

# Carpatho-Rus'

## Karpatska Rus'



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

NO. 4, CARPATHO-RUS, YONKERS, N.Y., FEBRUARY 17, 1995 VOL. LXVIII

### A BENEFIT GALA FOR LEMKO RESORT

LEMKO RESORT, located in Monroe, New York will hold a great evening for their Fund Raiser at the Three Saints Cultural Center on Outwater Lane in Garfield, New Jersey on Saturday, February 25, 1995.

The affair will begin at 7:00 PM. Cold appetizers will be served at each table during the two hour show. Appearing will be 4 great musical groups from Russia. The first, the great folk entertainers, "Mischa and Natasha", who have appeared on national and international TV and have performed around the world. Their appearances in the United States includes; the United Nations, the international Festival in Washington, D.C., Russian nobility Balls and on TV, Q.V.C and CNN.

The second musician is baritone Alexander Gunko. Alexander made an appearance at Lincoln Center and "set the house on fire" when he stepped out at Carnegie Hall and sang the aria from "Prince Igor". Mr Gunko has just returned from Rome where he thrilled audiences and received standing ovations.

The third group is the great "Cabaret Russe Duet" featuring the balalaika playing of Alexander Siniavski and pianist Marja Kaisia. This Cabaret Russe Dup are usually touring Europe and the United States and entertaining aboard cruise ships. We are very fortunate to have them and we are sure, that our good fortune will result in your enjoyment of their performances.

The fourth group, and the grand finale, will be the appearance of the one and only Igor and Nina Danchenko. Russia writes "The Most Original Russian Gypsy Duo, a brilliant act". Canada reports: "Ball of Fire" on violins. Italy reports: "They left the audience gasping for more." Vivacious Nina will not only thrill you with her violin, but she sings and dances, and Igor plays the fiddle like one possessed, and the two together, will have you clapping and stomping for more. This is a duo not to be missed! They are known around the world and are always applauded with standing ovations.

After the entertainment, dancing will be provided to the music of Al Parks and his fine orchestra. Music in the bar lounge will be supplied by the fantastic keyboard player "Ctasuk."

Seating is limited for this GALA evening of entertainment. Please make your reservations early by calling 908-753-9386 or 908-901-9389. Send reservation checks to:

Lemko Resort  
P.O.Box 567

Monroe, New York 10950

SHOW FOOD DANCING

DOOR OPENS AT 6:00 PM

SHOW BEGINS AT 7:00 PM

DANCING FROM 9:00 PM TO 12:00 PM

DONATION--\$20. PER PERSON

### NOTICE

An important Annual Meeting of Branches 35-7-38 is to be held on February 12, 1995 beginning at 2:00 PM at:

P.A.L. Youth Center  
400 Maple Avenue  
Linden, New Jersey

We request that all members attend this meeting where important matters will be up for discussion and decision.

The Branch Committee

Continued from Issue #3, 2/3/94

### The History of Lemkovina Part 9

Besides the Galov family, many other Hungarian families helped found settlements, for example, the Uhertsy family, includes the same village name, is of Hungarian origin. The families of Humnitski (Humetski) and Dydinski, who had their estates in the Sanok region, had the villages of Humniska and Dydiova named after them.

Of great service in founding villages was the Kmitov family; especially Peter Kmita who founded the following villages: Dvernik, Dolzhitsa, Tarnova, Skorodne, Rosokhati, Lutoviska, Tvorilne, Kuve, Hulske, Zalvarnitsa, lavorets, Smerek, Vetlina, Berehyj, Horishni, Hmel, Protisne, Stuposiany, Radoszyci, Ustriky Horiszbny, Maniov, Luplov, Mikov, Vola Milova, Shcherbanovka, Solinka, Turinsk, Komancha, Smolnik and others. Most of these villages no longer exist, they were victims of war with their populations scattered throughout the world.

### 8. The "Bishop Gentry"

In the XIV Century there rose the great "Gentry" of Bishops of Muszyna which included all the settlements along the river banks; Poprad, Kamenitsa and Biala from Pivnichna to Chertizhne. Initially the areas belonged to the King, but in 1391 King Vladislav Jagello granted the title as a gift to the Cracow Bishops under the name, "Bishops Gentry". On this terrain the first villages were Mushyna, Andreevka, Brunary, Hunchova, Porui, Schavnik, Lomnitsa, Florinkova (Florinka), Iashkova and Milik. Matsiova, owned by the Tynetski Monastery, was constructed prior to 1229.

At the end of the XVI Century, the "Bishops Gentry" consisted of 23 Russian villages namely, Chyrna, Charna, Banitsa, Berest, Bilichna, Chertizhe, Florinka, Ixby, Astriabik, Kamiana, Krynitsa, Povoroznik, Solotviny, Snitnitsa, Stavisha, Schavnik, Vafka, Verkhovmla Velika, Zlotske, Zubrik and Zhehestov. These villages were colonized by the Cracow Bishops; Frantisek Krasinski, Peter Myshkovski and Iurko Radzivilli between 1570 and 1595. There are "red letters" in the history of

Lemkovina written by some Cracow Bishops including; Iakov Zarfik, Martin Shyshkovski and Ian Malakhovski who did their best to Latinize and Polanize the Rusyn Lemkos. They took away their Russian churches and gave them to Polish priests, who converted them into Roman Catholic churches, compelled the Lemkos to attend Latin church services, limited rights of the Russian clergy and forbade them to enlarge the Greek-Catholic parishes.

The center of the "Bishops Gentry" was in Mushina, where the leader of the "Gentry" was called "The Elder of Mushina". He had great authority since he was not only an administrator, but also a high judge and the primary chieftan of the armed forces. The villages, located on the territory of the "Gentry" were compelled to fulfill special responsibilities and duties, carrying a heavy burden. Among other things it was their responsibility to repair the "Gentry's" buildings including; the court, tavern-houses, breweries, bridges, roads and ditches, patrol and protect the village from fire, deliver wine to the court from Hungary and deliver salt. In addition to this it was necessary to collect taxes, from wood deliveries to towns or cities, selling of eggs and kitchen utensils.

As a tithe for the Latin clergy, everyone was obligated to provide, at his own expense, a uniform and a weapon and be ready for duty as soldiers. The most important service was in the "Bishop's Dragoons", a form of militia, that did not participate in wars. Another unit of military service was the "Russian infantry" (in the deeds, pedites Rutheniei), called "harniks".

The areas covered by the "Bishops Gentry" changed as the Polish-Hungarian border changed. Following the first partition of Poland in 1772, Poland lost 16 cities and 273 villages to Austria-Hungary, including Nowy Sancz, Stary Sancz, Nowy Torh, Krustenko, Mushina and Tylich. This new border divided Lemkovina into northern and southern sections; north remained part of Galicia and the south went to Hungary.

The Mushina estates remained intact up to 1782, the year in which Austria occupied it and leased it to Count Skrzyrsky. In 1809 these estates were purchased by Arenstein, Esceles, Heumiller and Stein for the sum of 10,000 florins, and then became the property of the religious fund.

From various sources we discovered that life under "Bishop Gentry" domination was an unhappy one for our forefathers. They were oppressed materially and spiritually. Physically they worked hard, but the fruits of their labor went into the pockets of their oppressors, who stripped them of the values they cherished most--faith and nationality.

### 9. Iaslisky Key

The key to the wealth of the Peremysb bishops, the "Iaslisky Key", was of a different character. Between the Visla and San Rivers developed another "Gentry" of Peremysb bishops. Its center was the small city of Iasliska. In 1366

Continued on Page 2

Continued from Page 1

King Kazimir the Great founded the city of "Vysoke Misto" (Hohenstadt), which was subsequently renamed "Iasliska". In 1434 King Jagello presented Iasliska and the villages of Korolik, Dalowa and Iasionka to the Peremysh bishop, Ianushov, as a gift. Shortly after, other villages sprung up such as Volia Iasliska, Terschana and Zavadka. When the number of villages increased they were then listed as "potoki" (flow). There were 5 such "potokis": Potoki 1; Volia Nizhnia and Rudavka, Potoki 2; Lipovets and Cheremkha, Potoki 3; Dalowa and Schlary, Potoki 4; Korolik Ruski and Korolik Polski, Potoki 5; Zavadka and Ambramov. Kamionka and Posada were considered one-half Potoki. They were obligated to conform to "Gentry" rules, and, furthermore, each potoki was obligated to deliver, from Starasol to Cheremkha, 64 barrels of salt, and from Hungary, 64 barrels of wine and to provide Iasliska with 57 deliveries of various products. They also had to repair the roads in the entire area covered by the "Gentry".

Iasionka, founded in 1386, belonged to the old settlements of the Iasliska Key, but this town was not added to the Potok. Schlari was settled in 1527 by Bishop Andrei Krzhyski and Kamionka in 1541 by Bishop Tarla. In the "Peremysh Gentry" of bishops there was no organized militia formed as "Bishops Dragoons" as was the case in Mishyna.

To be continued

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Annual Meeting of Passaic Lodges 5 & 16

On December 5, 1994, Passaic Lodges 5 & 16 held their annual meeting and fourth birthday at Masonic Hall, Garfield, NJ.

The meeting was opened by Pres. Alex Kosik, who extended warm greetings to members and guests. The agenda of the meeting was read and accepted. Recording Sec'y Anna Katz read the minutes of the previous meeting and reports were delivered by the executive board members. The Lodges held 2 banquets and 1 picnic during the year.

A frank discussion was held on various problems facing the Lodges, primarily the fact that Lodges are losing their older members while the younger generation appears disinterested in their background, beautiful customs, culture, history, etc. They are assimilated Americans.

The following were unanimously elected to the Executive Board:

- |                  |                 |
|------------------|-----------------|
| Pres.            | Alex Kosik      |
| 1st V. Pres.     | William Tonilen |
| 2nd V. Pres.     | Dorrie Dostanko |
| Fin. Sec'y       | Paul Dubitsky   |
| Mary Kosik       | Treasurer       |
| Rec. Sec'y       | Anna Katz       |
| Public Relations | Olga Latushko   |
| Audit Commission | Kippy Dworetsky |
| " "              | Isabel Toner    |

The Lodge regrets the resignation of Mr. John Kuzmich, our financial secretary, who has dedicated 30 years of faithful, loyal service to both the Lodge and Lemko Association. We wish him and his family the best of health and well being in his personal life.

Pres. Alex Kosik thanked all members who contributed to the success of the Lodge and who have helped maintain our meeting hall and its picnic grounds. He thanked the Executive Board for their co-operation and hard work during the past year. Happy birthday greetings were sung to those celebrating during the month. After dues and newspaper subscriptions were collected, refreshments were served to those attending.

Anna Katz, Rec'y Sec'y

At our annual Festival in Lemko Resort this past August, we offered Lemko and Ukrainian records for sale and sold a few. However, we had many requests for audio cassettes but, unfortunately, did not have any available for sale. Due to the diligence and efforts of our Lemko Assoc. member, Laurence Krupnak, we can now offer for sale the following two audio cassettes as well as three video cassettes.

Item #1. An audio cassette of 16 Lemko and two Ukrainian folk songs transcribed from classic 78 rpm records. They include many Lemko wedding, gypsy, Christening and Christmas songs by such artists as Stephen Skimba and Barna, Potochak & Co.

Item #2. An audio cassette of 10 Russian, Two Hungarian and 8 Slovak folk songs from classic 78 rpm records. They include Russian polkas, Slovak chardashes, Hungarian gypsy melodies.

Item #3. A video cassette of the 25th Lemko Folk Festival held in 1993 at Lemko Park in Monroe, NY. The video includes excerpts of the prayer service, and the concert of Lemko, Ukrainian, Russian and Slovak folk singing and dancing. (VHS, 2 hours)

Item #4. A video cassette of the canonization of Father Maksym Sandovich taken in Gorlice, Poland last September. It is a short film covering the events and sites of the canonization ceremonies. (VHS)

Item #5. A live concert video recording of the Akafist Male Chamber Choir of Moscow and the Slavic male Chorus of Washington, D.C. This video was made on March 12, 1992 at St. Luke's Serbian Orthodox Church in McLean, Virginia and includes 17 classic, sacred liturgical songs. It also shows the exterior and interior of all slavic Orthodox churches in the Washington, D.C. area.

Prices:	Item #1	\$12.
	Item #2	\$12.
	Item #3	\$25.
	Item #4	\$20.
	Item #5	\$30.

All prices include shipping costs. Kindly send your check or money order (made payable to Lemko Assoc.) to either of the following:

Alexander Herenchak  
P.O. Box 156  
Allentown, NJ 08501

Mary Barker  
521 Piermont Avenue, 520  
Rivervale, NJ 07675

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CARPATHO--RUS

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YONKERS, NEW YORK 10704

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NOTICE

Adamiak Lodges 1-6-80 are planning a banquet to be held at Lemko Resort on May 7, 1995 beginning at 1:00 PM. We invite all to a pleasant afternoon of food, drink and socializing. Please mark your calendars for this affair.

Larry Buranich-Garrahan  
Pres., Adamiak Lodge

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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Letters To The Editor

Enclosed is a check for \$46. Twenty dollars is for the renewal of my subscription and \$10. is for the Press Fund. Also \$16. to send issues to two of my cousins in the Ukraine. Enclosed are the two addresses.

I had the opportunity to go on the Heritage Tour this Fall and meet these cousins for the first time. They consider themselves "Lemko", but are looked down upon because of it. The conditions were very poor and it saddened us greatly to see this. We were met with tears of joy, one cousin said "Now I can die--I've seen my cousins from America." We were with them for such a short time but the memories we now have will be very precious.

Helen Lesko was one of our Lemko friends on the tour and we greatly enjoyed reading her article. It was great meeting other "Lemkos" that feel as strongly as our parents did.

Wishing all of you a most happy 1995.

Eva Chupinsky

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Dear Editor,

Enclosed is a check for \$25., for Carpatho-Rus \$20. and \$5. donation for the Press Fund.

Keep up your good work and keep on educating the younger generation

Dan M. Patrick

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

Continued from No. 2, 1/20/95

(Readers, please note)--Keep in mind that this book was written in 1890 and that references such as "our country", "representatives, councils," etc. all pertain to the Austrian monarchy and empire which continued intact until the end of World War I in 1918.

### The Year, 1848, Revival of Halichina Rus Part 3

After the death of Yakimovich, his followers appointed Spiridon Litvinovich as Metropolitan of Halichina, Galician Rus. He possessed all of the essential qualities of a political leader. Well educated and wise, with a good reputation, he earned the respect of the government and the grudging respect of his enemies. Never forgetting the needs of his people, and with his skills and political acumen, Spiridon Litvinovich obtained as many privileges as possible for his Russian people.

In 1860, when Gregory Yakimovich was Metropolitan of Galicia, the life of Rusyns improved appreciably that year was the beginning of a better life style for his people. The rebirth of Russian spirit was reflected in an outpouring of literature. Father Yakimovich encouraged young poets and writers both verbally and financially. Among the most famous writers of that time were; Dennis Zubritski, Yakov Golovatski, Joseph Losinski and Anthony Magilnitski. They represented the old school of writers. The young school was represented by; Bogdan Deditski, Isidor Sharnevich, John Naumovich, Markel Popel, William Kovalski, John Gushalevich, Stephan Kachala, Ioann Gavrishkevich, Luke Tsebek, Ignati Galka, Benedict Plotshanski, William Ilnitski, Emilian Ogonovski and many others whose literature led many paths into our Russian history.

One of the important acts of Litvinovich was the establishing of a "concordat" with Rome. That "concordat" prohibited Rusyns from converting their church rituals to the Latin standard, and it also prohibited Latin parishioners from converting to the Byzantine rite. That rule was important since it put an end to the conversion of Rusyns to the Latin-Polish rite. Up to the time of the new rule, conversion to the Latin-Polish rite was not hindered and not punished.

After the death of Litvinovich, his post was taken by Metropolitan Joseph Sembratovich. The new Metropolitan avoided politics and behaved like a "good pastor". He taught the young generation good morals and a sober way of living. For some unknown reason this righteous man had to resign. He moved to Rome where he died.

Many great Rusyn scientists and other patriots of our Galician Rus, inspired by love of their motherland, worked together, hand in hand, for the welfare of their people. They always defended Russian people's rights and brought up a fine generation of young businessmen, whose numbers, thank God, are increasing.

Michael Kachkovski, a leader of Russian youth, distinguished himself as a great patriot of Galicia. To support Russian spirit and to defend rights in Galicia Rus, M. Hachkovski founded a political newspaper "Slovo" He also financed a school for poor Rusyn students in Siembary and willed his entire estate (about 60,000 zp [?]) to a Russian literature fund. In honor of Kachkovski, our patriots organized a society in 1873 named after Kachkovski. The aim of this society was to educate Russian people, especially those from rural areas of Galicia, by publishing books, convening meetings, building libraries and organizing reading groups. This society also introduced a "People's Trade" group in Lvov.

Our patriots' actions during the tenure of Yakimovich and Litvinovich were very fruitful. For example, in 1859 the Austrian government tried to

publish the Latin alphabet in Russian books instead of the Cyrillic alphabet, but our patriots resisted with such vigor that powerful Count Goluhovski had to cancel that project. Our ambassador in Soim, Julian Lavrovski, helped our patriots found a Russian theater in 1863, which toured Galicia, promoting the Russian language. The same patriots, advisers William Kovalski, Julian Lavrovski and Theophil Pavlikov made good changes in "Russian Rada" and tried to promote the idea of dividing Galicia into 2 sections: Polish and Russian. They also started "Narodnoje Veche" (People's Meeting) which gathered a large number of people to discuss political and domestic problems.

Among many good things our Monarch Franz Joseph I did for Rusyns was the founding of a third Galician-Russian Episcopate with a separate Stanislavski's arch-diocese. It was a fine gesture of the Monarch. It permitted the Russian Church to have 3 "Vladikas" (owners), and our Metropolitans had the right to call meetings. According to church laws, Metropolitans can only call church meetings if there are 3 "Vladikas" in "Krai".

In the summer of 1887, our Austrian Rus was honored by a visit of the Monarch's only son, Archduke Rudolf. He was a very well educated person with a good heart. Rusyns loved and respected him. The news of the sudden death of

Rudolf in his palace in Majerling on the 30th of January, 1889 was a thunder bolt to everyone. Rusyns grieved over their Monarchs only son.

Another example of the Monarchs' kindness to our people occurred in 1889 during difficult times for Rusyns; hunger. Monarch gave a large sum of money from the State's and "Krai's" funds to help hungry people. He also permitted Russian patriots to organize a Committee with Djadetski in charge, to help citizens of Galician Rus. Djadetski gathered 60,000 zp (?). Our brothers from Russia sent us several carriages of wheat.

### The New Era of 1889

During the elections of 1889 our 16 best ambassadors were chosen in "Soim". They united as a Russian chub and made Julian Romanchuk their President. Julian Romanchuk proclaimed his great "interpeljatzia" (?) in "Soim". It contained all of the important problems of Rusyns and asked the government to help in solving them. The government and the Polish representatives did not like the project nor the Russian chub in "Soim".

So our enemies decided to divide the Russian people by talking to their opposition parties: the old historical Russian party and the new, so called, "Narodovsky" party. The "Narodovsky" party gave in to the Polish promises. Julian Romanchuk, without consulting any Russian member of "Soim", on the 25th of November, 1890, suggested a program of reconciliation with the Poles. According to that program we, little Russians, were supposed to be proclaimed an independent nation, separate from the Poles, and separate from Russia. The Poles liked the idea and accepted the program gleefully. They could not understand then, and they cannot understand now, that we, little Rusyns, being suppressed by the Poles for 500 years, are different from them and we do not want to belong to their Poland, which they are trying to restore with our help.

As was stated before, Julian Romanchuk did not consult other Russian members of "Soim", he just informed the viceroy, Count Kasimir Badini. Ambassador Nickolai Ivanovich Antonevich protested against the program. In his opinion, there are no two Russian nationalities, there is only one Russian nationality. In a long speech defending Romanchuk's program, Metropolitan Sembratovich said to Antonovich and his supporters: "If you are not with us, there is no place for you here". Even though Romanchuk's program was similar to other Galician Russian programs, the Poles liked this one very much. What they liked most about it, was the separation of Rusyns from Russia. They hoped that the little Rusyns from

Ukraine would follow the example of Galicia's Russians and would become independent from the great Russian empire. They called Romanchuk's program a new era, that is to say, a better future. The government always wanted little Russians and Poles to live in peace and promised to give Rusyns some privileges, only under one condition: that the majority of Polish representatives in "Soim" has to agree on the subject. The Polish majority in "Soim" was afraid that the government might grant some privileges to Rusyns without their knowledge. The viceroy, Kasimir Badini, said that the Romanchuk program was accepted, but to the Polish ambassadors he said the following: "We did not make any promises and we are not obliged to fulfill anything". Since that time, troubles have flared in Galicia.

The majority of ordinary people and more than 3/4 of secular and clerical intellectuals were on the side of Antonevich, and only a small minority of young priests and high school teachers, trying to please Metropolitan Sembratovich, took Romanchuk's side. To find out who was right and who was wrong, the political society, "Russian Rada", on the 2nd of February, 1891 called a public "Veche" (meeting). More than 6,000 people came to the "Veche". The "Veche" was headed by Theophil Pavlikov, who supported Dr. N.I. Antonevich and was opposed to Romanchuk's program. Romanchuk's supporters also held meetings, but people did not attend. At the meetings they criticized the old Russian party. One of the members of the National party (Romanchuk's party), Rudnitski, suggested that every member of the party should become a policeman and inform on the traitors --"Moskali".

The Russian people and the majority of the old Russian intellectuals were not intimidated by such threats.

Translated By: Larissa Ivanova  
To be Continued

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### The Cooking Corner

#### Pork Kotletki

2	lbs.	Finely ground pork without too much fat
1	cup	torn, soaked in water and squeezed out white bread
1		egg
1	cup	water
1 1/2	tsp	salt
		pepper
1	cup	bread crumbs
2	tbls	butter

Put all the ingredients, except the bread crumbs and butter, into a bowl and mix them thoroughly with a wooden spoon. Form into oblong-shaped cakes, using about 1 heaped tablespoon of mixture for each.

Roll them in bread crumbs, flatten them with the blade of a knife to about 1/2 inch thickness and fry in butter for 10-15 minutes, until the meat is cooked. Serve with boiled buckwheat or french-fried or mashed potatoes and green vegetables. 6 servings.

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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.

# НАШЫ РОДНЫ БЕСКИДЫ

(Коротка история Лемковины  
в поезіі)

Заквитали на Бескидах сады, як калина,  
Не така днесь, як давно была, наша  
Лемковина.  
Давно были наши села людьми заселены,  
Тепер села опустіли, хижы понищены.

Коли Лемки в селах жыли, было дост  
радности,  
Хоц и бідно, не з розкошу, а любой  
милости.  
Жили Лемкы як родина, бо не мали  
злобы,  
Дружно собі помагали в біді і потребі.  
Выкорчили они крякы, управляли ролю,  
Што так гарді выглядала, як гын на  
подолу.

Были тогды орны поля, ланы засіяны,  
По дубровам и долинам, отавы зелены.  
В горах-лісах, на полянах, выпасали волы,  
Сивы сейкы и барнасты, шаргы  
круторогы.  
По гомолях и щобиках, стаенкы-колибы,  
На паствисках и по жбырах, там стада  
худобы.

Кругом всядиль на хотарі, пастухы  
співали,  
Птахы в лісах и по садах край  
розвеселяли.  
Жили Лемкы там, в Карпатах од діда-  
прадіда,  
С обоих сторон там по горах, зеленых  
Бескидах.

То потомкы-автохтоны, от біло-хорватов,  
Заселяли там Карпаты от поганской даты.  
Жаль тугу мы носиме за нашу краину,  
Бо зранили в само сердце родну  
Лемковину.

\* \* \*

Бо побіда на Бескидах за народну волю  
Приманила Лемкам зраду, народну  
неволю.

Польска влада нам, Русинам, судьбу  
вырішила:

На выгнине Лемкам долю силом  
накинула.

Ударил гром с Ясной Гуры, як шаркан з  
Магуры,

Зберайтесь преч "Русіны", - гын вдаль на  
Мазуры.

Приказ з горы по неволі мусіл Руснак  
брати,

Свое майно, яке, - што мог, на возок  
складати.

Повставали вчас раненько, - дивуються  
люде:

"Што за чудо тепер с нами в Новой  
Польщі буде?"

Такеж диво не видали, ани не чували,  
За свободу боролися, Край мы захищали.

На другий день, ище зрана, моц войска  
пригнали,

Штобы Лемков с родной земли штыками  
выгнали.

Заридали отец-мати, плачет вся родина,  
Коль штыками и кольбами гонили  
Русинов.

Загреміли по Бескидам громы над  
природом,

Плачут горы, земля, лісы за своим  
народом.

Закувала зазуленька несчастну годину,  
Як лишали русскы люде родну  
Лемковину.

Так выгнали нас сто тысяч лемковского  
роду,

Кольбом, штыком под конвойом гнали, як  
худобу.

Пляновали паны сдавна Лемков  
вынищити,

Штобы там, на Русской землі, слідов не  
лишити.

Тужат Лемкы, пісни снуют о несчастной  
долі,

Яку они получили от польской "сваволі".  
Таж мы за тя, родный краю, в борбі кров  
проляли,

Но за нашу "вірну дружбу", неволю нам  
дали.

Кто же нам даст тепер раду, где глядати  
правду,

Штобы в Польщі привернути народну  
свободу?

Не буде на світі мира от людского горя,  
Покаль над свободом гнетет нацистска  
неволя!

Ой ти любя земля наша, ты нам родна  
мати,

Днесь за твою горьку судьбу мусиме  
плакати.

\* \* \*

На землю родных Бескидов вандалов  
пустили,

Штобы наши русскы села, культуру  
знищили.

Розрушили наши села, законы створили,  
Забороны на поворот Лемкам поставили.

Земля тепер не орана, кряками заросла,  
Бо ніт газды, ніт порядку, ніт ани чересла.

Ни пташина так не співат, зазуля не кует,  
Хибаль дагде понад жбыры сірый волк  
завьет.

Осталася коло Дукли лем "долина  
смерти",

На памятку живым людем, а не тым  
помершим.

Красуется там памятник, в честь им  
построенный,

Павшим борцам за свободу, в ярмі  
угнетанных.

Там у гробах лежат кости борцев за  
свободу,

Яку паны зрабовали нашому народу.

\* \* \*

Поверх Карпат, понад горы згущаются  
хмары,

Приде шаркан, буря знесет чуму гын на  
мары.

Коли голос правды знищит наци-чумы,  
Тогды тріснут скобы в брамі той народной  
тюрмы.

Но мусиме и мы тепер всядиль ся старати,  
Цілом душом, щирым сердцем им  
допомагати.

Дух народный не загынет, ни правда, ни  
воля,

Хоц постигла наших Лемков нещастна  
недоля.

Нашы Лемкы характерны, твердо віру  
мают,

Люблят правду и свободу, и такой  
жадают.

Лемкы - люде справедливы, за свободом  
чают,

Свое люблят и шануют, чуже почитают.  
Бродят тепер по чужині, за крайом

бануют,  
Носят они в сердцах думку, што ся  
повертают.

Бо не мат на світі мильше, як родна  
краина,

Свои горы, земля, лісы - найблизша  
родина.

Бо той найдорозший спадок предкы нам  
лишили,

От них землю і культуру мы одідичили.  
Предкы нам ей передали, хранити казали,  
За нияку ціну в світі дати не казали.

\* \* \*

Мы віриме, час нестанет, што правда  
воскреснет,

Над Карпаты ясна зоря свободы  
заблиснет.

Як с востока над Ротундом зойдет ясна  
зоря,

Вернут дружно горды Лемкы назад из  
поморя.

Як на весну по Бескидах заквитат калина,  
Вернут Лемкы из выгнания домов, на  
Родину.

Ой ты любя Лемковино, наш родимый  
краю,

Чом так долго нам чекати? - Свободу не  
дают!

ЗАМІТКА: Поезия (декламация и пісня)  
"Нашы Родны Бескиды" составлена в  
память и достойну честь лемковского  
народа, на спомины будущим поколениям  
Лемков-Карпаторусинов о несчастной  
трагедии национального насильства  
Польской влады над Лемками-Русинами,  
в 1942 р.

Уложил и составил: Антон А.Цисляк,  
1962 р.

\*\*\*\*\*

Ed.  
This would be of help to us in researching the  
history of our people. Thank you.  
Calendar that they may have and do not need.  
We would like to request, from our readers, any old  
1950s. Many of those old calendars are missing.  
Old Lemko Calendars from the 1930s, 1940s and  
1950s. Through our archives we have searched for

## REQUEST OF OUR READERS

\*\*\*\*\*

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Due to the lack of hard currency, our

## NOTICE

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

## IN APPRECIATION