



Ukrainian Genealogy Group

National Capital Region

The Ukrainian Genealogist

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January Meeting

Fr. Petro Galadza gave an interesting presentation on 'Death and Dying in the Ukrainian Tradition' at the January Meeting.

He dealt with events in Halychyna (Galicia) until 1939. During this period, it was the tradition to call a priest when a person is dying. The procedure to attend a dying person is based on the Trebnyk, a liturgical book on various Church sacraments. The funeral was usually held in the family home and the internment within a day or two depending on local conditions. Church bells were used to inform the locality of a death in the community. Tryzna, the funeral feast, has its origins in pre-historic times.

Due to some excesses, this tradition is being discouraged by the Church in Ukraine. He also spoke on funeral processions and various traditions associated with the funeral. The presentation was followed by a question and answer period. Members requested that the UGG invite Fr. Galadza again to our meetings.

March Meeting

Plans are being made to hold a joint meeting on March 25 with the Ukrainian Canadian Professional and Business Association. The topic: *The Art of Ukrainian Genealogy* will be an introduction to Ukrainian genealogy.

Ivan Franko Lecture

The topic of the 22nd Annual Ivan Franko Memorial Lecture held at the University of Ottawa will be "OUN, UPA and the Writing of New History in Ukraine" by Prof. David Marples.

The lecture will be held on March 20, 2008 at 7:30 p.m. in the Lounge Room, New Residence, 90 University. Public lecture in English and free admission. .

Family Trees on the Web

Demchuk family from Manitoba

<http://cybrary.uwinnipeg.ca/people/Dobson/genealogy/ff/Demchuk.cfm>

Ukrainian surnames in Lviv

The Website *Ukrainian Distant Cousins* contains a Dictionary of Surnames currently used in Lviv, in both the Cyrillic and Latin alphabets.

http://worsten.org/ukrainio/lviv/nomaroj/snwl/enkonduko_en.htm

Blue Eyes

In the Ottawa Citizen of February 1, 2008 there is a short article stating that all people with blue eyes are linked to a common ancestor. The blue eyes developed as a result of a genetic mutation.

Originally all people had brown eyes. This ancestor lived in the near east, northwest of the Black Sea or in northern Afghanistan during the Neolithic period between 6,000 and 10,000 years ago. This information is based on a scientific article originally published in the journal, Human Genetics.

Community Events

Perogy Night Family Dinner (Featuring perogies (varenyky), sauerkraut and kobassa) Raffle, door prizes and entertainment Saturday, March 1, 2008 at 6:00 p.m.

Adults: \$15.00 per person, children: \$8.00 per person, and children under six years old: Free

At the St. John the Baptist Ukrainian Catholic Shrine Hall, 952 Green Valley Crescent

Review by Alexandra Opar

Yavorivskyj Fotoarhiv UPA

Lviv: Spolom, 2005

UGG-NCR Library, Ottawa

This Ukrainian book, recently donated to the library, contains an UPA (Ukrainska Povstanska Armia/Ukrainian Insurgent Army) photoarchive found in 1999 in the village of Yavoriv in Kosiv county in Ivano-Frankivsk oblast. It also contains the results of three years of subsequent investigation in an attempt to identify the people photographed and research on the soldiers and commanders of the UPA (the "army without a country") which fought for the independence of Ukraine between 1945 and 1951 in this part of the territory of Hutsulshchyna.

On June 24, 1999, while digging up the foundations of a drying shed on her property, Hanna Kishchuk's hoe snagged one and then another glass jar. The first jar had not been hermetically sealed and so contained only black powder from what had originally probably been papers. The other glass jar though, contained 216 black-and-white negatives, all in good condition and all reproduced in this book.

In a subsequent effort to identify the soldiers in the photographs and learn more about them, including their fates, numerous newspaper articles were written, as well as a separate book, an exhibit was organized and television reports were broadcast in an attempt to disseminate the photographs as widely as possible in the mass media, hoping that people would come forth with information. This resulted in dozens of letters which eventually, as of July 2002, made possible the identification of fifty of the subjects. Of the fifty, forty seven were UPA soldiers, two were civilians (now long dead) and one an MGB (Soviet) agent (also

now dead). Of the forty seven soldiers identified, thirty had died in battles, eight were arrested and shot, two disappeared without a trace, two were murdered during interrogation or in prison, three served gulag camp sentences and have since died, but two are still alive.

The fact that these photographs exist at all for us to study is remarkable, for the preservation of photographic images of underground fighters was very risky and actually in violation of UPA orders. Indeed, one of the photographs in this book, showing a self-taught folk doctor standing next to an UPA soldier, was found by Soviet soldiers in an abandoned UPA shelter. Badly beaten by the Soviet authorities, the folk doctor died as a result.

The over two hundred photographs include portraits of UPA soldiers and civilian members of the network that supported them, group photographs, photographs of tactical enactments, Easter celebrations in the forest and the raid made by the UPA into Romania in June/July 1949. These photographs have been dated to the period 1945-1951 and to the territories of Hutsulshchyna, Bukovyna and the Romanian Carpathians.

Organizationally, some of the soldiers belonged to the IVth Military District ("Hoverlia") of UPA-West, specifically to Tactical Sector 20 "Chernivetskyj" and Tactical Sector 21 "Hutsulshchyna", while others belonged to two armed OUN groups "Kolomyjshchyna" and "Bukovyna" operating on the same territory.

Where known, each person in the photograph, whether soldier (UPA or OUN) or civilian, is identified and a biography

provided consisting of: surname, given name, father's name, family name, pseudonym, life dates and a brief biography. Where known, the date and place of each photograph is also given, as well as the list of people who identified the subject.

It has been determined that the photographs were shot by multiple photographers, five in total. Four are known to us by name but the last, who took most of the photographs and the best of them, a professional, is not.

The last section of the book contains essays and articles about some of the people identified in the book so far. It also contains new material gathered in connection with another, separate UPA photoarchive from Javoriv.

This second, additional UPA photoarchive of over 160 photographs belonging to and preserved by Vasylyna Rusyniuk, a former UPA courier operating on the same territory of Javoriv, surfaced in 1993 shortly before H. Kishchuk's find of the two jars of negatives. The archive of V. Rusyniuk consists of 153 photographs (some with writing on the back), of which approximately 88-90 were developed from H. Kishchuk's negatives and the rest are new. This second archive unfortunately, now resides with an UPA scholar in Lviv who will not release it for further research.

The new material contains an interview with Vasylyna Domniuk Petranchuk "Kvitka". Vasylyna Domniuk's father and brother were both soldiers in the UPA in the Javoriv area and Vasylyna became a member of the OUN underground. Her two sisters, one of them married to an UPA soldier, both held the positions of economic resorts. In the fall of 1947, after Vasylyna was betrayed, the

entire family was forced to go underground. They spent the entire winter of 1949-1950 together in a forest shelter built on the alpine plain Kopilash with other UPA and OUN insurgents. A total of 21 insurgents overwintered there together, 16 of them appear in the photographs in V. Rusyniuk's archive but five are absent from the photographs.

"Kvitka" explained: "The group that was to overwinter together was gathered together by commander "Perebyjnis" who also decided where each person was to be situated. We arrived at Kopilash after Oct.10, after the shepherds had left it and moved down the mountain for the winter. The location for the shelter had been chosen so that it would have its own source of water. When digging began on the 7 X 9 metre (21 X 27 feet) pit, the sides kept caving in due to the amount of water in the soil. Digging was extremely difficult and the excavated soil was dumped into impassable thickets. When the pit was finally ready, it's bottom, sides and ceiling were lined with overlapping evergreen branches. Any chinks were stuffed with moss.

A small oven (pich) stood in the centre of the shelter, whose smoke was to exit via two ventilation openings: one above the lip of the cliff and the other nearby. We covered the floor with boards gathered from the shepherds' huts and stockpiled wood and food: flour, groats, salted lard and meat. A second part of our supplies we hid in the forest, throwing soil over it and covering it with branches. As it turned out, this was our major mistake. When at the end of February "the boys" [soldiers] joined us, we found only the remains of an animal den - all of our flour had been eaten by mice and wild animals. All we could do was to survive the

rest of the winter on hunger rations: a piece of polenta per day. But that was later.

Our beginning did not foretell misfortune. Our shelter was damp but warm. Actually, we could have a fire only on cloudy nights because any sign of smoke hovering over the forest would alert operatives patrolling the mountains as to our presence. For bodily needs, we went outside only at night, erasing our footsteps behind us. The women washed with warm water under the lip of the cliff. Frosty days with clear nights were the worst for us because we could not light any fires. Our other punishment was lice. They would fall on us in clumps and the only remedy was to destroy each manually.

In January 1950, right after Christmas, commander "Perebyjnis" looked out and quickly turned to us. "Alarm! To arms! an armed squadron is approaching!" came the short command. Unfortunately, the snow was ... so it had not been possible to erase our tracks. Each grabbed their arms - we waited for the worst. "Perebyjnis" uncovered the entrance enough to use his telescope. "They're headed straight for us! "Neporadnyj" with machine gun, "Vychor" and "Dunaj" with automatic machine guns - to the other exit! On my command - step out and fire. The rest of you, ready the grenades ..."

The women prayed. Everyone was shaking, as if we were standing on the edge of an abyss, but the commander was clearly in command. For a long time there were no commands then "Perebyjnis" lowered his telescope. "It seems they are gone. They turned away" After a few days we understood that the squadron had been acting randomly. The soldiers' footsteps had come within 200 metres of our shelter.

The spring of 1950 was hard. The snow remained on the alpine plain for a long time, our supplies dwindled, we boiled pine branches just to survive to the end of the winter. Our ordeal ended in April. Commander "Perebyjnis" took "Dunaj", "Neporadnyj" and "Chornyj" with him. We said our farewells, as it turns out now, forever. Even though our numbers dwindled we still had to use our last strength to survive. On orders of the UPA we did not return to the shelter on Kopilash; I wonder if I could even find it's location now. But on that same spot we once again wintered over [the next year] 1950-1951 but with less people.

In the summer of 1951 my brother Hryhorij (a kushch leader) died, the one in the photograph. Wounded in the stomach, he died in my arms. He was buried in the old shelter on Kopilash. We, his sisters, were not allowed to attend his funeral and where his grave is, I don't know.

We had hidden a machine gun, our archive and separately, the negatives of these photographs. In the spring of 1952 the MGB captured our brother-in-law "Kucheriavyj". Under torture, he gave them the location of our cache because when we returned later for the machine gun, we found nothing. A year later, "Kucheriavyj" was shot in Kyiv.

Four of us were left: father and his three daughters. We didn't have the nerve to commit suicide. We met once one of the underground members from our raion and he told us "as territory leader, I give you permission to go with obligation [do away with yourselves?]".

Then there was the degrading act of laying down our arms, torture and long years of life under surveillance of the KGB. My sister died and then my father (in 1989) but Maria and I lived to see Ukraine gain independence. We raised three children each and not for a moment did we regret our fate ..."

In 2007 a subset of the Javoriv UPA archive consisting of 74 photographs and relevant biographies was published in English, on glossy paper, in the book "Their Just War: Images of the Ukrainian Insurgent Army" by Vasyl Humeniuk and Lubomyr Luciuk (Toronto: Kashtan Press). This book contains photographs, captions, biographical notes and a map of the area where the armed groups operated.

It is heartening to note, upon comparing the two books, that since 2002 when the first Ukrainian book was published, more of the people in the photographs have been identified and more information has come to light, thus adding just a little bit more to our knowledge of that period in Ukraine's history.