

Carpatho-Rus'

Karpatska Rus'



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

NO. 4 CARPATHO-RUS, YONKERS, N.Y. FEBRUARY 13, 1998 VOL. LXXI

An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the Forty seventh installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 47

A Very Democratic Union

On August 21, 1988, Moscow police suppressed a rally on Pushkin Square, right in front of the Moscow News building, called by the Democratic Union to mark the 20th anniversary of the Soviet-led invasion in Czechoslovakia that put an end to the Czech experiment in humane socialism. 28 policemen and an undisclosed number of protesters and innocent bystanders were injured, 96 persons were detained by the police. That was a baptism of fire, or rather of fists and boots, for the newly organized Democratic Union, founded in May 1988, and just as recently set up OMON special police force. The police cleared the square three times, and each time it immediately filled with more people most of whom had little idea of what was going on but were given a free, quick lesson in "socialist democracy."

The Moscow Soviet had rejected the Democratic Union's request for permission to hold the rally on rather curious grounds: "Considering that the initiators of the rally are trying to present the policy of the Soviet state in a clearly distorted manner, and also considering the provocative character of the actions of the organizers of the rally and possible violations of public order." In short, the Soviet didn't like what the Democratic Union thought of the Communist Party's policies and, rather than argue about politics, banned the rally. The Soviet also assumed that the Democratic Union would act provocatively and violently, and based its decision on that assumption. That was exactly the sort of political absurdity that the Democratic Union was out to fight against.

Unlike virtually all other "informal" organizations, the Democratic Union openly declared itself to be a political party, not an innocuous club or cultural society. Put in a nutshell, its political platform was, "Bash the Communists." While most other "informal" groups politically identified themselves, publicly at least, with either Gorbachev's or Yeltsin's factions in the Communist Party, seeing the impossibility of achieving anything in Soviet politics without collaboration with the progressive element in that 20-million strong organization, the Democratic Union rather inherited the politics of the dissident movement. It had no illusions about the potential of "socialism with a human face" and was openly oriented towards a Western-style democracy, so far as one could gather.

However, a positive political platform was not its forte, as most of its energies went into confrontation with the existing order of things and the main force that embodied that order of things, the Communists. One is instantly reminded in this context of the famous dictum by the writer Sergei

Dovlatov: "There's one thing I dislike more than a Communist, and that is an anti-Communist." Indeed, the two often appeared mirror images of each other. The Democratic Union's leader Valeria Novodvorskaya, a mammoth of a woman with a penchant and a flair for scandal and provocation, stated on many occasions that she was "a revolutionary"- and she could indeed point to her record as a dissident with years of incarceration in prisons and psychiatric establishments to support her claim. Her revolutionary spirit even moved her on one occasion to express a readiness to "retreat into the woods" and fight (I forget whom) "assault rifle in hand." The picture of that obese female too lazy, by her own admission, to cook for herself, as a guerilla fighter represents the grotesque aspect of the Democratic Union, but there was definitely more to the organization than this sort of flamboyance.

It was on the whole a useful instrument of political polarization and education. As the public watched young girls from the Democratic Union being dragged to police vans by burly *omonovtsy*, their hearts instantly went out to the persecuted, and the policemen did not often come off the winners in the ensuing scuffles. On a less physical level, the Democratic Union's rallies and the handling (or manhandling) of those rallies by the powers that be showed the authorities' cavalier attitude towards the country's constitution which they were supposed to uphold; they showed just how hollow promises of the coming rule of law could ring; and they undermined what faith there was in the Party's ability to lead the country to that blessed state. The Democratic Union was also a useful tool in Gorbachev's political games, something to scare the hard-liners with. If you think I'm too radical, he might now be telling them, just look at M-me Novodvorskaya and her favorite trick of climbing on a likely pedestal and tearing up a portrait or two of Lenin. An earth-shattering sacrilege to the fundamentalist Communist. To prove his Communist credentials, Gorbachev could always sound off now against the Democratic Union, and to prove just how tough he was, he could condone the bashing up of their rallies with a more or less clear conscience, for the Democratic Unionists were indeed openly against the Constitution, or at least against its Article 6, which enshrined the supremacy of the Communist Party as the country's only political party.

The Democratic Union's bold stance in stating the obvious, and their readiness to suffer for their beliefs, so delighted me that I decided to support them financially, to a modest extent. I was strolling through the streets of the city of Tver when a notice on a billboard caught my eye. It was an invitation to a DU debate on some issue or other. Contact telephone numbers were provided. I called a number and expressed a willingness to cough up a more or less tidy sum for the party coffers -- on condition that they convinced me that theirs was a worthy cause. Since I was rather busy earning those same rubles I was ready to contribute, they could send a personal agitator to me. I would take him/her to a slap-up lunch at a Korean co-op restaurant and later discuss their platform in a comfortable setting. They did send out a hefty young matron in a bursting T-shirt to recruit me. She was big-not in the same class as M-me

Continued from Issue #3, January 30, 1998

THE HISTORY OF LEMKOVINA Part 41

The Nationality Question and Ukrainian Separatism (Section 29)

Since the dawn of history, the population of Lemkovina has considered itself part of the great Slavic family, and it has always called its nationality Russian. The names Rus', Russian, Rusyn, Rusnak have to this day been closely associated with the Lemko people and have been defended as the highest holiness. Lemkovina is a tribal branch of the great Russian people, who occupy vast expanses of the Earth's globe. Throughout history, Lemkovina, like other residents of the Carpathian Mountains, has often gone under the name Karpatska Rus', or Sub-Karpatska Rus', designating both the nationality of the people and the territory they occupied. To protect the historic name Rus', Lemkos have often had to fight and even sacrifice their lives, because enemies have tried by various means to tear this name away from them and saddle them with another so as to break them away from other Russian peoples.

As for the origin of the name Rus', scholars have proposed various theories. It is commonly said that the word "Rus" was brought by the Varangians, while the word "Ross" comes from the Greeks. But some scientists claim that the word "Rus" existed in Russia as far back as the 8th century, that is, before the arrival of the Varangians. Still others hold to the hypothesis that the origin of Rus' lies in the Scandinavian word "dros", which meant "fraternity". They claim that the Normans, who appeared in Rus' in the 9th century, played a significant role in organizing the Russian tribes into a nation. One of those Normans, Rurik, played a guiding role in establishing a national center at Novogorod. Adherents of this theory maintain that at first Rus' was applied to the prince's family and retinue, later to the tribe, and finally to all eastern Slavic tribes and the territories where they lived. They cite the fact that even today, the Finns refer to Swedes as "Ruotsi", which means shore or coast.

The name "Rus", and with it the people called by that name, has been tried in fire and blood and has endured to this very day. The Polish gentry bathed it in blood and scorched it in fire; the Germans tried to wipe it off the face of the earth. But its most fearsome enemy has been its natural brother -- the independence minded Ukrainian, who for a penny sold himself into the service of its enemies and used every means suggested to erase the name "Rus" from the face of the earth, and with it its people.

In 1654, the great Cossack hetman and Russian patriot, Bogdan Zinoviy Khmelnytsky, succeeded in uniting Little Russia with Great Russia. In 1709, to destroy this unity and split the Russian people into two camps, another hetman, the Polish lordling, Ivan Mazepa, betrayed Peter the Great and, in the battle of Poltava, went over to the Swedish enemy with his entire Cossack army.

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Novodvorskaya, of course, but close enough. (Frankly, like the old cynic that I am, I wondered fleetingly if politics wasn't simply a sort of ordnance yard for these big ladies in which to discharge certain pent-up complexes, but I drove away these thoughts as unworthy of a budding sponsor of revolutionaries.

After a long series of heartily consumed Korean delicacies, we settled in wide armchairs to discuss the serious business of the anti-Communist revolution. Ira, for that was her name, launched into a tirade from which I gathered that she and her comrades had picked up a lot of stuff from the good old Anarchists. Anyway, there was a great deal about the unnaturalness of some people setting themselves up above others, especially in the form political domination took in a totalitarian society like the Communist one. This was right in line with what preoccupied me at the time, so I pounced in with some questions. Did she realize that, to beat an organization as powerful as the Communist Party, they would need an organization just as powerful? Yes, she did. Fine. Now, leaving aside the issue of whether they could build up such an organization (naturally they couldn't, but let's assume for the sake of argument that they might), did she realize that any organization, all organizations in fact that history had known, sooner or later became self-serving institutions? They simply went on saying that their purpose was still what it was at the outset, building a just society, achieving salvation or whatever, while their real objective became self-perpetuation and sticking to the power they gained under noble slogans. Was she sure that, when the Democratic Union became strong enough to beat the Communist Party, and when it had smashed the Party, it would agree to self-destruct? What would take its place-for, after all, human societies simply couldn't exist without organization? Wasn't it natural to assume that the Democratic Union would simply try to fill the vacuum left by the Communist Party, and when in power, it would succumb to the patterns of conduct that the nature of power dictated?

I felt I was rapidly taking my agitator out of her depth. Visibly deflated, she said that they in the Party (I could almost sense the capital "p" there) had heated debates on issues like this, and that they were divided on how to solve them, some advocating the more Anarchist solutions, others placing their hopes on Western-style democracy. In any case they were all united on one point-that the Communist colossus on clay feet must be destroyed, and then they would see.

At this, it was my turn to feel deflated. I must have sagged in the armchair, so depressed I felt. Ira was in fact quoting almost verbatim from "The Internationale" - something about razing to the ground the world of oppression, and then dot-dot-dot. I was lucky, I guess, to have encountered an agitator with such an unsophisticated mind: in her simplicity she made the similarities between these would-be revolutionaries and their enemy stand out ridiculously clear.

Catching at straws, I asked how strong the Democratic Union was in the fine city of Tver (officially known as Kalinin then). Six, she said, I sagged even lower in my armchair. Six - and even these six couldn't agree, or make up their minds, as to what their positive political platform actually was. No, I did not support the Democratic Union, financially at least, although in later years it happened to be on the same side of various barricades, figurative and otherwise. myself. M-me Novodvorskaya is still making a career out of political exhibitionism, doing a song-and-dance act in the printed media and on TV, scandal worthy as ever. Ira must be raising a brood of kids, if she knows what's good for her. And I'm still trying to figure out what's good for Russia.

Sergei ROY, Moscow News

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In Memoriam

Stephen Michael Kitchura

Stephen Michael Kitchura, age 85, a Mount Kisco resident, died Sunday, Feb. 1, 1998 in Northern Westchester Hospital Center in Mount Kisco.

He was born on July 15, 1912 in Detroit to Michael and Mary Dziubinski Kitchura. Mr. Kitchura attended schools in Poland, but returned to the United States at the age of 18. On Sept. 3, 1949 he married Anna Bozyk in Yonkers.

He was a linotype operator for Karpatska Rus in the Carpatho-Russian American Center in Yonkers for 45 years, retiring in 1974. Mr. Kitchura also worked for the Peekskill Evening Star and Marstin Press Co., which was affiliated with the United Nations.

He was a member of St. Mary's Carpatho-Russian Orthodox Church in Yonkers and a former president of the Carpatho-Russian Center. Mr. Kitchura lived in Yonkers until 1983, when he moved to Mount Kisco.

He is survived by two sons; Michael of Fort Myers, Florida and Andrew of Ardsley, NY, a daughter, Sally Roth of Mount Kisco; and four grandchildren. His wife died in 1987. A brother, Anton and a sister, Olga Miejeski, also died earlier.

He was buried in St. Francis Cemetery, Mount Kisco.

Vechnaya Pamyat

THE COOKING CORNER

Fish Soup (Ouha)

2	lbs	fresh fish such as cod or pike
7	cups	water
		bay leaf
1	tbls	salt
1	tsp	peppercorns
1		carrot, peeled
1		parsnip, peeled
1		onion
2-3		potatoes
		chopped dill or parsley

Boil the fish in the water with the bay leaf, salt and peppercorns for 8-10 minutes. Drain off the fish stock into another saucepan and add the carrot, parsnip and onion, cut in slices, and potatoes cut in dice. Boil for 20 minutes.

Remove all bones and skin from the fish and put it back into the soup. Simmer for 5 minutes more and serve with dill or chopped parsley on top. 6 servings.

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 Balalalka and Polkas, Chardashes and Gypsy Eclectic;

This audio cassette tape contains Russian polka and balalalka 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.

Item #7: Folk Songs from the Uzhorod Region;

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

PRICES:

Item #1.....\$12.

Item #2.....\$12.

Item #3.....\$25.

Item #4.....\$20.

Item #5.....\$30.

Item #6.....\$20.

Item #7.....\$12.

All prices include shipping costs. Send check or money order for Lemko Association to:
Mary Barker
521 Piermont Avenue
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Mazepa's effort was in vain and he perished, as does every traitor. Many Little Russians followed in Mazepa's footsteps. From this comes the term "mazepinets", that is, a traitor to the Russian people. From the time of Mazepa's betrayal, there began in Sovereign Russia a certain antagonism between Great Russia and Little Russia, which was rechristened Ukraine.

The name "Ukraine" originally meant "the border", "the border country" or "okraina", that is, the Russian territory lying at the edge of the nation. The word "ukraine" was applied to border lands as seen from the national center in Rus'. This was exclusively a territorial, geographic, title. In time this name was extended to include the lands of Kiev, Poltava, Kharkov, and in part, Chernigovsk, but it was always in respect to territory, not nationality. However, the word "ukraine" has never been applied to Podolia, nor Volynia, nor Kholmschina, much less to Galicia, Bukovina, or Hungarian Rus'. Even in the first World War, whenever a Russian soldier from Kharkov was asked what he was, he would reply. "I am a Little Russian from Ukraine". Everywhere people counted themselves as Russian nationals. Even the Kiev region, the present-day heart of Ukraine, has always called itself Rus', a Russian land.

Kiev was ruled by Russian princes. From Kiev came Russian nationhood and the Russian faith, and spread throughout all Rus'. From Kiev came Russian literacy and Russian enlightenment. Kiev was called the mother of Russian cities.

The name "Ukraine" was a later and merely local name, just like our Lemkovshchina, Hutsulshchina, or Kholmshchina. Ukraine is only a part of the Russian lands. It is dear to us just as are other names of Russian lands. It is from there that the famous Cossacks were recruited, those *champions of an oppressed people and its faith*. The word "Ukraine" cannot be used for all Little Russian lands, but only for that portion that lies at the border, the edge of the nation to which it belongs. This name does not apply to an entire nation nor an entire people. But to the enemies of the Russian people, this is not important. What is important to them is their goal of breaking up the Russian peoples, of creating strife and hatred among them so as to weaken and conquer them.

To our sorrow and our misfortune, our enemies have been able to find among us some blinded, greedy, and ambitious people, who for a penny, like Mazepa, began to deny the name Rus', Russian, Rusyn; took up a bitter struggle against their natural brothers and, by the same token, against their own people. What was primary for our enemies was to change the name Ukraine, and Ukrainian, from its previous territorial designation to a nationality title, to call all Little Russian peoples Ukrainian, thereby dividing Rus' and creating a nationality fight, in other words "turn loose Rusyn on Rusyn". Our greatest enemies have proved to be: the Polish gentry, the Austrian government and Germany.

As far back as 1848, the Galician governor, Stadion, changed the name of the Rusyns living in Austria from Russian to Ruthenian (nicht Russe, russisch sondern Ruthenen, ruthenisch). In 1863, the Polish general Miroslawski called on Poles with these words: "Throw fire and bombs on the Dnieper and the Don in the very heart of Rus', let waste, ruin, and devastation fall on Rus'. Let us create argument and strife among the Russian people themselves. Let them destroy each other with their own claws, while we increase in size and strength".

Those bombs and flames soon did fall on Russian land. The Austrian government gave birth to the Ukrainian party in 1891. In 1892, it introduced phonetics into Russian script and forcibly pushed it into schools and offices. It gradually changed the term Russian into Ukrainian. And to give the latter a scholarly basis, it commissioned gymnazium Professor Mikhail

Grushevskiy to write a history of Ukraine, promising him promotion to a university chair. Grushevskiy drudged away on this history and, after some time, brought it out in print. There is a characteristic story to this history. Grushevskiy originally issued it in the Russian language as "History of Rus'", in which there was not a single mention of any Ukrainian people, only Russian. That was the first edition of this history. After a while, a second edition was issued in the Little Russian language as

"History of Rus'--Ukraine", in which the term Russian was retained in respect to Little Russians, with Ukrainian in parenthesis. Finally, a third edition was published in 1898, now "History of Ukraine", in which the term Russian was replaced by Ukrainian throughout. This was the conversion that Grushevskiy's history went through. Nevertheless, all historians criticized it sharply as being false.

To be Continued

Notice

Passaic Branch 5--16; Lemko Assoc.

1998 Schedule of Events

May 5	Spring Banquet, 2 PM	\$15.
October 20	Fall Banquet, 2 PM	\$15.
	Birthday Meetings	
March 10	2 PM	
June 9	2 PM	
September 15	2 PM	
December 8	2 PM	

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

Notice

The annual meeting of Lemko Assoc., Branch 6--1, Cleveland, Ohio will be held on March 22, beginning at 3:00 PM at:

3718 Jermaine Avenue
Cleveland, OH 44109

We request that all members please attend.
Michael Haszyc, Pres.

Press Fund Contributions

Helen Lesko	\$ 90.
Eva Chupinsky	20.
Dimitri Demionowych	20.
Helen Lesko, in memory of Stephen Kitchura	20.
Total	\$150.

Letters to the Editor

Editor,

Enclosed is a check for \$60. to renew my \$20. subscription, \$20. for my cousin Eva's subscription to the Ukraine and \$20. for the Press Fund.

Reading the History of Lemkovina brings back memories of what my father, Steve Petronka, often talked about. I just received a letter from my cousin in the Ukraine. Her comment was "It is so good to know that we here in America have not forgotten the trials of the Lemko people". She sends her thanks for receiving the paper and enjoys it.

Thank you.
Sincerely,
Eva Chupinsky



Eva Durkot

Eva Durkot, my mother, will be celebrating her 90th birthday this month. She was born on February 17, 1908 in Watervliet, New York. At the age of three, she, her sister, Christine and her mother moved to Zdynia, Poland [at that time Austria-Hungary] and remained there until 1926. Mom left Zdynia at the age of 18 years and settled in Yonkers, NY with her sister, Christine.

Several years went by, and she met a handsome krayan, Anthony Durkot, my wonderful Dad, who came from Hanchowa, a town located in Lemkovshchina. They married in 1933 at Holy Trinity Russian Orthodox Church in Yonkers. After several years of struggling, they were able to buy a candy store. A few years later, Dad proudly became a United States citizen, and was able to buy a restaurant and bar. Many more years of struggle went by modernizing the business and renovating the surrounding property. This was quite an accomplishment for a "greenhorn" Lemko without a U.S. education. Dad, and his partner, Eva, with their combined hard work, achieved success and realized the American Dream.

Mom and Dad passed on to their children, my brother, Michael, and myself, their love of their religion and Lemko culture, and for that, we are blessed. Mom loved performing in Lemko plays and we all enjoyed participating in the Lemko dance, choir and language groups. Anne Petrik of Brooklyn taught us dance, Mr. Rutkowsky was our choir director, and Anna Chacho and the late Stephan Kirchura were our language teachers.

This obviously is a valentine to my Mom. But it is also a reflection of our hard working and industrious people who, if they were fortunate enough to have had an education, would have accomplished much more. However, with what little they had, they excelled.

God bless our Lemko heritage and let us always remember it. Our Karpatska Rus newspaper may be our only link to our past, so let us continue to support it.

Helen Lesko

IN APPRECIATION

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

Notice

Anybody have old 78 RPM records with Lemko, Boiko and Hutsul music? Please contact Alex Herenchak, Editor.