

# Carpatho-Rus' Karpatska Rus'



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

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Continued from Issue #5, 3/1/96

## The History of Lemkovina Part 20

### THE RISING RUMBLE IN LEMKOVINA

In the years 1619-1622, Lemkovina was subjected to two-way traffic for the "Forest Guards", one to Hungary and the other from Hungary. The forest-guards were volunteer soldiers consisting of minor Polish gentry, and some villagers used to suppress revolts by a group headed by Havril Betlen. In the Carpathian Mountains they were led by Adam Lipsky, the brother of a Cracow bishop. As they passed by, they made sporadic raids on the estates of the Polish landlords causing considerable damage. Lemkos suffered many injustices at their hands.

About this time the advance men of Khmelnitsky were urging the people to revolt against the Polish gentry. Lemkos in large masses joined the Khmelnitsky's ranks with the hope of overthrowing the yoke of the Polish gentry. Lemkos were imbued with the spirit of revolt. At the same time, in Sub-Carpathia a revolt developed in 1631 headed by a Polish hero, Alexander Kosta napierski Wzowski, an officer in the king's army and Lemkos joined his ranks. At the very outset, Savka from Orava and Chetep from Stropkov joined the ranks. The latter were joined by Sipko from Matsina Velika, Vanyo Malik from Rostoka, Iurko Tsupa, Sidarik from Blihk-Narka, Iatsko Vatiar from Rehetova, Senko from Makovitsa and many others. The leader of the Lemko unit was Stefan Bayusa from Malastov. The rebels crisscrossed entire Carpathia unmercifully battering the landlords and the Polish gentry avenging for the great injustice done to the common people. In Charstyn, they besieged and captured the estate but at a high cost in lives. From Mushina a well armed unit of the Cracow bishop, Petro Hambitski arrived, which overpowered the rebels led by Kostya Napierski. After torture by the Criminal Court in Mushina, they were sentenced to death--some by flogging, others at the stake or by hanging. Among those executed were many Lemkos and their leaders, Stanislaw Napierski and two of his leaders, Stanislav Lentovsky and Martin Radotsky.

### THE CONFEDERATES IN LEMKOVINA

A Polish military organization for the protection of Polish boundaries rose in 1768 directed against Russia, with the name of the "Barska Confederation." After their bloodbath in Humano they moved from Russia to Polish territory skirmishing with Russian groups, and severely suppressing the heroic uprising of the defenseless Lemko population. The battles of the confederates in Lemkovina occurred between 1769 and 1771. The instigators were the adventure minded leaders of Polish nobility, the enemies of the Russian people, Kazimir Pulaski, Michael Krizhinski and Joseph and Yakim Pototski. The general staff was located in Priashev in Hungarian Rus. The confederation consisted of the Polish nobles,

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*From the Orthodox Herald, as a result of a group trip to the Slovakia area in 1994, comes these observations.*

### I Didn't Know

We have been concentrating on the Lemko region but many of our readers have ancestors who came from what is now Slovakia. This region lies south of the Lemkos just over the Carpathian Mountains. To get through these mountains, it is necessary to go through several passes which have been cut through. The Carpathian people who are not Slovaks but are what would be termed of a Rus background make up only 2% of the 5,000,000 population. Because of this they are becoming assimilated very rapidly.

These "Our People" live in a circumscribed area in the very northeastern part of Slovakia. They came from villages around Svidnik, Medzilaborce, Stropkov, Humenne and bardejov, all located near Presov. Perhaps they identify the four counties which are Spis, Zamplin, Sharish and SW Uzh.

We were surprised to learn that although they are so close to Poland and the Lemko Lands because of the barrier of the mountain and political status at no time in history were the people of Slovakia and the Lemkos linked. In fact, the land occupied by the Lemkos was not very fertile so the men often went to the pass to work the fields in Slovakia. They always had to return to their own country much as now in our country people who cross our borders must have a certain kind of card which entitles them to work but does not give them right of settling.

The regions also differ because different alphabets are used. History tells us that the Cyrillic alphabet, used by Russians and Lemkos were eliminated in the public schools by 1879. Bishop Steven Novak promoted and encouraged the use of the Latin alphabet which we call Latinika. It uses the same letters we do in this country. Church books in the Cyrillic were rapidly replaced by those printed in Latinika as were prayer books for the laity like Chlib Dushi, which is available today with parallel text - Latinika, using the Slavonic words on one page with the facing page in English translation. We do have an early copy printed in which is in the Cyrillic, making us owners of all three versions.

There was an attempt to replace Slavonic with Hungarian but this was not successful. At this time, there is much agitation among the Hungarian populace in Slovakia for programs to ensure the continuation of their customs, language and arts.

As far as our Carpatho-Rus people are concerned, the language is rapidly changing. The language was never standardized and contains words from the Russian, Church Slavonic, Hungarian, German and Slovak. The addition of Slovak words is very rapid because of modern communication - radio and TV are influencing the assimilation. We did learn from someone who has a great knowledge of this area that every village

has its own dialect, which varies from village to village.

There are about 200 villages with Carpatho-Russian inhabitants. many of them are very small, consisting of a few houses along the road. Even these are rapidly being deserted, as the young people go to the towns to find work. They start to raise families in the town and lose contact with the village when the parents die. After a number of

years, to obtain better jobs or educational opportunities, or simply because they have assimilated, they start to identify on the census as Slovaks and lose the ancestral identity.

Life is hard here as it is in the other East European countries who have recently received their freedom. There is little confidence in the political leaders. If they are Orthodox, even the solace of their religion is being taken away from them.

### In Confidence

*Revelations of Anatoly DOBRYNIN, Former U.S.S.R. Ambassador to the U.S.*

The man best informed about Soviet-American relations in Russia, Anatoly Dobrynin, who served as Soviet Ambassador to the U.S. for a quarter of a century, broke his silence a decade after his retirement. His 700-page book of memoirs entitled *In Confidence* published in the United States by Random House, has already evoked considerable response.



Anatoly Dobrynin with his granddaughter in Nebraska, 1973. Photo from family archives.

### A Quarter of a Century in Washington

The most dramatic episode in his book is the Cuban crisis, the first great challenge of his diplomatic career. Dobrynin served as Ambassador to the U.S. during the whole of the Vietnam War and witnessed the emergence and decline of detente. During his term of service, Soviet troops invaded Afghanistan, and he saw the worsening of Soviet-American relations under Ronald Reagan, which was followed by their improvements, also

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"soltystvo", the bishop's militia and Hungarians enticed by the slogan: "Polak, madyar dwa bratki i do dziewski i do szklanki" (Pole and Magyar, two brothers for the girl and the glass). This hodge podge confederate grouping was the cause of continuous intrigues, quarrels and struggles among themselves and their leaders, who were unable to control the situation.

Pulaski withdrew his troops to Galicia, marching across Turka and Cheremkha and on April 7, 1769, he arrived in Barvinok where he was joined by fresh troops led by Martin Liubomirsky. A heated argument broke out between the two men. Each schemed for leadership. From Barvinok, Pulaski sent his representatives to all the Polish nobles demanding contributions from each for his confederates, but the Pans promised him only limited aid. A second disagreement emerged between Yakim Pototsky and Michael Krasinsky. This disagreement was profitable to Biedzhinski whom the Mushinian confederates chose as their regimental leader. He marched from Mushina towards Gorlitz and lasla to defeat Pulaski and Liudomirsky and deprive them of leadership.

Russia, having closely observed the problems, sent troops to Carpathia. Russian priests forewarned the people that the confederates were their enemies, and Lemkos then denied them aid. Strong Russian forces under General Dnevich defeated the confederates. Pulaski escaped to Zbrov and Zavadsky hid in the Carpathian hills. Some of the confederates remained in Grab and Pulaski, with fresh troops, arrived there. On January 13, 1770, the Russian troops under the command of Elchanikov, routed the confederates and, at the same time, they defeated Monchinsky at Zmihorod and strengthened their own positions. Pulaski escaped to Izby and then moved on to Konechna.

On July 21, 1770, the Russians defeated the confederates at Sviatkova; Pulaski withdrew from Konechna to Vysova and, Monchinsky with his main force of confederates, arrived in Konechna where they were finally defeated by the Russians. The Lemko population solidly supported the Russians, but the Lemko people paid dearly for their loyalty to them. At Izby, the confederates built a hanging scaffold on a hill, from which hundreds of Lemkos, after torture, were hanged. This particular place to this very day, is called "Shibenichny Verkh" (the hanging hill [?]). With that title, a Lemko writer, Yeronim Anonim (O. Khiliak), wrote a moving novel about the Confederates in Lemkovina.

Lemkovina possesses many memories of the confederates, particularly in Izby.

To be Continued

#### Press Fund Contributions

Paul J. Best	\$60.
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Ann Bodyk	5.
John Chidylo	5.
Laurence Krupnak	5.
<b>Total</b>	<b>\$367.</b>

#### Letters to the Editor

Dear Svetlana,

In Part 18 of "The History of Lemkovina," you had a few questions about some historical terms. I can shed some light on a few of them. [Some terms I would like to see how they were written in the original (i.e., the foreign language) print before I offer my final theories.]

1. "soltystvo" (see 4th paragraph). A soltystvo was a manor-estate that a feudal land owner provided to a person, called a "soltys", who would be the land owner's local authority.

2. "kortsy". From the Greek word choros, a korets was a wooden receptacle that was used to measure volume. One korets yielded 50 kilograms of grain.

3. "Kmetvo and kmet." Kmet had different meanings in different places and its meaning changed through time. In Galicia, kmet originally meant a free peasant, from the Polish word kmiec. During the 17th century when nearly all kmets were enserfed, a kmet implied a serf. Later, "kholop," a word we currently recognize, replaced the word kmet. A kmet was obligated to work the land and pay taxes (the amounts are cited in the manuscript).

4. "gr." Gr. is probably the abbreviation of groszy, which was a subunit of a Zloty, a unit of money.

5. "mixoty." I believe that this could be typographical error. The transliterated word might be "pixotnii." (In Karpatska Rus' language it is піхотний.) A pixotnii was an infantryman, or foot soldier. Could "mixoty" be "pixoty" which could be the civilian "foot service-servant" that is used in the manuscript. {Ed. note--You are correct Larry, the word in the original text is "nixoty". From all of us in the editorial staff, thank you for clarifying these terms that, frankly, had us puzzled.}

Sincerely,  
Laurence Krupnak

Dear Alex,

Sadness came to me when I noticed that the Lemko Association of the U.S. and Canada signed the "Inquiry To The Present Government of Slovakia Concerning National Discrimination Against Rusyns."

The Principal groups in the U.S. spearheading the "Inquiry" are affiliated with the Eastern Rite-Byzantine Catholic Church (Uniates). They are primarily concerned about the status of the "Rusyns," where Rusyn is the term used by Karpatska Rus' who attend Eastern Rite churches.

The "Inquiry" does not ask what is the Slovak Government policy toward the Rusnaks in Slovakia, where Rusnak is the term used by Karpatska Rus' in Slovakia who attend Orthodox Catholic churches.

At this very moment, the Orthodox community in Slovakia is under siege from all sides; the Government, Slovaks who are Roman Catholics (i.e., Latin Rite Catholics), and Eastern Rite Catholics. Orthodox churches are being taken throughout Slovakia.

Again, I am disappointed that the Lemko Association signed the "Inquiry." The Lemko Association should have been more diligent and insisted that the Inquiry include a concern about the plight of the Orthodox Catholics in Slovakia.

Laurence Krupnak

Dear Larry,

Lemko Assoc. has always tried to be neutral and respectful of religious beliefs since we

count Orthodox and Greek Catholics as members and readers of our newspaper. However, we admit that, since the majority of our readers and members are of the Orthodox faith, we do concentrate more of our newspaper work on the Orthodox church activities. With regard to the "Inquiry" to which Lemko Assoc. contributed its signature, this protest was submitted to the government of Slovakia because they refused to officially adopt the Rusyn language as a minority language. The Rusyn dialect was carefully codified by various professors in Slovak universities and they recommended it for adoption by the government. Adoption would automatically mean that teaching and subsidies would be available for students in Slovakia beginning in the elementary grades. For instance, Hungarian is a minority language in Slovakia and is taught in the school system. Our Lemko dialect, from the northern slopes of the Carpathians, and the Rusyn dialect, from the southern slopes, are essentially the same but, lacking codification, there are slight differences, almost in every village.

Our signature on the "Inquiry" was meant to protest the government's refusal to adopt our language which was recommended by their teachers. It was not meant to endorse religious preference. It pains us to hear the sad plight of the Orthodox churches in Slovakia and the discrimination they are subjected to.

Ed.

#### CARPATHO--RUS

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#### Passaic Branch #5--16

#### 1996 Schedule of Events

May 5	Spring Banquet, 2:00 PM	\$15.
July 21	Annual Picnic, 1:00 PM	\$15.
October 20	Fall Banquet, 2:00 PM	\$15.

#### Birthday Meetings

March 10	2:00 PM
June 9	"
September 15	"
December 8	"

All functions are held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, NJ.

#### C.R.A. Center, Lemko Hall, Yonkers

#### Schedule of Events, 1996

Spring Dance	"	May 11, '96; 9:00 PM
Annual Membership Mtg.	Sun.	June 2, '96; 2:30 PM
Annual Picnic	Sun.	July 14, '96; 2:00 PM

#### IN APPRECIATION

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

## The Cooking Corner

## Kolac (Mom's nut and poppyseed roll)

10	cups	flour
1	tsp	salt
6-7		eggs
2	cups	sugar
1	can	evaporated milk
3/4	lbs	butter
3	cakes	yeast (dissolved in 1/2 cup warm water)
		dashes nutmeg--cinnamon
1	tsp	vanilla
1	pint	(optional) sour cream

In medium size saucepan--on stove with low heat--dissolve sugar, evaporated milk, butter, cinnamon, nutmeg and vanilla. Remove from stove and let cool (do not boil--just dissolve).

In a large pot (enamel) or large mixing bowl sift flour and salt. When cool, add eggs and yeast, add liquid ingredients--(if not cool you will cook the eggs and have lumps)--Before mixing put a thin coat of oil on your hands--. Blend all ingredients; with hands squeezing dough through fingers and folding over. Keep doing this until all ingredients are blended and all lumps are removed. Dough should look a little dull, if not, add more flour (1/2 cup) and work in thoroughly.

Optional--: Add 1 pint of sour cream to dough and squeeze through until well blended. This helps keep the dough fresh longer.

Oil edges of pot with mazola oil so dough does not stick, cover with a dish towel and let rise in a warm spot until it doubles in bulk.

## Fillings

## Mokovniky (Poppy Seed)

3	lbs	poppyseed butter (obtain from bakery)
3/4	can	evaporated milk
1/2	stick	butter
		dashes of vanilla and cinnamon

Melt the butter and blend butter, milk, vanilla and cinnamon with the poppy seed.

## Audokonovich (Walnut Filling)

3 or 4	lbs	shelled walnuts--chopped (can be chopped in a blender)
3/4	can	evaporated milk
1/2	stick	butter
1	cup	sugar (optional, 1/2 cup honey)
		dashes of nutmeg and vanilla

Blend together similar to the poppy seed mix.

When the dough rises to double its bulk, divide it into 3 or 6 bundles. Roll dough on a floured cloth, (I use an old table cloth). Roll to 1/4 inch thickness in an oblong shape. Spread filling on dough (thin at the edges). Roll like a flat jelly roll. Pick-up gently and place on a greased cookie sheet or an upside down roasting pan...shape like 1/2 moon or straight. Brush top with mixture of egg whites and a pinch of sugar. Bake in a 350 degree oven until golden brown (20--25 minutes). Nut rolls can be frozen after cooling so you can have them at anytime. To freeze, use a ziploc plastic bag.

Compliments of Cecilia Kelly

## Notice

Pilgrimage Tour '96 is being planned for mid-September to Slovakia, Ukraine and Poland. Focus is on the Carpathian area. For info write: P.O. Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232. Orthodox Herald

## AUDIO and VIDEO Tapes

## Item #1 Karpati-Rus' Folk Songs;

Eighteen folk songs from the Carpathian Mountains! Transcribed from 78 rpm discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs....the way our ancestors did them.

## Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic;

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 rpm discs.

## Item #3: East European Folk Festival;

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus;, Ukrainian, Russian and Slovak folk songs and dancing.

## Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

## Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

## Item #6: Canonization of Father Alexis Toth;

St Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

## PRICES:

Item #1.....\$12.
Item #2.....\$12.
Item #3.....\$25.
Item #4.....\$20.
Item #5.....\$30.
Item #6.....\$20*

\*Estimated Release Date: 6/96

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under Reagan.

By contrast with all other Soviet ambassadors in America and elsewhere in the world, Dobrynin's position was unique due to the relations of trust he established practically with all U.S. presidential teams that succeeded one another.

Ways out of critical situations were sought through Dobrynin, unexpected proposals were considered and dates of summits were fixed with his help. That ruled out information leaks. There were times when his office was linked by a hot line with that of the Secretary of State and he could put through a direct telephone call to the U.S. President. However, his high connections irritated the U.S. ambassadors in Moscow, where the manner of Soviet Foreign Minister Andrei Gromyko did not encourage unofficial sincere conversation. Why was Dobrynin so well in with the Washington political elite?

## Face to Face with Leaders

One of the reasons was his strong position in Moscow. In those years one had to employ better diplomatic skills with Soviet top officials than with American ones. Dobrynin points out also that differences of opinion among Soviet Communist Party leaders greatly limited the room for foreign-policy maneuver for Leonid Brezhnev. Dobrynin cites many instances characterizing the Soviet leaders of that period. He worked with Brezhnev during the entire political career of that Soviet leader, though in the memoirs he describes only the period of Brezhnev's rise, until the first grave heart attack, which occurred during his meeting with President Gerald Ford in Vladivostok.

The reason of Dobrynin's close contacts with Presidents John Kennedy, Lyndon Johnson, Richard Nixon, Gerald Ford and, to a smaller degree, with Jimmy Carter and Ronald Reagan was obviously that they reckoned with the influence and military might of the Soviet Union and wished to avoid war. Though the two countries were adversaries, they were equals in terms of political status. And they copied each other's politics, way of thinking, mistakes and mutual suspicions.

## Why They Did Not Hear Each Other

Relations between Moscow and Washington were marked by a sense of responsibility combined with distrust. They feared being deceived, and quite a few favorable opportunities were missed for that reason.

Leonid Brezhnev, for instance, did not believe, until the very last moment, that the Watergate case against President Nixon was serious. So, he sent him letters with kind words of support.

And the U.S. leaders often failed to realize that one should not act hastily in dealing with the U.S.S.R. Dobrynin remembers, for instance, that when Jimmy Carter came up with his radical disarmament proposals, they were doomed because he had not conducted preliminary consultations with the Soviet side along confidential diplomatic channels. Unlike the majority of American historians, Dobrynin explains the breakthrough in the relations between the two countries in the mid-1980s not by the firmness of President Reagan's positions but by his departure from them. If the pressure had continued, the U.S.S.R. would have gotten tougher, that was all.

Dobrynin's book of memoirs may be read as history textbook, but it would not be so instructive if the book's main characters were not the main characters of history itself.

Dmitry Yakushkin, Moscow News

## Limited

Teacher: "Danny, where is the English Channel?"

Danny: "I don't know. Our TV only picks up local stations."