

Carpatho-Rus'

Karpatska Rus'



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Yearly Meeting of Passaic Lodges 5 & 16 of Lemko Assoc.

On December 5, 1993 the Passaic Lodges 5 and 16 held their 4th birthday meeting combined with the yearly meeting at the Masonic Hall, Garfield, New Jersey beginning at 1:45 PM.

The meeting was opened by the president, Alex Kosik, who extended warm greetings to all members and guest attending this meeting.

The agenda for the meeting was read and accepted by the membership. Recording secretary, Anna Katz, read the minutes of the previous meeting and then reports were given by the executive board members. All reports were accepted. The lodges held two banquets and one picnic during the year. All events were enjoyed by those participating.

A frank and open discussion was held on various issues facing the lodges and the association. One of the points of interest was that the Passaic Lodges 5 and 16 were well represented at the 38th Lemko Convention, where four of the Lodge's women and one man were elected to the Central Committee. Five of the Committee's 11 members are women. The members approved \$3. per member

going to the Association and changing the date of the 39th Convention to September 9 and 10, 1995.

Reports were received from delegates who had travelled to Ukraine and Belarus about the changes ongoing in both new nations, formerly members of the USSR. Members requested that more articles be printed in Carpatho-Rus concerning these changes, particularly articles concerning young adults.

Two delegates were elected to attend the next meeting of the First District, Dorrie Dostanko and Geri Ledford.

Including two new vice-presidents and a public relations director, the following members were elected to the Executive Board:

President	Alex Kosik
1st V.P.	William Tomlen
2nd V.P.	Dorrie Dostanko
Finance Sec'y	John Kuzmich
Rec'g Sec'y	Anna Katz
Public Rel'ns	Olga Latushko
Audit Comm.	John Mikita
Audit Comm.	William Dworetzky
Sunshine Comm.	Alex Kosik
" "	Mike Boychik
" "	William Tomlen
Treasurer	Mary Kosik

Alex Kosik thanked all members who contributed to the success of the past year's social affairs and who helped in maintaining the meeting hall and its picnic grounds. He also thanked the executive board for their cooperation and work during the past year.

The names of members having recent birthdays was read and everyone sang birthday greetings. This was followed by refreshments and the meeting closed at 2:30 PM

Anna Katz, Recording Secretary

Illustrating the growing, splintering of different groups in the countries that have portions of the Carpathian Mountains within their boundaries, the following articles from Carpatho-Rusyn American, dated Spring, 1991, should assist our readers in understanding the growing factionalism that gnaws away at our people. Needless to say, it is difficult to comprehend, since our ancestors, be they Lemkos, Hutsuls or Boykos go back in time well over a millenium. Why can't we be left alone to develop our own culture and traditions, which in some cases predate by hundreds of years, those of our surrounding powerful neighbors hell-bent on assimilating us?

Ed

Legnica, Poland. On December 8, 1990, the first congress of the Lemko Association was held in Legnica, a town in western Poland (historic Silesia) where many Lemkos were forcibly deported after World War II. Among the participants were 40 delegates representing 10 branches. The Lemko Association of Poland was founded in April 1989, and at present (Spring 1991) has 270 members organized in 14 branches. Its primary goal is to raise the national consciousness of Lemkos in Poland through publications, theatrical performances, and other cultural events.

At the first congress, eleven members of an executive board were chosen including the following officers: Andrij Kopcha (chairman); Petro Trochanovskij (vice-chairman); Jaroslav Horochak (second vice-chairman); Adam Barna (secretary); and Stefan Kosovskij (treasurer). It is interesting to note that according to biographies in the latest issue of *Besida*, the association's journal, all but three members of the executive board were born after World War II. Thus, the Lemko Association represents primarily Lemkos who are of the younger generation. Among the topics discussed at the first congress was the possibility of cooperation with the recently-founded Union of Lemkos (Objednannja Lemkiv), represented by its chairman, Fedir Goch. The Union of Lemkos comprises primarily Lemkos of the older generation born before World War II (Fedir Goch, Pavel Stefanovskij, Michael Donsky), who were active already in the 1950s and 1960s, but who recently have adopted a Ukrainian orientation that is not accepted by the Lemko Association.

Presov, Czecho-Slovakia. On December 20, 1990, the Aleksander Duchnovyc Society (Obscestvo Aleksandra Duchnovyca) was restored. The society came into being in Uzhorod in 1923, and quickly had branches throughout Sub-carpathian Rus' and among Carpatho-Rusyns living in the Presov Region of Slovakia. In 1933, the Presov branch became a self-governing institution with responsibility for all affiliates in Slovakia. Its main activity was to establish reading rooms in local Rusyn villages (37 by the end of the 1930s), to sponsor annual Rusyn days (*rus'ki dni*), and to erect in Presov the monumental statue (still standing) of the nineteenth-century "national awakener", Duchnovyc. The Duchnovyc Society promoted the use of the Rusyn language in the lower grades of schools, but favored literary Russian for higher grades and for use in publications. In short, the society felt that Carpatho-Rusyns were part of a single "common Russian people" (*obsceruskij narod*). After the Communists came to power in 1948, all prewar organizations were liquidated, including the Duchnovyc Society.

Those who have resurrected the Duchnovyc Society in late 1990 consider themselves to be culturally "Russian." They hope to unite "Rusyns, Ukrainians, and Russians" in reading rooms and to work with other peoples throughout Czecho-Slovakia in order to build a democratic and socially just society. The basic goal is to "protect the national interests of the Rusyns and to raise their level of national consciousness."

Presov, Czecho-Slovakia. On December 21, 1990, members of the "Rusyn-Ukrainian Intelligentsia in Czecho-Slovakia," representing eleven pro-Ukrainian organizations, issued a fifteen-point statement concerning "present developments in our cultural-national life." Among the points raised were the following:

"1. We support the unity and inviolability of the Czech and Slovak Federative Republic, in which we wish to live as a fully equal nationality with the possibility to develop our national and cultural life.

2. We consider that the Rusyn-Ukrainians comprise not two but one nationality.

3. We consider the creation of a distinct 'Rusyn' nationality, separate from the Ukrainian

people, to be a temporary step leading to the ultimate Slovakization of our people. Therefore, we do not agree with the anti-Ukrainian orientation of the Rusyn Renaissance Society (Rusyns'ka Obroda) and other organizations of a similar separatist character.

5. We criticize the administrative bureaucratic methods used in the 1950s during the introduction of the Ukrainian national orientation, although we consider the idea of our people accepting a Ukrainian national orientation and the Ukrainian literary language and culture a positive step on the road to consolidating our people's national identity.

7. The efforts to create a separate 'Rusyn' language are not new. . . Such past efforts proved to be unrealistic and unrealizable.

11. We consider all efforts that question the present-day boundaries in Europe, including the boundary between Czecho-Slovakia and the Soviet Union, to be a political provocation that is opposed to the Helsinki agreement and other international treaties.

12. We support the activity of the Union of Rusyn-Ukrainians of Czecho-Slovakia, which we consider the representative of all our people.

15. We support without reservation the Declaration of the Supreme Soviet of the Ukrainian SSR, dated July 6, 1990, regarding the sovereignty of the Ukraine, since we see in a free, independent Ukrainian state a guarantee for our own future development with Czecho-Slovakia."

Carpatho-Rusyn American
132 Hawthorne Street
Pittsburgh, PA 15218

PASSAIC LODGES 5-16 OF LEMKO

ASSOC. EVENT CALENDAR FOR 1994

- Sunday, May 15-SPRING BANQUET-1:00 PM
Donation \$15.00
- Sunday, July 17-ANNUAL PICNIC-1:00 PM
Donation \$15.00
- Sunday, October 16-FALL BANQUET-1:00 PM
Donation \$15.00

Birthdays Meetings

- Sunday, March 20-Refreshments-1:00 PM
- Sunday, June 5- " 1:00 PM
- Sunday, September 11- " 1:00 PM
- Sunday, December 4- " 1:00 PM

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

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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NOTICE

Due to lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Byelorussia and Ukraine is limited. Some Americans and Canadians pay for their relatives and friends in East Europe. As an inducement, to increase our readership in East Europe, we offer to send issues there at a special rate of \$8.00 per year, which only represents the cost of postage. If readers in the United States and Canada want to avail themselves of this opportunity, kindly send us the name and address of your relative or friend, with a check for \$8.00, and the newspaper will be sent.

IN APPRECIATION

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

Ed.

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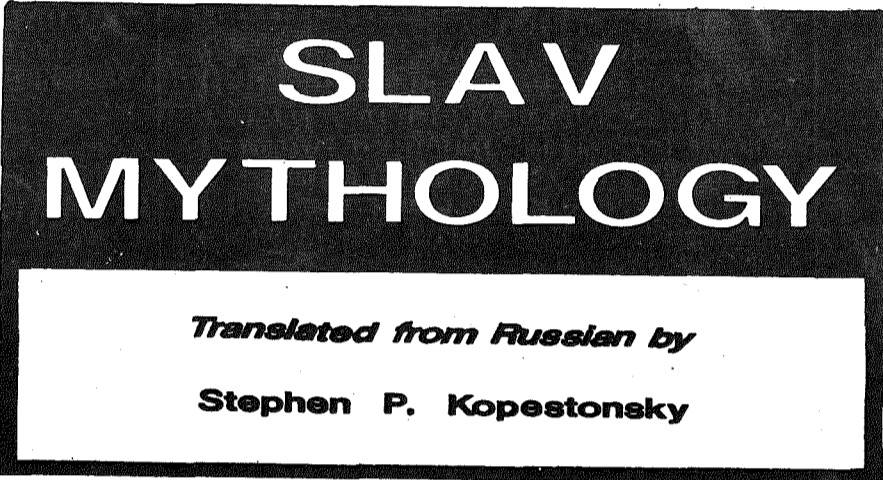
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THE COOKING CORNER

Khrustyky (Ears)

- 6 egg yolks
- 2 eggs
- 2 tbsp. cream
- 2 tsp. baking powder
- 2 tbsp. icing sugar
- 1 tsp. vanilla
- Enough flour to make a soft dough

Prepare dough and roll very thin. Cut into diamonds. Make a slit in center. Push one end, pulling through the slit. Deep fry in hot oil. Drain on paper towel. Sprinkle with icing sugar.



PART 8

Continued from Issue #2, January 21, 1994

KOSTENYUKA-ZIMA. From her coldness one's hands and legs are benumbed. *Kostenyuka* appears on the earth on a sled drawn by white oxen. On the sled she has all her household possessions -- and also a huge *perina* (feather tick). Her children -- *Zaveruha* (Snow Storm), *Kholod* (Cold), the twins *Primorozki* (Deep Freezes) -- travel with her. *Kostrub*, her husband, walks in front of the sled. From time to time *Kostrub* squeezes his hands into fists and with a grating sound thrashes them in the air, by this act freezing the atmosphere into frost and covering the water with ice, thus permitting the sled to glide forward effortlessly and without delay. As they advance, they are met, one after another, by *Kostrub's* three brothers named *Gruden*, *Sichen* and *Liutyi* (December, January and February). *Kostrub* and *Kostenyuka* are a constantly quarreling couple. This makes *Kostrub* squeeze his hands into fists quite frequently. At such moments *Kostenyuka* quickly hides herself with her children under the feather tick with the coming on of the frost and snow. Because of *Kostrub's* cantankerousness, *Kostenyuka* seldom has an opportunity to shake out the snow from her *perina*. She could do this only when *Kostrub* was exhausted and sat snoring somewhere under a tree. At such times *Kostenyuka* prepared food for her children ("snow flakes") and permitted them to come out from under the feather tick, but only one at a time. Then she would give the feather tick a good shaking out by beating the *perina* with a switch made of dry wood branches, thus ridding it of the snow. After awakening, *Kostrub* would begin a new quarrel with *Kostenyuka* in which the latter, instead of beating the *perina*, turns on *Kostrub* and smites him with the switch. But he is able to forestall a further beating simply by squeezing his hands into fists, thus bringing on a snow storm. *Kostenyuka*, grumbling, quickly scampers under the feather tick with her children and the snow storm ceases. On occasion, when *Kostenyuka* is shaking the snow off her feather tick, *Mokra Mocha* comes along,

wetting the *perina*. A squabble ensues and *Kostenyuka* and *Mokra Mocha* tug and pull at each other's hair. When *Kostrub* awakens suddenly, *Mokra Mocha* scampers off, leaving in her wake a glazed frost.

Kostenyuka-Zima leaves the earth with the coming of *Yarilo*, but *Kostrub* vacillates a bit longer by concealing himself in the earth and water, leaving only when *Kupalo* appears on the earth.

MORILO-MOGILA (MGLA), with the Baltic Slavs -- **MOREVIT**: the tsar and tsaritsa of "That Gray world." Just as *Svyetozar* is the blue sun of the Sky-blue World; *Dazhbog* -- the white sun of the White World, and *Pot'ma* -- the black sun of the Black World, *Mrak* acts in the same way; he is the gray sun in That Gray World. After the Fall, *Morilo* and *Mogila* sent their children -- their *Morilki* -- into the White World to starve and torture people with various illnesses. *Morilo's* daughter *Mara* (*Morena*) would, in the end, kill them, filling the Gray kingdom of *Morilo* constantly with new inhabitants, the so-called *navii* (corpses). Many Slavonic words contain the consonants *mr* in their root, such as *smert'*, *smrad*, *mrak*, *mroz*, *merzost'*, etc. and among the western Slavs: *zmora*, *mord* and other verbs, adverbs and adjectives derived from them -- all have a morbid, negative connotation.

MARA -- in Halichina; **MORENA** -- in Great Russia and among other Slavs; **MARTSANA** -- among the Baltic Slavs. She is the daughter of the lord of That Gray World, the goddess of death -- Death itself. *Mara* Or *Morena* is a female who, from the front, appears to be a beauty and of rosy appearance (*death fever*), but from the back, she is a rotting, stinking corpse (*corruption itself*). *Mara* or *Morena* cuts the "cord of life" in a person's heart with a rusty blade. This cord, which holds the soul and body together, is originally sewn together by three goddesses: *Mysesilka*, *Svyetilka* and *Gasilka* (the first kneads the flesh at birth, the second lights the star of life for it in the skies and third extinguishes the star at the moment of death. Having cut the "cord of life," *Mara* turns her back and pricks the soulless body with the flame of corruption, lulls it to sleep as if it were a little child and gives it a drink of water. [Some of our superstitious people, even as late as the early part of this century, for this very reason placed a pan or container of water near the dying person, as well as a lighted candle [*kaganetz*]. At this point, *Vodtsy*,

the slave of *Morilo*, is called forth from "beyond the grave" to accompany the soul to the Great Stream and deliver it to another spirit called *Plovtse-Perevodtse*, who transports it on a ferry boat across the Great Stream and delivers it to *Priyemetz* in That Gray World. This last spirit, after holding a hearing, quickly turns the soul over to

the tsar of That Gray World, the soul, if acquitted, goes into the Purple World of Happiness; if condemned -- down to the Black World to Pot'ma for permanent torment and suffering.

In Halichina even to the present time people use the name *Mara* as an expletive: "May Mara take you!" or "Go to Mara (to hell)!" They also use the word *mara* in the meaning of apparition or ghost: "I saw Mara." In Halichina the word *ma'ra* (with the accent on the first syllable) means a funeral stretcher or litter. (The corpse was placed "on the ma'ra" (on the litter.) *Mara*, meaning an apparition or ghost undoubtedly appears to be a synonym of the word *naviya* (shadow).

The term "cord of life" in the people's fantasy certainly came about because the tendons in the heart have the appearance of thin threads, fibers of filaments (*cordae tendinae*).

PRAGREKH, GORESEI, GORYNYCH: evil, impure, dark powers. Among the Slovaks: *Syarkan, Syaran* (*Syerkan, Syeran*, from the word *Syera*); among the Poles: *Smok*. A serpent and former tsar of the Black World [the firmament of Hades], the world of evil and darkness, which, in the course of time, was destroyed by Svarog in a duel with Gorynych. Gorynych is mentioned in the epics (*byliny*) of the *bogatyri* (knights). He dies at the hands of the bogatyr Iliya Murometz, under whose name the god Perun is to be understood.

CHERNAYA POT'MA, the mistress of Grekh Gorisei. Their offspring are the little devils or sprites. At the time of the creation of the White World by Svarog, Pot'ma escaped in fear to Hades in the Black World, where she fell in with the serpent Grekh (Sin). After Svarog destroyed Grekh, she became a widow but continues to reign over the Black World even to this time. Just as Grekh Gorisei before, she strives to conquer the White World, breaking into it from time to time by the darkening of the sun (eclipse of sun and moon), during which time she sends her evil descendants, the little devils, down to the earth. But at each attempt *Dazhbog* and *Perun* chase her and her evil

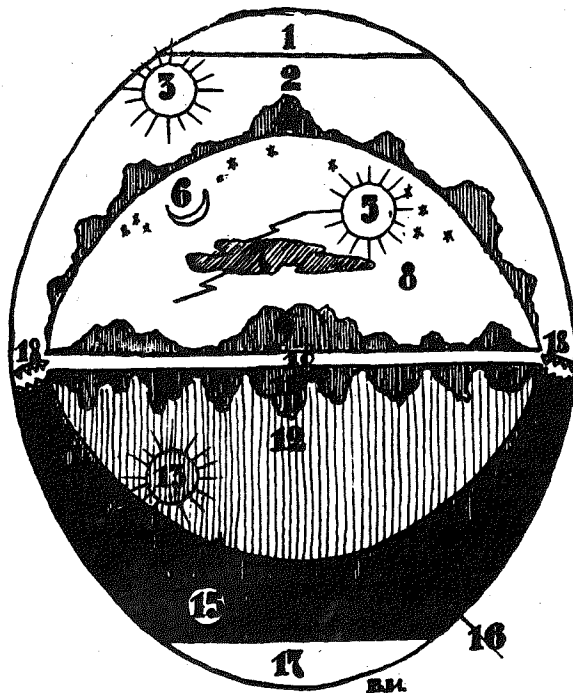
sprites back into the Black World. Her food is the light of the White World which, at every opportunity, she laps with her hundred-mile-long tongue. She darkens the Black World the same as *Dazhbog* lights the White World and *Svyetozar* the Blue Sky, that is, the heavens. According to the beliefs of the Slavs, the devils are the offspring of sin and darkness.

The exorcising of the devil is in general use in Halichina even to the present time: "T'fu! T'fu! T'fu! Pek! Pek! Pek to you!"

KOLYADA. The word is vague and to this time has never been clarified. Some attempt to find its root in the Latin *Calends*; others see its roots in the words *kolo* (sun disc) and *lado*. Some consider *Kolyada* as a god (deity); others -- the name of a universal festival of all the gods, similar to the Christian holy day of All Saints, celebrated on the occasion of the "turning back" of the departing sun as if it were "reborn" (*dies solis natalis*): a festival of peaceful labor of the peace-loving, agricultural-minded Slav people; a festival of thanksgiving to their gods and godlings as benefactors of the earthly laborers during the course of the year. With this, a general remembrance of the souls of the departed ancestors is united with *Kolyada*, just as it is with other great Slavic festivals (*Velikden, Rusalia*). The dish of *kutya* served at the Holy Supper, which is left on the table overnight "for the souls," attests to this.

Kolyada was celebrated in the month of December. In Halichina, this month is called *Hruden* to the present time. (In antiquity, it was called *Prosinetz*, that is, the time after the completion of all chores: thrashing, spinning, etc.) This was a time when one could invite relatives and friends from other villages as guests. At other times this was usually impossible because of the muddy roads which were practically impassable.

The festival of *Kolyada* was extremely joyful, especially for children and teenagers (just as it is today). Organized in groups and in masks (and without them), with an "ox" (today with a goat), with memorized little greetings in prose and



1. Небо, престолъ Божій. 2. Небеса: Небесно-Голубой или Лазурный Свѣтъ. 3. Свѣтозаръ — свѣтло Лазурнаго Свѣта. 4. Небесная твердь съ расей — твердь Лазурнаго Свѣта. 5. Дажь-Богъ — свѣтло Бѣлаго Свѣта. 6. Мокось — Мокось (Черная Туча). 7. Бѣлый Свѣтъ. 8. Земля — твердь Бѣлаго Свѣта. 9. Великій Потокъ. 10. Могилы или Ямы — твердь Сѣраго Свѣта. 11. Сѣрый Свѣтъ. 12. Морось (Мракъ) или Морильо — свѣтло Сѣраго Свѣта. 13. Срубъ — твердь Чернаго Свѣта. 14. Черный Свѣтъ. 15. Черная Пѣтыла — свѣтло Чернаго Свѣта. 16. Пекъ или Пекло. 17. Зубы Черной Пѣтылы — ворота въ Черный Свѣтъ.

The Mythical World

1) Heaven, the throne of God. 2) The heavens: the Blue Sky. 3) Light of the Blue Sky. 4) The firmament of heaven, containing Paradise. 5) Dazhbog—the light of the White World. 6) Mokosh—the moon of the White World. 7) Perun—Dark Cloud. 8) White World. 9) Earth—the firmament of the White World. 10) The Great Stream. 11) Graves or holes—the firmament of the Nether World. 12) The Nether World. 13) Morok (Mrak) or Morilo—the light of the Nether World. 14) Firmament of the Nether World. 15) The Black World. 16) Black Cloud—the light of the Black World. 17) Hades or Hell. 18) Teeth of the Black Cloud—the gates into the Black World.

poetry, the children carolled, that is, they circled all the homes in the village, singing carols under the cottage windows and at times entering the homes with the goat to amuse and entertain the elderly as well as the small folks.

In the Russian part of Halichina, *Kolyada* begins on Holy Night (Christmas eve) after Holy Supper, which consists of a twelve-course dinner. As soon as the first star appears in the skies, the *hozyain* (master of the household), accompanied by all the children and the servants, carry into the cottage a bundle of soft straw (prepared earlier). The sheaf of straw is placed on a bench behind the table or in a corner in such a manner so that the sheaf, "like an honored guest," will lean on two walls. Straw is strewn to cover the floor of the cottage. The sheaf is called *Dyid* (in some places -- *Dyidukh*), and the straw -- *Baba*. The table is covered with a tablecloth under which hay is placed. At each corner of the table a clove of garlic is placed under the tablecloth ("against evil sprites"). In the center of the table two breads are positioned: *Malanka* and *Vasil* [*Lada* and *Veles*]. A garlic ring encircles the breads. A candle is placed into *Malanka*. In the *Kalushsky uzed* in Halichina on New Year's day (*Vasili* -- *Veles*), both loaves are bathed in the river or in the well, after which, having covered the floor of the cottage with a clean cloth, the loaves are rolled in from the threshold of the cottage to the table and placed on the table.

During the supper, the *Dyid* is honored by placing into him a bit of all dry foods on the table. Over the straw-strewn floor children entertain themselves with somersaults, crowing like roosters, lowing like cows, bleating like sheep, etc. The supper consists of vegetable dishes -- the gifts of the protectress of plant life -- the goddess *Lada*. Lighting a juniper branch, the master of the household takes a *palanichka* (a thin, baked cake-like bread, which is smeared with honey, wishes everyone present good health and happiness, breaks off a piece of the *palanichka* for himself and then offers it to all according to rank by age. Each one breaks off a piece and eats it "for good health and happiness."

THE SUPPER associated with *Kolyada* consists of practically all national meatless dishes: borscht, all sorts of dumplings (filled with potatoes, cabbage, barley with mushrooms, prunes, cher-

ries, etc.), *pirozhenki, holubtsy*, fruit compote, cabbage, peas, beans, beets, mushrooms, fruit nuts and honey. And, of course, with an indispensable dish without which there can be no Holy Supper and which is eaten last -- *kutya*: boiled wheat with ground poppy seeds, nuts and honey. The master of the household takes a bit of the *kutya* on a

spoon and proclaims the words: "Be sown and grow -- barley, wheat and all other field grain," and immediately "sows it" by casting the contents of the spoon against the ceiling. The more of the *kutya* that clings to the ceiling, the greater will be the harvest for the master during the forthcoming year.

During the supper or after it *kolyadniki* (carollers) come below the window of the cottage to sing their carols. After the supper, the herdsman (keeper of the flocks) ties together the spoons that were used at the supper with a cord "so that the cattle, out in the pasture, would not disperse in all directions but stay together." During the course of the festival of *Kolyada*, cottages are not swept (the *Baba* is watchful in the corner!) and the normal litter in the cottage is not removed so that the good luck sent down from above on *Kolyada* abounds with numerous other trivial rites and customs which have been preserved in some and have been forgotten in other villages, such, for example, as divination (fortune-telling). [Many of these pre-Christian customs are rigidly kept even today among some of our people here in America.]

On the day of *Kolyada* gifts to the god of the cattle, *Veles*, were prepared: hams, kolbasa, etc. The better-to-do households would slaughter a sheep, swine, or a calf on this festival.

In the carols the name of *Lada* and *Dyid Lado* are constantly mentioned, some of them ending with the refrain *Oi, Dai-Bozhe!* or *Oi, Dai-Bog!* In some localities, before eating the supper, in honor of the goddess of health and strength, *Zhiva*, people wash themselves in a river or creek, believing that the water on this particular evening contains healing characteristics. *Dyid* and *Baba*, *Dazhbog*, *Veles* and *Lada* -- all attest to the universality of the festival of *Kolyada*. Subsequently, the Byelorussian festival of *Dziadov* was replaced by that of *Kolyada*.

It should be said that this festival, like no other, has been preserved almost completely with its ancient, pre-Christian features. This fact was mentioned by the author of the manuscript *The Life of Vladimir the Great*. The supper entertainment and merry-making at the supper is continued until *Shchedry Vecher* (the eve of Epiphany). Travelling with the "goat," the wearing of masks, the singing of carols and the so-called *shchedrivki*, etc., are continued today in some villages just as

they were over a thousand years ago, that is before the acceptance of Christianity. The author of the above-mentioned manuscript labeled the festival the "Demon *Kolyada*." Nevertheless, all its rites are of a deeply moral character and are extraordinarily charming. The entire festival breathes with the people's love for God, for their ancestors and for their living relatives and friends -- and even for the domestic cattle and fowl.

Having burned juniper incense in the cottage, the household master, some times even before the supper, proceeds with his burning juniper torch in one hand and a loaf of bread in the other (in some places with a calatch, sort of white loaf and specially baked for this purpose) to the cow stalls and the fowl coops to indulge them with this special food. On this good and holy day it is said that the cattle speak to each other in the language of humans. But God help those who overhear what is said; sure death awaits the curious!

During the time of the festival people repeatedly greet each other with wishes of good health, happiness and good fortune. Many of the carols sung under the windows contain within their text various greetings and wishes. The custom has been preserved that one of the carollers, after the caroling, should enter the cottage and once again wish the occupants all good things, but this time "in verse". Most of those greetings that have been preserved are in rhyme. For his effort, the caroler receives his *kolyada*, that is, either a monetary gift or something edible which had been prepared