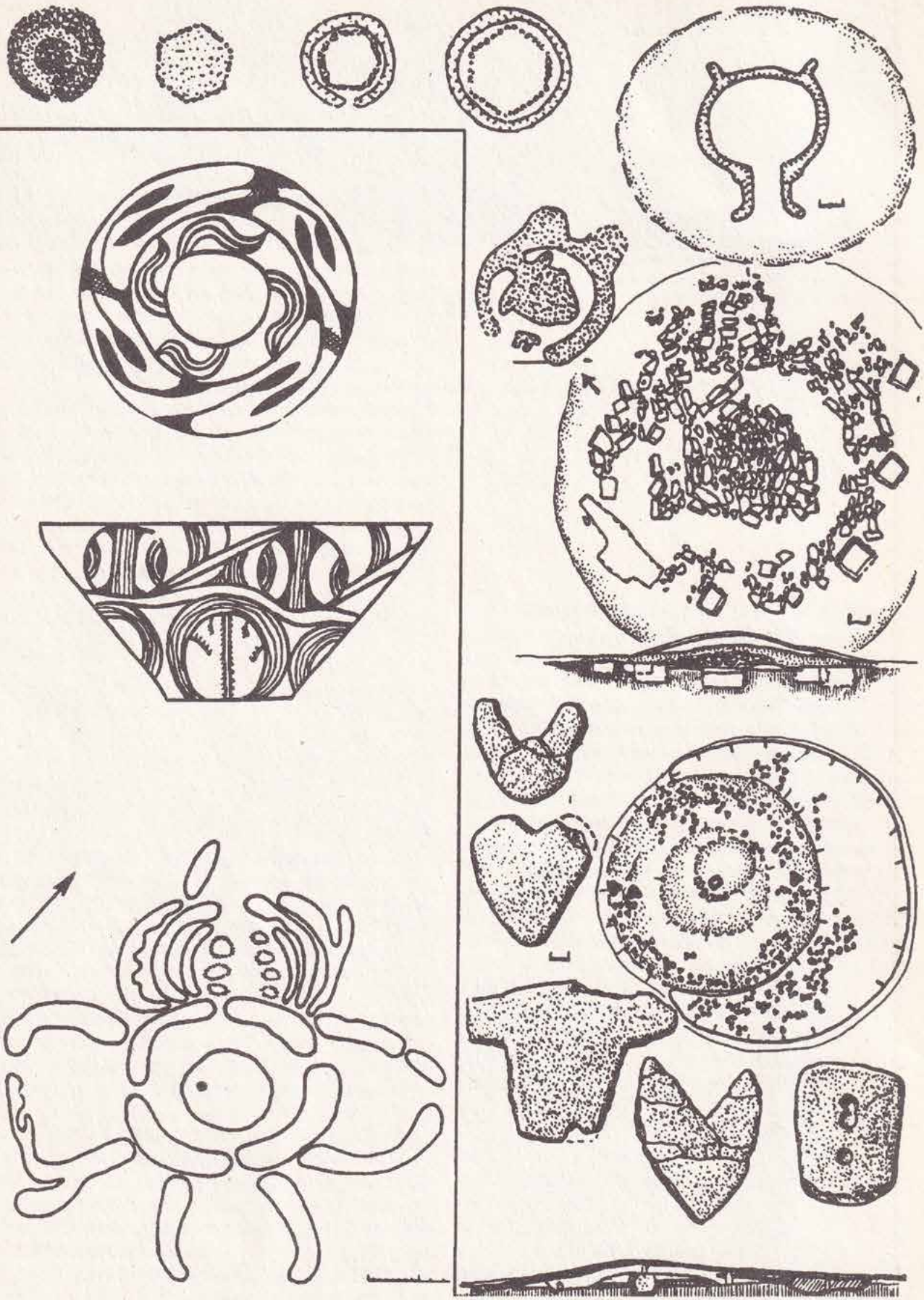
Generations passed. Evidence of the Indo-European Aratta was preserved in the self-designation of India-Bkharata ("Divine Aratta"); in the Iranian Aratta-"ideal country", "the highest Universe"; in "Artania", borrowed from the Iranian, which is what Arabian travelers during the time of Kievan Rus called the Slavic principality on the territory of today's Cherkassy region, that is, the centre of the Middle-Dnipro Aratta. These lands are where the ancient Greeks found "Scythian-plowmen" and "Scythian-farmers", who traditionally provided the Hellades with arthos - "bread". Apparently, the "Hyperborean" (or "northern") Artemis and Apollo had their origin there. (See drawing 3).

As for the meaning of Apollo's name, the Greeks had already forgotten it. Of its modern interpretations, the most likely seems to be "No-place", that is, perhaps, the sacred observatories such as Stonehenge or Kazarovychi, whose planning followed the towns and settlements of Aratta. The names of A-pollo's family - the Aryans Ho-palan and the Slav Ku-pala, which both mean "Defender of Cows" - also indubitably testified to the corresponding use of fenced in moats, ramparts and sometimes stone block structures, during an era when Taurus the Bull was considered to be the main constellation of the Zodiac (after 1710 year B.C. - Aries - the Ram, after 60 years - Pisces).

The ancient Greek historian Herodotus repeated, albeit with distrust, the already incomprehensible for his contemporaries legends about priestly travels from the mysterious Hyperborey to the temple of Artemis and Apollo on the island of Delos. The "Father of History" described the delegations headed by Opis, Arga, Laodika and Hiperokha,-who became servants, or maybe self-sacrifices to the Hyperborean gods...Modern investigators trace all these names to the half-mythical, ancient tribes of Pelasgians, Telchines, Lapiths, Argos and others, whose legacy reached into the times of Indo-European community. We may even assume that they lived not only on the Balkan peninsula but in Middle-Dnipro Aratta, where they became the common ancestors of not only Greek but of Slavic tribes as well. Such suppositions are supported by Herodotus's mentions of "Scythian-Hellenes" or Gelons who, since time immemorial, lived around the modern Poltava region speaking "distorted Greek", building Hellenic temples, and worshipping Dionysus and other Greek gods of "Hyperborean origin".

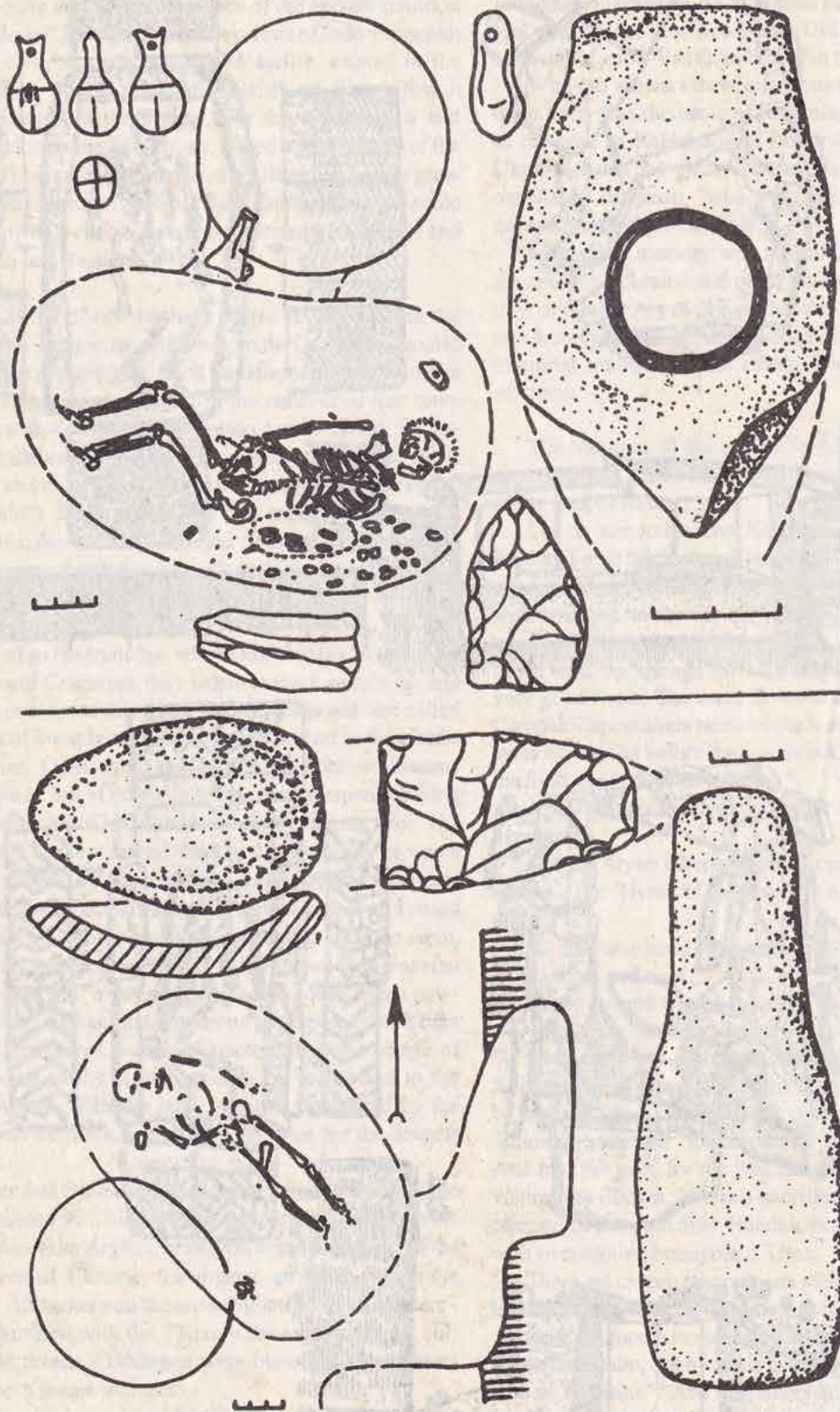
Besides, Herodotus mentions the well-known at that time poet-traveller Aristaeus, the mysterious pseudo-Aristaeus and the enigmatic ascetic Abaris-the "madmen" priest of Apollo, who roamed from Italy to Altai. Later Greco-Roman historians named one more-Abaryd, whose name John Hokkins, John Wood and other modern scholas reasonably connect with the British Isles. Apollo himself liked to visit the "Spherical temple" (perhaps Stonehedge) of that "Island of the Hyperboreans".

From written sources and archaeological monuments, we have a clear hint that those mysterious travels were connected

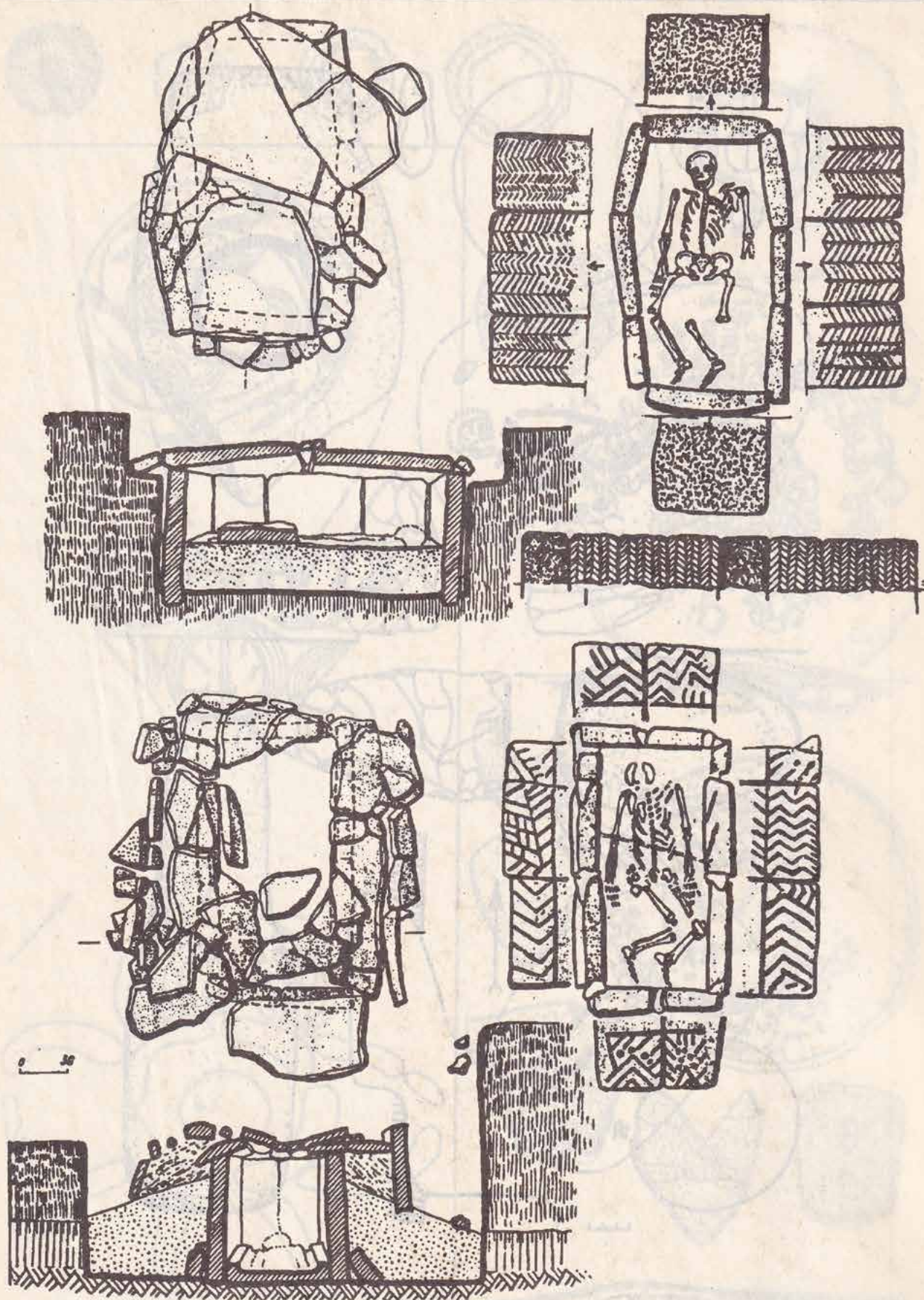


Picture 1. Sacred objects from Observatory and dishes with calendar symbolism. Relics from Odessa and Cherkasy regions.





Picture 2. Sacrifices which personified Apollo Targelius (above) and Zevs-Diy Takeiskiy (below). Burials from the barrow near the village of Kairy in Herson region.



Picture 3. Burials of the Aryan Brahmen from the High Grave near Starosilla (Old Village) in the Herson region.  
The walls of the tombs are decorated with magic calendars.

with astronomical observations, and the calendars and cartography derived from them. There were also probably studies of foreign customs and mores...Undoubtedly, in ancient times, there were quite substantial remnants of the ancient tradition of "international" links, between the priests of Indo-European Aratta. Its core, as was mentioned earlier, existed in the Middle-Dnipro region until the baptism of Rus, when it melted like snow in the spring over the millenniums and irrigated the formation of Ukraine. Based on the culture of the Middle and Lower Dnipro region, the Ukrainian people grew from the core of the most ancient Indo-European wave - some of which flowed by the Circumpontic zone, to England and India, to Iraq and Sweden.

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The wake of one of these waves is reflected in the image of Odin - magician-priest-whom the Germanic peoples honored as the greatest god. Such transformations of a human being into a god were inherent to the cultures of that time. The explanations of that phenomenon can be found, for example, in Buddhism, or in the newest medical evidence about the existence of an immortal and omnipresent soul ("biofield"). I can testify that this ancient phenomenon exists to this day: I have clashed with it, excavating, in particular, representations of Apollo and Diy (see drawing 4), (see "Ukrainian World", No 3-6, 1992)...

But let us come back to Odin.

"They tell as the truth that when Odin and his "diys" came to the Northern Countries, they began to teach people the arts which they possess to this time...He and his priests are called the Masters of Song because they began that art in the Northern Countries. Odin could act so that his enemies became blind or mute or full of horror in battle, their weapons striking like weak branches. Odin could change his appearance. His body lay as if he slept or had died, and at that time he was a bird or an animal, a fish or a snake and he dashed to distant lands instantly...He could learn the fates of people and could see the future...He knew incantations, how to open the earth, mountains, stones and kurgans.. "This is how Scandinavian sagas described the "master of people and gods". What powerful ESP! And we can find numerous analogies, from Indian yogies to Ukrainian Cossack characters. But the image of Odin is closest to the Aryan creators of "rishi" and to the priests of Aratta. With the latter, Odin is connected by the motive of self-sacrifice, which was the price for the deepest knowledge.

It is clear that Odin came to Germany from the South; the "diys" mentioned with him correspond, perhaps, to the "divine shining" devs of the Aryans, or maybe of the Arattians. In the steppe graves of Ukraine, the images of the dev-gods-the foremother Adita, her son the snakefighter India and others - are most identified with the "Kemi-Oba archaeological culture", whose priests - Brahmen were buried in stone chests decorated with magic pictures.

Such tombs have been found from the Kuban to the Danube; the most ancient and numerous finds are concentrated in the low-lying area of the Dnipro (see drawing 4). Essentially similar constructions have been seen in other Indo-European countries, but the closest to the Ukrainian construction was found in Germany, near Golitssh. Details such as six flagstones, decorated on top with triangles and

underneath with rhombuses, trees etc, and with rare, for that time, representations of double-bent bows relate this monument closely to the tomb near Rakhmanivka, near Kryvyy Rih. In the same region-in Nadporozhia near Nataliivka - a stone idol with similar bow was found. Did that idol embody Odin or a similar god? Was Odin buried in the tomb near Golitssh?

Who can answer these questions today? We can suppose quite fairly that the name of Rakhmanivka near Kryvyy Rih, as the well as Rakhmanskiy Easter celebrated in Southern Ukraine to this day preserved the echo of stories about Arattian-Aryan Brahmen, "who went beyond the blue sea - and never came back to Ukraine".

Maybe the memory will return! About Aratta-Artania - the cradle of Ukraine and of all the Indo-European community; about the Aryan graves that the Cossacks laid later and that were remembered in the songs of the Kobzars; about the immortal tradition of the ethnic spirit; about our spiritual salvation.

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The tradition of the Aryan Saviour Handkharva is preserved in the centre of the Aryan foremotherland - the steppe of the Dnipro river.

Let us remember the Kobzars, the Cossack character Mamai. Let us think of such legends: "The children are crying, ask for water. Women grieve. And men in a fit of anger beat with switches on dry weeds. When suddenly - a horseman is racing. The horse beats with his golden hoof, beats twice and thrice -and the springs fill with clean, very clean and good, very good water. The water flows to the gypsy camp and the Cossack-Zaporozhets races on the bank with it. He rushes up, takes off his cap before the community bows and sets out for the Sich. He is gone in a flash..."

It is happiness to have such a spiritual inheritance, a great happiness!

But the Aryan inheritance also contains an alarming precaution. The "Hymn of the Sacrifice of a Human Being" ends with:

He was sacrificed to Devs,  
Sadkhia and rishi...

Those powers flew to the sky

Where the Sadkhia, former devs, are.

Here Devs are "shining" gods; rishi are very close to Kobzars- "wise-singers"; and Sadkhia are "those who have to be realized". But sadkhia are from the future. Why are there "shining" gods and "former devs"? Is it like a gulf in time? And into the gulf, for the realization of the future, a human victim was thrown. The self-sacrifice of the priests, and the essence of the redeemer Handkharva were also connected with overcoming omnipotent Time.

There are certain associations with the sadly-remembered history of "building the shining future", are there not?

And the future is mentioned not only by Marx, Engels, Lenin and Stalin, but by Jesus Christ. Where is that "Reign of God on the Earth"? And how many human fates were thrown into this or that abyss! So, is it not the time to realize that this abyss is cosmic and we should not look for salvation in abstractions about sinners and righteous men.

We need wisdom to examine this abyss. Let Handkharva - Aryan priest-warrior, the Saviour - leads us. It seems there is no one wiser and braver in civilization!

*Translated by Oleksandra Bairakovska*

From his very appearance in the World, a person has a spiritual need to comprehend the World and self-realize in it, to effect the being of being of his own spirit. A person reaches it with his power of spiritual enlightenment and his will to life. But the achievement of real, acting knowledge and overcoming the illusive, conditional, passing. Leaving the borders of the ordinary excites and even frightens, when a person is not prepared for it. Only regular celebrations of ritual holy actions during the whole life can ensure the constant readiness for the highest manifestations of human essence in the World All-Unity. These traditional ritual actions are the achievement of the spiritual experience of a people, and in them the being of their ethnic spirit can be seen. This common achievement of the ethnos's past had to be comprehended anew by each person, by every new generation, by means of their own associative experience. Thus, the Eternal Truth became the acting basis for the self-realization of the individual and the ethnic spirit

The acting knowledge which defined ancient ukrainian culture is codified safely in holy texts of prayer-songs and in the holy actions of the holiday-working rites of the annual calendar cycle – the relics of our mythic-religious consciousness. The oral memory of the Ukrainians preserved to this day the ancient ritual songs, hymns, prayers, direct parallels to which we can find in the Orian sacred books – the Avesta and the Rig-Veda.

The great Ukrainian historian Mykhailo Hrushevskiy was the first to attempt the entire reconstruction of Ukrainian pre-Christian religion in the first volume of his monumental work: "The History of Ukrainian Literature" (Kyiv-Lviv, 1923) based on the material of the mythic-poetic archaics and ritual actions. The scholar determined the ritual cycle of the annual calendar as the system of Ukrainian religious knowledge and he revealed the deep links between traditional Ukrainian culture and other archaic cultures of the World.

Let us also try to understand the eternal basis of Ukrainian agricultural culture and recognize the sense of the

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annual ritual cycle in connection with Vedian tradition of glorifying light.

What is a rite? In Ukrainian, this Word has a spiritual root. It means to get along, to order the whole human life. The rite is a way of harmonization a human being with the earth and with the World All-Unity. All existing in the world is subordinated to the All-Unified Creative Primary Nature – Harmony. Everything is self-organizing in the all-harmonic rhythm of Eternal Existence. Rhythm is a sign of life. And life is the counteraction of destructive chaos.

Only rhythmical organisms survive. The All-Unified Harmony, that creative center of the World, gives rhythm to human essence and to everything alive. Its rhythmical, life giving power is discovered in invisible, high-energy cosmic waves and in streaming sun light that interacts with the reproductive nature of the Earth. Human spiritual and biological essence is animated from the Cosmic with its spiritual sphere, and from the Sun and the Earth with its biological one. The life of people is subjugated fully to the rhythms of the sun, which are revealed in the day's change of light and dark, in the change of seasons, during the full circulation of the Earth around the Sun in the eleven year cycle of solar activity. In the process of self-development, people settled consciously on the life-creative rhythms of the Cosmic and the Sun, to agree with the nature of the Earth. The spiritual and economic practices of people worked out the entire complex of rites and traditions which try to join the human world to the World All-Unity.

People celebrated with different rites the biological and spiritual maturity of person, the appearance of a baby in that world, the transition to teenager, marriage and, at last, the send-off of a person to another world (by the way, our pre-Christian tryzna or funeral feast has not a tragic, but a life-asserting character). Cooking and eating were also accompanied with rites. All vital, necessary things were begun with ritual holy actions. After all, all human life on

Earth is, according to its spiritual essence, the constant performance of rites. The rite is a precious thing for a people, because it reminds about the spiritual sense of life, about Ideals, Holiness, Eternity. The ritual holy action raises the human soul over the transient, mortal; it brings consciousness out of the ordinary, routine, oppressed and opens the shining perspective of the Eternal Existence.

Holiday-working ritual ceremonies are the method of self-realization of human life. That is the basis of national culture as a manifestation of the self-development of a unified ethnic essence. From the character of the rite, we may judge the age and the level of development of the culture, about the essence of its world outlook.

Holiday-working ritual ceremonies are the method of self-realization of human life. That is the basis of the traditional culture as a manifestation of the self-development of a unified ethnic essence. From the character of the rite, we may judge the age and the level of development of the culture, about the essence of its world outlook.

Holiday-working rites develop deep feelings of family, community and ethnic unity, and protect a human essence from hostile outside influences. The rite is the coordination of human spiritual and biological life with the annual cycle of pulsating cosmic energy. The highest sense of the ritual holy actions is in the happiness of overcoming disbelief, despair and inside disorder, it is a holiday of joining the All-Unified Harmony.

The holiday brings a spiritual light to mortal earthly existence. Soul, mind and body need light and clearness. The body wants to rest after exhausting physical work. And the soul and mind aspire to liberate from the routine, to reach calmness and harmony. Week-days are for the needs of body, and holidays – for the needs of soul, consciousness, for spiritual maturation. The holiday is the gladness of the human spirit.



# TRADITIONAL RITES OF THE UKRAINIANS

## THE ANNUAL RITUAL CYCLE

The ancient ritual holidays of the Ukrainian farmers with their holy actions preserved people from exhaustion since time immemorial; they renewed their spiritual and physical power. Until recently in our traditional culture, we had more than a hundred "light" days a year, together with holidays and Sundays. (That spiritual law of Ukraine was not even broken by the serfdom. But how many light days do we have now?) On light days, people do not work physically. They are only occupied with spiritual work, that is to contemplate nature, to visit each other, to celebrate holiday rites, to pray in solitude.

Work on their own land ensures the biological base of human beings, then the holiday ritual ceremony of the annual working cycle is the , spiritual and guiding force. So, a person joins his or her earthly life to this unified annual cycle of nature and to the eternal cosmic rotation of All-Unified Time-Being.

The signs of such a life-creative joining are found in the mythical and religious knowledge kept in ancient prayers-song – in the environment of our ritual holy actions. The holy actions of the ancient Ukrainian religion took place not in man-made temples, but in natural conditions – under the sky, where all the original elements of the World are present: fire, water, earth, air. The World is the temple of the All-Unified Spirit. Our ancestors saw the display of the All-Unified Spirit in each being, each thing, and they interacting with them as with neighbours in their living space. The Shining Sun alivens everything around it, and the farmer prayed to it as to a display of the All-Unified Spirit of the Light. The bright Stars and the Moon carry to people light-born news. Thunder liberates Rain from the Clouds, and Rain Enlivens the Earth. The whole world of our ancestors was shining and clear, inspired by Spirit. Even in the past century, the Ukrainians kept the clarity of their natural mythical religious consciousness. "In Ukraine, everything is inspired, everything has the gift of the Word", in

such words our great ethnologist, poet, composer and historian, Mykola Markevych, expressed his penetration into the depth of the Ukrainian national culture. The Word is the spiritual Sun of the Ukrainian traditional culture. The Word and the Sun are two primaries (spiritual and bioenergy), with which our being is supplied and around which all our weekdays and holidays turn since time immemorial. All great annual holidays are devoted to the Sun.

Four of the greatest annual holidays of the Ukrainian annual ritual cycle correspond to the four positions of the Sun in its annual rotation of the Earth.

The first of our ancient annual holidays – the holiday of the Spring Sun, or the Great-Day of World-Creation (Easter) – was devoted to the spring equinox, and marital love and harmony in the family. Our farmer-ancestor celebrated the beginning of the New farmer year and the origin of the World. After all, in spring, in accordance with Ukrainian mythic-religious tradition, the World and the First Man were born. According to our ancient solar method of numbering the years "from the Creation of the World", we have nearly 7500 years of cultural life. But according to the Christian method of numbering the years "After Christ" - we have only 1993 years.

The second annual holiday - the Holiday of the Summer Sun or Kupala, the Gladness and Rage of Nature – is devoted to the summer solstice, the continuing of life and the children who bring their parents the first fruits of the earth.

The third annual holiday – the Holiday of the Autumn Sun, Harvest, Plenty – is devoted to the autumn equinox and to the parents who have finished the spring-summer cycle of working the land.

And, at last, the fourth, the most mysterious of the annual holidays – the Holiday of the Winter Sun, or the birth of a New Light – is devoted to the winter solstice and to the glorification of new-born children, the fruits of spring love

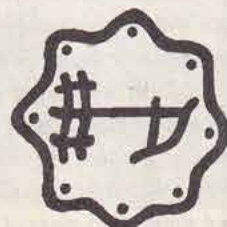
of the matrimony, as well as the souls of ancestors. Full of intimate, private sense, this holiday has at the same time a cosmic meaning: the family happiness over the appearance of new children – the continuers of the family – is connected with the worldwide gladness over the birth of the New Sun by Mother-Kolyada.

The annual ritual cycle: that is our eternal, natural, astral, polytheistic-monotheistic religion, which took on the whole spiritual experience of our ancestors, subjugating the primitive, matriarchal moon rites with the mature, patriarchal, sun religious beliefs. That oral system for the comprehension and preservation of cosmic-agricultural knowledge is the universal model of self-realization of the Ukrainian culture according to the All-Unified Law of Creation.

The great annual holidays of the Ukrainian ritual cycle lead the soul of every person out of the close cycle of everyday life. They are a reminder about the Eternal, to which every mortal soul is drawn. So, during the annual holidays, the whole people of the Ukrainian lands gather together simultaneously for a nationwide meeting in their own homes, which were the temples of family spirit, where the whole people united spiritually.

The Ukrainian holiday-working ritual ceremony protects human soul during the millenia from division, ensures ethnic selfconsciousness to people, spiritual-biological health and moral fortitude against the foreign, strange dualism and our own small problems, against everything immature and transitory. Later beliefs carried on our traditional religious practice, and are subjugated to that ancient moral and religious principle. And although all rites were confused under the pressure of ideological calendar reforms (spring and New Year's texts were considered winter rituals, church principles were added), but the mythic-religious core of our integrated Ukrainian cultural tradition gives life to the ancient ritual prayer-songs, music, in ritual dances and actions, which hold the most archaic signs of our traditional culture, which is the display of the eternal ethnic spirit.

*Translated by Olesandra Bairakovska*





## OLHA BENCH

# THE CHORAL SCHOOL OF PAVLO MURAVSKIY

### *Olha H. Bench*

*was born in the Ternopil region. She graduated from the Lviv Conservatory and did Postgraduate work at Kyiv Conservatory. She is a conductor, and a candidate of Art Criticism. She is studying the genesis and traditions of Ukrainian choral singing and its regional variations. She is the author of works published in scholarly journals and in periodicals.*

Pavlo Muravskiy belongs to the artists who become legends in their own time. What is so attractive in this generously talented personality? The moral clearness and boundless, even to self-denial, devotion to his vocation. That organic unity of person — artist defined the uniqueness of his conducting style, which founded in the choral performance of Ukraine the deeply national cultural phenomenon whose name is: "Muravskiy's Choral School".

With the powerful energy of his brilliant talent, Pavlo Muravskiy drew thousand of chorists to the heights of our singing culture. And no matter where, he left in people's souls the spiritual essence of his work.

Pavlo Muravskiy is an extraordinary conductor. As a spiritual mentor, he controls the mysterious depths of the Ukrainian choral tradition and with the power of his talent, he accustoms both singers and listeners to these depths. The same genius of our people reveals itself in the sound of the choirs he led. Muravskiy touches the heart not with the external effects of choral singing, but with deep feelings. The power of his feelings reveal the soul of Ukrainian choral singing. Our ancient choral singing is ritual by its essence; for a thousand years, it functioned in accordance with the laws of Nature and Space; never servicing the ideology or social order. Ukrainian spiritual singing appeared because of the inner need of a human being to keep in his soul the beauty and harmony of the All-Unity. Our ancient ritual choirs are not simply "meetings of singers"

(a modern scientific definition). They are a community of inspired, educated people who, with their singing-prayers, harmonized their souls with all existing in the Universe. This natural character of ancient Ukrainian spiritual singing was later organically adapted to church cult rituals. Their synthesis bore the unique choral heritage of Ukrainian classic-composers, such as A. Vedel, M. Berezovskiy, D. Bortnyanskiy, M. Leontovych, K. Stetsenko, M. Lysenko.

Pavlo Muravskiy's interpretation of the spiritual works of our classics through the canonized church text lets us hear the original naturalism of world reception. These choirs sound so resonantly because they are tuned to the soul of every person.

Muravskiy in his creative activity was always faithful to the ancient Ukrainian choral tradition. It is this tradition which livened the spiritual centre of the culture through which our genetic code passed for centuries. Most impressive in the artistic style of Muravskiy is the perfection of intonation, the exactness of transmitting mood and the beauty of sound, its unique sound ideal. By internalizing this image of our choral tradition, and knowing the special "language of feelings" (B. Asafiev) of this tradition, Pavlo Muravskiy adds a deeply national essence to the choral intonation. Because it is the very quality of the choir's sound which determines the sensitive-intonations of our century-old singing tradition.

One may perform choral music on a decent technical level. One may have an

effective theatrical image. But such performance never shows the world the national uniqueness of an artistic phenomenon.

Oleksandr Koshyts affirmed the tradition of Ukrainian choral singing when he travelled all over the world in the 20's with his choir. The creative merit of Pavlo Muravskiy is no less: he affirmed this tradition in his Motherland under oppressive conditions of totalitarianism, when the national spirit was destroyed. The artist upheld his creative principles leading the choirs "Trembita", "Dumka". And even when he was deprived of the opportunity to conduct the leading choirs of Ukraine, Muravskiy brought the student choir of the Kyiv Conservatory to the world level. After his first trip abroad with his student collective, the Swiss press wrote: "The choir of the Kyiv Conservatory is one of the best in the world. The interpretation of the works is so masterly, we can feel the sadness and spirit of the people in them".

The talent and work of Pavlo Muravskiy justify declaring him one of the most talented conductors of 20th century. The roots of his talent and human morality are in his land, in the culture of his people; in the support of his family. But it will be better if the artist tells it all in his book of memoirs: "My Life — My Art", which the editorial staff of "Ukrainian World" is preparing for publication. We offer a fragment of it now to our readers.

*Translated by Oleksandra Bairakovska*

PAVLO MURAVSKIY

## MY LIFE — MY ART

(fragments)

My life was rather difficult. And the path to that level which I have achieved was difficult. I was born in the village of Dmytrashkivka in the Pishchanskiy district of Vinnitsa to a poor peasant family. There were three of us in the family: my mother, my brother who was four years older and me. I do not remember my father. He was killed in the war in 1915 when I was seven months old. My mother raised me herself...

...There were no musicians among my close relatives, but when everybody gathered together they sang very well and they knew many songs. I was very little, but I liked singing with the adults... From early spring till late autumn, I herded people's cows and every evening when the shepherds came back home, we always sang. Thus our concerts began three kilometres outside our village. In the evening, the young boys gathered together and also sang. I sat near the group and sang with them. I very much liked the boys' singing which was heard over the evening silence all over the village and bewitched our souls. In 1928, my cousin Stepan Bilevskiy finished the Tulchin Pedagogical Technical School and, while working as a teacher in primary school, he organized a choir of former church singers (at that time churches were already closed). I sang in that choir as an alto. We sang the choral works of K. Stetsenko, M. Lysenko, M. Leontovych.

In 1930, with the help of my uncle Serhiy Yukhymovych Mohylevskiy and my cousin, I entered the musical professional school which was later renamed the musical technical school... In 1934, I got an appointment at the teacher of singing at the secondary school of Chernobyl. I organized two choirs there - of junior and senior classes. I also worked as musical teacher in the children's house. As soon as the first year of my work ended, my uncle Serhiy Yukhymovych began to insist in his letters on my further education. In 1936, I returned to Kyiv and passed examinations to enter the Conservatory...

On the 22th of June, 1941, I graduated from the Kyiv Conservatory, and one week later went to the front.

After the war, I came back to Kyiv, and in 1948 was appointed the artistic leader and chief director of the choir "Trembita" in Lviv. At that time, the choir "Trembita" was headed by the famous symphonic conductor and composer Mykola Philaretovych Kolessa. I was excited about taking the choir over from a person whom I had ap-

plauded when I was a student of the conservatory. He came to Kyiv and conducted the symphony orchestra of Ukraine with great success. His style of work was very close to me. As soon as I was introduced to the chorists of "Trembita", I sang some works with them at once. The chorists applauded, and I understood that they had understood me.

Working in "Trembita", I thought all the time about how to go over to the method of work with the tuning fork. I knew that the quality of sound would improve. But nobody before me in Ukraine had used that method. That is why at first it was difficult for the choir to sing without instrumental accompaniment.

Some time passed, and the choir "Trembita" went on tour in the Baltic republics. I knew that the Baltic choirs had a very high level of singing, though they did not have such rich vocal material as Ukraine. One German conductor once told me that only Italy had such rich voices, but our choirs' intonation was unclear. As our pianist could not go with us, I was forced to take on an cappella programme. The tours lasted long: the Baltic republics, then Arkhangelsk, Leningrad, Murmansk. We visited many cities, and every time I noticed that the intonation of the choir became more and more level. We came back to Lviv. The pianist sat down at the instrument, and the choir began to sing. And at once it seemed to all the singers that the piano was not tuned, and arguments began. In reality, it turned out that the singers hearing became so acute during the tour that the tuned piano seemed untuned. Then we fully got rid of the instrument during our rehearsals. We used the piano only in the choral works on a big scale and only in the two days before a concert performance. This method of work with the choir let us prepare the concert programmes very quickly. For example, "Requiem" of J. Verdi we performed already on the 12th day in the Philharmonic Society. And the oratorio "Judas Makavey", where there were many difficult choirs, we studied for 18 days.

For 17 years of my work in "Trembita" we recorded more than 250 choral works in the Golden Fund of Ukrainian radio and on tapes.

I also recall our tour to Armenia. We rehearsed "Requiem" of J. Verdi. Durian, a world-known conductor, appeared behind the curtains. As we had no pianist with us, I suggested he listen to some choral works. But he went to the instrument and chose the key of F-mayor. It meant that he wanted to hear one of the most difficult parts of the "Requiem", that is the double choir "Sanctus". Of course, Durian did not know that "Trembita" already sang that item tens of times without accompaniment, without breaking the frequency of intonation. When he finished conducting, he applauded the choir and said: "Such a choir as yours exists perhaps only in France".

I transferred that method later to the Kyiv choir "Dumka". In 1965, I was appointed by the chief conductor of this choir, and during my five-year work there I recorded more than 95 works on tape.

But thanks to the misanthropic system under the leadership of the bureaucrats-members of the Communist party, and also because of personal intrigues, people who were so necessary for the art disappeared. I was released from the job for reasons I have yet to understand, because the choir "Dumka" that time was world class. It was a great tragedy for me personally, which I took very hard. As I had to earn my living, I went to work in the Kyiv Conservatory. For more than 20 years I have been working honestly, devoted to the student choir, because I loved the choral art and I always felt responsibility for the consequences of my work. I am pleased with my successes and think how to do even better. It is very hard to work in the conditions of the conservatory, because every year students who have learned the skills of choral singing leave, and new ones come in their places. But it did not prevent us from recording more than 200 choral works of Ukrainian classics: the complete choral works of M. Leontovych and the Ukrainian spiritual inheritance - the works of A. Vedel, M. Berezovskiy, D. Bortnyanskiy...

Once the Communist bureaucrats stifled me, and now the democrats are not in the mood for art...

*Translated by Oleksandra Bairakovska*



*P. Muravskiy with chorus of Kyiv conservatoire in Swiss*





# TAMARA KOSMYNA

## THE ROOTS OF ORIGIN ARE THE ROOTS OF A PEOPLE

*Tamara V. Kosmyna*

*graduated from the Department of Architecture of the Kiev Civil Engineering Institute (1960). She is a candidate of historical science and senior research associate of the Rilskiy Institute of Art Criticism, Folklore and Ethnography, specializing in traditional Ukrainian culture. She is the author of the monographs: "Rural Dwelling of Podilla", "Wedding Clothes of the Ukrainians", and others..*

The roots of our people go back to the remote epochs of ancient history and scholars from different spheres of knowledge, including linguists, archaeologists, historians, ethnologists, philosophers, art critics and anthropologists are diligently searching through eternity for evidence of who we are, where we came from and what became the invigorating base in which the ethnologically expressive tree of Ukrainian culture took root.

Our ancestors perceived the world in accordance with their ideas about the environment and its elements (SKY and EARTH, SUN and MOON, NIGHT and DAY, lighting and thunder, rain and wind, warmth and cold). People's relations with nature, their satisfaction of the needs for food, clothing and shelter, their choice of places to settle, their methods of defending themselves against hostile and dangerous forces, their collaboration in common entertainment and rituals all these created the culture.

In the boundless scope of culture, especially in the earliest stages of development, special importance is attached to the way of life. After all, in ancient times everyday life was a very important part of social life. Guided by the common habits and norms belonging to a certain way of life, as well as other values, people protected and improved their ethnic world and their own lives.

The daily living environment created that subconscious base which formed the individual and public consciousness of our ancestors. According to a very apt remark by E. Auerbakh: "The forces which form historical movements arise precisely from the spiritual and economic relations of daily life. These movements - be they war or diplomacy or the internal development of a state order-are only the final result of changes in the depths of everyday life."

In the process of domestic life, a main focus is shelter. The home is that microworld organized by an individual in accordance with his or her world view, through the harmonic connection and use of the environmental possibilities at hand-especially its natural resources. At the same time, this microworld was established within the traditional ways of organizing internal space, performing ritual actions and following construction methods for erection, improvement and sanctification.

As a pervasive element of domestic culture, the home is a historically significant factor which explains much about the base of our cultural legacy. That is why, for us, it seems extraordinarily useful to reveal the specific historical semantics of the traditional Ukrainian home in order to use them for the historio-ethnic reconstruction of our national culture.

Functionally, the home is the practical premises for realizing people's everyday activity, of satisfying their most important needs. Its use of space, the ways of living in it, all reveal its belonging to the spiritual sphere of culture, that are defined mainly by world views, traditional and normative demands, individual spiritual needs and tastes. These human, spiritual and personal characteristics of a home show us the individual world of the people who own it. These qualities give material for reconstructing that house not only as an architectural monument of a particular historical period, but also as an ethnic-historical fragment of a people's activity. The traditional Ukrainian home was formed, occupied and reproduced according to the interaction between desires and possibilities in achieving well-being, health, happiness. It demanded that each person as well as the family, relatives, and the community keep centuries-old traditions of building methods, rituals, habits, beliefs and superstitions which accompanied all stages of organizing the microworld; from defining the place for building, to choosing the materials and organizing all of the processes for its erection and occupation.

The dangers of unknown and uncontrolled people, as well as hostile natural disasters were overcome by practical and magical actions, a system of rituals. Therefore, from the practically possible, only that which was considered worthy from the mythical point of view, was chosen. According to the world view, only such a correspondence of real and symbolical possibilities guaranteed the desired calm and well-being, rendering evil forces harmless. Because of this, every significant element in the formation of the home had both practical building aspects and symbolic sociocultural elements. This is shown by the well-developed system of rituals connected with choosing the materials, the place and the time of building, the home, as well as its supplies and settlement.

An important function is allotted to the dual role of the tree as a traditional building material and as an archetype of the Ukrainian world view. This is confirmed by the high status of the tree image in Ukrainian cultural tradition.

There is much historical evidence (written, folkloric, archaeological, ethnographical) about the special reverence for powerful trees, about the rituals and holy actions performed under them.

The tree, as an earthly image of the universal cosmic tree of paradise, bound with heavenly light, entered into Ukrainian traditions with innumerable variations on its reproduction in ritual magic practices. These include symbols such as the wedding tree, the Kupala tree, swatting with willow branches on the Saturday before Easter, destroying vampires with an aspen stake, and so on.

Obviously, the ancient cult of the tree is also connected with planting trees around churches, usually in the form of a magic circle or a rectangle.

An unlucky place for building is where trees must be cut down. It leads to unhappiness: children will fall ill, or cattle will not breed, or crops will be crushed by hail.

The semantics of "Krasyl"-the vases of the Family tree painted on the door of Lemko's houses-are very interesting. The Lemkos painted the family tree in the middle of the door board with as many branches as there were kin after the great grand-father living in the home. With each new baby, the parents did not draw the family tree anew. Instead, before Easter or before the New Year, new branches were added to the bottom. By adding a new-born child to the family tree, the mother tried to convey to him or her the rich experience of the preceding generations, so that the experience would quicken in him or her later. After all, the Lemkos believe that people should not take all experience into the next world, but had to transmit that treasure to their descendants. When a girl is born, they paint flowers and periwinkle leaves on the branches so that the girl grows up pretty, will marry quickly and will always be merry and happy. If a boy is born, they paint stars or suns so that he will be strong, healthy and resistant to any illness.

Wood fulfilled the function of joining the two spheres-earthly and celestial-in all stages of building, beginning with the preparation of materials (the choice of lumber in the forest, their cutting and transportation) up to readying them for use and using them in architectural constructions (foundation, walls, ceilings, roofs, windows, doors and so on).

According to ancient traditions, the trunks of mighty trees were driven into the ground, then platforms were placed on them. All houses and cult buildings were built on different kinds of wooden trunks. Thus, the natural "rooting" of the building's base in the ground and its slight elevation over the ground confirmed the joining of natural elements to their hand made surroundings.

The horns of different animals were laid in the foundations of pre-Christian homes. This ritual-sacrificial foundation preceded the wooden posts, evidence of the belief that to live together with natural forces, people must attract them and render their negative energy harmless by making sacrifices before building a new house. All this requires keeping millennium-old traditions, because the deep roots of these traditions give life to the tree of national culture.

## SIGNS AND SUPERSTITIONS

### CHOOSING A PLACE TO LIVE.

*One may not build a house at a cross-roads, where whistlers run to, though villains call to one another, (because it is the best place for them) and demons call themselves together for meetings.*

*Avoid places where somebody was hung, killed or tormented... The family will be frightened during the day and especially at night in that place.*

*One should not build a house on a threshing-floor, and one should not keep house without God in the soul.*

*It is even worse to build a house at a mill than at a cross-roads, because different evil spirits loaf about and gather there.*

*Before lowering a post into a pit, throw in bread and salt; make children throw stones or money, because children will live longer and will remember it longer and, besides, children bring luck.*

### ENTERING THE NEW HOUSE

*Nobody ever enters a new house when the moon is not full. Because as the people say, what is the Moon, such will be the life: if the Moon is waxing, it is increasing the riches of the family; if the Moon is on the wane, it means loss for the family. That is why the best time for entering a new house is when the Moon is waxing.*

*Let the Mistress or the eldest daughter or one of the neighbours place bread and salt on a table, then two or even more bring that table into the new house and put it under the icon.*

*Each of the eldest, how ever many there are, must bring something from the old house to the new one.*

*Mother asks to transmit her things and father asks to transmit his things to their descendants.*

*Baked and cooked things are seldom brought from the old stove. Everything is cooked in the new one after the icon and the table have been moved to the new house.*

*If that day passes merrily and without incidents, it means that the entire life will be so.*

# THE FIRST MONOGRAPH ABOUT UKRAINIAN FOLK MEDICINE

Z. Boltarovych:  
**The Folk Medicine of the Ukrainians**

Kyiv, 1991, 232 p. (ukr.)

Folk medicine experienced more ups and downs in its development than any other Ukrainian ethnic genre. In the Middle Ages, both church and secular powers suspected the folk doctors of relating with "evil spirits" and punished them severely. Later, they were believed to be competitors of professional doctors and were again persecuted. During the years of Soviet power, folk doctors were considered sorcerers, carriers of prejudice and darkness, enemies of progress. The struggle with folk medicine became one of the primary tasks of communist education. Not only quacks, but even researchers of folk medicine were persecuted. All the same, folk medicine is alive today as an accumulation of our ancestors' centuries-old experience. Those who studied the medical, linguistic, social and ethnographic aspects of folk medicine made every effort to support it. Research into folk medicine became a lifetime vocation for the Lvivian ethnographer Zoryana Yevgenivna Boltarovych. She wrote many scholarly articles on the subject, and 12 years ago she published a 120 page book about the folk medicine of the Carpathian region, entitled "The Folk Medicine of the Carpathian Ukrainians at the End of the 19th Beginning of the 20th Century" (Kyiv, 1980). The book received positive reviews not only in Ukraine, but also abroad. The author received a candidate of sciences degree for this work. After the book's publication, Z. Boltarovych extended her interest to the entire territory of Ukraine. She studied the available scientific literature, archival sources, took part in expeditions. The monograph "The Folk Medicine of the Ukrainians" was the result of her wide-ranging research. Both public and scholarly criticism in Ukraine and abroad were positive. The edition at once became a rarity.

Albeit with a certain delay, we will try to acquaint our reader with it.

The book has three parts. In the first part, the author sets forth the place of folk medicine in the system of traditional, everyday Ukrainian culture, concentrating mainly on literary and archival observations. These clearly convince the reader that Ukrainians were not behind other peoples in questions of medicine, and were often ahead of Russians and the Western Slavs. Their medicine had been on a high level since ancient times. The author finds the oldest information on this topic in the Old Rus' Chronicles. Names of eminent folk doctors came down to us from the 11th century, and a separate hospital was opened in Pereyaslav in the 12th century. But the oldest manuscripts about herbs and collections of medical advice date only from the 16th-18th centuries. These were mainly translations of West-European sources, supplemented with local prescriptions.

The author has researched Ukrainian notions about diseases and their diagnosis, about the popular names of different diseases and so

on. A separate subsection is devoted to folk doctors, specially to quacks and their practices. The author extends these ideas up our times, emphasizing that even today, the people in different regions treat themselves with the help of quacks. In particular, Z. Boltarovych states: "There are many excellent experts among the folk doctors, whose methods and treatments are based on rationality and inherited knowledge" (p. 54). Part I ends with the least studied field-prevention of diseases in popular daily life. Z. Boltarovych puts the use of garlic in first place. It was used as protection from "sea air" still in the days of Kievan Rus, along with onions, dried fruits etc. The author also examines magic means of prevention, used mainly during epidemics of plague, cholera, typhus and the like (treating villages with boron, lighting fires at crossroads, organizing dinners for the poor, and so on).

Part II, the main section of the monograph, is devoted to the rational means of folk medicine. These are mainly medicinal plants, whose gathering was timed for certain dates, particularly the old national holidays of Kupala (July, 7), Symon Zylota (May, 10), Makovey (August, 1), Our Lady (August, 15) and so on. There were places in almost every region where popular tradition held that the medicinal flowers and herbs had especially curative powers.

Z. Boltarovych devoted a separate subsection of her monograph to treatments using animals (p. 124-135). These include the application of milk and milk products, animal fats, urine, blood and certain organs (organotherapy). Here, the author sees a combination of the rational and irrational - remnants of ancient sacrifices, animal cults, etc.

The third part of the book studies curative magic which occupies a place of honor in Ukrainian folk medicine. It is the most interesting part of the book from a folklorist's point of view. Z. Boltarovych dedicated the most attention to willow magic, revealed most expressively in the different charms and charms which the quacks (more often they were women) used to try to cure people. It turns out that even such seemingly irrational treatments can give positive results. Folk medicine has long used the effect of words in treatment, a method which modern psychotherapy has returned to. In the charms, folk doctors appeal to heavenly bodies, water, earth, asking for their help to drive the ailment out from the sick man's body. We see certain displays of animism in these charms, even in places with a visible Christian base.

A separate subsection of the final part is devoted to the medicinal magic of water, fire, earth and minerals. And here we see the combination of the magical with the rational. As the author proves, numbers (three, seven, nine) and the timing of the action hold an important place in Ukrainian medicinal magic.

Z. Boltarovych's monograph "The Folk Medicine of the Ukrainians" is the first and still the only scholarly work about folk treatments encompassing all Ukrainian territory. It is written using the comparative-historical method. The author compares the phenomenon observed in Ukraine with analogous phenomenon among Russians, Byelorussians, and other peoples. Thus, Z. Boltarovych brought Ukrainian ethno-medicine into the broader international-mainly Eastern-Slavic context.

After writing this review, I learned that the Specialized Scientific Council on the defence of doctoral theses in ethnography in the Institute of Art Criticism, Folklore and Ethnology of the Ukrainian Academy of Sciences in Kiev awarded Zoryana Yevhenivna with the academic degree: Doctor of History. ... Soon afterwards we received the sad news about Zoryana Yevgenivna's death... Therefore, let us pay our deep tribute to the selfless devotion of that distinguished scientist.

*Mykola Mushynka, Doctor of Philology, director of the Scientific Research Department of Ukrainian Studies at P.Y. Shafaryk University in Pryashiv.*

Translated by Oksana Petrusyk

Though for years we mountaineered under the flag of the USSR, we completed and made our record climbs as representatives of Ukraine, and most of us felt that we were her sons, regardless of our nationalities.

The first steps of Ukrainian alpinism are closely tied to the name of Mykhailo Pohrebetskiy who, as early as 1929-1931, explored and made the first ascent of Khan-Tengry-one of the most difficult (at that time it was considered the highest - 7010 m.) peaks of Tien Shan. It was poetically called "The Lord of Heavenly Mountains". But although this beauty rises at the boundaries of Kazakhstan, Kirghistan and China, it is "the Ukrainian mountain" for us. Even today, first-class mountaineers consider it an honor to climb Khan-Tengry, following the path of the pioneers. After World War II, M. Pohrebetskiy founded a school for alpinist instructors in the Caucasus, training a whole generation of Ukrainian mountaineers. To know more about this prominent master, one can ask Vera Oleksiyivna - his wife and a nice person who can reveal many interesting things...

At that time, Alpinism was a state-sponsored part of the Goskomspor (the State Committee for Sports) system and solely a team sport. After the war, the USSR held Alpinism championships in different ascent classes-rocky, technical, high-altitude, traverse, and later, high-altitude technical. Sportsmen from Ukraine always won high places in such competitions.

Those successes of Ukrainian Alpinism are linked to the names of Anatoliy Kustovskiy (Kyiv), Borys Syvtsov (Donetsk), Leopold Kentsytskiy (Uzhgorod), Volodymyr Monogarov (Kyiv), Vadym Svyrydenko (Odessa), Yuriy Hryhorenko-Pryhoda (Kharkiv), to name but a few. Behind these names stood entire teams, and they were perhaps even better mountaineers, but let them forgive that not everyone can be named in such a short article. Team leaders and organizers made it to the pages of publications, but talented sportsmen sometimes found themselves out of the public eye. Today, we consider solo-ascents more sportsman-like. But at that time such "rare birds" were chased away by our "fathers" of Alpinism - "keep a low profile", they said.

But our athletic spirits were high. It also helped that unionized sports societies (Spartak, Burevisnyk, Avangard, Zenit, Lokomotiv) had their centers and camps in the Caucasus, the Pamirs, Tien Shan. Vouchers to the camps were cheap; and our sport was very popular. Many mountaineering and rock-climbing competitions were held at all levels. Around the mid-80s, we began to lose all that because somebody decided to combine all of the Societies, but the new structures were of no benefit.

The late 70s, early 80s brought a new generation of mountain-climbers, among whom were the future "Himalayans": Serhiy Bershov from Kharkiv and Mykhailo Turkevych from Donetsk. It was a time for mastering very difficult routes, and the Ukrainian mountaineers (our team from the Avangard Society) proposed a high-speed style of ascent. In the competition to become members of the first expedition to Everest, it was necessary to mountaineer on a professional basis.

Serhiy Bershov, Mykhailo Turkevych and Oleksiy Moskaltsov from Kharkiv became members of the first expedition to Everest. By that time they were professionals. Thus, Serhiy Bershov and Mykhailo Turkevych became the first Ukrainians to climb Everest-the high-altitude pole of the planet in 1982. Just eight years later, Mstyslav Horbenko, who achieved such success as a member of the American-Soviet-Chinese international expedition, joined them.

By that time, the Ukrainian expedition "Everest-92" was working under the leadership of M. Turkevych.

Apart from the Turkevych-Bershov pair, Victor Pastukh from Kharkiv also became a member of the second Soviet expedition to the Himalayas in 1989. There our men again played the starring role. The first two traversed all of the summits of the Kanchen-jangha Mountains (the third highest in the world - 8586 m.), while Pastukh thrice crossed some crests, thus passing his "eight-thousand" mark.

That was the last Soviet expedition: highly supported by the State, it had many members, and the climbers used oxygen. But the worldwide mountaineering fraternity is losing interest in such methods. The stars of Alpinism climb solo, or in pairs, with speed and without oxygen.

In the fall of 1990, a half Soviet half-Ukrainian sports union expedition set out: "Lkhotse-the Southern Wall". This expedition drew the attention of foreign mountaineers because all attempts to get over this wall by the best climbers in the world were not successful. That year, Ukrainian Serhiy Bershov and Russian Volodymyr Korotaev succeeded in doing this, but the latter paid

an enormous price: the extremities of his hands and feet were amputated. Apart from the skilled Bershov, Turkevych and Pastukh, the other members of this expedition were Hennadiy Kopiyka, Oleksiy Makarov, Ihor Sverhun from Kharkiv, Oleksandr Pitra, from Donetsk, Petro Kozachok and Volodymyr Khytrykov from Dnipropetrovsk.

As we can see, the Ukrainian sportsmen had wide experience in the Himalayas. But launching the first Ukrainian expedition required hard currency, and we knew that the State would not donate a penny. Nevertheless, the idea of a national expedition was born. We chose to climb Manaslu - the eighth highest summit in the world (8156 m.), very complicated and insidious. We hoped to pioneer the eastern wall, considered one of the most complicated in the Himalayas.

We explored this wall in May 1990. Our sponsors were the Indian company Comecon Overseas and the Ukrainian foreign trade company Ukrimpex, headed by director - General Stanislav Sokolenko - himself a mountaineer and sportsman. I would like to take this opportunity to thank him and his colleagues - Serhiy Pheophilov, Heorhiy Golubev for everything they did for the expedition. At that time, I also had to become a sort of Ukrimpex employee. Much was done for us by Mr. Vynnychok from Washington and his friends Mr. Khan from South Korea, the director of Lower Alpine Systems, which produces alpinist garments and knapsacks. Thus, our team wore up-to-date American-made clothes with the trident on the emblem. At that time, the independence of Ukraine was just a dream. We were looking forward to Ukrainian statehood. But not everyone was. I even recall one tent with the Ukrainian SSR flag on it while the yellow-and-blue banner of a yet non-existent state was flying over the camp. Most of the Ukrainian mountaineers accepted it at once, since it signified peaceful collaboration instead of confrontation. Hence, all of our advertising ran under yellow-and-blue colors despite all the fears of some leaders. There were grounds for them, however. After a yellow-and-blue flag made it to the crest of Manaslu, parliament's democratic wing congratulated the mountaineers, but the Minister of Sports Valeriy Borzov sternly rebuked the Head of the Winter Sports Department, Vasyl Karlenko, for such a scandal. At that time the functionaries did not know how it would turn out.

But let us turn back to the beginning of the expedition. The main needs for any expedition to the Himalayas are above all money, and only then equipment for there have always been high class alpinists in our country and, I hope, there always will be. About one-third of the rouble sum was given to us by the State Committee for Sports, another third-by mountaineering clubs, whose delegates became members of our combined team, and yet another third-by sponsors. Hard currency was donated by companies: the French Sollac, the Swiss Carghill, our KAMAZ and the Italian Indutech and Sitco. I would like to dwell on the latter two in more detail. The President of the Italian company Indutech, Pierre Sikouri, and his enchanting wife Paola, are the famous world class yachtsman and yachtswoman. They are true Italians, and their temperament was a great help to us. When Pierre learned from me some two weeks before our departure for Katmandu that we had no money at all, they solved the problem within two days. When we arrived in Katmandu, it was thanks to that money (the rest of money was received much later). If only money had been the only problem! Pierre asked me: "What do you need urgently?" I told him, and he brought by plane desperately needed climbing irons, goggles and the world famous "Pitzbuin" which protects the skin from the sun that only mountain-climbers know. What's more, he also brought first-class radiosets!

I made Pierre's acquaintance thanks to the boys from Ukrimpex. They said, "come to us! There's an Italian sitting here, and he's as crazy about mountains, parachutes and skiing as you are." I met this very busy man only four times.

I would also like to mention a representative of the Ukrainian diaspora in Munich, Yuriy Tumkevych. Thanks to him, we were supplied with Trezetta mountain boots and Edelveis - made ropes.

A detective story happened around money from KAMAZ. Someone at the top made a sponsorship agreement with its director-general Mr. Bekh, a Ukrainian from Polissia. Agreements are good things, but they don't work properly in this country. Hryhoriy Chub travelled to the banks of the Kama river twice, and finally we were granted the Indian rupees, but just the papers for them. Not the money itself. The papers went to Kyiv through Moscow as Hryts Chub pushing them along. Finally, they got to the bank in Kyiv, where I stayed for two days without going out. I was lucky to find sympathy and come across a friend from my student days. Just before the departure, I obtained some 5 kilos of Indian rupees



## Victor HRYSHENKO

### *Victor I. Hryshenko*

*born in Kyjiv, has been devoted to Alpinism and mountain skiing for 27 years. An International class sportsman, tentime champion and prize-winner of the former USSR, fifteenth Ukraine Alpinism champion in different climbing classes. He has made a number of first-class climbs in the Caucasus, the Pamirs and Tien Shan. The first to parachute off Elbrus and the Peak of Communism, Hryshenko is also an instructor in mountain skiing, who has ski'd more than once down Elbrus and other mountains and this year ski'd down the highest European point-Mont Blanc. He was one of the initiators and organizers of the First Ukrainian Himalayan expedition to the peak Manaslu (8156 m.), which was successfully completed in May 1981 with three Ukrainian mountain climbers.*

in traveler's checks of small denomination. What's more, the bank clerks assured me that we had no guarantee of exchanging those checks for money in Nepal. That was the case indeed. There was more running about banks in Nepal, corresponding with the Central Bank in Bombay, and about a week later we became hopeful. For three hours, I signed so many of those damned checks, that my hand refused to continue. Finally, I left them at the Nepalese Bank to wait for God's and "Bombay's" grace. We only obtained the money after the expedition ended, losing 10 per cent to the bank's commission charges. It was the mountaineers who held out a helping hand -they trusted us and lent money...

It is probably high time to tell about the team. Not all of the best were members. M. Turkevych made other plans and did not participate. For the most part, the team was efficient enough, though, as it became clear later, not everyone was psychologically prepared for such a complicated route.

We tried the eastern wall in vain for more than a month, but snow not only destroyed our tents, but covered our equipment as well as our plans. We had neither the time nor strength for the wall. We decided to try traversing Manaslu from the south to the north, apline style, without oxygen. By that time, only five men remained who were willing and healthy. The leads tired and most experienced - Victor Pastukh, Oleksiy Makarov and Ihor Sverhun - set out first, and they found success. On May 6th, all of them were standing on the crest, having completed the first Ukrainian expedition. Two Kievans - Ihor Chaplynskiy and Volodymyr Horbach - set out two days later, because they were tired after previous attempts to climb. But they had to give up-they were pressed for time. During that difficult season, only 6 of 44 expeditions in the Himalayas were completed successfully, while ours was one of four on Manaslu. The time of great national expeditions is over. Solo, high-speed ascents without oxyge are more effective. Now, Mykhailo Turkevych's expedition is working near Everest.

One more welcome bit of news is that Hennadiy Kopyyka came back from Pakistan. Together with the Russian, Vladimir Balaberdin, he made the ascent of K-2 (of Hohori - 8616 m.) -second in height, but one of the most difficult climbs worldwide, -in excellent style, without oxygen. Hennadiy Kopyyka is the first Ukrainian to make it to its summit, making a

*Camp of the Ukrainian Alpinists*



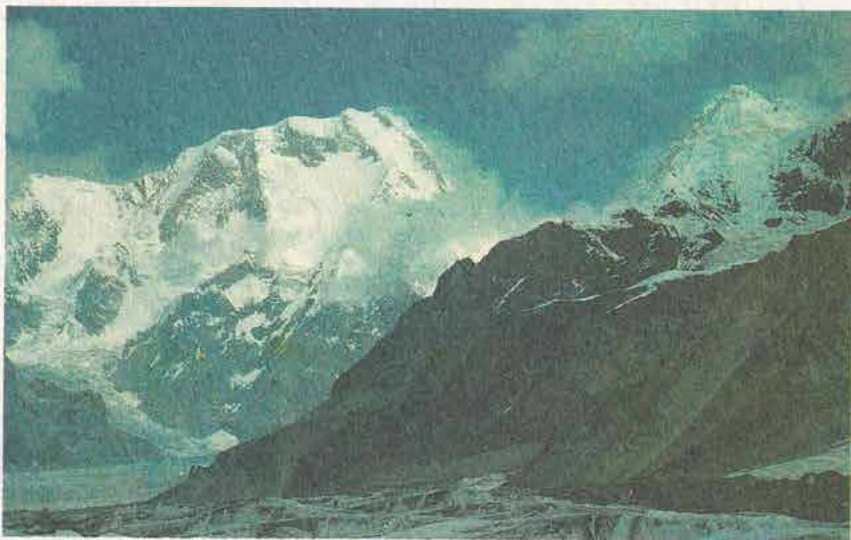


valuable contribution to the history of Ukrainian Alpinism. Step by step, we are approaching the western style in Alpinism (only those with money or sponsors can afford this sport, which is rising in price for us too quickly). All of the big mountains are abroad for us now. But there are no boundaries for true alpinists and traveler-romantics. And our Carpathians and the Crimean Mountains, even if not high, make indelible impression upon those who above all love nature.

Ukraine has good rock-climbing traditions, and there are great opportunities for technical ascents in the Crimea. Today this sport is very popular all over the world and hopefully Ukrainian rock-climbers will complete at the world level. The Carpathians are waiting for skiing tourists, winter skiing and excellent summer walking trips.

I do believe that Alpinism in Ukraine is going to survive along with the young State. And we will be hearing welcome news about the successful ascents of Ukrainian mountaineers from mountains all over the world.

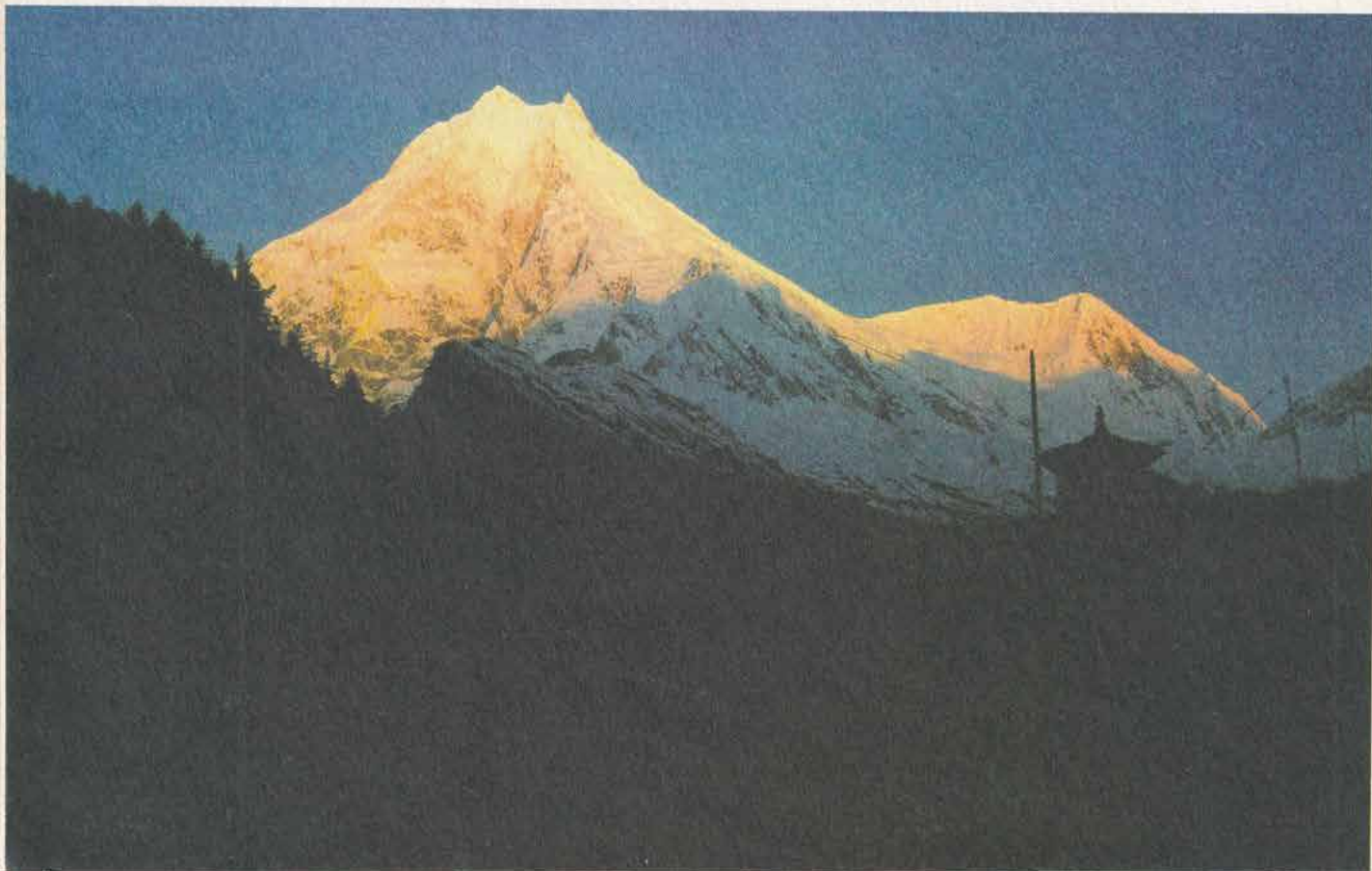
*Translated by Oleh Sydorov*



*Buddhist mortar*

*Peak behind the clouds*

*Pink double-headed eagle*





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The logo for the "Hryvna" Club was designed by the "Ukrainian World" Studio of Graphic Design



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