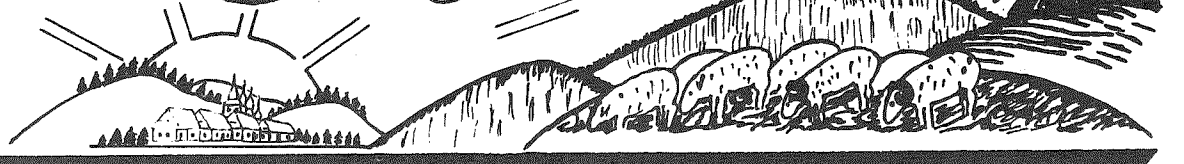


Carpatho-Rus'

Karpatska Rus'



SECOND CLASS POSTAGE PAID AT YONKERS, NEW YORK AND OTHER MAILING ADDRESSES

NO. 22, CARPATHO-RUS, YONKERS, N.Y., OCTOBER 27, 1995 VOL. LXVIII

Continued from Issue #21, 10/13/95

The following human interest story was recently printed in our newspaper in the Lemko Cyrillic dialect. We received several praiseworthy comments that the story should be translated and printed in the English section. It concerns a woman who lived in a small village in Lemkovina during the two world wars.

PART 8

"I Lived Through Two Wars"

Other Hanchowians, who were on the other train, settled in Vrotzlovski District. The two districts are close to each other, about 3 villages apart.

Our trip was not bad. We had enough food and the government gave some money to us, although there was no place to sleep. The accompanying soldiers treated us well.

When we arrived in western Poland, we were taken to different places, some to rich farms while others to ruined German farms. The first year I worked for a wealthy farmer to earn a living and lived there with my 12 year old daughter. There was also a single man from Hanchowa who worked alongside at the farm. The very first day I realized we would not be happy there and we stayed only 3 months.

After arriving, the farmer's wife gave us some boiled potatoes with milk. The farmer told us to rest before we worked. In 10 minutes he came in and made us bale hay. We worked fast, hoping he would let us sleep when we finished. But he did not. Instead, he gave us more work. At 11 PM his wife served us supper, but we went to bed without eating. He awakened us early in the morning.

And so, we worked hard with little time to eat. It was also almost impossible to eat what the farmer's wife prepared. For breakfast she made gruel out of flour and water, instead of using milk and butter, and we ate this mixture with bread. For supper she gave us soup so salty that it burned our insides. Once, during harvest time, a chicken died. It happened on a Thursday. The wife brought the dead chicken to the kitchen. I looked at the chicken and then at the farmer's wife. As I walked around the kitchen, cleaning, I suddenly felt something crawling on my bare feet. They were the bugs from the dead chicken. The wife cleaned the chicken and put it away in the cupboard so she would have meat for Sunday dinner. On Friday there was an awful odor in the kitchen and throughout the house. The farmer scolded his wife and was about to throw the chicken to the dogs, but she did not let him. On Sunday the farmer came to dinner and invited us to the table, but we refused to eat carrion. He began to eat. As soon as he tasted the chicken, he jumped off his chair cursing his wife with every vulgar word that he knew.

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Rus'ka Bursa Regained

In March, 1995, the Rus'ka Bursa was "returned" to the Lemko Rusyn community. The timing of the decision was probably influenced by the fact that a hospital facility using the property relocated to larger accommodations. At the present time, "ownership" is confined to the right to use the building and property without having to pay taxes. Actual legal title still resides with government authorities.

Since before the First World War, pro-Rusyn (Rusynophile) and pro-Russian (Russophile) cultural organizations had built and maintained boarding schools (called "Rus'ka Bursa") to help Rusyn school children attending school away from their home villages keep in touch with their Rusyn culture and co-ethnics. Other such boarding schools were at one time maintained in Sanok and Nowy Sącz.

After the resettlement of the Lemkos in 1947, ownership of these properties passed to the Polish authorities. In 1991, all Lemko Rusyn organizations in Poland united to petition for return of the Rus'ka Bursa properties under the rubric of the "Friends of the Rus'ka Bursa." Represented in the ranks of the Friends are the Lemko Association (Stovaryšynja Lemkiv), Lemkovyna Song and Dance Ensemble, and the Hospodar Rusyn Democratic Circle of Lemkos in Poland. (Founded in 1989 by Mr. Palvo Stefanovskij, the group petitions Warsaw for the return of Lemko properties, or in the event that this is no longer possible, for financial compensation.)

The return of the Rus'ka Bursa fulfills a great need by the Lemko Rusyn community for a permanent home at which to host cultural and educational functions. At present, the Lemkovyna Song and Dance Ensemble uses a large room on the second floor of the three story property for rehearsals. Each of the Lemko Rusyn organizations also maintains an office. Mr. Stefanovskij plans to use a spacious second floor room across from his office to set up a permanent Lemko ethnographic exhibit. He envisions a time when the exhibit would be open to the public. For the time being, a wooden hope chest belonging to Mr. Stefanovskij's great-grandmother stands in the exhibit room. Mr. Stefanovskij plans to draw on his own extensive private library and personal collection of folk costumes, icons, and cultural artifacts to enrich the ethnographic exhibit.

Two obstacles prevent the Lemko Rusyn community from proceeding more quickly to revitalize the property: 1) the absence of funds to pay the salary of a much needed full-time property manager to oversee the entire facility (as with so much else in Lemko community life, the Bursa will need to rely on part-time, unpaid volunteers); and 2) the property itself is in need of physical repairs.

Those readers interested in corresponding with the Friends of the Rus'ka Bursa, or in donating to the Friends' Building Renovation Fund, should write to the following address:

Continued on Page 2, Column 3

Jaroslav Kačmarčyk (1885-194?)

Jaroslav Kačmarčyk is regarded by Lemkos in much the same way as Americans view George Washington. While Kačmarčyk's efforts at attaining self-determination for Lemkos did not succeed, he is nonetheless credited as one of the few who successfully drew international attention to the rights and aspirations of Carpatho-Rusyns in the Lemko Region of historic Galicia.

Jaroslav Kačmarčyk was born in 1885 in the Lemko village of Bińczarowa. His father was the renowned priest and Rusyn community activist, the Reverend Teofil Kačmarčyk (see C-RA, Vol. XVIII, No. 1, 1995, pg. 3). Teofil served as a model and inspiration to the young Jaroslav, who devoted most of his early years studying hard and eventually earning a PhD in law from the University of L'viv. During World War I, Jaroslav served in the Austro-Hungarian army.

Following the end of the war and the collapse of Austria-Hungary, Lemkos together with their Carpatho-Rusyn brethren south of the mountains, and like many other peoples in east-central Europe, saw the fluid postwar international political fate. Consequently, Kačmarčyk and other Lemko activists (primarily Greek Catholic priests, teachers lawyers and peasants) started an organized Lemko political movement in the Carpathians. The result was a large meeting in the Lemko village of Florynka on December 5, 1918. Kačmarčyk and other Rusyn leaders from both sides of the Carpathians declared: "We want neither Hungarians nor Poles, and we do not recognize any Ukraine." Instead, they decided to create their own Rusyn councils in order to govern and administer the region. Within weeks, several councils sprang up throughout the Lemko Region.

During this period Kačmarčyk headed the Rusyn Council (*Russka Rada*) in his native village of Bińczarowa. Like many Lemkos of his day, he felt a strong cultural affinity toward Russians and he advocated political union with Russia. Since at the time this was politically unrealistic, Kačmarčyk and others supported instead union with Czechoslovakia as a temporary political expedient until such time as they could unite with Russia. In January 1919, Kačmarčyk assumed control of the Grybów county Rusyn Council. Before long, however, he became leader of the entire Lemko Region and eventually president of the Lemko Republic. The Grybów Rusyn Council that he headed was recognized by Lemkos as the governing authority of the region.

The government of the newly-independent state of Poland had other plans, however, and it decided to take control of the Lemko Region. This led to numerous conflicts. Hundreds of Lemkos who were called to serve in the Polish military in the form of clothing and food. Kačmarčyk's Council refused such demands and advised the Lemko population to follow suit. In attempting to address and mediate this increasingly difficult situation, Kačmarčyk met in March 1919 with both

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Such was the dinner we had one Sunday. On Saturday, she made butter, about 5 kilograms, but it was only for sale at the market and not for us to taste. We were fed only soup, bitter coffee and bread and honey made from sugar beets.

I spoke to the farmer, because he was more understanding than his wife about our food and said, we would not work there if his wife continued to feed us so badly. He told me he had plenty of food, and we could eat whatsoever we wanted. His wife was not happy about this situation. Now, when I made butter, I would put some aside for us, and so we lived on it. Bread was always available to us.

The work was very difficult in the fields and there was no shelter to rest from the hot sun. Without drinking water, we had to carry it from the house and it did not seem to be clean. One time the three of us (daughter, single worker and I) became sick with sore throats for a week. My throat hurt so badly that I could not swallow a boiled egg. I had no saliva.

My boss took me to the hospital. He had to do so because I also lost my eyesight from the pain and hunger. The gave me a newspaper to read and I could only read the large print. I told the doctor that my eyes did not hurt, but I could not see. He prescribed eyeglasses and I was really angry at him since I knew that the glasses would not help. In the hospital I asked for a substantial meal and they gave me only low calorie food. Two days later I told the doctor I was feeling better and asked to be released. I actually was not feeling better, but my daughter came and we left. On the way home I could barely walk, still weak from the illness. With some money I bought some cherry juice and sugar squares and continued walking to the farm, about 3 kilometers. I ate some eggs with the sugar and my eyesight improved. I no longer needed eyeglasses and my saliva was normal.

Autumn came. I knew we could not live through the winter at this farm. I asked my boss to take us into town and register us since he was a viceroy. He did not want to, but he had to.

One Sunday I stopped at Michael Vandzliak, a tailor from Hanchowa, who owned a place in town. He lived with Maria Tzekliniak, my distant relative from Hanchowa. They spoke to me in Polish and were not happy to see me, acting like the upper class (pani). Since there were Polish workers in his shop, they took me and my daughter outside to talk. I briefly explained my problem and asked if they knew a place in town where we could live. Without answering me, Maria screamed out loud: "Maybe you stole something from your boss and that is why you want to leave. You are lucky to have food for your labor, go on working." My daughter, hearing this outcry, pulled me away. It is difficult for me to describe the heaviness on my heart. We stole nothing at my boss's house. The only thing that happened, one goat and 4 chickens died and several insignificant items were lost. Furthermore, he paid us very little, only enough to buy buttons, and not clothes.

We decided to leave him and find another place to stay, but not with our people. Our boss took us to town and we found many vacant rooms to live in. As Maria Tzikliniak saw us approaching her building, she ran outside screaming, "You are not permitted to enter here." I told her no one needed her permission and she could calm down, since we had no intention of staying with her. We stayed two days in an empty room while looking for a place to live in nearby villages. We found nothing and decided to stay in town for the past four years. I found a job at a factory which manufactured brushes. I am still working there (1951). My salary is little, but adequate. My health is poor now and I cannot work very hard.

The climate in this area of western Poland is bad, and our people suffer from heart disease and other illnesses. Winters are wet with rain and little snow. The houses are made of stone in towns and villages. We seldom meet with our people in

the villages. This year we did visit Vrotzlovski District, which has a better climate because of the many pine and leaf bearing trees. Although many Lemki farmers have an easier life here and food is more plentiful, everyone is unhappy, always wishing to go back to their mountains.

Ivan Kowalchuk invited us to his daughter's wedding. He invited all people from Hanchowa living in Poland. We all went to the wedding not for food, but to meet each other. Some of us from Hanchowa have been in western Poland four years, without seeing each other. We had a wonderful time together, comparable with our annual Russalia festivals in our mountains. It was very difficult to part. At the wedding we sang our songs and everyone had more than enough to eat and drink.

People complained that life in western Poland was not good and not healthy. The villages are small, as few as 15 houses. Some Germans also live here and I often watch and try to understand them. Many of them are tall and thin. People in western Poland do not argue and fight with each other as much as in the mountains. Very seldom do we hear of robberies because of the publicity. When a robbery does occur the thieves are taken to jail and their pictures are published in the newspapers.

Here in town we have neighbors of various nationalities such as Poles, Germans, Lithuanians, Hungarians and Belorussians. Further out there are Ukrainians. Everyone speaks his native language and lives in peace with the others. Every Sunday is a holiday. We often go to the movies to see mainly Russian films, which are interesting and everyone enjoys them. Slovakian movies are popular and cheerful. In the beginning American movies would be shown, but people did not like them and would not go.

We also enjoy going to the railroad station to watch Russian soldiers travelling back and forth from Berlin to Moscow. They are always merry, laughing or playing the harmonica. They are like oak trees, of medium height, broad shouldered and strong. They are friendly and talk to anyone. Nowadays there are many Russian books written by pilots and soldiers, describing their wartime experiences, they are inexpensive and we enjoy reading them.

The end of summer is approaching and we all are helping with the harvest, raking and building hay stacks. Tractors do most of the work of sowing, cultivating, mowing, etc., but everyone has to help with gathering the grain. We had a good harvest.

Recently we all signed pledges to help Polish development. Every month we have to pay the amount we pledged. At the factory I was asked to sign the pledge. They said it was for the "Polish people". I was standing in the front of the room, before the table where the factory director and officials from Warsaw were sitting, and I asked, "Polish people did not do anything good for me. I had a house, fields and forest, and they moved me against my will and took away all my belongings." They listened to me, but said nothing. I signed the pledge because I was afraid I would lose my job.

My monthly salary was about 650 to 800 sloty, others make less than that. The salary depends on the number of brushes that we make, sometimes the material is poor and we cannot make the same number. People with strong hands and fingers can earn up to 1,000 slotys per month. Weaker workers earn about 400-500.

I wish I could write more about our beautiful mountains, but I have not returned in over 4 years. People tell me that wolves and wild boars have returned to our former lands.

With love to all our readers and I wish you all, Peace on Earth.

THE END
Maria Tima, August, 1951
Translated by: Larissa Ivanova

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Stowarzyszenie "Ruska Bursa" w
Gorlicach
38-300 Gorlice
ul. Sienkiewicza 28
Gorlice 1, skr. poczt. 4a
Poland

The Creation of "Lemko Lake."

The former Lemko village of Klimkówka, (located several kilometers from Uście Gorlickie) no longer exists. Located in the way of a dam and reservoir project, the village and valley in which it was situated have been flooded to create a large reservoir - Klimkówka Lake. The natural looking new body of water, surrounded only by the hilltops remaining above the new water line, is jokingly referred to by some Lemkos as "Lemko Lake."

Klimkówka's former inhabitants, among them some 15 Lemko families, were paid better than the market rate for their properties. Most of the Lemkos have chosen to relocate to the nearby Lemko village of Łosie, to which many Lemkos have already returned during the last 3 decades, or to the city of Gorlice, where a large urban Lemko community also resides.

A Greek Catholic church situated in the flood zone was relocated to higher ground near the shore of the reservoir. To the distress of Lemko observers, however, the original historic architecture of this church has been altered to reflect a more Roman Catholic tradition.

At some point in the future, the shores of "Lemko Lake" will be developed as a tourist and recreational site.

Codification of the Lemko Dialect.

Attempts to codify the Lemko dialect are making progress in the form of children's school texts, anthologies, and dictionaries. Such projects strengthen and standardize the building blocks of a language - its grammar, vocabulary, spelling - and serve to spread the knowledge of and acceptance of the codification efforts among the general population in whose hands the fate of a language ultimately resides.

Among recent accomplishments: Lemko vernacular poet Petro Trochanovskij has in 1995 completed his anthology of children's poetry, *Mom, Buy Me This Book* ("Мамко, куп ми книжку"). The anthology, including children's poetry not just from Lemkovyna, but from all Carpatho-Rusyn regions of Europe, was published by the Lemko Association (Stovaryšynja Lemkiv) with funds from the Polish Ministry of Culture and Art.

Miroslava Chomjak, Lemko language teacher and author of several children's grammar texts and readers, has likewise had a very productive year. The Lemko Association has this year published the completed second part of her colorfully illustrated 70-page children's primer, *We Learn and Play* (Вчыме і бавиме ся). Chomjak is also currently at work on an "Interregional Dictionary of the Rusyn Language," which compiles all of the dialectical variants of a given word for a given Carpatho-Rusyn region, and then contrasts them with the dialectical variants of the same word from other Carpatho-Rusyn regions. Chomjak expects to have a completed first draft of the Interregional Dictionary ready for peer review at the Fourth World Congress of Rusyns, to be held in Budapest, Hungary in 1997.

Susyn Yvonne Mihalasky

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal and Larissa Ivanova.

Continued from Page 1, Column 3

Lemkos and poles. As a result of his efforts, in June the Polish military command in Tarnów ordered that Lemkos be exempted from service in the army.

By the fall of 1919, however, Lemkos were again being drafted into the Polish army. Together with the Rusyn-American immigrant, Victor P. Hladyk, Kačmarčyk travelled to Warsaw to discuss this matter with Polish military officials. Another promise to cease drafting Lemkos was offered, but again it was not kept. Lemkos were with increasing frequency being beaten or even killed for resisting the draft. As the situation deteriorated, the Polish secret police placed Lemko activists under surveillance. In early 1920, Kačmarčyk publicly declared in Gorlice that the Lemkos had a right to self-determination in their national affairs. He raised this issue in Florynka in March 1920, but this turned out to be an exercise in futility. Lemkos simply had neither the political nor military power necessary to implement their self-declared rights. Finally, in September 1920, the Polish military command formally ordered the full integration of Lemkos into the Polish Army. At first many Lemkos were reluctant to join, but with time more and more did so.

The fate of the Lemko Republic was decided at the outset of 1921. On January 8, Kačmarčyk was arrested and put on trial six months later. Kačmarčyk defended himself and his activities by emphasizing that he was following the wishes of the Lemko people; was attempting to uphold Wilson's principle of self-determination for all people; and was working to live in friendly relations with Poles. In the end, he was acquitted of all charges and set free.

After his release, Kačmarčyk opened a legal practice in the Lemko Region town of Muszyna. From this point on, he ceased to be a force in Lemko community life. He did resurface briefly during a visit to the United States in 1923, but he turned down an invitation to head the Lemko Congress in New York. Kačmarčyk's departure from public life dismayed many Lemkos. It is likely that he was disillusioned and exhausted after the intense and disappointing events of 1918-1921. After 1923, not much is known about Kačmarčyk other than that he continued to be active in the legal profession at least until the outbreak of World War II in 1939. Despite his early retirement from political life, Kačmarčyk and his patriotic activity on behalf of Lemkos at the close of World War I continue to be remembered and held in high regard.

Bogdan Horbal
From: Carpatho-Rusyn American

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The Cooking Corner

Potatoes Stuffed with Mushrooms

3 1/2	lbs	potatoes
2	oz.	dried mushrooms
2		eggs
2	tbls	ground bread crumbs
2	tbls	melted butter
2	oz.	onions
1	oz.	parsley
1	cup	mushroom stock

Note: extra butter to brush on each potato case before serving

Peel large potatoes. Wash and boil until done. Remove center pulp.

Cook washed mushrooms until tender, then chop fine. Add chopped onions gently sauteed, minced hard-boiled eggs, ground bread crumbs, minced parsley and salt. Combine the ingredients. Stuff the prepared potato cases. Put the potatoes in a casserole and cover with mushroom stock. Adjust the lid tight and simmer until done.

Serve each potato dabbled with butter and sprinkled with sprigs of parsley.

Now Available on Video

Professor Paul R. Magocsi explains:

WHO ARE THE LEMKOS?

This enlightening one-hour lecture will answer many common questions about our complex history. This tape is a "must" for anyone interested in learning more about their Lemko-American heritage. It makes a great gift for the grandchildren....and their children!

Professor Magocsi is a leading author on the subject matter and several of his books are also available through Lemko Hall. This video lecture was recorded during Professor Magocsi's visit to Lemko Hall in Yonkers, New York last September.

To order the video: Please send \$15. per tape

To: **Carpatho-Russian American Center
Video Offer
556 Yonkers Avenue
Yonkers, NY 10704**

Books Available: "Our People" \$25.
"Carpatho-Rusyn Americans" \$20.

To order the books kindly send your check with your name and address to the same address noted for the tapes.

PASSAIC LODGES 5-16 OF LEMKO ASSOC.

EVENT CALENDAR FOR 1995

Birthdays Meetings

Sunday, December 3 1:00 PM

All functions to be held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

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 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 **CARPATHO-RUS**, 556 Yonkers Avenue, Yonkers, New York 10704.

NOTICE

CARPATHO--RUS

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YONKERS, NEW YORK 10704

Due to the diligence and efforts of our Lemko Assoc. member, Laurence Krupnak, we can now offer for sale the following two audio cassettes as well as three video cassettes.

Item #1. An audio cassette of 16 Lemko and two Ukrainian folk songs transcribed from classic 78 rpm records. They include many Lemko wedding, gypsy, Christening and Christmas songs by such artists as Stephen Skimba and Barna, Potochak & Co.

Item #2. An audio cassette of 10 Russian, Two Hungarian and 8 Slovak folk songs from classic 78 rpm records. They include Russian polkas, Slovak chardashes, Hungarian gypsy melodies.

Item #3. A video cassette of the 25th Lemko Folk Festival held in 1993 at Lemko Park in Monroe, NY. The video includes excerpts of the prayer service, and the concert of Lemko, Ukrainian, Russian and Slovak folk singing and dancing. (VHS, 2 hours)

Item #4. A video cassette of the canonization of Father Maksym Sandovich taken in Gorlice, Poland last September. It is a short film covering the events and sites of the canonization ceremonies. (VHS)

Item #5 A live concert video recording of the Akafist Male Chamber Choir of Moscow and the Slavic male Chorus of Washington, D.C. This video was made on March 12, 1992 at St. Luke's Serbian Orthodox Church in McLean, Virginia and includes 17 classic, sacred liturgical songs. It also shows the exterior and interior of all slavic Orthodox churches in the Washington, D.C. area.

Prices:	Item #1	\$12.
	Item #2	\$12.
	Item #3	\$25.
	Item #4	\$20.
	Item #5	\$30.

All prices include shipping costs. Kindly send your check or money order (made payable to Lemko Assoc.) to either of the following:

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

Mary Barker
521 Piermont Avenue, 520
Rivervale, NJ 07675

Press Fund Contributions

Mary Barker, in memory of her father, John Micenko	\$100.
Ann Kononchuk, in memory of her husband, Zacary Kononchuk	50.
Yaroslav Chelak	30.
Mx Martha Bienert, in loving memory of her husband, Herbert Paul	20.
John Madzyk	20.
Michael Maholick	20.
Ms. A. Moskwa	20.
Total	\$260.