

# Carpatho-Rus' Karpatska Rus'



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**CHURCH IN RUINS** by Oleh Ivanusiew is a shocking book with many photos of the destruction of Eastern Churches in the Peremysl area of Poland. Over 383 churches were confiscated. Some were destroyed, some used as Roman Catholic churches and the rest desecrated. Only 28 Orthodox Churches now remain. The book was written on the 40th anniversary of the ethnic cleansing of the Lemko people, who were brutally expelled from their homes in 1947. Churches are still being desecrated, vandalized or torched.

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### Thoughts on Russian Business

In letters to the editor of the *Harvard Business Review* (July-August 1993), Christopher Crawford, managing director of the Moscow Consulting Group, and Olga Peterson, director of Vneshaudit, offer their responses to Paul Lawrence and Charalambos Vlachoutsicos' article *Joint Ventures in Russia: Put the Locals in Charge* (January-February 1993).

Crawford argues that the business environment in Russia is "particularly conducive to low-cost, high volume businesses that deliver superior value to consumers on a mass scale. In many regards, the environment is similar to early twentieth-century America, which witnessed the rise of such enterprises as Sears, Ford, and A&P." He notes that many opportunities still await Western business pioneers in the middle regions of Russia and the central Asian republics. He believes that a key to success is gaining a fundamental understanding of market opportunities, dealing and trading. He also argues, that while flexibility and opportunism can be important for managers, the ability to focus objectives is premium.

Peterson argues that many Russian joint ventures are thriving because companies are just buying goods at government-subsidized prices and then selling them on an open market. Russian managers need only know the right people, have "so-called Mafia-management skills," and be able to get around regulations. As an example she cites a company that got around strict regulations on exporting raw copper by producing a small product out of copper to sell on the local market and exporting the rest as scrap. She argues that such companies add negative value to society. In her view, "Russia needs more businesses that are interested in long-term cooperation and that bring good Western managers to coach the Russians."

### Bureaucrats block reform

In his opinion piece on Russian reforms, *Grimace and bear it: Entrenched bureaucrats block Russian reform* (*Seattle Times* 8-22-93), Tom Coad argues that a free market is not developing in Russia because bureaucrats are doing everything possible to block it. He cites the recent reforms in government-run agriculture in the Far East, where about "60% of the crops harvested by State Collectives rots on the ground" and where "over half the food in Russia's far eastern provinces is grown on about 5% of the land divided into tiny, private plots."

From Russian Far East News

### NOTICE

Due to lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Byelorussia and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to

increase our readership in East Europe, we offer to send issues there at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

## SLAV MYTHOLOGY

*Translated from Russian by*  
**Stephen P. Kopestonsky**

### PART 4

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*continued from Issue #23, November 26, 1993*

It is well known that Slav wives were faithful to their husbands and there are known instances when they followed them even to their graves. Slavs, in conducting their games and *horovody*, always chose a young maiden of known moral stature to lead them. Therefore, to the tales of the orgies of the so-called *Yarliniskiye noch* (Yarilo Nights), and about other acts practiced among the Slavs "that are not fit to print" which have been preserved in certain written memorials, one must regard them with extreme skepticism and caution because the probability is that they were greatly exaggerated, altered, distorted and a figment of the imagination of writers of the fanatic fringe, or invented to compel the bishops and princes to take severe measures and dance seductively while the churches remain empty."

The Rus people, as well as other Slavs, are poetical by nature; they are of a happy disposition, love life. Consequently, they created for themselves a pantheon of deities of a similar nature. This is why they had difficulty in accommodating and adapting themselves to the asceticism that was required of them by the new Christian religion, and particularly with the demands made on them by the clergy of the black order [monks] who, after the acceptance of Christianity, multiplied in the Rus not by days but by the hour. A Slav is very susceptible of giving himself up to extremes: just as earlier he loved his idolatrous Slavic gods excessively -- now "banished from heaven" with the introduction of Christianity -- so now, becoming a Christian, he hated his former gods with extreme distaste which verged on fanaticism,<sup>1</sup> calling his former idols demons.

It was particularly so with Russian monks after they read of the great *podvigs* (great religious exploits) of the ascetics in the famous ancient monastery on Mt. Sinai. (The first Greek literature came to the Rus from Greece with the acceptance of Christianity. It was mostly of the religious

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genre.) Even a normal smile on the face of a lay person was considered an "act of Satanic incitement." Harmless *horovody* and the sowing of poppy and millet were also branded as "demonic gestures." A monk of the time wrote: "They danced to the beat of the drum, the blowing of trumpets and the plucking on the harp, accompanied by jumping, stamping and kicking of their legs; women and virgins contorting their bodies to these rhythms, obscene songs on their lips and whispering evils things among themselves -- all these actions defiled the character of married women and corrupted innocent young maidens" (Igumen Pamphily, 1505).<sup>2</sup>

But nature cannot be changed. Russians and Slavs generally, notwithstanding all the exhortations and admonitions by the Christian Church and her servants [clergy], notwithstanding the strict interdictions and chastisements by the state authorities, remained the same as they were of old: dancers and singers. The Slavs -- Russian and otherwise -- were never Huguenots-Puritans -- and never will be.

THE SLAVS are a gifted and talented people. By nature they are playful, joyful, and happy; they love music and dancing. No other people have such extremely happy -- or endlessly mournful -- folk songs, and, at the same time, such brisk and daring folk dances as are natural to the Slavs -- and particularly to the Russians. With them folk songs were created not by the hundreds, as among other peoples, but by the thousands. In Halichina alone just the so-called *kolomeiki* are without number. *Horovody*, sung and danced by the Slav women folk while sowing wheat, poppy, etc., were, for all practical purposes, ballet forms in embryo. With their ingenious interweaving and twisting, they contained many innovative dance configurations, such as "gates," "bridges," "circles," "stars," etc. These were performed with precision by numerous groups even without rehearsing. The names of many of these dances and their characteristics will be considered later under the heading

*continued on page 2*

continued from page 1

"Folk Dances."

As stated above, Slavs sing and dance in happiness and in sorrow. "They experience 'morbid joy in sorrow'; or gush in witty slapstick giving themselves up to 'mad dancing,'" said Professor J. Prince, the noted philologist and ethnograph of

Columbia University, in writing about the Slavs.<sup>3</sup> This is certainly true. At their *trizny* in antiquity, that is, during their post-funeral memorial festivals, Slavs caroused on the graves of their newly departed with competitive "battles" -- duels, games and dances: *morbid joy in sorrow!*...

The noted Byzantine historian, Procopius of Caesarea, noted this characteristic of the Slavs. He wrote that once, when the Greeks captured a group of Slavs, the latter protested, saying: "We have no weapons. We do not possess swords, only *husli* [a musical instrument]!..."

A life of songs, dances and games on all occasions -- and even without an occasion -- was the natural order of living for the Slavs. This was an inborn characteristic and they behaved accordingly. The author of these articles attempted to express this element of the Slavs in his "Tradition," the introduction to his book *Svarog*, in which the Slavs themselves, their gods and even animals and plants sing and dance.

Since the morals of the ancient Slavs coincided in many ways with Christian morality, the sowing of Christianity by Ss. Cyril and Methodius among the southern and, in part, the western Slavs occurred almost without bloodshed, as was the case in the Rus when Prince Vladimir embraced Christianity. In the meanwhile, Christianity was planted among other peoples with fire and sword in a river of blood. This circumstance supports the assertion of foreign writers that the Slavs were a peaceful and God-fearing people even before they were enlightened by the Light of Christ.<sup>4</sup>

The pagan names of Slav gods were eventually transferred to those of the Christian deity. Thus, Svarog became God the Father. Their *previous love of Dahzbog was transferred to Christ the Saviour, Lada to the Most Holy Virgin, St. Yuri [George] replaced Yarilo, St. Vlasi (in Halichina, St. Vasily) for Veles, St. John the Baptist for Kupalo, the Prophet Iliya and St. Nicholas for Perun. The Nativity of Christ covered their Koliada and Pascha their Velikden' (Great Day). Most of the heathen festivals also were fused with Christian holy days. This is attested to by the celebration on those days of their heathen rites. In their ritual songs the pagan names of their deities were mentioned equally with the Christian. The blending of the pagan Semik with Trinity Day may be noticed in the following ritual song:*

*Blagoslovi Troitsa,  
Bogoroditsa,  
Nam v lyes poiti.  
Oi Dyid Lado!*

Bless [us], Trinity  
[And] Theotokos  
To go into the woods.  
O Grand[father]-mother Lado!

In Halichina on *Koliada* and on *Shchedry vecher* (on the eve of Epiphany), besides other *shchedrivki*, the following carol was sung:

*Shchedry vecher vsim nam,  
Shchastliva hodina!  
Porodila Diva Syna.  
Lado, Lado, Lado,  
Vse [vsvyo] na switi rado.  
Shchedry vecher na zemli.*

Bounteous evening for us all,  
A happy hour!  
The Virgin gave birth to a Son.  
Lado, Lado, Lado,  
Everything on earth is glad.  
Bounteous evening on the earth.

Christian carols that were sung in Halichina and Kholmshchina were composed by monks to replace and extirpate the heathen carols. In this case, even the monk could not completely free himself of the pagan influence. With good nature,

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REQUEST OF OUR READERS

Through our archives we have searched for old Lemko Calendars from the 1930s and 1940s. Many of those old Calendars are missing. We would like to request, from our readers, any old Calendars that they may have and do not need. This would be of help to us in researching the history of our people. Thank you.

Ed.

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LEMKO WEDDING VIDEO

A two hour video cassette of the film LEMKO WEDDING is still available for sale to our readers. This is the original film that was made almost 30 years ago, and it should be of intense interest to those readers who have not had the pleasure of viewing it.

Cost, including postage and handling, is \$45.00. To order kindly send your check or money order to KARPATSKA RUS, 556 Yonkers Avenue, Yonkers, New York, 10704

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Letters to the Editor

Dear Sir,

Please find enclosed \$100. Canadian for my subscription renewal and Press Fund contribution. I enjoy your paper very much just like my mother did. I was born in Canada but have visited my mother's beloved land, and I feel like I belong there too. I would dearly love to know where I can get some books about Lemko History and folklore to learn even more. Can you tell me if you keep records of your papers on microfilm? You had back in the 1970s a very good lengthy series of articles on Amroz the vagabond priest, who travelled through many villages, and I would love to have a copy of some of his sermons and sayings. Perhaps you can reprint them for me, and I am sure that many other people would love to read them too.

My blessings to you all. Keep up the good work.

Mary Kindiak, Alberta, Canada

Dear Ms. Kindiak,

Thank you for your fine contribution and beautiful letter. Under separate cover we are sending you our lengthy *History of Lemkovina in the original language and a short History of Lemkovina in English all without charge. We are attempting to translate the entire History in English, but as you can understand, it is a difficult undertaking and it will be some time before it is finished. I trust that our present running series on Slav Mythology interests you since some of the folklore of our ancient people continues to the present day.*

Ed.

Dear Editor,

Enclosed are the additional 1950s calendars, which my late mother, Mary Kinn

Daduk, kept in her library of books. Her favorite past-time was reading in her Slavonic language.

She always told me to read everything, as this was the best school. These books are again being donated in her memory.

Yours truly,  
Helen (Kinn) Ostrosky

Dear Ms. Ostrosky,

We sincerely appreciate your fine contribution, and it has already paid dividends. We ran a series on the Lemko "Borsa" in Gorlice and could not continue because we lacked the 1953 Lemko Calendar. Included among your books was the needed 1953 Calendar, and, therefore, we inserted it in this edition.

Ed.

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Press Fund Contributions, Nov. 1993

Ms. Mary Kindiak	\$80.
Ms. Anna Baron	20.
Ms. Anna Deak	10.
Mr. John Petro Garbers	5.
Total Nov. 1993	\$115.

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Notice

It has been customary for individuals and organizations in the past to extend Holiday Greetings for the New Year to our readers. If desired, send these greetings by December 15 to:

A. Herenchak  
P.O.Box 156  
Allentown, NJ 08501

There is no charge for this service.

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The Cooking Corner

This month, I share with you a recipe for Dessert Table Tarts. Making only one recipe of these very easy tarts will have people oohing and aahing if you decorate them with various toppings. Use your artistic talents!

Dessert Table Tarts

- 8 oz. Cream cheese.
- 1/4 tsp Cornstarch
- 1 Egg
- 1/4 cup Sugar
- 1/2 tsp Vanilla
- "Nilla" or vanilla wafers
- Various toppings

Bring cream cheese to room temperature. Add cornstarch, beaten egg, sugar and vanilla. Beat well until smooth. Fill muffin tins with 2 or 2 1/2 inch paper baking cups. Place one wafer into each cup. Add 1/2 tablespoon (about) of cream cheese mix over wafer in each cup. Bake in 350 degree oven for 10 minutes. Cool. Before serving decorate tops with cherry pie filling, pineapple filling, melted chocolate, butterscotch topping, raspberry jam, etc. You may add whipped topping, sprinkles, etc. The more variety -- the better.

The Orthodox Herald

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IN APPRECIATION

We extend our thanks for help in producing this week's issue of Karpatska Rus to Svetlana Ledenieva.

Ed.

Continued from page 2

similarly to his monk-brother who called the Russians grandsons of Dazhbog, he equated the supposedly bounteous goddess Lada with the Holy Virgin, in whose honor on those particular days a bounteous supper of 12 entrees was prepared. In Great Rus, to kill of the *Shchedry vecher* they called it *Kholodnoi kutyai* (Cold Kutya).

RUSSIAN Slavs with great respect, called their heavenly gods -- *dyedy* (the Byelorussians called them *dziady*), and the goddesses *baby*. They prefixed the word *dyed* to the word god, forming their god *Dyed-Bog*, with the adjectival meaning of "Great"-God, and to the goddesses the word *baba* or *dyeda* with the same connotation of meaning. Earthly godlings, bodiless spirits [spirits = modern gremlins], not born but created on earth together with people by their god Svarog, were called *dyedki* (in Byelorussian = *byeluny*), and earthly goddesses -- *babki* or *Babochki* (who sup-

posedly appeared to people from time to time as fluttering butterflies). In Halichina, even to the present time, the word *dyed* is used in poetry or in classical style writing with the above meaning: *Dyed Beskid*, *Dyed Slavutitsa* Dniester, etc. In their dialect, Galician-Russians use the old etymological orthography, but the *b* (*yat'*) is pronounced as a soft "i," so that what in literary Russian is pronounced *dyed* in Little Russian it is *dyid*, which coincides with the refrain of the *horovod* "Oi *Dyid Lado!*"

Certain mythologists consider the *Dyedki* as the souls of ancestors, but ancestral souls were respected and honored and their names were never used in vain. *Dyedki* were spurned and scorned and when their names were mentioned it was in a pejorative sense. On the other hand, the souls of the ancestors (progenitors) in the Rus were called by various names: *navii*, *chury*, *shchury* or *prashchury*.<sup>5</sup> Some of them were considered as invisible defenders and guardians of the family hearth ("home sprites"). But the *chury* were not. They descended from the *dyedki*-despoilers, while the "home sprites" were called *domovyie* (in Halichina -- *hovanetz*; in Czechia -- *pikulik*). If the *chury* were not making trouble, but helping the master of the household, it was only because the master was shrewd enough to satisfy them with something and thus dominate them. Byelorussians say about the master who is lucky (= prosperous): *Mabutz s byelunom znayetza*; in Halichina also they whisper: *S dyidkom znayesia*. In Hutsulshchina, they "employed" or "hired" the *dyidko* to do their work (!). The master prepared and cooked a corn gruel, called *malamyga*. At midnight he placed the utensil with the gruel on the boundary of his land. After exorcizing (adjuring) the *dyidki*, the master departed. Supposedly, the *dyidko* was "hired"!

In Boikovshchina they "hired" the *dyidko* on the eve of the feastday of St. Yuri [George]. The master of the household baked ten unsalted loaves of bread. Before midnight he placed them at the crossroads nearby, saying: "Come, *dyedki*, have some bread!" After this symbolic gesture, the *dyedki* were accepted and were considered as "hired" to faithfully serve their masters and never to make any trouble for them.

*Dzyady* is the name of a well-known ritualistic festival in Byelorussia. It was not a festival commemorating ancestral souls as was thought generally. The *dzyady* were gods, and it was they that were feasted on this festival. On this day the people thanked the gods for whatever good they thought they received from them. In the exorcisms of the *dzyady* that are still extant, there is nothing said about ancestral souls. They begin with *svyatyie dzyady* and conclude with *Tsiaper idzitse na nebo!* ("Now, be on your way to heaven"). This says more about the gods-*dzyady* than about the *dzyady*-souls of the ancestors who are not called "holy" in any memorial rituals, and are not sent on their way to the heavens.

Everywhere in the Rus, and also among the Byelorussians, all the prechristian Slav memorial ancestral days continued to be carried out, but with Christian rituals. On such days people visited the graves of their ancestors, a priest was called to serve a requiem service (very much as today). On the festival of *dzyady*, this was not done. But the homes were brought to an ideal cleanliness, the members of the family bathed and dressed in their

finest, sumptuous foods were prepared and placed on a decorated table for the *Svyatyie Dzyady*. After the feasting (by the family) was over and the *dzyady* departed to their "heaven," the celebration was concluded without any participation whatsoever on the part of the Christian Church.

As everywhere in the Rus, the feasting of the ancestors -- the *rodzitseli* -- among the Byelorussians was carried out on the Tuesday after St. Thomas Sunday. On this day requiem services (*panikhidy*) were served -- the same as today -- on the graves of relatives, prepared food was brought to the graves in advance and then the *rodzitseli* were asked to eat "bread and salt." After the feasting they say: *Moi rodzitseli, vybachaitse, ne divites', chem hata bohata tyem rada!* This feasting and entertaining of the gods must be understood not in the literal, but in a ritualistic-poetic sense, since all the foods were really eaten by the hosts. The casting of food crumbs (and sometimes food), or the pouring of drinks on the graves, and burning fragrant incense, must be understood as symbolic signs of respect and thanksgiving.

Before the Fall (of Adam and Eve), according to popular belief of that time, the earth swarmed with *dyedki* and *babki*, who performed all the work on the earth, thus making a paradise for the people. During this period, man did absolutely nothing, not even as much as closing his eyelids;

*dyedki* or *babki* closed them for him. After the Fall, however, when the *Chornaya Pot'ma* ("Black Cloud") cast them back again to the earth from their abode in the hell of *Chorny Svet*, the earth again swarmed with them, but now not as helpers of the people, but as vile despoilers. As man strove to do any kind of work, hundreds of these diminutive *dyedki* laid in wait to upset things and do harm.

If you were not careful, they surely would make trouble for you. They were all over the place: in the fields, in the forests, in the air, in the water, and of course, behind every tree. Just as before the Fall they were bearers of good, now, after the Fall, they became perpetually evil and "became the instigators of all the misfortunes of mankind in this bright world." The Russian people, always the poets in all things, explained to themselves also the evil of this world poetically, having personified it not only in the *Poganoje Idolishche*, *Gorynych*, the *Chornaya Pot'ma* and devils, but also in the *dyedki* -- the godlings who had sinned.

A Russian writer (Nikolsky), in a mythological essay on the history of the Rus by Pokrovsky, convinced himself that the "wild Slav" on the Dnieper, not being able to raise himself up to an understanding of one God, "saw gods behind every tree," not even "making a distinction mythologically that these "gods behind the trees" were not gods at all but earthly spirits of a lower caliber which he (the "wild Slav") despised and cursed and by habit still curses them today."

But the writer himself (Nikolsky) sitting comfortably in his study, writing his essay from memorials and books of other authors, did not know his topic and was unable to relate critically to his subject since he was never in touch personally with the people. Not being acquainted with the people's innate poetic frame of mind, he also did not understand their personification in the most beautiful terms of all appearances and phenomena of nature round about them. As a result, the writer was surely not in a state of mind to take into account fully the lively imagination of the "people-poet" and ascribed to their way of seeing and thinking the term "wild." To reason in this manner, it would follow that all the engrossing fiction of the most famous of poets and writers is also "wild." He did not understand that the Slav prechristian religion was in all its manifestations of the purest fantasy and imagery, forming a grandiose poem as if created by an unknown Slavic Homer.

To be continued

1 The Monk Nestor wrote in his Primary Chronicle: "...And he set up idols on the hills outside the castle with the hall: one of Perun, made of wood with a head of silver and a mustache of gold...." After the baptism of the Rus, this same Nestor wrote: "Vladimir ordered that Perun should be bound

to a horse's tail and dragged down Borichev [street] to the stream. He appointed twelve men to beat the idol with sticks, not because he thought the wood was sensitive, but to affront the demon who had deceived man in this guise, that he might receive chastisement at the hands of men....While the idol was being dragged along the street to the Dnieper, the unbelievers wept over it, for they had not yet received baptism. After they had thus dragged the idol along, they cast it into the Dnieper. But Vladimir had given the injunction, 'If it halts anywhere, then push it out from the bank, until it goes over the rapids. Then let it loose.' His command was duly-obeyed. When the men let the idol go, and it passed through the falls, the wind cast it out on the bank, which since that time has been called Perun's sandbank, a name that it bears to this very day."

Concerning Novgorod, Nestor wrote: "When Dobrynia [uncle of Prince Vladimir and one of his intimate *druzhinniki*] came to Novgorod, he set up an idol beside the river Volkhov." The Novgorodian Chronicle describes the fate of this idol thusly: "Arriving at Novgorod, Akim, the archbishop of Kherson, demanded that the idol be destroyed, and that Perun be flogged, and urged that he be tied with ropes, dragged over filthy dung, beaten with rods and cast into the Volkhov."

2 The Christ-lover Pamphily was extremely agitated: "A Christian should not play at satanic games, that is, dance, fiddle, sing demonic songs and make sacrifices to idols."

Nestor (who lived not long after the introduction of Christianity into the Rus) was disturbed also: "Do we not live like pagans? It is part and parcel of Satan's teaching...who deceives us and alienates us from God by all manner of craft, through trumpets and clowns, through harps and pagan festivals. For we behold the playgrounds worn bare by the footsteps of a great multitude, who jostle each other while they make a spectacle of a thing invented by the devil. The churches still stand; but when the hour of prayer is come, few worshippers are found in the church...."

The Metropolitan Kirill wrote: "We still see the maintenance of devilish customs of the thrice-cursed Hellenes on divine feastdays, by the performance of disgraceful acts of the devil: by whistling, yelling, wailing, while drunkards batter each other with clubs, stealing each other's purses."

The Stoglav [Church Council of One Hundred Chapters, held in Moscow in 1551] declares: "At bath houses adolescents are defiled and virgins corrupted...and when the church bells begin their call to prayer early in the morn, those participating in the orgies go to their homes, falling as if dead from their seething passions."

3 In an article, "Slav and Celt," reprinted in the book *Fragments from Babel*, Columbia University Press.

4 I.I. Sreznevsky wrote: "Abjuring pagan superstitions when they accepted Christianity, the Slavs had no need to renounce certain of their basic beliefs, but only to purify them. Even before accepting Christianity they believed in one God, the Saviour of the world and the Ruler of its destiny, and in His almighty Providence. They believed that their deity saves those who follow His laws and shun evil. They acknowledged their duty to love their neighbor by expressing their solicitude for orphans and the poor, and compassion for captives. Their hospitality to strangers was so obvious that it astounded all foreigners." (O *yazycheskikh verovaniyakh drevnikh slavian* [The Pagan Beliefs of the Ancient Slavs]). At the same time, Sreznevsky cites evidence that the ancient Slavs, just as the Christians, believed in the immortality of the soul and in the life hereafter -- either in Paradise or Hell.

5 The worship of clan ancestors constituted what was historically the deepest stratum of Russian beliefs. This was connected with a more general idea of propagation as the basic force behind each clan and family. More specifically, each clan venerated its progenitor (*prashchur*) and each household invoked the protection of its guardian, the *domovoi* ("home sprite").

Our knowledge of the religion of the ancient Slavs is far from adequate, due to the paucity of sources. Moreover, it is not easy to differentiate between the beliefs common to all the Slavic tribes and those peculiar to each of them. From this point of view it would be difficult to establish any definite boundaries between Slavic paganism at large and Russian paganism as the religion of the Russian Slavs. In any case, it may be said that the Russian paganism undoubtedly possessed some characteristics of its own and presented more variety of beliefs than the religion of any other Slavic tribe due to the geographic background of Russia. Even more conspicuously than with the religions of other tribes, the Russian paganism was not a unified system of dogmas but rather a complex body of heterogeneous religious beliefs. There must have been so much diversity in the religion of the Russian Slavs that it would perhaps be more accurate to speak of two, or even three, old Russian religions instead of one.