

Carpatho-Rus'

Karpatska Rus'



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Another trip back in time, November 15, 1933, when Lemko Association sponsored a LEMKO JOURNAL primarily for our young people to help them organize and unite. The following excerpts of an article from that Journal should be of interest to our readers.

Ed.

Emigration From Lemkovina

In the first issue of the Lemko Journal it was stated that before the World War (WW I), about one half of our Carpathian people emigrated to America, which is very true. The Lemkos have the largest percentage of immigrants in America, if taken as a proportion against its native territory and population vis-a-vis any other ethnic group. We took no advantage of the fact that we had a large percentage, therefore, doing nothing for ourselves or our people in the old country. We separated and joined different churches, organizations and brotherhoods. Our people could not stand as one group nationally, because, by joining different organizations, they represented other ethnic groups and countries, and not their own. One group represented Russia, though they were not born in Russia and she did not need our help, another group represented Hungary, a third Austria, a fourth Ukraine. This work was not our whole interest and it really hampered us from progressing, but that was the politics of the Lemko American immigration. We worked and strived for other countries, forgetting that we had a country and people of our own to represent. We forgot that our Fatherland was not Russia but the Carpathian Mountains. Yes, our Russia is Russia, but we are Carpatho-Russians, most of our people originated from the West Carpathian Mountains known as Lemkovina. The United States census shows about four in ten thousand emigrated from Russia proper, (we assume the 1930 census, Ed.), but fully ONE HALF of the population emigrated from the Carpathian Mountains.

If all the Russians from Russia emigrated in such large numbers as the Lemkos, America would just about be a Russian country. When Russians in America are spoken of, it means that over fifty percent of these Russians are Lemkos from the western Carpathians, now under Poland and Czechoslovakia. Not so long ago there was a Rus-

sian Day in Cleveland. The newspapers stated that there were twenty five hundred people at this event. Out of twenty five hundred people there were not more than twenty five people who really came from Russia. The rest were from the Carpathian Mountains, or their descendents, and most of these were from the Czechoslovakian sector.

Here is the question: Why did so large a percent of its native population, from such a little country, emigrate to America? It was on account of poverty of the country, poor soil and poor living conditions in general. Russia has fertile soil and plenty of it....

...In East Galicia and east Carpatho-Russia the land is also richer. The land of Lemkovina is sandy, gravel covered and hilly, and without fertilizer nothing will grow.

Of that population, out of 100 perhaps two

have 50 acre farms each, while others may have averaged 25 to 30 acres of poor soil. When the population was small centuries ago, the land was sufficient. Lemkos raised very little for themselves and grew oats for cattle. Later, when the population multiplied and they subdivided their land for their children, the need to concentrate grain and vegetable growing for food intensified. Even though Lemkos lived primitively and required little, for instance, all their clothes were made by hand with hand woven cloth, living was difficult and they were always in need of bread. The nobility and the government controlled the forests.

The poor people heard of another world, across the seas, called America where people were able to earn a better living. They came in masses hoping to pay off their farm mortgages back home with further ambition to buy more land. It is not amazing to us why our people emigrated to America. At the turn of the century there were few Lemkos in Europe who, at one time or another, had not visited and worked in America.

Their trip to America was an advantage, they brought back ideas such as building better huts, better farming techniques, etc. Before emigration all huts were smokey because chimneys were not built. Smoke was released through a hole in the ceiling. When the housewife cooked a meal, the house appeared to be on fire. Smoke seeped through the hole in the roof, penetrating cracks in the walls, doors and windows. With American experience, returning Lemkos built chimneys making life more comfortable for their families....

....When our younger generation realizes and understands the purpose of cultural assistance it will never be too late to help them. It would be disgraceful for our people not to make some record of this mass emigration and the progress attained in the next generation, both here and in the old country, so that they would have something to remember us. We have organized the Lemko Association, built a newspaper and started this Journal. It is now up to the younger generations to follow and continue this fine work not only as a tribute to their hard working, loyal ancestors, but also as a means of enriching their own lives....

With the mind boggling changes underway in the former Soviet Union and the almost instantaneous change to the free enterprise system, all kinds of problems have risen. The following excerpts from an article in MOSCOW NEWS details the plight of Third World refugees arriving in Moscow to try and find a path to the high living standards prevailing in the West.

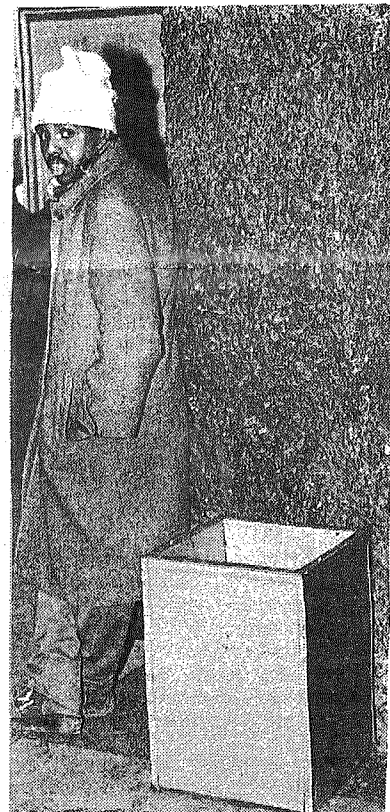
Ed.

Europe's Backyard

...According to MN's findings, the prices of foreign passports and broker services on the black market vary from 200 to 4,000 dollars. A Russian passport for travel abroad costs from 200 to 500 dollars, a passport to Scandinavian countries (especially Sweden, Denmark and Belgium) -- from 400 to 800 dollars. On the whole the cost of illegal services, including the passport, ticket and bribe,

varies from 1,500 to 4,000 dollars. As estimated by the Committee for Refugees, as many as up to 100,000 persons were sent to Europe on false documents between early 1990 and November, 1992.

This illegal business kept thriving until the autumn of 1992. However, the sharply increased flow of "tourists" from Russia to West European countries led to a toughening of the border controls and greater circumspection on the part of Western customs people. Therefore, a different kind of business has been developed of late -- transit -- when refugees are offered a ticket, includ-



ing a return ticket, to Cuba or another Latin American country, but they leave the plane in Canada or in Denmark. These services are valued at 7,000 and 5,000 dollars respectively. However, even this route often leads to failures. Therefore, people keep waiting their luck in Moscow for a year or even longer. The "well-to-do" ones rent two-room apartments for 100-150 dollars a month and live there in groups of three to four families. The poor settle down in villages around Moscow or set up tent camps.

Any business contacts with the local population take place, as a rule, either at the Central Telegraph, mainly frequented by Africans, or at McDonald's, which is the Kurds and Arabs sphere of influence. The contracting parties have gone out into the street, to the people, because talks in apartments usually end up in robberies.

An example: the talks that were held on December 3 in the area of the Prazhskaya Metro Station. All of their participants were taken to

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Militia Station No 136: neighbors called on hearing cries behind the wall. One party of females who offered their services, claim that they were about to be raped. The other, the foreign party, is convinced of having been cheated out of 1,060 dollars. The militia and investigator Andrei Khomyak came forward as the arbiters: the bad girls were let go, whereas the Arabs were detained pending the arrival of Farid Kayumi, chairman of the Committee for Refugees. "There is no corpus delicti," maintains investigator Khomyak. "But hard cash has disappeared. I am convinced," Farid Kayumi is foaming at the mouth, "that this money is at the militia station. I bear responsibility for every word of mine."

A New Iron Curtain

The refugees have been entrapped like Russia itself. The West does not accept them whereas Russia, having signed the 1951 Geneva Convention relating to the status of refugees, has no right to expel them from the country. Russia and the West have swapped their parts: an iron curtain has been dropped before the majority of those wanting to enter Europe. The law-making aspect of the problem has been further compounded by the fact that neither the USSR nor the present-day CIS countries have had a law on the status of refugees, which places both our own refugees from what is known as "hot spots" and unfortunate tourists outside the bounds of the law.

MN File

According to the Committee for Refugees, in Moscow there are 13,000 families of refugees: from Afghanistan (5,000 families), from Iraq and Turkey (Kurds and Arabs -- 6,500 families), from Somalia (760 families), Sudan (15 families), Ethiopia (200 families). A total of 20,000 to 40,000 persons. The overall figure of refugees for Russia and the CIS is unknown since the cities where they usually stay -- Sochi, Batumi, Odessa, Kiev, St. Petersburg, Riga and Talinn -- do not keep a record of them.

"I would stay in Russia," says Ahmet Zahali, a father of many children from Iraq, "but if I request asylum I may be evicted, yet as things stand now I simply prolong my visa."

The hope pinned on the UN is the most slender. Its representatives have been sending humanitarian aid to Somalian and Kurdish refugees in Russia and agree to improve their lot -- but in Russia. Whatever Germany has arrived at in the case of Turks and Arabs is now being apprehended, and not without reason, by Scandivavian countries and the rest of Europe, which is why the entrance there has been tightly sealed. For Russia the refugees from Third World countries amount to a permanent headache: they refuse to go farther than Moscow and seaports. And in an unstable country, filled to overflowing with its own refugees, these new ones, considering moreover that they are burdened with foreign currency, serve as an additional irritant.

Suleyman Ali and Vladimir Yemelyanenko

IN APPRECIATION

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

Ed.

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REQUEST OF OUR READERS

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

Ed.

LEMKO WEDDING VIDEO

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

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

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The Cooking Corner

Eggplant Roll-ups

- 1 Large eggplant sliced lengthwise
- 2 Eggs, beaten
- Bread crumbs
- Garlic, finely chopped
- Vegetable oil
- 1 lb. Ricotta cheese
- 1/2 lb. Grated mozzarella cheese
- Chopped parsley
- Marinara sauce

Place slices of eggplant between layers of paper toweling and weigh down with a heavy object. Leave under the weight for 15 to 20 minutes. Dip eggplant slices in eggs and then in bread crumbs seasoned with garlic. Brown lightly and place on platter. Mix ricotti and mozzarella cheese with parsley. Spoon a heaping tablespoon of this mix into each eggplant and roll. Lay in a broiling pan, cover with sauce, and broil at 450 degrees for 10 to 15 minutes. Serve with tooth picks.

Julia Adamiak

To try to make sense about our Slavic ancestry this article from The TRUTH should cast some light about all the conflicting claims that have especially arisen since the breakup of the Soviet Union. The reader should keep in mind that the article was written some years prior to 1991, and, therefore, references pertain to the then, existing, Soviet Union. Here, at our newspaper, we feel that this story is even more appropriate now. With the emergence of the new republics a tendency has arisen for name calling and blame placement, and if not checked by calm reasoning and intelligence, we are fearful of the future of the

republics.

Ed.

What is it? 'Russian' or 'Great Russian'?

Some 20 years ago, while visiting the *Musee de l'Homme* in Paris, I happened to see a map of Russia with the inscription: "Russia is inhabited by

Russians, Great Russians, White Russians, Little Russians and Ukrainians." The ignorance of Europeans concerning everything Russian is not something new, but the given terminological bouquet was something Russians themselves cannot always analyze. While misunderstandings between Little Russians and Ukrainians can be easily set aside, it is not quite so simple to settle the question: "Russian" or "Great Russian"? Behind any external simplicity, an important historico-cultural problem of a sharp governmental-political content is hidden. If one looks into previous works concerning the ethnography of Russia, one will learn almost nothing about the "Russian" people; the discourse there is about Great, Little and White Russians. The word "Russian" was understood as some kind of substratum of these Great, Little and White Russian branches. Together, however, they constituted about 80 percent of the population of Russia.

But, look-see, after the Bolshevik Revolution the name Russia was completely erased from the facade of the country and the letters USSR were substituted. Each of the Russian branches was declared an independent people. Little Russia (*Malorossiya*) was renamed Ukraine, White Russia (*Byelorussiya*) remained White Russia, but that part of the country that the ethnographers considered settled by "Great" Russians (*Velikorussy*) did not receive the name "Great" Russia; it became RSFSR, that is, Russian Socialist Federated Soviet Republic. In practice, however, the entire Slavonic component of its inhabitants are called "Russians" and not "Great" Russians.

Originated Abroad

The reasons for such terminological irregularity is hidden in the traditional ignorance of the history of the Fatherland not only by the Bolsheviks, but by all Russian revolutionaries who took upon themselves the task of transforming and restructuring Russia.

Before the Tatar invasion, Great, Little or White Russians did not exist. Neither written sources nor the national memory preserved even a mention of them. The expressions "Great" and "Little" Rus did not make their appearance until the 14th century, but they had neither ethnographic nor national significance. They came into existence not on Russian territory, but beyond its borders and for a long time were not even known to

the people. They originated in Constantinople from whence the Russian Orthodox Church was administered, and, of course, subject to the Patriarch of Constantinople. Before the Tatars destroyed Kiev, all Russian territory was considered by Constantinople by the name "Rus" or "Rossiya." Metropolitans appointed by Constantinople for Russia were named metropolitans "of all Rus" with their residence in Kiev, the throne city of the Kievan state. It remained so for three and a half centuries. But the Kievan state, desecrated by the Tatars, became an easy prey for avaricious foreign sovereigns. Piece by piece Russian territory was wrested away by the Poles and Lithuanians. Earlier than others, Galicia was seized. At this time in Constantinople the practice was established to name lands lost to Polish rule as "Little" Rus or "Little" Russia. Following the Poles, Lithuanian princes seized the lands of southwestern Rus one after another. In Constantinople these captured lands, just as those of Galicia, received the designation of Little Rus. This term, so despised by the Ukrainian separatists in our days -- who assign its derivation to *katsaps* -- was not an invention of the Russians, but of the Greeks, and was begotten not by the lifestyle of the country, not by the state or its authorities, but by the Church. Also, its application in the political sense was not used in Moscow but on it *okrainy* (frontiers). In the 14th century, Prince Yuri II, in his Latin charter, called himself "Prince of All Little Rus" (*dux totius Rutenia minorum*). By "Great Rus" the patriarchal chancery in Constantinople understood

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all the territory that remained subject to the authority of the Kievan metropolitan. Kiev itself, while still not wrested away by the Lithuanians, was generally regarded as "Great" Rus. But from 1362, having been seized by Olgerd, the Grand Prince of Lithuania, it became "Little" Rus.

Thus "Great" Russia originally did not denote a separate people or tribe, did not relate to any particular principality, such as Moscow, but to all the northeastern territories that did not fall under the authority of heterodox sovereigns. Gilbert La Noue, a French traveler who visited Novgorod in 1413, calls it "Great Rus." On the Italian map of Andreo Bianci in 1436 all of northeastern Rus is designated as *Imperio Rosi Magno*.

Even though "Great" Russia is mentioned in western European sources in the 15th century, this term is met with in Moscow not before the 16th century. We see it for the first time in the *Apostol*,

the first book printed in Russia by Ivan Federov in 1556. It is also met with in the Office of Marriage of Tsar Fedor Ivanovich.

From this bit of information it can be seen how vague and completely unofficial was the expression "Great Rus" or "Great Russia." If it designated, more or less, a precise territory, it appeared altogether unclear in regard to the people. In this instance, it could only mean -- this is an Orthodox people living in that part of the Rus whose Church is subject to the Kievan metropolitan (and later to that of Vladimir and Moscow metropolitans). After the reunion of Little Russia and White Russia with Moscow, Tsar Aleksei Mikhailovich began to call himself "the Autocrat of All Great, Little and White Russians." This again did not express anything except the union under his authority of lands once belonging to the Kievan state which received various names after its dismemberment.

"Great" or Just "Russian"

As to the personal noun *velikoruss* (Great Russian), it was not in vogue until about the 19th century. The *Great Soviet Encyclopedia* incorrectly asserts that the appellation *velikorussy* or *velikorossy* came into use with the beginning of the 17th century. Instances, when they might have been employed -- as a noun -- are either non-existent or rare. They are met only as adjectives: "Great Russian frontiers," "Great Russian armies." These expressions are found mostly in Little Russian sources. There existed in Moscow a "Great Russian *Prikaz*" (an administrative establishment dealing, from 1688, with the administration of the so-called "*Slobodskaya Okraina*" -- large suburban villages settled by cossacks -- which did not become a part of left-bank Little Russia and which consisted of separate regiments, such as the akhtirsky, surnsky, kharkovskoy and izyumsky. This *prikaz* was labeled *velikorossiiskim* in contrast to *malorossiiskim*, to the competence of which was given the territory that was reunited with Russia after the Pereyaslavl popular assembly. The reason for such a division of the administration apparently was because the transferred regiments were settled in the Great Russian lands after leaving Polish-controlled Little Russia, but before its reunion with Moscow.

Such chronicles as the Nikonian, composed in the middle of the 11th century, sometimes men-

tion "Great Rus," but the words *velikoruss* and *velikorussky* are not there. It is very possible that in the written language of those times one might find them at different times, but to search them out would require special scrutiny. The people were called Russian, and the state was called either "Russian" or "Muscovite," but never "Great" Russian. (Just about the first to call it "Great Russia" was V.N. Tatishchev in the 18th century who, obviously did not understand the sense or the derivation of this expression. In this instance, Polish historians, such as Strykowski, had a pronounced influence on Tatishchev.). A real modernization, one must admit, is the title of A.E. Presniakov's book, *The Formation of the Great Russian State*. It did not call itself that way either in the 15th or the 16th centuries. Curiously

enough, the work of L.V. Cherepnin's book, which was published in 1960, was titled *The Formation of the Russian Centralized State*. The chronological framework and the geography in his book are the same as those in Presniakov's book, but Cherepnin differs in much with Presniakov, and not once does he touch upon the terminological question; he does not explain why one and the same government is called "Russian" by him and "Great Russian" by Presniakov.

At times it would appear that all this bifurcation is the result of a simple misunderstanding and deep-rooted tradition. One might consider such a term if one did not know that in the *starina* (antiquity) it did not exist, and that its appearance is comparatively recent.

Beginning of Nationalism

Velikoruss -- a progeny of the frame of mind of the 19th-20th centuries -- is a development of ethnographical and epidemical infatuation with folklore: the gathering of national songs, the learning of native dances, rites and rituals of the villages, and also the "awakening" of nationalism, which went hand in hand with the growth of the liberal and radical movement. By chance, just about the main role in this movement was played by the Ukrainian separatists with their repulsion of the Russian name. They did everything possible to propagate the idea that this name was the property only of "Great Russia." In this they found support from the radical Russian intelligentsia. Together, these forces planted the term *velikoruss* in the media of the 19th century. Geography text-books described a "typical *veliko:russ*" as bearded, in bast shoes and home-made peasant sheepskin coat;

and women in striped linen sarafans and kokoshniks (headdresses). From the very beginning this word represented a simple people of Slavonic-Russian root, pre-eminently peasants, the same as with the words *maloross* and *byeloruss*. Certain differences in lifestyle, customs and dialects were covered up by giving them the same level of cultural development. Those were the descendants of the viatichi, radimichi, poliane, drevliane, severiane and other tribes which composed the population of Kievan Rus and did not stray far from their ancestors on the road to civilization. But, remarkably, the cities, landlords' estates and generally all cultural centers of Russia appeared to be outside the point of view of the ethnographers. Neither Turgenev nor Tchaikovsky, and not one of the activists of Russian culture or statecraft, placed themselves under the rubric of *velikoruss*. Even the muzhik of Olonetz Klyuev and the muzhik of Riazan Yesenin, in contrast to the rest of the Riazan and Olonetz *velikorussy*, called themselves just plain Russian (*russskiye*).

Behind these terms two different understandings and phenomena are clearly visible. As a matter of fact, why are the folk dances "Trepak," "Barynia," "Komarinskaya" Great Russian dances, while the ballet "Swan Lake" is depicted as an example of *Russian* art? And peasant songs are called Great Russian while at the same time operas by Dargomyzhsky, Glinka, Mussorgsky, Rimsky-Korsakov, even though they contain within themselves peasant motifs, are called *Russian*? No one dared to give Russian music, which has become a worldwide phenomenon, the appellation of *Great* Russian music. The same with literature. During the most painful times of persecution of everything Russian, even the Soviet authorities did not decide to change Russian literature to *Great* Russian literature. It is true that at one time the term "Soviet" was substituted, in contrast to *Great*, with the obvious intention of choking off and deafening the national term. But in recent years, a "reawakening" on this issue has been taking place. Soviet poets, such as Yevtushenko, who have visited the West, swear by the Russian name. The entire world knows Russian literature, but no one knows or hears of *Great* Russian literature. There are peasant songs, tales, bylini (epics), proverbs, proverbial sayings in various Russian dialects, but no literature. One never hears *Yevgeni Onegin* or *Dead Souls* are productions of *Great* Russian literature. Even the Soviet authorities did not decide to rename the Russian language as a *Great* Russian language. The written Russian language which is used in science, poetry, *belles lettres*, the lan-

guage in which business is conducted and is used by the contemporary press, is more ancient than the existing dialects of Great, Little and White Russias. It has maintained its continuity from the very genesis of the Rus. This is the language of Oleg's treaties with the Greeks, the language of the initial Russian chronicles, the language of Metropolitan Illarion, the language of *The Song of Igor's Campaign* and of all literary productions of the Kievan epoch. It continued to exist and evolutionize after the Tatar catastrophe. All sections of the Kievan state, including those parts that were taken over by the Poles and Litva, as well as those that were left in *Great* Russia, used it. To call it the language of any one part of its parts is incomprehensible, if only because its formation is the product of centuries-long efforts not only of the people of *Great* Russia, but in the same degree of Little and White Russias. This was manifested very clearly in the middle of the 17th century in the reign of Tsar Alexei Mikhailovich, when the Kievan scholar-monks: Epiphanius, Slavinetsky, Arseni Satanovsky and others were invited to *Great* Russia to correct liturgical books. This correcting of books boiled over into a complete language reform, regularizing the written language generally. The dry Moscow state language and southern Russian prose which suffered from Polish-Latinian influences, were subjected to closer association and unification. Lexicons and grammar books were put in order and literary canons were worked out which became universal in all parts of Orthodox Rus.

Southerners Predominate

In the 17th century and the first part of the 18th, the main role in the formulation of the literary Russian language belonged to the southerners. The White Russian Simeon Polotsky -- poet, dramaturg, scholar, theologian and tutor of the tsar's children -- moved freely about Moscow. During the reign of Peter the Great we see an absolute cultural hegemony of the southwestern intelligentsia in the creation of the chancery and book language of the 18th century. For the development of literary speech, the Little Russian Grigori Skovoroda did not do less than the *Great* Russian Mikhail Lomonosov. The poets Bogdanovich, Kapnist, Gnedich, together with Derzhavin, Kheraskov, Karamzin wrote a new page in Russian literature. And so on to

Gogol.... Summing it up, Prosper Merimee wrote that the Russian language was "the most opulent language in Europe. It was created to express the subtlest shadings and nuances. Gifted with a wonderful power and conciseness, combined with clarity, it combines in one word several thoughts that in another language would need a whole phrase." It was the creation of all three branches of the Russian people, not just by the Moscow branch. To call it *Great* Russian is unscientific and untruthful.

The time has come to make a clear distinction between Russian and *Great* Russian, the more so because the Soviet authorities apparently decided to set aside the terminological indistinctness by declaring the appellations as synonymous.

In the 1960 *Little Soviet Encyclopedia* it is said: "The Rostovo-Suzdalian land, and afterward Moscow, became the political and cultural centers of the *Great* Russian nationality. During the course of the 14th-15th centuries, the *Great* Russian nationality was forged, and the Moscow state united all territories in which the inhabitants speak in *Great* Russian." Five years earlier, the 37th volume of the *Great Soviet Encyclopedia*, on page 45, wrote that about the 16th century "the *Great* Russian nationality was organized on the territory settled by the krivichi, viatichi, severiane and the Novgorodian slovenians.

Before us, therefore, is the obvious move to equate the terms Russian and *Great* Russian. It is impossible not to see in this the same calamity for our country and its people as in the insidious wresting away from the Russian root of the Ukrainians and White Russians. It is the duty of every true Russian to raise his voice in defense of his Russian name and to see that its true meaning is restored.

N. Ulyanov