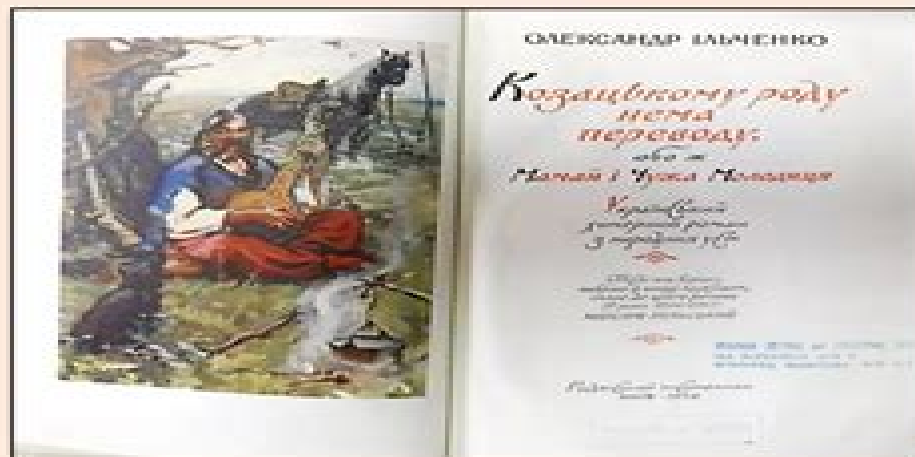


Ukraine, such as he, though not all of them, tended to see the Cossacks as a sort of anarchistic element in Eastern European history.) Along with these titles were several other surveys of Ukrainian history, some of them in English. Among these, I noted a first edition of Ivan Tyktor's *Velyka istoriia Ukrainy* (Great History of Ukraine) published in Lviv in the 1930s. It had been authored by the Galician historian, Ivan Krypiakievych, among others. A vigorous and highly talented printer, Tyktor reprinted this attractive book in Winnipeg after the Second World War, when he found himself an exile in western Canada. Most collectors and libraries in North America hold only that second edition of this book, though it too is an attractive volume.



Frontispiece and Title Page of Oleksandr Ilchenko, *Kozatskomu rodu nema perevodu: Abo zh Mamai i chuzha molodytsia, Ukrainskiy khymernyi roman z narodnykh ust* [The Cossack Race Cannot be Vanquished: Or Mamai and Another Man's Wife, A Whimsical Ukrainian Novel told by the People] (Kiev: Radianskyi pysmennyyk, 1958). Like the volume on Cervantes discussed above, this attractive book too was published during the brief cultural "thaw" of the 1950s. The title page states that the songs and verses compiled for this novel were gathered between 1944 and 1957 by the poet Maksym Rytskyi. The Cossack Mamai of Ukrainian lore, shown on the Frontispiece, is a set piece with the Cossack tonsure, whiskers, musket, sabre, and stringed musical instrument (probably a kobza or a torban), sitting beneath a tree with his horse in the background. Mamai is actually a name of Tatar origin. Ilchenko was a popular Soviet Ukrainian journalist, who managed to survive the Stalin purges, and Rytskyi was a well-known poet. The Oseredok Library stamp can be seen in blue on the lower right of the title page.

On this same day, I ran into still another interesting Winnipeg personality. Peter Sribniak had grown up in North End Winnipeg surrounded by other Ukrainian Canadians and immigrants, who were recently arrived from Eastern Europe. He knew the Ukrainian community very well indeed. He was in Oseredok working on a project concerning Ukrainian music, but was also well-known locally as a talented story teller. In discussing the community in Winnipeg, he told me two interesting stories about the Cold War and the eventual collapse of Communism in Eastern Europe. The first concerned the situation in the late 1970s when a Soviet Ukrainian visitor managed to come to Winnipeg to see his relatives. He was a convinced Communist, in

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