

# Carpatho-Rus

## Karpatska Rus'



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

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### NOTICE

The 1st District of Lemko Assoc. will hold its annual meeting on Sunday, November 6, 1994 at Lemko Resort, Monroe, New York beginning at 1:pM sharp. All Branches are requested to nominate their delegates to attend this important meeting.

T. Rudawsky, Pres. 1st District

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### Magocsi Lecture Draws Large Crowd to Lemko Hall

nationality - had not yet been resolved. Even different members of the same family had different answers to this question. One daughter says that she is a Rusyn and a son says that he is Ukrainian...this is quite normal and happens in many national minorities."

Magocsi then discussed the advent of Soviet rule in East Central Europe and the impact of the Marxist-Leninist ideology on the still unsettled Carpatho-Rusyn identity question: "Marxism Leninism was an ideology which argued that: 'social problems can be resolved and will be resolved because we [Marxists], not a monotheistic God, have the truth!' The truth is found in the writings of Karl Marx, who analyzed the historical process and analyzed it supposedly so well that he was able not only to understand the past, but to predict the future. 'Therefore, we have the iron laws, we have the truth, we know where society is going!' Such was the basis of Soviet ideology. They had the answers to all questions....and they resolved the nationality problem by simply declaring that all of these people are Ukrainians. No discussion. What is there to talk about? These people are Ukrainians."

"If you called yourself Rusyn or proposed Rusyn organizations or publications, you would be fired from your job, put in prison, or worse. You could only do what you wanted in your own home."

Aside from Soviet ideology, another critical factor responsible for the Lemkos' resettlement, was the international political atmosphere. There was a general revulsion against nationalism, both among the people and their leaders. The "positive nationalism" of the 19th century was widely seen to have turned ugly in the 20th. Nationalist fanatics were seen to have made the "nation" into the supreme value above even that of human life: "Many people argued - wrongly - that the beginning of the national revivals in the 19th century led to two world wars and to the gas chambers of Hitler."

A combined policy of border revision and population resettlement was undertaken so as to more closely match the political and ethnographic maps of Europe. In a word, world leaders were attempting to achieve the ideal of the "nation-state", a state made up of only one nationality and no minority nationalities. Without tensions between

minority and dominant (state) nationalities, it was expected that the flashpoint of the previous wars would be eliminated.

Carpatho-Rusyns, Poles, Czechs and others living as national minorities outside of their "designated" national states were simply to be moved into the appropriate country. Carpatho-Rusyns and Lemkos were urged to move to Ukraine, their designated homeland. Approximately 140,000 people from the Lemko region were "convinced," some voluntarily and some under pressure, to go to Ukraine. Another 40-50,000 Lemkos refused to leave behind what they regarded as their true homeland.

These remained in the Lemko region until 1947. In the years 1946-47, vastly outnumbered and outgunned Ukrainian nationalists were fighting a guerilla war against Soviet rule. They made their final stand against Soviet and pro-Communist Polish forces in the Carpathian mountains. In 1947 they succeeded in assassinating the Polish Vice Minister of Defense.

The Polish government concluded that the success of the Ukrainian resistance was possible only because the local population was helping them, "...even though the local population stayed there because they didn't want to go to Ukraine and did not identify themselves as Ukrainian. But it didn't make any difference. They were now identified as supporters of the Ukrainian partisans and in April, 1947, as part of a military action called "Vistula," all Lemkos were given 24 hours to get out. The Lemko region was the only Rusyn land where the local population was forced to leave their homes. They were resettled in various parts of western Poland."

### Topic #5: The Current Lemko-Rusyn Situation.

Professor Magocsi recalled the impact of the revolutions of 1989 in East Central Europe, which culminated with the 1991 collapse of the Soviet Union. The region where Rusyns live has likewise gone through profound changes.

The Carpatho-Rusyn nationality "problem" which the Soviet Union had supposedly resolved after the Second World War, has reemerged. It had simply been repressed, not resolved: "...a younger generation was displeased with having been born, raised and educated in a society in which they were told who they were. They were told that if they did not want to identify with a nationality other than the official dominant nationality - Polish in Poland or Slovak in Slovakia - they would then have to identify with their officially designated minority nationality - Ukrainian. Many of them did so; they had no choice. But now, after 1989, you can call yourself what you want, you can do what you want. It's a free country - literally!"

Many of these young people have concluded that they are a distinct Carpatho-Rusyn people with their own culture and language. Magocsi recalled that this "Rusyn renaissance" actually began in the Lemko region before 1989 and reminded listeners of the annual Lemko Vatra folk festivals. This at first officially unsanctioned folk festival was organized and begun in 1983 by a

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### The History of Lemkovina

Mushrooms were gathered and dried in the sun or on the stove. Then they were threaded on a string and sold. Tons of mushrooms were exported from Lemkovina to other countries including the USA. The sales of mushrooms were very profitable. Health resorts were well supplied with fresh berries and mushrooms gathered by Lemkovina's women. (Ed. note - the classic 'old world' mushrooms are members of the *Bolete* family -- most prominently *Boleteus edulis*.)

### 5. Population

The total population of Lemkovina is about 600,000 people (at the time of authorship more than 50 years ago). The majority of Lemki is blond with blue eyes. One can also meet dark haired, short, well-built Lemki. A small number of gypsies also live there. Some believe that gypsies are responsible for the dark haired southern appearance among some Lemki. Ruketov is a gypsy village, situated next to villages of Zborove, Gamra and Ustrik of Novatorski Leluchorski and Dubna districts. The villages, mentioned above, differ a lot from the rest of Lemkovina. The first ones are influenced by Poland, while the second group are under Zakarpatje's influence.

Lemkovina, with its unique villages stretched out along the mountains, is a breathtaking sight. Most of the villages are arranged in a so called "lantzuchova" order with the houses on one line and their backyards behind. There is also another type of village arrangement -- the so called "ovalna" (oval) type, where houses are built around a circular market. That kind of village looks very disorganized and chaotic. Usually the living quarters and the cattle yard are under the same roof, although in the Sandetzki District they are built separately, surrounded by a fence. A long time ago the roofs were made of thatch and later of metal plate (bljach) and tile. The architecture is also changing. Instead of a four peak roof, they now build two peak roofs. The roof edges are finished with wood. Next to the house there is a storage shed called "zagat", where all the vegetables and food for winter are stored.

The inner part of the houses is very modest, even primitive: a wide bed on high legs, a kitchen table, a hanger for clothes and sturdy benches along the walls.

It was very unfortunate for Lemkis to not be a whole community. Lemkovina was divided into two parts, one of which remained in Poland and the other in Czechoslovakia. Both sections, as a minority, were divided into Polish and Czechoslovak administrative centers. As Lemkis did not have their own center, they could not elect their own representatives to the Parliament, or even to local administrative districts. About 250,000 Lemkis were included in seven Polish administrative districts, among which Syanotzki District had the majority of Lemkis. On the territory of Lemkovina, especially in Syanotzk and Krintiza, there live other nationalities besides Lemki.

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The Cooking Corner

Ginger Peach Crisp

- 6 cups sliced peaches
- 2 tsp. lemon juice
- 1/2 cup light brown sugar
- 1 egg yolk
- 1 tbsp. corn starch
- 1 tsp. cinnamon
- 1 tsp. ginger

Grease a 9-inch-by-13-inch pan. Prepare 6 cups sliced peaches, add 2 tsp. lemon juice, 1/2 cup light brown sugar, 1 egg yolk, 1 tbsp. cornstarch, 1 tsp. each cinnamon and ginger, mix and place in pan.

Topping

- 3/4 cup sliced almonds
- 15 ginger snaps
- 1/3 cup light brown sugar
- 1 cup quick-cooking oats
- 1/2 tsp. salt
- 1 tsp. ginger spice
- 10 tbsp. butter
- 2 egg yolks

Place 3/4 cup of sliced almonds in food processor, chop briefly, then add 15 ginger snaps (broken up) and blend again, then add 1/3 cup light brown sugar, 1 cup quick-cooking oats, 1/2 tsp. salt, 1 tsp. ginger spice, 10 tbsp. butter and 2 egg yolks. Toss or mix until of coarse corn meal consistency. Spread evenly over peaches, bake for 1 hour at 375 degrees. Serve warm with Cool Whip, whipped cream or ice cream.

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Russian Brotherhood Organization

We encourage our readers to consider taking out life insurance policies from this fine organization that is now 94 years old.

It is a Fraternal Benefit Society as solid as the Rock of Gibraltar, founded in 1900 by our immigrant ancestor pioneers, and has faithfully served the people of Russian, Lemko and Slavic descent.

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For additional information you can also write to Carpatho-Rus, 556 Yonkers Ave., Yonkers, NY 10704

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group of Lemko Rusyn writers in their 20s and 30s.

Since 1989, Rusyn oriented community service organizations, theaters, festivals, Rusyn-language presses and publications have emerged in all countries where Rusyns now live: "You should know that your language, which you sometimes disparage, has been performed by a professional theater in London, in Sweden, in Holland...Dukhnovyč's plays have been performed...The world has changed in the last 2-3 years...and for the better!"

At the conclusion of Professor Magocsi's lecture, there was a short break, during which listeners were able to enjoy refreshments. They were also able to browse through a table at which select publications of the Carpatho-Rusyn Research Center were offered for sale, along with several Lemko-language publications of the Krynica-based Lemko Rusyn organization *Stovaryšnja Lemkiv* (Lemko Association). Complimentary copies of the

quarterly *Carpatho-Rusyn American*, and the *Carpatho-Rus newspaper* were also on offer.

After a short break, Professor Magocsi took numerous questions. One questioner asked him to clarify the difference between a language and a dialect, to which he replied that: "a language is really a dialect with guns and an airport." By this, he was suggesting that the status of a spoken or written vernacular is often determined more by political reality than by obscure linguistic criteria.

He went on to explain that the languages of people residing in cultural and linguistic border regions, such as the Carpathians, often grow to resemble the languages of their immediate neighbors: "The various Rusyn dialects could therefore be classified as part of the Ukrainian or Slovak linguistic groups...or they could be classed as a separate, distinct Carpatho-Rusyn language group. This is an ongoing process and depends on political backing. Rusyn had not been able to evolve into a literary language not because attempts were not made - attempts had been made - but because these attempts never had state authority behind them."

One questioner asked if it is true that Lemkos have an aversion of the word Ukrainian and wondered if this was encouraged by Orthodox clergy, who resented being attacked by Greek Catholic Ukrainians as pro-Russian. Magocsi replied while discomfort with the word Ukrainian may have been present in the Orthodox Church, the source of this discomfort was much larger.

Magocsi recalled that 19th century Galician Rusyns gave up their own Galician speech in order to conform to the new Ukrainian literary standard of Shevchenko. They had made a painful sacrifice, giving up a part of themselves in order to become part of something else. In doing so, he argued, they needed to justify this sacrifice to themselves. They did so in part by becoming "more Catholic than the Pope," and by finding someone to whom they could condescend and criticize.

To fulfill this need, Galician Ukrainian leaders found the Lemkos. Lemkos could not speak proper Ukrainian and were viewed as hillbillies without cities and culture. This disregard for the local Lemko people naturally turned Lemkos off to the Ukrainian idea. It ultimately was more re-

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Russian bankers come to learn U.S. finance

Twenty bankers from Russia, mostly representing commercial banks who serve agriculture, recently visited the Farm Credit office of North Central Jersey in Flemington to learn more about American financial institutions.

"There are many differences between Russian and American banking, and as agriculture in Russia becomes more privatized farmers will need greater financial assistance," said Irene Grotell, of Inter Connections, the tour's organizer.

"It's also important for Russian bankers to Grotell.

The bankers learned about loan risk management, interest rate pricing, cost control and management, and how farm loans are made and collected.

"This seminar gave them more insight into the farm family structure and viewing the farm as a large business operation," said George Conrad, a Farm Credit representative.

In Russia, corporate farms are no longer profitable and more family farms are being started, said Larisa Noskova, the manager of an agricultural branch bank.

"Russian farmers live a difficult life with high property taxes to deal with and promises from the government that are never kept.

Right now, farmers either go to the bank and ask for credit or leave their cooperative to go out on their own having to put up property for

sponsible for Lemko discomfort with the Ukrainian idea than was the Orthodox clergy.

One listener asked about the role of Orthodox and Greek Catholic churches among Rusyns in Slovakia. Magocsi replied that in Slovakia, the Greek Catholic church was acting for the first time in its history as an institution of slovakization; most of its services are in the Slovak language. He noted that in the Carpathian region in general, ecumenism has made no progress. Religious conflict between the Orthodox and Catholic world is quite strident and at its most intense in northeastern Slovakia.

Another questioner doubted whether Rusyns speak a language and whether they could even be considered a nationality. He emphasized the Kievan Rus' heritage which they share with Ukrainians. Magocsi replied that the Rusyn language was in the process of being codified: "The people in the Lemko region are in the process of doing this. This is a fact, whether some people like it or not." He went on to briefly discuss the publications, dictionaries, grammars and school texts being prepared.

Magocsi described Lemkos as a branch of Carpatho-Rusyns. Carpatho-Rusyns he described as a people in the process of forming themselves into a nationality. Nationalities are created not by political decree, but by popular will. In the 19th century, Magocsi reminded listeners, Russian intellectuals argued that there was not and could not be a Ukrainian nationality or language. Ukrainian intellectuals, however, felt otherwise and moved ahead to create a distinct nationality and language. This process, Magocsi felt, could be repeated by other peoples.

On the matter of Lemkos' shared heritage

in Kievan Rus', Magocsi replied: "The fact that Rusyns have a historical and cultural relationship to Kievan Rus', is fine. But so do Belorussians and so do Russians. Are Russians Ukrainians? The fact that all of these peoples are related to Kievan Rus' does not make any of them the other."

Susyn Yvonne Mihalasky

\*\*\*\*\* collateral," said Noskova.

"We hope to get a better understanding of agricultural finance from the Farm Credit System and how a system like theirs can be developed in our country so we can help farmers."

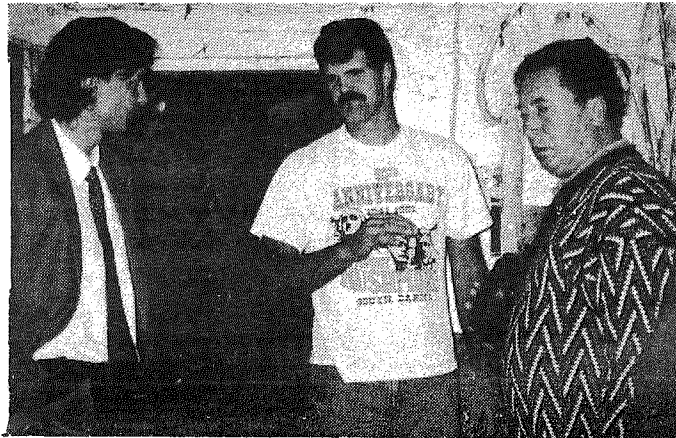
A trip to the Robert Fulper farm in Lambertville gave the bankers an inside look at how a working farm can take advantage of Farm Credit's services.

Robert Fulper Sr. and Jr. both explained how their operation is run and how their debt load is managed. "We have a dairy farm milking about 130 head," said Robert Jr. "But my brother and I don't carry the same kind of debt load my father once did."

"Working with Farm Credit, we might take out a short term lease for farm equipment or seed," said Robert Jr.

"With that type of program, the money is paid back almost immediately, saving us money on interest."

The New Jersey Farmer



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**6. Agriculture**

Except for Syanotzk and Sandetzk Districts, Lemkovina does not have good land for agriculture. The mountains are not a favorable agricultural factor, but Lemkis had to sow wheat in order to prevent starvation. Lemkis had to dig out trees to get some arable land. They usually grew potatoes, cabbage, beans and oats. Usually, the land was cultivated with the help of cows. As a result, the cows were overworked and gave little milk. Wealthier farmers used oxen instead of cows. After a while primitive agricultural practices gave way to horses. The horses made it easier for Lemkis to cultivate the land and transport wood to railway stations. The land was divided into whole "rolja", half "rolja", quarter, semi-quarter, "stai", vertanja and "sklad". The whole "rolja" was a long, wide piece of land which stretched from the houses to other villages. A "rolja" is about 30 acres and included an arable piece of land, a pasture and an unproductive piece of land or part of a forest. Very few people owned the whole "rolja", as it was usually divided by a dying father between all his offsprings. Lemki used to pasture their oxen and sheep in the forest, but after World War I they were deprived of free farming. The land was cultivated with the help of very primitive wooden carts, plows and harrows. Lemkis used chains to thresh (mill) the grain. This process lasted all winter, and as a result, half of the grain was eaten by mice. In present times, due to advancing technology, the life of a farmer has become easier and his products are of the highest quality.

**7. Breeding**

Before the First World War breeding was a profitable business. Wealthy farmers used to buy three pairs of oxen, while the poor farmers could only afford one pair. All summer long the oxen were pastured and in the fall they were taken to the fairs and sold for very good money. Sales on oxen were held in Gribov, Tilich, Gorlitz, Baligorod, Dukla and Krosno. Some of the oxen were sold abroad to "Vidnya" (Austria) and Berlin. During the First World War breeding of oxen ceased to be profitable. Lemki also used to pasture sheep on their land. Usually farmers bought 50 to 100 sheep at the fairs held in Richvaldi, Tshdini, Ustja, Labovi, Zmigorod, Rimanov, Bukovka and even Semigorod. Sheep were kept at night in special woven cages, called "koshari". Next to "koshari" there was a tent for a shepherd. Almost every day the herd was moved to another location.

Sheep milk was used to make cheese. "Brinza" cheese (Feta cheese) was kept in special dishes and covered with stones. Lemki added some cows milk to warm sheep milk in order to make cheese taste better and made more elastic.

In the old days "sholtisi" and "vijti" had the right to pasture. "Vijti" were obliged to give away 5 sheep and one large head of cheese from a 300 sheep herd as a tribute. "Sholtisi" did not have to pay anything.

Inhabitants of Ustje Russkaje had a special privilege to pasture their cattle in the plains and woods of "panov", where there were wild berries grew in abundance. For that privilege they had to pay a tribute in the form of chicken, butter, cheese and eggs.

The inhabitants of Richvald village had a special privilege to sell their sheep and meat without any fee or license. Villagers got that privilege as gratitude from the king for saving the king's army from starvation. In 1923 the villagers had to present the original document given to them by the king in 1845 to preserve their right to duty free trade.

**8. Handicraft**

In Lemkovina domestic handicraft, which satisfied all agricultural needs, was popular and very profitable. Among the most important crafts were wood carving, weaving and stone work.

Long ago, Lemki started production of a special material to cover roofs. That material was of high quality and was exported abroad. The material was used to cover the roofs of houses and churches, including the walls.

The heart of wood carving was Novitza village, where with the help of ordinary knives, beautiful boxes, spoons, spindles, caskets, rattles and other children's toys were made. During the early postwar years many of those products were sold to America and other countries. All the trades went through Jewish merchants. Later on Lemki had to carry their own products from village to village and sell them for very little money, as the export did not bring much profit.

Wood carving was blooming in Kimanov, Balutyanka, Vilka and Boltushov. The beginning of wood carving dates back to the middle of the 19th century. Grabina Pototzki, the owner of Rimanov and the grandmother of Ignati Pototzki, was a very religious and decent person. Realizing how talented the Lemki were in wood and steel carving, she built a school. Many of Lemkovina's young men attended that school and learned how to carve wood. That skill was passed from generation to generation. All of the carved wood products, such as boxes, spindles, spoons, dishes and bracelets sold in the Krintza, Tshegestov, Mushina, Visovi, Rimanov, Ivonitch health resorts were made by Lemki's hands.

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**Lemko Resort -- Help Wanted**

As readers are aware, last May a new Board of Directors was elected to administer Lemko Resort. This new Board has been working hard to revive the Resort, and those readers who have visited the Resort this past summer can attest, improvements are being made.

For two readers who may be retired and interested in new and pleasant surroundings, the Board offers lodging at Lemko Resort in return for some labor assisting the manager.

For those interested, kindly contact:

**Paul Worchach; TEL: 914-783-1633**

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**PASSAIC LODGES 5-16 OF LEMKO ASSOC.****EVENT CALENDAR FOR 1994**

Sunday, October 16-FALL BANQUET-1:00 PM  
Donation \$15.00

**Birthday Meetings**

Sunday, December 4 " 1:00 PM

All functions to be held at the Lodge,

corner of Ann Street and Lanza Avenue, Garfield, New Jersey.

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**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 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 **CARPATHO-RUS**, 556 Yonkers Avenue, Yonkers, New York 10704.

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**NOTICE**

Due to the lack of hard currency, our subscription mailing list to Poland, Slovakia, Russia, Belarus 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.

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**REQUEST OF OUR READERS**

Through our archives we have searched for old Lemko Calendars from the 1930s, 1940s and 1950s. 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.

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**Carpatho-Russian Center**  
556 Yonkers Ave., Yonkers, NY

**Upcoming Events**

Kermesh November 19, 1994, Buffet and Dance

New Year's Eve Dance January 14, 1995,

Call (914) 969-3954 for further details.

**IN APPRECIATION**

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva, Bogdan Horbal and Susyn Mihalasky.