

# Carpatho-Rus' Karpatska Rus'



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

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Recently we had the good fortune of meeting a young friend of Svetlana, who was an English teacher in Russia. Larissa volunteered to assist us by beginning the translation of our book, *The History of Lemkovina* written in our Lemko dialect. Although new to Larissa, she mastered our relatively simple dialect quickly and we present below the results of her work as a first installment.

A few years ago some of this history was printed in English in our newspaper, but we have no copies of it at hand and cannot make a comparison. If Larissa continues with this large task of translation and completes it, our intention is to publish it subsequently as a book available to our readers.  
Ed.

## The History of Lemkovina

### 1. The Geographic Location of Lemkovina

In the territory of southern Poland and the northern section of Slovakia, on both sides of the Carpathian Mountains, in a picturesque place, situated between the San and Uzhe Rivers on the east and Poprad on the west there lives a very interesting people named Lemki. The territory they occupy is called Lemkovina or Lemkivschina. Lemkovina is a long but narrow part of the Carpathian Mountains, politically divided into two parts. Its northern part belongs to Poland, while its southern part belongs to Czechoslovakia. The border separating southern Lemkovina from its northern part runs along the mountain range. Lemkovina is about 10,000 kilometers long and its population numbers about 500,000 people.

Northern Lemkovina, situated in Poland, consists of 7 districts. They are Novosandetzki, Gorlitzki, Yaselski, Krosnyanski, Syanotzki, Liskoy and part of Novatorski. The ethnographic border between Polish and Lemki population starts in Leluchov, goes along the river Poprad until Minczek, and then it passes through Gauszow, Barnowec and Czaczow towards Kamjonka; it then turns to the west and goes through Ptazkowie, Konclowu, Cholm, Ropu, Szymborg, Czeklin, Zmmigorod, Dukla, Bawyljanku, Besko, Grabowniczko, Witrilow until San; and further it stretches out along the river San to its confluence with the river Uzhe and the town of Uzhgorod.

Two islands of Lemki's settlements remain in the territory of Poland, behind the border. They are the four villages of Novatorski District; Shlyachtova, Yarorki, Bila Voda and Tahorna Voda; and the villages of Tchornaoki, Riphik, Petrusha Volya, Bratkovka, Lovtchki, Oparovka, Coltzovka, Beretshanka, Visoka, Krasna, Lutcha, Vanivka, Bonarivka, Blizaynka, Grozdaynka, Baritchna, Tsharova and Pebiletz.

According to such scholars and specialists as Professor Michael Laditshinski in his work "Syanok and its Environs" and (also) Professor Tim Mishkovski in his "Northwest border of Galitzka

Rus", the ethnographic border of Lemkovina used to stretch out further to the West and North. Antoni Petrushevitch, a renowned historian, in his work "Historical announcement of the Introduction of Christianity in Carpathian countries," mentions churches in Ryazhow and Cathcowa of the Bereyowski District, and he also tells about Tschavnitzi's fields which are known as "popovskay rolya" (popovtschina) -- bishop's role and "djakovskay rolya" (djakovtschina), proving the existence of Russian communities in those places.

Such Russian names as Gribov (instead of Gtschibov), Gorlitz (instead of Gardlitz) provide further evidence that Russian Lemki were the founders and the first inhabitants of that land.

### 2. Nature

Lemkovina is situated in the Carpathian Mountains, stretched lengthwise and crossed by many rivers. That is why all the roads run in the southerly direction and there are no roads in the west -- east direction. Such rivers as Poprad, Kamenitza, Bila, Ropa, Vislok, Yaslonka, Oslava and San begin in the Carpathian Mountains and run north. The roads were built along those rivers and they cross the mountain range in Tilitch, Izbi, Konetchna, Grab, Barwinok, Tcheremoha, Lupkov and reach Czechoslovakia. The roads from Poland to Hungary were already known in the sixteenth century. Those roads were used to import wine from Poland. Dukla, Yasliska, Tilitch and Mushina are the villages through which the roads ran. Communication was quite difficult there. The roads were very dangerous. In spring they were flooded and in the fall it was impossible to use them at all. The inns were built before the Austria-Hungarian empire took control in the 17th century.

Lemkovina's mountains rise about 1000 meters (3300 feet) above sea level. Yavorina, Latzkova, Bukavitza, Magura, Cholm, Tzerkova, Kamin, Poaitchna and Chretschatka are considered to be the highest peaks of these mountains. The mountains and the hills are covered with woods; further up there are beautiful meadows which create a very romantic view. Above the meadows there are vast pastures. Villages are situated in deep valleys. The oldest villages are Ropitza, which was founded in 1279, and Matzina, founded in 1342. (Ivan Petrovitch) In his work "Sandetzky Rus," affirms that Vaphka and Andrejevka are the oldest settlements of Lemkovina. Because of the rocky ground, the upper meadows are not productive. The meadows situated in the lower regions of the mountains are productive, especially the areas in Syanok valley.

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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 1:00PM sharp. All Branches are requested to nominate their delegates to attend this important meeting.

T. Rudawsky, Pres. 1st District

## Magocsi Lecture Draws Large Crowd to Lemko Hall

On Sunday, September 18, 1994, an estimated 200 people attended a lecture given by University of Toronto Professor Paul Robert Magocsi. The 3pm lecture, entitled "Who are the Lemkos?," was held in the big hall on the second floor of Lemko Hall. The lecture was organized and hosted under the auspices of the Carpatho-Russian American Center and its president, John Rzyk.

Professor Magocsi opened his lecture by noting the confusion which many Carpatho-Rusyns feel regarding their own identity. He then thanked John Rzyk for freeing him from "the burden of having to think," by providing a structured outline and list of precisely those topics most interesting and challenging to Lemkos. The 5 topics, which Professor Magocsi planned to address in consecutive order, were: 1) the origin of the term "Lemko"; 2) the Russophile and Rusynophile movements; 3) Lemko emigration to the United States; 4) the "Vistula" Operation population resettlement; and 5) the current situation among Carpatho-Rusyns in Europe. Before beginning, Magocsi distributed maps of the Carpatho-Rusyn homeland, to aid listeners in putting a place to the events about which he would speak.

### Lemkos as a national minority.

Magocsi began discussion by introducing several concepts: the difference between a state and a nationality and what constitutes a "nationality minority." His purpose in introducing these concepts was to convey the broader notion that the Carpatho-Rusyns' "identity crisis" and the political conditions which cause it are not unique. In fact, the majority of the world's peoples are minorities within their own countries, but refuse to surrender to a sense of inferiority:

"In the world today, there are between 3,500 and 4,000 languages, and therefore cultures...there are just under 200 countries in the world.... This means that most countries in the world are multinational; there is more than one nationality living within them. Cultures don't move, only political boundaries change. Therefore, when we are talking about Poland or Slovakia, [we have to keep in mind that] not everyone is a Pole or a Slovak."

"To put this another way, Lemkos and or Capartho-Rusyns are *normal*. When someone asks you where you are from or where your parents are from, you may say that you are 'Lemko,' or 'Rusyn,' or 'Ruthenian.' So the normal American response is: 'What?'"

"And what was your reaction, or the reaction of your parents? Not to try to explain, but to accommodate: 'Well, if we tell them who we really

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The Cooking Corner

Peach Praline Pie

- 4 cups sliced peaches
- 1/2 cup sugar
- 2 tbs. tapioca
- 1 tbs. lemon juice
- 1/2 cup flour
- 1/4 cup brown sugar
- 1/2 cup chopped pecans
- 1/4 cup butter or margarine

Prepare pastry for a single 9-inch pie. Combine 4 cups sliced peaches, 1/2 cup granulated sugar, 2 tbs. tapioca and 1 tbs. lemon juice. Let stand for 15 minutes.

Combine 1/2 cup flour, 1/4 cup brown sugar and 1/2 cup chopped pecans in a small bowl, then cut in 1/4 cup butter or margarine until crumbly.

Sprinkle one-third of the pecan mixture over the pie shell, cover with the peach mixture, then sprinkle the remaining pecan mix over the peaches. Bake at 450 degrees for 10 minutes, then at 350 degrees for 20 minutes longer or until peaches are tender and topping is golden color.

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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.

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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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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.

**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.

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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 Worhach; TEL: 914-783-1633**

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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.

**R.B.O. is education-conscious...** Since 1965 it has awarded over \$170,000. from its Ss. Cyril and Methodius Scholarship Fund to its student-members. Scholarships are awarded annually.

**R.B.O. has paid out millions...** During its 94 year existence the organization has paid out over \$16,000,000. in sick, emergency and death benefits.  
1733 Spring Garden Street  
Philadelphia, PA 19130

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

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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--RUS

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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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I certify that the statements made by me above are correct and complete. A Herenchak Ed.  
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The climate of Lemkovina is very continental (cold temperate) and dry with prevailing south winds. The severe mountain climate led the Lemki to cultivate the land in a special way. Due to poor communication with the rest of the world and, therefore, the lack of pseudo cultural influences, the old spiritual and material culture of Lemki was preserved in its pure form.

3. Mineral resources

Though the mountains of Lemkovina are poor for agriculture, they are extremely rich in wood, pastures, oil and mineral water. Lemki don't own all these natural treasures; they belong to the State. Lemki are the work force at the numerous oil mines in Yaselni and Korosyanski Districts. There are many health resorts featuring curative mineral water and mud. Krinitza, Tshgestov, Solotvini, Mushina, Visova, Vapenne, Kimanov, Evonitch are the famous and very popular spas of Lemkovina. The most important of all, Krinitza, was built before the Geek--Catholic conversion. In 1772 Sticks von Zarbergen, the commander of Sandetzki District, bought the mineral springs for a mere 203 Polish zlotys. Dr Starki and Dr. Dietle contributed considerably to the development of Krinitza resort.

4. The Riches of the Forests.

The state and "pometschiki" used to own the woods. Now it belongs exclusively to the state. There are many wild animals in the forest, which create many problems for the farmers. Very often people chase the animals from their fields, using sticks. Wolves are common there and they often attack sheep and cattle. The forest is rife with raspberries, blueberries, blackberries and many varieties of mushrooms. Anyone who wanted to pick mushrooms and berries in the forest had to have a permit given by the authorities. That permit was very expensive and very few could afford it. There was a fine and, often, physical punishment for those who picked mushrooms and berries illegally.

*To be continued*

Continued from Page 1

are, they're not going to know, so let's tell them something they will know, something that's related to an existing country.' But you should remember that some people will always remain proud of who they are. A Kurd will not tell you that he's an Iraqi, an Iranian or a Turk. He's going to tell you that he's a Kurd. And if you don't know what that is, they are not going to accommodate and tell you that 'I'm a Turk.' And therefore, being 'Carpatho-Rusyn,' or being 'Lemko' - is fine!"

### Topic #1: The Origin of the Term Lemko

Magocsi recalled the numerous ethnic names he had just used in the previous discussion and went on to address the question of how there could be many different names for one people. He explained that political or historical change can be accompanied by multiple name changes, citing the example of "Negroes" to "Blacks" to "African Americans." Many groups also have differing regional forms of their group names.

The term "Lemko" received widespread use by the people themselves only since the beginning of the 20th century. It first appeared in print in the 1860s, but the people then preferred to call themselves by their traditional historic name "Rusnak/Rusyn." They considered themselves part of the same Rusnak people residing on the southern slopes of the Carpathians.

Why were these traditional names abandoned in favor of the term Lemko? "Nationalities are often created by a group of leaders who themselves formulate concepts grouping people according to similar language, historical tradition, common territory. The Lemkos themselves never changed their name; their leaders did...."

These leaders had become caught up in the newly emerging national movements then overtaking the entire Rusyn populace residing in the Galician province of the then Austrian Empire. The leaders of Rusyn peoples east of the San River began to advocate the abandonment of the traditional name "Rusyn" and adaptation of the new term "Ukrainian." This was done so as to mark their common heritage as a distinct non-Russian people residing in the southern Russian Empire. They began to argue that the term "Rusyn" was simply an older historical name for "Ukrainian". This "ukrainianization" of eastern Galicia obliged Rusyn leaders west of the San River to take a stand on the name question.

In such an environment, the question of group name inevitably became a metaphor for the struggle over group identity. The Rusyn leadership in the west of Galicia hence adopted the term "Lemko" as a means of marking themselves as non-Ukrainian. Professor Magocsi explained that: "The term 'Lemko' itself is based on the preposition 'lem' ('only'); it means 'the-people-who-say-lem.' It's not a very profound origin - but that's what it is...."

The movement to adopt the new "Lemko" term culminated with the 1910 establishment by local leaders of the newspaper called *Lemko*. However, adaptation of a new group name is not something that happens overnight. Many immigrants arriving in the United States at the turn of the century still referred to themselves as "Rusyns." With time, the term Lemko gradually was accepted in the United States. By the Second World War, most people from the Lemko region called themselves Lemko, with an unstated sense that they were still Rusyns.

### Topic #2: The Russophile and Rusynophile Movements.

Magocsi addressed this theme by reminding the listeners that the concept of having and belonging to a "nationality" developed only since the 1800s. Historically, human groups identified themselves and were identified by their religious faith; Rusyn means "people of the Rus" [eastern Orthodox] faith." In the wake of the French Revolution, however, modern states were being

constructed on the notion that all of the people who resided within their borders were - or should be made into - a single nationality.

Having introduced this idea, Magocsi then turned to the Rusyns and discussed how encounters by Rusyn peasants with the new centralizing states' census takers obliged them to confront for the first time the issue of "nationality." To identify, as in the historical past, with territory (a "local" - *tutešnak*) or with religious faith or language was no longer sufficient. Rusyn peasants were now being forced to think in terms of new categories and new concepts.

Of course, the local leaders also had to face this same issue, namely: to what nationality do we belong? It was necessary to have an answer. Several were given: "In the 19th and 20th century, when this question was beginning to be asked, most of the intelligentsia in the Lemko region and other Rusyn lands made the equation between 'Rusyn' and 'Russian' and felt that they were part of a larger Russian nationality that also included Ukrainians and Belorussians - the 'People of Rus.'"

"As this process went on, the local people were given the right by the Austrian government to use their own spoken vernacular language in schools and newspapers....But they had a big problem: they were saying that they are Russian, and producing Russian grammars that no one can understand, because in fact, Rusyn and Russian are two different languages....Some people began to say, 'Look, we're not Russian, that's not our language, we can't understand it, our traditions are significantly different. In fact we live in a different state: we're Greek Catholics residing in the Austrian Empire and the Russians are Orthodox residing in the Russian Empire!'"

"And so some of these people concluded that they should use their own language; they began to write it as they spoke it. Still other local intellectuals said that the Rusyns were part of a Ukrainian nationality. So, to sum up, in answering the question posed in the 19th and 20th centuries, some local leaders said that Rusyns were Russian (Russophiles); some said that they were Ukrainians (Ukrainophiles) and some said that they were Rusyns (Rusynophiles)."

Magocsi noted that the question of religious identity also interacted with and complicated the national identity question. This interaction played itself out with especial clarity among Lemko immigrants to the United States. Therefore, Magocsi began his discussion of the Lemko immigration with a brief summary of religious history.

### Topic #3: Lemko Immigration to America.

Following the 11th century split of Christianity between eastern Orthodox and western Catholic spheres, the Carpatho-Rusyn region fell within the Orthodox sphere. In the 14th century the northern Carpathian area became part of Poland and the southern Carpathians part of Hungary. Both of these Roman Catholic countries were concerned about the religious affiliation of these Orthodox populations in the eastern reaches of their respective states and wished to incorporate them into the Catholic Church.

Through cooperation with certain Orthodox priests, they created a 'compromise church' incorporating both eastern and western elements of Christianity. Doing so allowed them to extend the control of Rome over these Orthodox populations. [Magocsi hastened to add that this discussion intended no judgement on this church, only a review of the historical record.] By the 18th century, it was effectively forbidden to be Orthodox. By the second half of the 19th century, there were no Orthodox, only Greek Catholics, in the homeland region.

Magocsi then noted that there were Orthodox Lemkos and Carpatho-Rusyns among his

assembled listeners: "If I have just said that there were no Orthodox in the homeland, than where did you come from? How and where did Orthodoxy return to the Lemko Region? It came through America."

The new Greek Catholic Lemko immigrants, as adherents to Greek Catholicism, were under the direction of the American Roman Catholic Church hierarchy. At that time, the Church was dominated by an Irish episcopacy which was intent on "Americanizing" the Catholic Church via the elimination of specific national traditions within the Church. In fact, Germans and Poles had just been denied national churches at that moment when Carpatho-Rusyn immigrants had begun to arrive on American shores.

"Some Greek Catholic priests, unable to 'get justice' in the Roman Catholic church, turned to the local Russian Orthodox Church in America....The first American saint (then parish priest) Alexis Toth, after being disallowed from functioning as a priest by the Catholic Church, turned to the Russian Orthodox Church and was accepted into it. He began to travel around the

United States proselytizing Carpatho-Rusyns. Toth argued that Orthodoxy was the original faith and that people should return to it."

Between 25,000-30,000 became Orthodox. What did all of this have to do with the homeland? Immigrants who came as part of the pre-World War One Carpatho-Rusyn immigration, tended to be economic migrants. They came briefly to earn money and then returned to their homeland where they lived off this money before returning to the United States and repeating the cycle: "Many of them while in America, had become Orthodox. They'd left the homeland as Greek Catholics, spent some time in America, and then went back as Orthodox. The first Orthodox parishes reestablished in the Carpatho-Rusyn region were established in 1904 and 1906 by returning immigrants. So that is the connection. Orthodoxy in the Carpathians did not come directly from Moscow; it came from the United States, with Moscow's indirect aid."

Then Professor Magocsi turned specifically to the place of Lemkos in the history of Carpatho-Rusyn immigration to the United States. Many came before World War One; the majority of Lemkos joined the Orthodox Church. In doing so, they almost immediately began to identify with Russians. They called themselves Russians and identified themselves as Russians, but knew that they were not "real Russians." They sometimes used the prefix "Carpatho-" to more exactly identify themselves, "...and that is why we are standing in a hall that is called the Carpatho-Russian American Center. Theoretically, it should be called the Carpatho-Rusyn American Center."

A second wave of Lemko immigrants went to Canada between the years 1921-1924. During this time period the United States passed laws restricting large numbers of immigrants from eastern and southern Europe. Some important cultural activists - Dmitry Vislocky and Simeon Pysh - thus began their activities in Winnipeg, Canada, as did the Lemko Soizuz itself (1929). This second immigration, unlike the first, did everything possible to maintain a sense of their identity. They may have called themselves Carpatho-Russian, but they did not adopt an entirely Russian attitude; all of their plays, and publications used Lemko Rusyn language or dialect. Among the fruit of these efforts is *Karpatska Rus*, which as editor Mr. Herenchak knows, is the longest lasting Rusyn

language newspaper anywhere in the world."

### Topic #4: The "Vistula" Operation Population Resettlement.

"At the start of the Second World War, the national orientation question - whether Lemkos are Ukrainian, Russian, or a separate Carpatho-Rusyn

Susyn Yvonne Mihalasky

To be continued