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U.N.A. Convention Largest Ever Held

Reflects Great Growth in Membership and Assets
of the Association

HARRISBURG, Pa., May 15.—Delegates from all over the country and from Canada as well, four hundred and fifteen in number, convened at the Penn Harris Hotel here last Monday at the Twentieth Regular Convention of the Ukrainian National Association, a fraternal benefit society and the oldest and largest Ukrainian organization in America.

They opened their week-long deliberations with a unanimously-passed resolution endorsing the President's foreign policy, "designed to combat the malign forces of tyranny and dictatorship and to bring to the enslaved and oppressed peoples the freedom and democracy upon which our country is founded."

The convention was formally opened by Nicholas Muraszko, Supreme President of the Ukrainian National Association. He recalled to the delegates that the first convention of the Association took place forty seven years ago, and that at that time the U.N.A. had 439 members and assets of \$220,35.

His report on the following day, Tuesday, and the reports of Dmytro Halychyn, Supreme Recording Secretary, and Roman Slobodian, Supreme Financial Secretary-Treasurer, revealed that since its founding 1894 the U.N.A. has advanced to the point where today its membership is about 38,500 and its assets about six and one half-millions of dollars. The greatest growth took place during the past four years, with about 8,000 new members and about a million and half dollars added assets.

Further light on the progress the U.N.A. has been making, especially since its last convention four years ago in Washington, D. C. was cast by the reports of the other U.N.A. officers besides the president, secretary, and financial secretary-treasurer. These reports were given by Gregory Herman, Vice-President; Maria Malevich, Vice-Presidentess; Dmytro Kapitula, Dr. Ambrosius Kibzey, Omer E. Malitsky, Stephen Kuropas, and Roman Smook, members of the Auditing Committee; and Taras Shpikula, Nicholas Dawyskyba, Antin Shumeyko, Elias Huzar, Stephen Slobodian, Onufriy Zapotochny, Walter Didik, John Pihulak, Julia Bavoliak, and Stella Palivoda.

The convention is presided over by Michael Piznak, Chairman, of New York City, who was elected to the post together with John Evanchuk of Detroit, Mich., First Vice-Chairman, and John Koos of Detroit, Second Vice-Chairman.

Eugene Lachowitch of New York City and Michael Guzylyak of Pittsburgh were elected secretaries of the convention.

The convention also elected an Elections Committee, a Committee on Petitions and Grievances, and a Press Committee.

The following were elected to the Elections Committee: Dr. Stephen Kulik, John Krivokulsky, Nicholas Busko, Walter Shevchuk, Julius Pawchak, Rev. Gregory Pipiuk, and Nicholas Blyznak.

The Committee on Petitions and Grievances is comprised of the following: Stephen Morozovich,

Andrew Smith, Stephen Kurlak, Michael Fuk, and Catherine Gabrilowsky.

The Press Committee consists of Genevieve Zepko, John Romanition, and Theodore Lutwinak.

The Credentials Committee and the By-Laws Committee had been appointed prior to the convention by the Supreme Executive Committee of the U.N.A. On the Credentials committee are Paul Duda, chairman, Gregory Timchyi, secretary, Gregory Datskiw, John Zablotsky, and Michael Dutkevitch. The By-Laws committee includes Dr. Walter Gallan, chairman, Peter Kuchma, John Pavlovsky, and Antin Malanchuk.

One outstanding feature of the convention is the important role being played in its proceedings by younger generation delegates. There are about seventy-five of them, the largest youth contingent ever to attend a U.N.A. convention. They are well represented in the convention presidium and in the three elected committees. A fine spirit of cooperation exists between the older generation and young generation delegates at all times.

The local press is taking considerable interest in the convention by sending its reporters to it everyday. The Associated Press has assigned a man and a photographer to cover the convention thoroughly. A number of news reports concerning the conventions have appeared thus far in the local newspapers.

Monday afternoon the convention was addressed by Mayor Howard Milliken of Harrisburg. The mayor was considerably impressed by the highly democratic manner in which the convention was conducted. Likewise he was impressed by the size of the convention, declaring that he had never spoken before a larger fraternal order convention than this one of the U.N.A.

Governor James of Pennsylvania is expected to head the list of notables who will address the convention sometime before it come to a close.

Aside from the regular business of the convention, the telegram from the convention to President Roosevelt supporting his foreign policy engaged the interest of the delegates to quite an extent.

One implication drawn by some from this U.N.A. support of President Roosevelt's foreign policy is that the Ukrainian-American people as a whole are beginning to look upon President Roosevelt as they did upon President Woodrow Wilson some twenty-two years ago, as the champion of human liberties and of the right of the enslaved and oppressed peoples to freedom and democracy.

Such championing by Roosevelt of freedom and democracy in Europe, the delegates said, means that eventually the President will have to recognize the right of the forty-million Ukrainian nation to the benefits of these two principles.

In the light of this fact, a spokesman for the younger generation delegates declared, the Ukrainian National Association must redouble

Yale Press To Publish Hrushevsky's History Of Ukraine In English

The publication of an English translation of Professor Michael Hrushevsky's History of Ukraine by the Yale University Press was formally announced last Tuesday by Mr. Nicholas Muraszko, president of the Ukrainian National Association, at its convention in Harrisburg.

The publication is being sponsored by the Ukrainian National Association.

The translation is a fruit of collective work, Mr. Muraszko said. Mr. Wasyl Halich, author of "Ukrainians in America" (Chicago University Press) made the original translation. It was then revised by a committee consisting of Dr.

Luke Myshuha, Emil Revyuk, editors of "Svoboda," and Stephen Shumeyko, editor of the "Ukrainian Weekly." It was then finally edited by Professor H. J. Frederiksen of Miami University, Miami, Ohio.

The preface, containing an outline of Hrushevsky's life and work both as an historian and statesman and leader, is by Professor George Vernadsky of Yale University.

Galley proofs of the history were displayed at the convention. The is expected to appear late this summer.

It will be the most authoritative work in English on Ukrainian history that has appeared thus far.

Philly Ukrainian Girl Saved From Red Execution

Virtually snatched from in front of the muzzles of a Soviet firing squad by the intervention of the American Ambassador, a former Philadelphia Ukrainian girl is on her way back to the United States and safety, according to various press dispatches that appeared late last week.

She is the 23-year-old Irene Pick, daughter of the late Very Reverend Alexander Pyk, who until his death in January, 1938, was Chancellor of the Ukrainian Catholic Diocese of America.

The dark-eyed young woman, says the Philadelphia Inquirer, believes herself to be the sole survivor of forty students of the University of Lwiv, in Soviet Russian occupied Western Ukraine, formerly under Poland, who were sentenced to death last January for "counter-revolutionary activity."

Her frantic cabled plea to Rev. Chapelsky of Elizabeth, N. J., administrator of her father's estate, brought Ambassador Laurence A. Steinhardt to her aid, and he obtained her release from the Lubyanka Prison in Moscow this week.

Steinhardt bought the young woman a pair of shoes, of which she was badly in need, and arranged for her transportation to this country. With the aid of the funds sent her by Father Chapelsky, she quit Moscow for Vladivostok, where she took a Johnson Line steamer for America.

Behind her, believed to be still in Lwiv, Irene left her mother, Mrs. Helen Pyk and two younger sisters, Odaria and Lydia.

(In the Ukrainian Catholic Church, married men may be ordained priests, but priests may not marry after they are ordained.)

its efforts to acquaint American public opinion with the true facts in the case of Ukraine. The people of America, he said, must realize that the fight the Ukrainians are waging for their national freedom is one based on truth and justice, and that, furthermore, this heroic fight is no recent manifestation but a prolongation of a centuries-old struggle for Ukraine's freedom and democracy.

Such are some of the sentiments heard most often among the delegates attending the Ukrainian National Association. Undoubtedly these sentiments will find expression in some of the resolutions the convention is expected to pass before it adjourns, probably Saturday.

Accompanying her back to this country is 23-year-old Mieczyslaw Rozhkovsky, like Miss Pick an American citizen, and like her freed from a Russian prison by the intervention of Steinhardt. According to the Inquirer, he was sentenced to three years in a prison camp on a charge of unlawful possession of firearms, and was freed after his mother in Massachusetts appealed to the State Department. Unlike Miss Pick who is a student, however, Rozowski was a Blalostok farm hand.

Miss Pick was born in 1918 at McKees Rocks, Pa., near Pittsburgh. In 1928 she was taken by her mother, with her two American-born sisters, back to the Ukrainian mother-country, then under Poland. They made their home in Iwiv.

A senior student at the Lwiv University, Irene recently joined a Ukrainian nationalist organization which advocated the separation of Ukraine from the Soviet Union. It was because of this that she and forty other students were arrested January 18.

The Inquirer quotes Miss Pick as saying that these forty students were executed while she sat in her prison cell, awaiting, without much hope, the result of her appeal to the Soviet Ukrainian Supreme Court at Kiev. She relied mainly on her American citizenship and upon the American Embassy.

Miss Pick refused to describe her connection with the Ukrainian nationalist organization or to comment upon her imprisonment to a United Press correspondent on leaving Moscow. She told him however, that:

"I'm extremely happy to return to the United States, which I have not seen since I was 10, and to rejoin my American relations."

GOVERNOR A. H. JAMES OF PA. GREET'S U.N.A. CONVENTION

During its Thursday session, the convention of the Ukrainian National Association, in session in Harrisburg, Pa., was visited by the Governor of that state, Arthur H. James.

The Governor, introduced by Maj. Michael Darmopray, delivered a long address, which pleased the delegates so much that they gave him a long ovation after the conclusion of his remarks.

"I am Welsh, and I'm proud of it!" said the Governor to the enthusiastic listeners, "and I think that you you are as proud of being Ukrainians."

The Story of Ivan Franko

By STEPHEN SHUMEYKO

(1)

TWENTY-FIVE years ago this month the World War I was attaining its height. Ukraine, then under the misrule of two warring powers, Russia and Austro-Hungary, was in a tragic position, for her native sons had to fight one another. It was at this juncture that there passed away a great Ukrainian—Ivan Franko, he who long before the war had predicted that the time would come when enslaved Ukraine will rise, cast off her chains of oppression, and take her rightful place in the society of nations.

The Great Man That He Was

Franko died after a long illness, on May 28, 1916, at the age of 60. News of his death flashed to all corners of the earth, to every place where dwelt his countrymen. Everywhere it called out the deepest sorrow, for all realized that Ukraine had suffered a great loss. Metropolitan Andrew Sheptitsky, head of the Ukrainian Catholic Church of the Greek Rite, stressed this himself when he wrote to a friend that even the devastation suffered by Ukraine till then because of the war, was little compared to the loss she sustained by the death of Ivan Franko. A writer of great fecundity, a poet second only to Taras Shevchenko—the Bard of Ukraine, a scholar, and a great leader of his people, Ivan Franko lived long enough, however, to influence the course of Ukrainian cultural and national development to a degree equalled by few men in modern times.

His Times

No real understanding of Ivan Franko is possible without an understanding of the order of his day among his people. In the main it was quite reactionary, tinged with romanticism of bygone glories—when Ukraine was free. It made little effort to adjust itself to growing modern conditions and to eradicate the prevailing social, economic and political injustices. Nor did it realize that only through self-reliance could the Ukrainian people eventually regain their freedom; instead it naively looked towards the Russian Czar or the Austrian Emperor and his petted Polish nobility for their salvation.

Unkempt Appearance—But Highest In Studies

It was into such order that Ivan Franko was born, in 1856, in the village of Nahuyevichi, Galicia, then under Austria. Village and country life form the background of his youthful days. As a pupil in the local grammar school and then in the nearby gymnasium, Franko attracted some attention only by reason of "his rarely polished shoes, soiled shirt, torn jacket, uncombed hair, and—highest rank in class." Poor, shy and sensitive, the lad found most of his relaxation in observing life about him and in omnivorous reading. Self-expression with him took the form of writing verses and simple prose; and soon some of this began to appear in print.

Upon graduation from gymnasium, Franko entered Lviv University. It was during this period that he began to correspond with Michael Drahomaniw, the Ukrainian scholar and publicist of European reputation who from exile ardently advocated the adoption by his people of the progressive ideals of the West. What Drahomaniw advocated struck a responsive chord within Franko and opened new horizons for him. He began to see with clearer eye the failings of his people that permitted them to become prey to exploitation and mistreatment by their Polish oppressors. Likewise his warm sympathy was stirred by the sorry lot of the peasantry and the workers. He determined, therefore, to devote himself to the remedying of such conditions. And thus his writings at this time began to take

on a new character, no longer just of a belle-mot, but of a double-edged sword, cutting the fetters of reaction and servitude and hewing the way to enlightenment, progress, and liberty.

Jailed For Political Activities

Before Franko had much opportunity of exercising this determination, he was arrested on suspicion of complicity in revolutionary activities, and though innocent, imprisoned for nine months. He emerged from prison in the Spring of 1878, outraged by the raw injustice vented upon him and the others whom he met while jailed. He was yet to suffer another cruel blow, in form of ostracism by many of his countrymen, whose conservatism caused them to look with hostility upon his alleged connections with radical circles. Mostly among the youth did Franko find understanding and friendship. Nevertheless, he was at the crossroads. Either he was to repent his "sins" and become a "respectable" pillar of society, or else, as he later wrote, "join the ranks of the ostracized and find my company among them." He chose the latter course.

His Challenge To Society

Among his first acts in this direction, was to take over, with the aid of some young friends, the publication of the periodical *The People's Friend*, (*Hromadsky Druh*), and rejuvenate it. The journal became the organ of progressive thought at that time. "With the light-heartedness of youth and the ardency of those who have nothing to lose, it flung its challenge to society," Franko later wrote. Practically everything in it was written in a provocative tone to society as it was then. Especially did it awaken response among the youth, for it was mainly their feelings that Franko expressed so well. What these feelings were, can be gleaned from his poem *The Stone Breakers* (*Kamenjari*), written in 1878. Basing it on an old legend telling how a tribe was imprisoned by Alexander the Great in a huge barren plain surrounded by impenetrable rocky mountains, and how it broke its way to freedom—Franko expresses in this poem the spirit and hopes that animated him and the Ukrainian youth of his day:

Each one of us believed that with our human power
We'd cut right through that cliff and crush the stone to dust,
That with our blood and bones, our last remaining dower,
We'd build a hardy highway over which the flower
Of hopes and youth would come into this world—and must!
And thus we go ahead in body one united
By that one almighty thought, that infant of the brain,
What if we are curst and the world condemned!
We're breaking through that wall to free the truth we've sighted.
That happiness may come—when none of us remain.*

Though ending thus in a slightly bitter tone, the poem clearly demonstrates that the youth then had no illusions on how long it would take to bring about a new order in the land. Likewise it showed the youth's determination to sacrifice all, even life itself, in the cause of true and worthy ideals.

This poem was soon followed by a novelette, *Boa Constrictor*, in which Franko dealt with the economic exploitation of inhabitants of Borislav during the transportation from the agricultural to the industrial system in that district.

Hounded by Political Police

His realistic approach to the problems of the day made Franko a marked man in the eyes of the

authorities. In 1880, he was again arrested and imprisoned, this time for three months, after which he was released for lack of any specific charges and incriminating evidence against him. Hounded by police and unable to find remunerative work, the young writer nearly perished of starvation following his release, being saved in nick of time by a friend.

Some of His Best Early Literary Works

The year 1880 is important in the life and works of Franko, for the considerable amount of lyrics he wrote then showed him to be a poet of unusual talent and originality. That year too he produced his famous *Eternal Revolutionist* (*Vichny Revolutsioner*), whose verses vividly portray the unconquerable, flaming spirit of the younger generation of his day in their fight for freedom. This inspiring message to the people was soon followed by his prize-winning novel, *Zakhar Berkut*, a penetrating study and commentary upon the social conditions of his time, yet so romanticized that it can easily be likened to a sugar coated pill that society swallowed without being aware of its real composition until it began to dissolve within its social organism.

Forced To Work For Poles; Disillusionment

Through such and other mediums, Franko began to play a definite role in shaping progressive thought among his people. Conservatism, was too deeply rooted among them, and the more progress he made the stronger the opposition against him and his ideas grew. Soon it came to pass that he was denied an opportunity of making a living among his people; to be sure, such opportunities were very few then. As a result, he accepted an offer to become an assistant-editor of a Polish newspaper. His new position enabled him now to speak his mind frankly concerning those elements in Ukrainian life that weakened it. At the same time it led him to realize how vain were the hopes of Polish-Ukrainian cooperation. As he later wrote: "At the close of the 19th century, when the Ukrainian younger generation broke all ties that bound them to their elders, and some of them transferred their activities to Polish newspapers—without ceasing, however, to labor in behalf their Ukrainian ideals—the change of terrain for them brought with it a new idea: the possibility of compromise and united efforts between Ukrainian and Polish radical and progressive circles for the attainment of mutual goals, especially the overthrow of the landed and reactionary ruling classes within the country... It took ten years before these Ukrainian idealists finally realized that there was nothing they could gain from the Poles and that only by sowing one's own fields can one win his daily bread."

"The Landlord's Jest"

These "ten years of serfdom" (1887-97) which he spent working for the Poles, were most unfortunate for him, as they seriously hindered his development as a writer of Ukrainian poetry and prose. Yet it should not be supposed that during these ten-years Franko completely "broke the Ukrainian pen," for it was during this time that he wrote, among other works, *The Landlord's Jest* (*Pansky Zharti*), a narrative poem which of his severest critics characterized as "monumentum aere perennius," and which movingly describes the abuses suffered under serfdom that existed in Galicia till 1848. During this period, too, he wrote *Death of Cain* (*Smert Kayina*), a poem that was little understood at that time, but which endeavored to discover the true

value of life, finding it in the harmonious existence within the person of two main elements: emotion and reason.

His Sympathy for the Jews.

Shortly afterwards, Franko wrote a cycle of poetry known as *Jewish Melodies* (*Zhydivsky Melodi*). By it he showed himself to be the first Western Ukrainian writer who really made an effort to understand the Jews. Hitherto, the Jew in Ukrainian literature, as well as in popular conception, was the tavern keeper, who together with the grasping landlord kept the Ukrainian peasant in endless poverty; and there was reason enough for this conception. Franko was well aware of this type and portrayed it in some of his writing. Yet he also realized that there were many Jews, who were being exploited and who suffered just as much as the downtrodden peasants. It is upon the life and hardships of the latter class of Jews that his *Jewish Melodies* are based. One of the most poignant of them is *Surka*, a tale of a Jewish mother.

His Third Imprisonment

About this time, Franko was imprisoned for the third time. This was done by Polish-dominated authorities, during election time in an attempt to prevent the possible election of progressive candidates for office, among whom was Franko. As in previous times, he was again released on account of the lack of charges against him. While in prison, he managed to write his *Prison Sonnets* (*Turmeni Soneti*).

Franko As Leader of Revival

Upon his emergence to freedom, Franko clearly saw that his endeavors and those of his associates had not been in vain. A definite awakening among the people was now visible. The peasantry was beginning to play an unprecedented role in the political life of the country. Mass meetings were being held throughout the land, expressive of the growing rebellion among the masses against reaction and foreign rule, and demanding more universal suffrage, freedom of the press, reforms in the system of taxation, and more advanced agrarian policies. New leaders were appearing, too, most of them of peasant stock. But rising above them all was he, Franko, the guiding spirit of this new movement. Upon him rested the confidence and hopes of the Ukrainian progressives, and upon him, too, of course, fell the brunt of attack from all sides, from the authorities, the reactionary muscophiles—i.e., those who favored closer cultural and political affinity with Russia—from the conservative "populists," and from all other dominating elements that saw in him danger to themselves. Undeterred by these attacks, Franko kept exhorting his countrymen to struggle for their rights. Likewise from beneath his prolific pen the flow of various literary works continued uninterruptedly, among them being a fine collection of short stories entitled *By the Sweat of One's Brow* (*V Poti Chola*—1890), which pictured "real people that I knew, true facts that I saw or heard," and which can rightfully be considered as autobiographical. He also produced at this time several books for children, of which the most popular was a version of the epic, *Reynold the Fox* (*Lys Mykyta*).

(To be continued)

IVAN FRANKO'S "MOSES"

Trans. by Waldmir Semenyna
With a biographical sketch of
Ivan Franko

by Stephen Shumeyko
Price 50 cents

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* Translated by W. Semenyna.

THE ORIGIN OF THE NAME "UKRAINA"

It is the practice of Russians and Poles to claim that the name *Ukraina* means only borderland. Other writers have accepted this version without inquiring further as to whose borderland exactly *Ukraina* is supposed to be and never questioning the manner in which the word *ukraina* or *vkraina* was made to mean borderland in both the Polish and the Russian languages, especially as in Ukrainian it does not mean that at all. The following notes which deal with the derivation of the name *Ukraina* are taken mostly from a lengthy study by Professor Serge Shelukhin. To our mind his is the most plausible theory yet put forward; and certainly one which can bear closer scrutiny than the "borderland" theory.

Its Derivation

The name *Kraina*, *Vkraina*, *Ukraina*, is derived from the word *kraina* in the same way as the proper names *Poley* and *Poliany* were derived from the word *poley*, meaning a field. Each of the three forms is to be found in the *Ipatiev Chronicles* as well as in the earliest examples of Ukrainian literature. In the *Ipatiev Chronicles* they appear interchangeably. In the year 1187 the name is written as *Ukraina*, in 1189 as *Ukraina*, in the *Yermolaivsky Appendix* it appears as *Kraina*. In the year 1213 it appears as *Ukraina*, in 1268 the people are referred to as *Ukrainiany*, in 1280 as *Vkraina*, in the *Khlebnykovsky Appendix* as *Ukraina*, and finally, in 1282, there is reference to *Vkrainytsia*. (The *Ipatiev Chronicle*, published by the Archaeological Commission, St. Petersburg, 1908, Vol. II, pp. 653, 663, Appendix pp. 53, 732, 864, 881, Appendix p. 24, Appendix p. 76; Appendix pp. 77, 889.)

All three forms are used as synonyms, and in the living language, the last two forms, *Ukraina* and *Vkraina*, are identical words wherein the initials *U* and *V* are

interchangeable without the slightest change in meaning. This interchangeability is only characteristic of the Ukrainian language and testifies to the Ukrainian origin of the name *Ukraina*. These words, or more precisely three forms of the same word, have a common root in the old Slavonic word *kra*.

At the beginning of his chronicles the Kievan chronicler inserted extracts from the Greek Chronicle at Amartol. He translated the Greek original into the Slavonic book language which was then used in Kiev. The Chronicle itself was translated at some time during the 10th and 11th century into the Slavonic Ukrainian language of Kiev, and in this translation free use was made of the Ukrainian popular language. This material helps scholars in their analysis of the old Slavonic Ukrainian terminology and helps them to determine the exact meaning of archaic, Slavonic and Ukrainian expressions with assistance of the Greek text.

Meaning of "Kra"

We first note the Greek words *tmema*, *tmina*, which were translated by the old Slavonic words *kra* and *razdilenie* (meaning a slice or a piece, section or cut). Taking into consideration all the other transcriptions we can safely say that in the old Kievan language, both popular and literary, the old Slavonic word *kra* was frequently used to denote a section of land, a separate piece of land, or an independent lot. The Greek *temeo* is often translated by the word *kra* (I cut), and the word *temeuos* is translated as *krai* and *kraina*.

... of "Ina"

Each of these words has the common root *kra* and the prefix *u* or *v* simply indicates a completed action. Thus the verb *krayaty*—incompleted action (cut, imperfect tense), and *vkrayaty* or *ukrayaty*—completed action (cut, past, perfect). This is the only difference between the three words *kraina*,

ukraina and *vkraina*. The ending *ina* signifies an accomplished action or the result of an accomplished action. An almost similar word, *okraina*, with the prefix *o* instead of *u* or *v*, has a totally different meaning from the words *kraina* or *ukraina*. As an illustration of this we give a few verbs which have the same root but which change their meaning according to the prefix. Thus *vbyty* or *ubyty*—to kill; *obyty*—to cover; *vtochyty* or *utochyty*—to draw; *otochyty*—to grind, to smooth; *vbihty* or *ubihty*—to run in; *obihty*—to run around; *vstupyty* or *ustupyty*—to enter; *ostupyty*—to surround; *vzhyty* or *uzhyty*—to use; *ozhyty*—to revive; *vpustyty* or *upustyty*—to allow to enter; *opustyty*—to leave or to abandon; *vkrayaty* or *ukrayaty*—to cut, to section off; *okrayaty*—to cut around or to trim.

These examples should suffice to show that the preposition *u* and *v* should not be confused with the preposition *o*, and, that words with the preposition *o* often have diametrically opposite meaning to the same roots with the preposition *u* or *v*.

Interchangeability of "U" and "V"

In examples of ancient Ukrainian literary works the letters *u* and *v* are often used interchangeably in the same way as they are used to-day. As we have said this is only characteristic of the Ukrainian language; it does not apply to Russian. The Academician Sobolevsky in his article on outstanding manuscripts of the 13th century, among them the Bible of 1283 written on the Royal parchment of the ruling house of Galicia, shows that one of the outstanding differences between the Ukrainian language of Galicia and Volynia and the Muscovite language is, "the sporadic use of *v* instead of *u*, and vice versa." He forgot to mention three important things which arise from this fact: first, that this change takes place at the beginning of the word when the *u* sound is not stressed; second, that the letters *u* and *v* are never replaced by the letter *o*; and finally, that the addition of the letter

o to the same root gives a word a totally different meaning. This is an important difference between the Muscovite and Ukrainian languages and their respective methods of word formation. It also shows that it is illogical to try to explain the origin of the word *ukraina*, *vkraina*, from a similarly sounding Muscovite word derived from the expression *u kraya*.

The same point was more clearly expressed by the Academician Krinsky. He wrote: "The unaccented sound *u* could have arisen in the 11th century from the stressed *v*; the author of the Kievan Collection of the Great Prince Sviatoslav, writing in 1073, very likely did the same as the inhabitant of Kiev does to-day when he says *ured* instead of *vred*. We frequently find this interposition. In any case the free interchange of the prefix *u* and *v*, which is so characteristic of the Ukrainians to-day may be regarded as having been permanently established in the 11th century, as can be seen from old writings." (An Outline of the History of the Ukrainian Language by the Academicians Shakhmatov and Krinsky, Ukrainian Academy of Science, Kiev, 1924.)

Numerous examples could be cited from the *Ipatiev Chronicle* referring to the 11th and 12th centuries where this interchanging is freely practised. As Professor Ohienko has explained, when the initials *u* or *v* are part of the root of the word, they do not alter; when not part of the root, the two are interchanged freely. In the words *ukraina* and *vkraina* the *u* and the *v* are not part of the root but prepositions to the *kra*.

There is another important characteristic which distinguishes Ukrainian and Russian words with the prefixes *u* and *v*. In Russian these prefixes give words of different meaning, whereas in Ukrainian the meaning remains the same. For example, the word *uletity* or *vletity*—to fly in; *ukhaty* or *vlykhaty*—to ride into; *vnesty* or *unesty*—to bring in, retain in Ukrainian the same meaning in either

(Concluded on page 4)

BY THE SEA

By MICHAEL KOTSIUBINSKY

(Continued)

(3)

SHE came from the mountains. From a distant mountain village where lived different people with different customs, where she left those nearest and dearest to her. There was no sea there. The butcher came and paid her father more than the native suitors could pay, and took her away with him. Repulsive, unkind, strange as were all the people here, as this land. There were no relatives here, no friends, no hospitable people, this was the end of the world. There is no road out...

O-la-la... O-na-na...

No road out,—for when the sea gets enraged, it takes away the only path along the shore...

Nothing but the sea here—everywhere the sea... Early in the morning the bright blue of it hurts one's eyes; in the daytime the green wave swings merrily; at night it breathes with difficulty like a sick person... When it is quiet, its peacefulness irritates; when it is violent, it beats against the shore, struggles and roars like a beast, and does not let one sleep... Its sharp odor penetrates to the very house and makes one feel nauseous... One cannot hide or run away from the sea.—It is everywhere, it hunts one... at times it fools one: it covers itself with a fog as white as the snow on the mountains, and it seems that the sea disappears, it is no more there, but it writhes and groans and sighs under the fog...

O-la-la... O-na-na...

...Struggles under the fog like an infant under its covers, then suddenly throws it off... The long torn shreds of fog creep up from the sea, get caught in the mosque, enwrap the village, creep into the house, settle on one's heart, shut the sun out from one's view...

O-la-la... O-na-na...

She often comes out on the flat roof of the coffee-house, leans against the tree and watches the sea... No, not the sea—she watches the red kerchief on the head of the young stranger, as though hoping to see his eyes.—those large black burning eyes she sees so often in her dreams... There in the sand above the sea blooms now her favorite red mountain-flower...

O-la-la... O-na-na...
The stars hover over the earth, the moon over the sea...

"Do you come from afar?"
Ali turned with a start. The voice came from the roof, and he lifted his eyes.

Fatima stood under the tree, the shade of which fell also upon Ali. He blushed and stammered, "Fr-r-om Smyrna, very far away..."

"I am from the mountains."
Silence.

The blood rushed to his head like an ocean wave and his eyes were captured by the Tartar woman, who held them hypnotically.

"Why did you come to this place? Are you lonely here?"

"I am very poor—not a star in heaven, not a stem on earth... I am earning my living..."

"I heard you play..."
Silence.

"... Jolly... In my home in the mountains it is very lively... music... girls... weddings... we have no sea there, have you?..."

"Not very near."

"No? And its sight do not penetrate your very house?"

"No. Instead of the sea we have a lot of sand... The wind carries the hot sand and piles it in high heaps, like the humps of a camel... There.

"Sh-sh!..."

Suddenly, as though by accident, she revealed her white delicate face and lifted a finger with a painted nail to her full red lips. There was not a soul to be seen around. Only the sea, as blue as sky, was watching them.

"Aren't you afraid to talk to me, a hanim?"

What will Memet do if he sees us?"

"What he will find necessary."

"He shall kill us when he sees us."

"As he will please."

The sun had not risen yet, but some of the Yaila peaks were already aglow. The dark rocks hung gloomily, the sea lay under a gray cover of sleep. Nurla was descending Yaila and almost running after his buffaloes. He was in such haste that he did not even notice that a stack of fresh grass moved down from the wagon upon the backs of the animals. The black buffaloes wiggled their hairy haunches, and turned toward their home, but Nurla changed their

direction and stopped at the coffee-house. He knew that Memet slept there and opened the door.

"Memet, Memet, come here!"

Memet jumped up rubbing his sleepy eyes.

"Memet, where is Ali?" asked Nurla.

"Ali... Ali... somewhere here," and he looked at the empty benches.

"Where is Fatima?"

"Fatima? She is asleep!"

"They are in the mountains."

Memet looked at Nurla, walked through the room and looked out of the window. The buffaloes stood on the road with the grass all over them; the first rays of the rising sun shone on the sea.

Memet turned to Nurla, "What do you want?"

"You lunatic... I am telling you that your wife has run away with the Turk, I saw them in the mountains on my way from Yaila."

Memet's eyes were now bulging out of their sockets. He pushed Nurla aside, ran out of the house, and limped up the stairs. He searched all his rooms and ran out to the roof. Now he really looked like a lunatic.

"Osman!" shouted he in his hoarse voice, "Kali!—Jepar!—Bekir! come here!" He turned from side to side and called for help as though there was a fire.

"Usien! Mustafa!"

The Tartars awoke and were now appearing on their roof while Nurla hopped along. "Assan! Mamaut! Zekeria!" called he on top of his voice.

The alarm flew over the village, reached the houses in the high mountains, ran down, jumped from roof to roof and gathered the people. Red caps appeared everywhere and ran along narrow paths towards the coffee-house. Nurla explained all to them.

Memet red and tireless, silently looked around him and jumped off the roof like a cat. The Tartars were all excited. The relatives, who only yesterday split each others heads, were all united now by a feeling of injustice. It reflected not upon the honor of Memet only—the honor of the whole race was outraged.

A nasty Turk, a pauper, a mere servant and vagabond! It was an unheard of thing. And when Memet brought out of the house a long knife, the one he used for slaughtering sheep, and stuck it resolutely into his belt,—the Tartars were all ready...

Lead!

(To be concluded)

* Housewife, mistress.

YOUTH AND THE U.N.A.

The Get Acquainted Club

The 32nd person to join our Get Acquainted Club is Steve Wass, a member of Branch 400 of the Ukrainian National Association, which is located in Iselin, Pa. Steve is 22 years old and graduated from the Elders Ridge High School in 1936. He goes in for most outdoor sports and dancing. Steve is very enthusiastic about the club. Following are some excerpts from his interesting letter:

"Whoever began this club certainly started a wonderful thing because, through a club of this type, one can reach out far and wide and make many friends all over the country.

"Once a club is organized properly, the rest remains upon the members involved. Our club can become something of the future or something of the past. If every member does his or her part, we can unquestionably make it a thing of the future. We should try to interest others in the Club. Once the club really becomes popular, it will attract many new members."

Steve's remarks are very appropriate at this time, for the letters haven't been coming in at all lately. We cannot guarantee the continued existence of this club unless we continue to receive letters.

All that one has to do in order to join this club is to simply write a letter and send it to us. In this letter give some information about yourself and mention your U.N.A. branch number. Your letter will be published, minus your address. Interested readers will write to us for your address and, if the reader is a U.N.A. member, same will be given to him promptly. The club's primary purpose is to get U.N.A. members acquainted with each other by writing letters.

Steve Wass's address will be sent on request. Steve wants to hear from young Ukrainians everywhere, and we are hoping that he won't be disappointed.

All cards and letters intended for the club should be addressed to Theodore Lutwiniak, P. O. Box 88, Jersey City, N. J.

SOVIET TROOPS WITHDRAWN FROM BESSARABIA

A press dispatch from Berne, Switzerland, dated May, reports the withdrawal of the main body of Soviet forces in the Ukrainian province of Bessarabia, stationed there since its occupation by the Soviets.

The withdrawal is considered to be in line with the new policy of the Russian High Command of consolidating its position behind the Dniester River from L'viv to Odessa.

According to the New York Times, this latest move causes little surprise in informed diplomatic quarters. They point out the unsuitability of the Bessarabian terrain west of the Dniester River for any serious defensive work and its adaptability to the Hitlerian "Blitz" technique.

Behind the Dniester, however, suitable positions could be held to break up any threatened southern arm of a "Hoffman pincer" movement (recently explained on this page) to threaten the Ukraine northward, and these military quarters seem to think, says the Times, that "despite recent Russo-German assurances of enduring friendship, the Russian High Command still considers such a move probable—and in the relatively near future."

Diplomatic observers in Berne are of the opinion that Russia appreciates the tenuousness of her relations with Nazi Germany and the constant implied threat toward Ukraine, and is therefore prepared to surrender the lesser fruits of the Ukrainian province of Bessarabia in preparation for a better defense of Ukraine from the southwest.

DETROIT CHORUS HAS FINE RECORD

DETROIT, Michigan. — Ukrainian organizations in Detroit are humming with preparations for celebration of the 15th Anniversary of the Ukrainian National Chorus "Dumka" on May 18th, 1941, at the Ukrainian Temple on Martin Avenue, Detroit.

In a span of 15 years, the chorus has made countless appearances before professional, educational, cultural and theatrical groups, and always it has left its audience with a greater appreciation of Ukrainian musical culture.

It has enjoyed the hospitality of many distinguished civic organizations as well as private clubs and, accordingly, has gained the respect of these people and brought about a clearer understanding among them of our nationality, history and our contribution to the American cultural pattern.

One of the sterling qualities of the chorus is that it has never sought recognition for its work as an individual group; rather it has endeavored to stress the point that it is a Ukrainian national chorus, always rendering with the best that is in it the immortal songs of Ukraine, songs that tell poignantly of the loves and sorrows, the joys and tragedies of the Ukrainian people.

Let none think that it is mere chance that has given the chorus its wide favorable renown. Remember, it is self-supporting and that its membership is made up of individuals who work during the day, some attending night schools too, and then spreading their leisure hours, however few they may be, to include those nights necessary for rehearsing. Rehearsals run from between two one-half to four hours, depending on the engagements confronting the chorus. Credit for steady attendance is due for the most part to Mr. Ivan Atamanetz, the director, especially for his fine sense of humor coupled with an understanding of human psychology, so necessary to a group oft-times weary after a day's work.

On April the 28th, the "Dumka" appeared at the Scottish Rite Cathedral of the Masonic Temple in Detroit on a program which included Ilya Schkolnik, concertmaster of the Detroit Symphony Orchestra, and Jan Peerce, singer, of radio fame.

Speaking of the Detroit Symphony Orchestra, Mr. Victor Kolar, conductor of the symphony, and Murray G. Paterson, manager, will be among the many prominent guests present at the celebration of the 15th anniversary.

The Ukrainian people of America may well be proud to have so fine a group representing them in the field of music, and whatever may be its future, certainly none can say "Dumka" has not done its share toward contributing to American culture with its Ukrainian musical art.

M. B.

PHILLY ENDS BASKETBALL SEASON

The Philadelphia Ukrainian National Association Basketball Team closed another successful season by reaching the semi-finals of the annual Friends' Guild tourney. In this semi-final test, the U.N.A. boys led throughout most of the game, only to slow up in the final quarter and bow by a 34-32 score to the Madison A. C. The offensive stars for the Ukrainians were Nick Hrynko and Mike Matsik. The feature play of the tilt was a towering goal registered by Myron Bliszcz from behind mid-court, which tied the score in the last 15 seconds of play.

D. S.

SLAV CLUB HOLDS DINNER GATHERING

One of the most successful gatherings of American Slavs in the city of New York was recently held at the Garrison Club. The occasion was the first dinner meeting of the organizing group of the Slav Club and their friends. The large hall of the Garrison Club was filled to capacity.

There was no preferred seating arrangement and there were no guests of honor. All the various Slavonic groups were well represented and each had their spokesman. A number of people of national and international prominence were in evidence.

The Slav Club is still in the process of formation, there as yet being no elected officers. The fact that it was able to draw such a representative gathering speaks well for its future.

A six piece Tambouritzza Orchestra furnished music during the dinner. Mr. Maxim Pantoeff, famous basso, sang several solos. He was accompanied on the piano by Prof. K. N. Shvedov, eminent composer, and arranger and composer of music for the world famous Jaroff Don Cossack chorus. Prof. John Dynely Prince, former American Minister to Yugoslavia, rendered a number of Slavonic songs. After the dinner dance music was furnished by the Fortuna Orchestra, composed exclusively of Americans of Slavonic extraction. All musicians and artists donated their services for the evening.

Speakers included: William E. Schwanda, Chairman of the Organizing Committee of the Slav Club; John A. Marik, until recently President of the American Slavonic League; Major Benjamin T. Anuskewicz, Assistant Director of the Selective Service Administration of the City of New York; Assistant District Attorney Joseph F. Czechlewski; Lieutenant Commander Cornelius T. Stepita, U. S. N.; Attorney Albert H. Dachuk; Boris M. Burkich; and Michael L. Hamalak, Secretary of the Slav Athletic Federation. Peter M. Fekula, Chairman of the Committee on Arrangements, presided. All speakers are members of the Organizing Committee of the Slav Club.

The heightened spirit of the occasion caused to be raised the question of what form the official opening of the Slav Club should take. It was generally felt that such an event should result in a show of strength worthy of the estimated one million Americans of Slavonic extraction residing in the metropolitan New York area.

P. F.

DANCE

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— at their —

**CLUB ROOMS, 334 E. 14th ST.,
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SATURDAY, MAY 24, 1941

Music by NICK ANTON and
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Commencing at 8:00 P. M.
Admission 35 cents

MAY DANCE

Sponsored by the

DNISTER YOUTH BRANCH

UNA 361

CARPATIA HALL,
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SUNDAY, MAY 18, 1941

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Ticket \$.49 Time 8.30 to 10

C O N N E C T I C U T

SEMI-ANNUAL MEETING and SOCIAL of the Ukrainian Youth Organization of Connecticut will be held **MAY 25th** at the Y. W. C. A. Social Hall, Corner Ann & Church Sts., Hartford, Conn. Meeting starts promptly at 3 P. M. The program will consist of a snappy discussion under the title of "Planning Our Future" as well as interesting movies, a community sing, and dancing. **SCHOLARSHIP WINNERS** will be announced at this meeting. For a pleasant Sunday afternoon and evening be with us the 25th. Refreshments will be served. No charge to this affair.

WEEKLY SHOULD BE ENLARGED

As a devoted reader of "The Ukrainian Weekly" since its inception in 1933 (and a saver of each issue since that time), I consider the suggestion offered in the editorial that the "Weekly" be doubled in size and that it supplant the issuance of the "Svoboda" on Fridays, as a progressive proposal and one worthy of unanimous adoption by the delegates gathered in Harrisburg this week. It is far more important for us today to have a larger "Weekly" one day a week than to have the "Svoboda" published every day of the week!

"The Ukrainian Weekly" has earned a right for expansion as it is inconveniently inadequate to meet the demands of today. The "Weekly" should no longer be considered as a supplement, hidden in the Svoboda, but recognized as a full-fledged newspaper which can be seen and even sold on New York newspaper stands. It is hoped the delegates can foresee its future services and advantages and not disappoint the youth. Give us more of "The Ukrainian Weekly!"

ALEXANDER YAREMKO
Member Branch No. 375.

THE ORIGIN OF THE NAME "UKRAINA"

(Concluded from page 3)

form; in Russian, however, they take on a different meaning. Thus, *uletiet* means to fly from or out of, and *vletiet* means to fly into; *uniest* means to carry out of, and *vniesit* means to carry into, etc.

The word *krayaty* is inextricably bound up with the land and its mastery. This idea of land possession and land division is deeply ingrained in the oldest examples of Ukrainian folk lore.

"Ukraina" Bound With the Land

The name *Ukraina* is, therefore, closely bound up with the land in the same way as the name of the early tribe of Kievans, the Poliany, and has warlike significance. This is quite comprehensible, because the land was always subject to invasion and every strip of it had to be defended. Such land could be truthfully called *Ukraina* since mastery over it was gained only by the sword. In this sense it is used in the Ukrainian folk lore of the middle ages, in the Cossack dmy, and by the people to-day.

We have shown that the words *krai*, *kraina*, *ukraina*, *ukraina*, are from the old Slavonic root *kra*, meaning a separate piece of land, a section which has its own frontiers and its own border lands. The Ukrainian people belong to the Adriatic or Dinaric Slavonic race and because of that the common Slavonic root may be found among the Serbs, Slovenes, Bosnians, Croats, Czechs and Slovaks, since they all belong to the Adriatic Slavonic race. The North-Eastern section of Serbia bordering upon the Danube is known as *Kraina*, in Bosnia the district around the city of *Bibach* is known as *Kraina*, in Dalmatia the region between *Omysh* and *Neretva* is known as *Kraina*. In the *Ipatiev Chronicle*, Galicia is referred to as *Kraina* or *Halytska Kraina*. Among the Southern Slavs this name is used to describe those territories for which wars had to be waged, in order that the people might keep them in their possession. Thus the word gains a military meaning, for the Southern Slavs often use it as a synonym for war, combat, army unit, or the army itself. Among the Ukrainians there is a similar word, *kravchina*, which means an army, partisan divisions, etc., and it originates from the same root as the Southern Slavonic expression.

Ukrainian National Information
Service, London.