

Carpatho-Rus'

Karpatska Rus'



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

NO. 16 CARPATHO-RUS, YONKERS, N.Y. JULY 31, 1998 VOL. LXXI

PROGRAM OF COMING EVENTS

- Aug. 2, Talerhof Memorial Services at SS Peter & Paul Russian Orthodox Church.
- Aug. 30, [New Date] Annual Picnic at CRA Center (Lemko Hall), 556 Yonkers Ave., Yonkers, NY beginning at 1:30 PM.
- Sept. 13, The 30th Annual Lemko Folk Festival to be held at ROVA Resort, Route 571, Cassville, NJ.

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 fifty Ninth installment of the story from Moscow News.

The Crash of an Empire

A Colloquial Chronicle, Russia, 1985-1991, Part 59

An "Unbreakable Bloc" Breaks Up

What puzzled me about the good old Soviet-style elections was not the 99.9 percent in favor of the "unbreakable bloc of Communists and non-Party members" that won, unopposed, all elections in the Soviet Union for 70 years and more but the one or two hundredth of percent which were allowed to mar the beauty of total, 100 percent unity.

After all, this hopeless protest vote could always be written off as "spoilt ballot papers" which, strictly speaking, they mostly were by the election rules. The ballot boxes were mostly stuffed with virginally clean ballot papers with just one name on them, as the absolute majority of voters simply carried these papers from the desk where they were distributed to the ballot box, not even daring to look at the voting booths which they were theoretically entitled to use to strike out the single name-disappearing behind the curtain in a booth was seen as suspect, that was not the way for a good Soviet citizen to act but rather a sure way to attract KGB attention.

The few desperadoes with a grudge against the single candidate, or with the whole elaborate election charade and all it stood for, did go behind the curtains only to print their usually unprintable comments, which made those ballot papers rejects by the election rules.

It took me quite a long time to work out the obvious explanation for the apparent pseudo-democratic laxity: a 100 percent vote would have made the elections even more of a senseless rigmarole than they actually were in the eyes of the nays, who knew for certain that they had voted against but would then be blandly told that they were mistaken. As it was, they were allowed to think that it was their vote that made up that vanishing quantity of protesters-and they would never know just how large or small that quantity really was.

For the voting masses elections were mostly festive occasions like the May Day and November 7 "demonstrations," a chance to buy some rare sausages at the polling station buffet for women and to get extra thoroughly sozzled for men. Just another ritual that had nothing to do with

Continued from Issue #15, July 17, 1998

THE HISTORY OF LEMKOVINA

Part 53

We now continue with the History in the regular sequence which was interrupted in newspaper issue #15 with the story of Talerhof. The following installment continues from issue #14, dated July 3.

Part III (cont'd)

III

In Polish state decrees and in the writings of Polish chroniclers and historians, the terms Rus' and Rusin are found constantly. For example, in the agreements between Casimir the Great and the Lithuanian princes, we read "May the Rusin perish, or better yet, all Rus' up to L'wow....., drive him out". After the fall of the Galician principality, Poland under Casimir carved out of it a Great Russian Voevodstvo, which was headed by a "General Prefect of Russian Lands".

After the downfall of the Poles, the Austrian government used the terms "Renssen", "Russen", and "Ruthenen" to designate the Little Russian peoples of Galicia, Bukovina, and Transcarpathian Rus'. This usage lasted from the end of the 19th century until 1917, when Emperor Karl I used the term Ukrainian in an official document for the first time.

The name "Ukraine" was introduced into Poland for the first time after the Lyubel Union in the second half of the 16th century, but only in a geographical sense, to designate the farthest eastern provinces, Kiev, Chernigov, and Bratislava, which were located on the edge (na krayu) of the Polish state. This is similar to the present use of the term "Kres", from which it would follow that the nationality of these people ought to be "Kresovtsi".

The term "Ukraine" was used purely in respect to geography, not nationality. This is attested to at least by a conjuncture of circumstances such that, even in the stormy period of creating a surrogate Ukrainian state in the 17th century, Bogdan Khmelnytsky styled himself a "Russian Autocrat". "I am a small and unimportant person", he said to the Polish commissioners, "but by the will of God I have become a Russian despot and autocrat" (Mikh. Grushevsky, History of Ukraine, p. 303). Just so, Poland was obliged, on the basis of the Gadatsk Union, to reject "Ukraine", that is, to form an autonomous "Great Russian Principality" from the three provinces noted above.

The names "Ukraine" and "Ukrainian" came into wider use for the first time during the First World War, when a "Great Ukraine" arose on the basis of the Brest peace treaty on the one hand, and a "Western Ukraine" was declared for the Galician lands after the fall of the Austro-Hungarian empire on November 11, 1918, on the other hand.

Thus, the old geographic term has in recent years become political, not at all national.

On the basis of the arguments presented above, the undersigned Societies request:

1. That the terms "Rus" and "Rusky" be used officially to designate the Little Russian peoples living within the borders of the Polish State, which is in accord with the historical truth as well as with the name used by the people themselves for centuries.

2. That, in conformity with the rules of grammar, the adjectival form of the noun "Rusin", after the suffix "in" is dropped, become the adjective "Rusky", not "Rusinsky", as is done in similar cases where the adjectives "Sloviansky", "Tatarsky", and "Bolgarsky" are formed from the nouns "Slovanin", "Tatarin", and

Continued on Page 3, Column 1

Celebrating 30 Years of Lemko Festival Tradition

On Sunday, September 13, 1998
AT ROVA RESORT, ROUTE 571, CASSVILLE, NJ
CONCERT BEGINS AT 1:00 PM FEATURING

Troika Balalaika Orchestra
Dukati, Serbian Folklore Ensemble
Nick the Bulgar
Additional entertainment to be announced

Advance purchase tickets prior to September 4, \$12.
After September 4, and at the gate, \$15., children under age 15, free.
Order advance tickets from:

Alexander Herenchak P.O.Box 156 Allentown, NJ 08501 Tel: 609-758-1115	Victoria Windish 136 Rose Avenue Woodcliff Lake, NJ 07675 Tel: 201-930-0220	Mary Barker 521 Piermont Avenue Rivervale, NJ 07675 Tel: 201-664-8693
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Outdoor stage, [indoor, if it rains]
Church Services Ethnic Food Dance Music at the Pavilion



Continued from Page 1, Column 1

"Bolganin".

3. That the term "Ukrainian" be used only in its political meaning to designate that political party which has set as its main purpose the creation of an "Independent United Ukraine" stretching from the Carpathians and the San to the Caucasus and the Don.

Signed:

Stavropigiysky Institute in L'wow, Society of Russian Dames in L'wow, Russian Refuge Society in L'wow, Regional Union of Dnistrosyan Cooperatives in L'wow, Land Protection Credit Union in L'wow, Galician-Russian "Matitsa" Scholarly Society in L'wow, "Friends" Society of Russian Students in L'wow, Mikhail Kachkovsky Society in L'wow, Russian Club Society in L'wow, Russian Examination Society in L'wow.

This appeal was never answered. It became a voice crying in the wilderness. The Polish-Ukrainian mafia set a trident [Ukrainian national symbol] over the grave of the Galician-Russian people. After the fall of the wretched Restoration Poland, People's Poland adopted the terms Ukraine and Ukrainsky for the Little Russian people living on the territory of the present Republic of Poland.

To be Continued

(Cont'd from Issue #15)

Stefan Skimba, our Lemko musician, on his return to Lemkovina in 1938.

The Only Russian Bursa in Lemkovina Recollections From a Trip to the Old Country

On seeing the success of their work and the behavior of their pupils, we also had powerful evidence of the fact that work is not easy, is not just a corporal's command, but is demanding daily labor that requires not only physical strength but also takes all of one's spirit and nerves.

The students sang for us some wonderful Russian songs, and our hearts rejoiced when we saw for ourselves that our young people are neither fascists nor international communists, but simply Russian children that have come out from under the thatched village roof and are preparing to return to their villages to work for a Russian Lemkovina in a Russian spirit. The choir was under the direction of student Roman Sobolevsky.

The entire upper story of the bursa is fully occupied by students so that there is not a single free spot, and all the services are crowded into a small room. They also showed us a bathhouse in the basement of the building, where the students can go bathing on prescribed days, winter and summer. Around the bursa building are an extensive garden and a yard where the boys can run and play.

For the occasion of our visit, the directors of the bursa managed to get a photographer who took two photos, one of which shows all of the students, together with us and the management and those of the Society that were present, while the other is only of the students with their supervisors.

After they had showed us everything and explained everything, there was a meeting of the Board of the Society, together with us and all the available members of the Society, under the chairmanship of Dr. S'okal, a lawyer. From the talk of individual members, we learned of the needs and requirements of our native Russian Lemkovina in regard to educating our youth.

Right after the First World War, there was not a single bursa in all of Lemkovina, because the

Gorlice Bursa had been purchased by the infamous Dr. Pribylsky, while the Nowy Sanch Bursa was purchased by the City. Our people brought a lawsuit against Dr. Pribylsky that lasted five years and got back the property of the old bursa; the building was repaired in 1929 with our help, and in 1930 the bursa was opened for students.

Our people also brought suit for the property of the Nowy Sanch Bursa that went on until last year, [1937] but, unfortunately, they lost the case, and this property is now gone forever for our Russian Lemkos.

So now, the Gorlice Bursa is the only bursa left for Lemko youth in all of Lemkovina from Lesko County to Nowy Sanch County. As can be seen from my complete list of students at this bursa, it draws young people from all the counties in Lemkovina.

It is an indisputable fact that were it not for our bursa in Gorlice not a tenth of these boys would be going to school, and if some of them did go somewhere it would be to Ukrainian bursas and Ukrainian schools in Yaworowa, or Peremysl, etc. And the upkeep of a boy at even the poorest lodgings costs 30-40 zloty per month, while the boy would usually be left without proper supervision, and our peasant cannot afford 40 zloty every month when that is half the value of a cow. On the other hand, Ukrainian priests and teachers conduct constant and fiendish propaganda to get Lemkos to send their children to Ukrainian institutions, claiming that there would be no openings for them in Polish public schools and gimnaziums.

Our bursa in Gorlice gives the boys full and good care for a very low price, from 5 to 20 zloty per month depending on the financial status of the parents.

When we stop to consider that from accurate estimates, food alone (bread, flour, lard, meat, sugar, etc.) Costs the bursa management at least about 30 zloty a month per student, not to mention lodging, fuel, lighting, services, care, etc., then it is plainly clear what a great benefit this bursa is for our peasantry. The same kind of Polish bursa in Gorlice, which also takes in mainly peasant children but from Polish villages, charges about 25-30 zloty per month for each boy. We can easily see from this how much money the management of our bursa must put in to take care of its students at such absurdly low prices.

This matter of money is the weakest and the saddest aspect of our bursa. How can the Society put in at least 150 zloty more each month without going into debt?

Member dues bring in only a little, both because there are few members, and because the dues are not high. Donations from the villages don't amount to much, partly because our villages are poor and harvests in recent years have been mostly low, but mainly because there is no one to collect donations. Such work requires people who are dedicated, energetic, and intelligent, and there are not many of those left any more. When someone does start to collect, then there is always some personal enemy who will say that the money is for himself or for his own son whom he wants to send to bursa; one such spiteful fool can ruin the whole business, and there are many such fools in our villages. Priests won't do the collecting, because almost all of them are Ukrainians, and they would rather hinder than help this bursa. A very few villages collect donations in the fall and winter by gathering up potatoes, beets, beans, and mostly firewood, but such donations do not amount to more than 200-300 zloty a year, and a complete list of donors is always published in the local newspapers.

Household matters at the bursa are very miserly. The chief cook gets only 27 zlotys a month (\$5.20); two maids get 15 zloty (\$3.00) per month

each. So that nothing from the kitchen would go to waste, they buy pigs, feed them the leavings, and butcher them themselves. The members of the administration perform their duties free, and even those that come from distant villages get nothing for travel expenses.

When I was getting ready to go to the Old Country in 1938, to Lemko Rus', I learned from local newspapers that the Russian bursa in Gorlice, now the only Russian institution left in Lemko Rus', needs our help. I thought to myself that I can't go there and not bring at least some small, but sincere, offering from American Rus' to help educate our poor young people.

The editor of our paper "Pravda", who was born here but is nevertheless vitally interested in the fate of our oppressed people, also learned of the sad state of the Gorlice Bursa, and immediately published in Pravda a fervent appeal to American Rus' for donations for this national purpose, and also offering his personal resources.

Besides Pravda, the newspaper "Karpatorusskoe Slowo" also took up collections; the editor of this paper is that well known old pioneer and activist, V.P. Hladik. As many of you know, Mr. Hladik was the one who collected funds for the lawsuit to get this bursa out of the hands of the Polish aristocrats. Thanks to the concern and efforts of Mr. Hladik, we can now be glad that we have a nursery of Russian culture in Lemko Rus'.

It is hard to realize the great importance the Gorlice Bursa has for Lemko Rus'. Were it not for this bursa, our Lemko Rus' would have disappeared entirely by now. It is now the beacon around which our cultural resources are grouped. It is therefore our sacred obligation to support this sole Russian institution in Lemko Rus' and not let it go under.

Before my departure, we had collected \$106.61, which I handed over to the bursa management. In addition to the staff of "Pravda" and "Karpatorusskoe Slowo", others who took up collections were Mr. Petr Duda of Brooklyn and Mr. Prokopy Rusinik in Cleveland. Both of them spared no effort and showed what a person can do when he really takes hold of something.

I have hopes that in the future, also, American Rus' will not leave its own bursa to the whims of fate but will support it with funds, so that we could send at least \$500. every year to keep it going.

Stefan Shkimba

Press Fund Contributions

Greg Leck \$10.

CARPATHO--RUS

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everyday life except for those few privileged *kivaly* "noddors" (for their habit of nodding wisely at frequent intervals while listening to the Party bosses on the platform) whom they elected.

Between December 26, 1988 and March 26, 1989, however, this wonderful system of make-believe elections was utterly destroyed. Sure, there were areas, there were whole republics where it was preserved intact and operated as smoothly as ever, but its totalitarian perfection was gone for good. After all, what was the good of totalitarianism if it was less than total? With huge pluralistic holes in the fabric to totalitarian society, the electoral system just ceased to be an effective instrument of political domination for the ruling class.

Not that the ruling class, the Party bureaucracy, did not go to extraordinary lengths to ensure its dominant position during these, the first contested elections in decades. The three-month long election campaign was an extremely elaborate affair which included numerous stages, different for the ordinary "territorial districts" and the "public organizations," and each of those stages could be, and was, used by the nomenklatura to crush its opponents and push through its old, trusted cadres—only now they did not have to face single disgruntled individuals, whose protest could be written off as mere hooliganism, but with a mass protest movement, not too well-organized, chaotic rather, but extremely vociferous and active-militant, even.

This wasn't difficult to understand. Here was a chance to do something about the society one lived in, about the future, without too much danger of reprisals (although residual fears about a possible return of Stalinism always remained), and quite a few people proved eager to take that chance—the more so that *nachalstvo*, the very top people, encouraged them to do so.

The battle lines for the campaign were thus drawn quite clearly: the nomenklatura on one side, the seething, protesting masses led by the romantic or power-hungry intelligentsia on the other, the residually passive or just timid in reserve for both. The main conflict was between the "party in power," especially the entrenched local bureaucracy, and all sorts of "informal organizations," although some of the latter, like radical democratic organizations and nationalists of the Pamyat variety, were continually at each other's throats, often too literally.

Stage one of the elections, from December 26 to January 24, was nomination of candidates at local meetings and at meetings of "public organizations."

This business of one third of the future parliament being elected by "public organizations" was, as mentioned above, probably the most controversial feature of the new electoral law, and proved even more so in practice.

There were 750 seats to be distributed among an unspecified number of "public organizations"—according to what criteria? No one knew, except that the Party deemed it appropriate to reserve for its best and brightest exactly 100 seats. It apparently appealed to Gorbachev or whoever thought it up as a good, round number, only no one stopped to think that the faction would be promptly, and inevitably, dubbed The Red Hundred (on the analogy of the pogrom-mongering Black Hundreds from before the 1917 revolution).

There could hardly be a rational criterion behind the Union Council of Collective Farms getting 58 seats, Academy of the Arts five, the Voluntary Society for Aiding the Air Force, the Army and the Navy, 15, and so on. Numbers had nothing to do with it, for the Union of Journalists with its 80,000 membership got the same ten seats as the Composers Union with just 3,000 members. A composer's vote thus carried about 27 times more weight than a journalist's. In fact, all of the so-called "creative unions" were allotted ten seats each—except inexplicably, for the Designers Union. Poor, poor designers.

Then there were the various ridiculous organizations like the societies of book lovers, music lovers, friends of the cinema, the oft quoted Stamp Collectors Union, which were all to be represented in parliament while various co-

operative and ecological organizations were not, simply because they had not attained the "All-Union" status yet—that is, were not represented in each of the constituent national republics. Such harmless organizations, however, were but innocent bystanders hurt in the battle to keep out of parliament representatives of various People's Fronts, which could not have "All-Union status" by definition. A neat trick.

Academicians with their 30 seats had to eat plenty of humble pie, for even Consumer Co-operatives Union, the butt of steady criticism and jokes, got 40. But it probably served the Academy of Sciences right, for the first thing they did, they blackballed virtually all the famous names on the list of original nominees, including Academician Sakharov at the top, then all down the line—Academician Aganbegyan, Academician Ikhachev, Corresponding Member of the Academy of Sciences Bunich, Dr. Bestuzhev-Lada, Dr. Lisichkin, Yuri Karyakin, and quite a few others, all of them household names, people whose every word was listened to and resounded throughout the country. Instead, the Academy's presidium registered as candidates individuals whom rank and file scientists mostly knew as administrators without any political value whatever, and would never dream of nominating.

There were mutely angry, scholarly demonstrations in front of the Academy of Sciences, duly reported on TV, and resentment and uproar throughout the country, whose better educated population rightly saw Sakharov as the conscience of the nation, while the other radical candidates were widely regarded as the brains behind perestroika.

It must be said that eventually the presidium, the top Academy administrators, were scientifically beaten by the scientific community, which resorted to a stratagem to have its way: on election day, a great many of them voted against "all of the above," crossing out all the names on the ballot paper, so that a second round had to be held, in which Andrei Sakharov and 11 other radical candidates were properly registered and elected by a landslide.

The Sakharov example showed an inherent flaw in the Soviet electoral system: whenever a body of electors was presented with a list from which to elect, it invariably went for the more prominent names on that list, ruthlessly striking them out and solemnly asserting the dictatorship of mediocrities.

This fully applied even to the Red Hundred: had the Party presented a list of more than 100 candidates for the 100 seats it chose to allocate itself, the first people to go would have been Yegor Ligachev, the then liberally-minded actor Mikhail Ulyanov and the father of perestroika ideology Alexander Yakovlev. With ten extra names on the list, most of the Politburo would have been blackballed, the general secretary and prime minister standing a good chance of not being elected with even the slightest further extension of the list.

Curiously, Gorbachev used this fact to stress the wisdom of having an uncontested selection to represent the Party, which just shows how deep his democratic instincts were—if there were any. He also justified the inclusion of out-and-out conservatives on that list by the "complexity" of the prevailing political situation, the need to avoid an open rebellion within the top leadership. He had, in fact, crushed one rebellion—that of Yeltsin, but was mortally afraid that a rebellion by the hard-liners would crush him. He feared the latter more than he did Yeltsin, but later events showed that in this he was making a grave, irreparable mistake.

Sergei ROY, Moscow News

IN APPRECIATION

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



Obituary

Mary Kaniuk

Mary Kaniuk of Hopewell Junction, NY, a retired bookkeeper and a former resident of Yonkers and Yorktown Heights, died Tuesday, June 30, 1998, at Vassar Brothers Hospital in Poughkeepsie. She was 72.

Mrs. Kaniuk was born March 4, 1926 in Yonkers to Theodore and Anastasia Mikulak Glus. She was educated in Yonkers schools. She lived in Yonkers until 1957, then in Yorktown Heights until 1982, when she moved to Hopewell Junction.

Mrs. Kaniuk was a bookkeeper with the Care 4 Me child-care center in Beacon, NY from 1995 until this year. She worked as a bookkeeper for Beekman Country Club in Hopewell Junction from 1982 to 1995. From 1968 to 1980, she was part owner of Suburban Liquors in Yorktown Heights.

She married Theodore Kaniuk on February 24, 1951 at Holy Trinity Russian Orthodox Church in Yonkers. He died in 1968.

She was a former member of Holy Trinity Russian Orthodox Church. Survivors include a daughter, Nadine Giradi of Wappingers Falls, NY, a brother, Boris Glus of Fairport, NY, and two grandchildren. She was laid to rest in Ferncliff Cemetery in Hartsdale.

Vechnaya Pamyat

SUBSCRIPTION FORM

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Notice

Passaic Branch 5-16; Lemko Assoc.

1998 Schedule of Events

October 18	Fall Banquet, 2 PM	\$15.
	Birthday Meetings	
September 6	2 PM	
December 6	2 PM	

The Cooking Corner

One of the salads which is popular in Eastern Europe is Sauerkraut Salad. It is interesting how the recipe has changed in America. We add more sugar and vinegar to obtain a more pronounced sweet-sour taste. I give you both recipes-one the way my relatives in the old country made it and the way my relatives in this country make it. On both sides of the Atlantic they gave me the recipe "just put a little of this and a little of that" and taste.

Sauerkraut Salad (Adapted)

1		large can sauerkraut
1	cup	chopped celery
1	cup	chopped peppers, red and green if possible
1		small chopped onion
1		grated carrot or pimento, optional
Dressing		
1/2	cup	oil
1	cup	white sugar (or less)
1/4	cup	vinegar

Squeeze juice from sauerkraut and save. Taste, if too sour, wash in cold water, drain. Add celery, peppers, and onion. Carrots or pimento give color. Mix ingredients for dressing until sugar is dissolved. Add and mix well. Taste, add more vinegar or sugar as desired.

Sauerkraut Salad (European)

1	lb	sauerkraut
1/4	cup oil	
1	tsp	caraway seed (optional)
2	tbls	sugar
1		apple
		pepper to taste

Rinse and drain sauerkraut. Sprinkle sugar over. Pour over all the oil. Add caraway seed, if desired. Add apple, which has been peeled and diced. Some people add a bit of carrot for more color.

Note: I find that sauerkraut in a bag, which is usually found at the meat counter, is the best. It is more like European kraut. Since kraut varies, I usually add less sugar and oil and vinegar. Taste and then add whatever is needed. This salad keeps quite a while in the refrigerator, and you don't have to worry about it spoiling at a picnic if you give it reasonable attention.

The Orthodox Herald

Notice

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

Notice

Our attention was directed to a study recently completed concerning the origin of some of the Lemko, names in the Carpathians. A summary of categories, names and backgrounds is as follows:

A. Occupation (Honchar 'potter', Mel'nyk 'miller', Stoliar 'carpenter', Tkach 'weaver')

B. Social status or position (Bohach 'wealthy person', Diak 'deacon', Popovych' [literally] priest's son, Syrota 'orphan').

C. Territorial origin (Vyslots'ky is someone from Vyslik, Novyts'ky is someone from Novytsia, Beskydniak is from the Beskyd Mountain range, etc.)

D. Ethnic origin (Boyko, Volox, Lemts'o, Tatar, Tsygan "Gypsy", Nimets' 'German').

E. A fairly high percentage of Lemko surnames are of pre-Christian origin: Bilyk, Koxan, Krasunko.

F. An even higher percentage of surnames is made from words describing the person's physical appearance, often by resemblance to animate beings, or to objects and traits with which the person was associated.

1. Animals, insects, fish, birds: Baran 'ram', Vovk 'wolf', Kozel 'goat', Muxa 'fly', Rybka 'fish', Sova 'owl'.

2. Plants: Hrusha 'pear', Dub 'oak', Klen 'maple'.

3. Tools, instruments, other objects: Duda, 'fife, pipe', Truba 'type of horn, trumpet', Tsidylo 'strainer', Kolyska 'cradle'.

4. Foods: Borsch, Pyrog 'pie', Yuxa 'fish soup, broth'. Etc.

If a reader desires a summary of the study, it can be obtained by sending a check for \$9.42, which includes S & H, to Stan Homa, 1623 S. 10th Street, Arlington, VA 22204.

The summary is derived from a 148 page book studying Lemko names and their villages from the 18th century called, "Galician Lemkos in the 18th Century in Carpatho-Rus". If a reader desires to match a particular name, Stan Homa can research, and if a match is found, there is a charge of \$5. for this information. If a name match cannot be found, there is no additional charge.

AUDIO & 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 Balalaka and Polkas, Chardashes and Gypsy Eclectic:

This audio cassette tape contains Russian polka and balalaka 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 #7: Folk Songs from the Uzhorod Region:

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

ITEM #8: NEW RELEASE, LEMKO WEDDING MUSIC by STEPHEN SKIMBA in cassette; and ITEM #9 same as #8 in CD form.

We were fortunate in finding one of Steve Skimba's original 78 RPM records and this has been duplicated.

PRICES:

Item #1.....	\$12.
Item #2.....	\$12.
Item #3.....	\$25.
Item #4.....	\$20.
Item #7.....	\$12.
Item #8.....	\$12.
Item #9.....	\$20.

All prices include shipping costs. Send check or money order made out to Lemko Association to:

Mary Barker
521 Piermont Avenue
River Vale, NJ 07675

(Лемки буре)

Мы не ходил.
— Отра духовный, та я не знак, сом ншк товдиль до шко-
Ваньцо скренился и простодушно му одповид:
— Ваньцо, пович ми, што было перед створенном свиту?
Ваньця:

Звидуся раз на лекции ревилі в школі ксьондз матого

Ваньцова одповид

— Е кой перше наньто товкли судид.
— То чотос, пся крив, мня зараз не закникал?
ну судид бе ми наня.
— Мой, паноньку, подте же скоро ратувати, бо юж з годн-
шарпат го за рыку и птачы просит:

Притат раз в місті до полицянта задыханий хлопчыско,

Добрый сынцо

сынчы.
— Лемку, ты выграт справу, перестан свистати, и давай
А лемко сой на то свисте. Адукат зас:
— Лемку, ты выграт справу, давай таларі!

Прийти до суду. Звидується лемка того, звидується сесе, а
вин нич лем свисте сой на вытко и свисте. А адукат аж ся роз-
пинат за нього. Скинчылся суд. Бышли на корытар и адукат:
— Як ся ты, хлюпе, будут дашто звидувати, ты нич не беси-
дуй, лем на вытко свист.

Притот раз бидний лемко до адуката, жесбы тот му допо-
мит в суді выграти справу. Адукат ся згодил, як лемко запла-
тит му пятдссят таларий.

Про хытрого свистуна

Адвокат: Лем правду бесидуйте, бо я мушу знати вытко
правду.
Лемко: Тая правду повидам, бо брехати, то рич пана адукка-
ката, бо ж вам за то грошы птачу.

В адуката

В суді судят едного таду за крадіж. Сендзя звертатся до
підсудного:
— Як три години стратили же часу з вами. Вы признаетсея,
на конці, добровильно до крадежы?
— Высокий суд, — звертатся підсудный, — я не виден.
Зі можу вам доказати, што той ноць, як была учынена крадіж в
тм селі, я крад цілком в инші місцевости.

Оправдувался

Ито уряджено — того зроблено: Пташок зостал корольом.
Гити?
"Цір-цір, в король" Завалися птачы смити, ате што зро-
тот выперхнуа з під крыла, підлетіи выше опера и засвіротат:
схопился міно піря и жде. Як ораи піднялся як найвыше міт,
зробити? Як ораи мат влітати в гору, сховатся му під крыло,
зробити? Як ораи мат влітати в гору, сховатся му під крыло,