

Carpatho-Rus

Karpatska Rus

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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 #2, 1/20/94

The History of Lemkovina Part 8

5. Linguistic and Archeological

The Carpathian Mountains, from earliest times, were settled by various tribes, such as the German, Celtic, Pannonians, Illyrians and Romanians. In those times of migration the tribal people pushed on, abandoning their areas to the Slavs, who, between the fifth and seventh centuries were moved to settle these regions. There are few references to those historical times. Many references, however, may be drawn from the names found there. These names apply primarily to physical features such as mountains, river, etc.

Scholars have traced the name "Carpathia" (Karpates oros) to an Albanian word "Karpe", which means mountain. The name "Karpaty" begins about the 2nd century A.D. The name "Beskid" derives from an old German word "besche" or "Bescheid" meaning the top or the peak of a low mountain. The word "Tatry" comes from an Illyrian word "Triti" (Turtur, Tisitra, Tatry), meaning the craggy mountains. The name "Dunay" is of Celtic origin accepted by Germans and Slovenes. "Orava" is taken from the German words "are" "Araj", meaning river, creek. The names "Magura", "Kichera", "Cigly", "Gruny" are of Romanian (Volokhs) origin. Other words of Romanian origin also used in Carpathia are: "bacza" (witch doctor?) (Note; "baya" was the main shepherd, experienced in mystic ways to do anything--tell good stories, heal cattle and even people. He directed the younger shepherds, taught them singing, dancing, etc. This mystic person was respected, (in some ways comparable to an Indian witch-doctor). "Brindza" (special cheese from sheep), "bundz" (knot), "krag" (curd, to make milk curd), "helstka" (koskar for sheep), "gruli" (potatoes) and scores of other words prove that the Romanian tribes (Volokhi) were interested in a pastoral life style. Such words as "chuha" (woolen, heavy overcoat), "gazda" (farmer), "inhas" (sheep herder or pastor), are of Hungarian origin.

Archeological records of the first people in Carpathia in certain settlements in prehistoric times have been found. Roman coins were discovered in Sandetz and Grybov Counties testifying that, in

these lands, lived people in the Roman era who had contacts with the Roman State.

6. Colonization

Slavs first arrived in Carpathia in the 5th and 6th centuries, moving towards the valleys and rivers. In the period of migrations they moved south across the mountains until they reached the Adriatic and settled there in close knit communities. The incursion of the Avars and the Magyars in the broad plains south of the Carpathian Mountains divided the Slavs into northern and southern groups. Our forefathers occupied Carpathia to the West (northern group). At the dawn of history, western Carpathian lands belonged to Bila Croatia, which in the 9th century was part of the Great Moravian State, until Vladimir the Great made it a part of Kievan Rus. Croats are the forefathers of the present day Lemkos. In 1340, Polish king, Kazimir, annexed Lemkovina to Poland.

At first, the Lemki led a pastoral way of life in Carpathia. The forests and farming lowlands were not officially registered in anyone's name; by natural law they belonged to those settlers who occupied it. This state of affairs existed under the rule of the first Polish kings. A change took place when these states became federalized. Then the Polish and Hungarian kings proclaimed for themselves the proprietorship of all lands that were not claimed by other rulers.

Since these so-called waste lands brought no profits, they began to settle people on them, free of taxation and other obligations for a period of 20 years, in order to help settlers establish themselves. They were settled on the basis of Polish, Magdeburg or Volokhian Law. But this system did not work satisfactorily for the kings. A system of land grants based on service or chivalry was devised. Whoever distinguished himself in war, or rendered some valuable service to the king, would be rewarded with large grants of forest lands, with the understanding that on those lands local settlements would be founded. Through these grants the king's ownership shrank so, within 300 years, the king freed himself from the right of ownership and the land-granted "pans" (gentries) became great magnates. From the 12th century on there sprang up a class of huge land proprietors "shliakta" (Polish gentry), and knightships who attracted colonists to build villages and towns. The period of mass colonization occurred from the 12th to the 16th centuries. During this period the present settlements developed; villages and towns with current names.

7. The Beginning of Great Proprietorships

In 1359, Kazimir the Great, in the presence of the king's functionaries, gave Iakov Hladyshov large areas of his forest overlooking the Ropa River. There were already existing villages on this land grant: Losie, Regetov and Smerkovetz. Iakov Hladysh and his heirs bought up all the villages located in this area, namely; Vysova, Blikhnarka, Zhdyna, Koneczna, Luh, Ropky, Hanchova, Kviatonia, Hladyshov, Ustie Russke, Klimkovka, Novitsa, Bilianka, Ropa, Ropitsa and Shymbark. This was the so-called "Shymark Key" because the

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Hladyshyns resided in Shymbark. There, in Shymbark, to this very day can be found the ruins of a castle, built by the Hladyshyns. Shymbark was burned down by soldiers and the Hladyshyn clan emigrated to their settlements in Sandomir and Lubel. On the ruins of their fortunes arose minor Polish proprietors.

Along the Visloka River and its tributaries rose the great proprietorship of the Stadnitsky families. Nineteen villages belonged to this family: Doshnitsa, Dorhe, Hrab, lavora, Vola, Tseklinska, Krempna, Myscova, Neznayova, Ozhinna, Olkhovets, Poliany, Tikhania, Hyta Polianska, Hyriva, Rostainy, Ropianka, Skalnik, Sviatkova Mala and Zhidooske. This is the so-called "Zmihodsky Key"; because the Stadnitsky family resided in Zmihorod. In the 16th to 18th centuries the Stadnitsky family took over another Key in Lemkovina, the so-called "Navayovsky Key".

Cracow "Woyevoda" (chief/command), Peter Bohori, defeated Danilo, a Galician prince at Koprownica. For this victory he and his heirs received large settlements from the Polish king which made them wealthy. They owned Lubna, Dukla, Hyrova, Zahorie, Mszanna, Tylawa, Zydranowa, Tersiana, Storizhy and many other villages.

Zendranu from Mashkovitse, a valiant knight from Grunwald, received the "Yaslinsky Key" from the king, and a title of "Haeres de Jasiel", wherein the following villages are located: Korolik, Voloski, Korolik Polski, Iasionka and Lubatova. The Yaslinsky Key was transferred to the seat of the Peremysh bishops, as "Druhe Panstvo Biskupie" (Other Bishop gentry).

During the reign of Kazimir the Great, lively colonization developed over the entire State. Many of these villages and towns rose under German Law. The courts of the magnates or shliakty were enriched and the land of Sanok was the "golden apple of the Polish magnates."

Colonization extended deeply in the San valley and it enabled the Polish nobility to play an important role. Settlements were also enlarged deep in the Carpathian wilderness. Colonization by German law supported the colonization by Volokh law, adjusted for the needs of the pastoral way of life of the Volokhians, who, from the 14th to 16th centuries extended their reach along the entire length of Carpathia from east to west.

In the Hochevka and Solinka areas of the San River valley, colonization was sponsored by the Galov family, brought in from Hungary. They founded many settlements such as; Baligorod, Hochev, Novotanets, Serednie and Zhubrache Galiove.

To be Continued

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556 Yonkers Avenue
Yonkers, New York 10704

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.

Table with 2 columns: Item #, Price. 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

PRESS FUND CONTRIBUTIONS

Table with 2 columns: Name, Amount. Includes Yonkers Branch 4-28 (\$200), Natalia Ceja (100), Samuel Hubiak (100), Ann Demid (30), Joseph Obuch (30), Paul Yuschak, in memory of parents, Julian & Tatiana Yuschak (25), Olga Yedinak (20), Helen Ostrosky (12), Mary Anderson (10), John Chidylo (10), Eva Chupinsky (10), John Fecica (10), Timko Fecica (10), Stephen Kurillo (10), Varvara Kurillo (10), Pauline Macek (10), Mary Mateleska (10), M/M Stephen Staronka (10), John Vislocky (10), Seman Wan (10), Nellie Wanca (10), Julia Yadlowsky (10), M/M Dan Patrick (5), M/M Walter Turchick (5).

TOTAL \$667.

THE COOKING CORNER

Chicken Cutlets with Mushroom Filling in Sour Cream

Table with 3 columns: Quantity, Unit, Ingredient. 1/2 lb. mushrooms, 1 tbs. butter, 1 1/2 lbs chicken fillets, 1 cup torn, soaked in milk and squeezed out, white bread, 1 tbs. softened butter, 1 tsp. salt, 1 egg, 1 cup fine bread crumbs, 2 tbs. butter for frying, 1 cup sour cream.

Chop mushrooms and fry in butter. Put chicken through meat grinder, add bread, butter and salt, combining well together. Make into oblong kotletki, using about 1 heaped tablespoon for each. Flatten each one slightly and in the center put the fried mushroom filling; then fold over, patting with hands. Seal by dipping in beaten egg, roll in bread crumbs and fry in butter. When cooked, pour sour cream over the kotletki and simmer in pan for 3 minutes. Serve with boiled rice.

Variations of fillings could include chopped egg and green onions, or chestnut puree.

CARPATHO--RUS

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IN APPRECIATION

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

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

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.

A Forgotten Literature: the Case of Subcarpathian Rus'

On Saturday, November 19, 1994, Elaine Rusinko of the University of Maryland's Department of Modern Languages, presented a lecture at the 26th Annual Convention of the American Association for the Advancement of Slavic Studies (AAASS). The lecture was titled "A Forgotten Literature: the Case of Subcarpathian Rus'."

The thesis of Professor Rusinko's lecture was that the literature of Subcarpathian Rus has been ignored or misunderstood by modern scholarship due to its location on the geographical, cultural and literary crossroads between the larger Russian and Ukrainian civilizations and literary cultures. Professor Rusinko proposed that the literature of Subcarpathian Rus' could be better understood and appreciated if it were studied in the context of new methods of analysis that avoid old prejudices.

The Traditional Approach to the Literature of Subcarpathian Rus'

Professor Rusinko began her lecture by noting that a "...worldwide renaissance in Carpatho-Rusyn studies that began in 1975 saw a quantitative and qualitative increase in scholarly productivity, especially among Rusyn scholars in the Prešov region of Czechoslovakia and Vojvodina in Yugoslavia." In the non-European sphere, the Carpatho-Rusyn Research Center has been a center for scholarship in numerous fields such as history, linguistics, ethnography and folklore.

"Nevertheless, the field of literary criticism remains distinctively under-developed and unaffected by this international scholarly renaissance in Carpatho-Rusyn studies."

Rusinko then turned to a discussion of past and present methods of literary criticism. There has historically been considerable research and study into the literature of Subcarpathian Rus' among scholars in Europe. (The Subcarpathian Rus' region, Rusinko here noted, encompasses Carpatho-Rusyn ethnographic regions today located in eastern Slovakia and Transcarpathian Ukraine.)

During the communist period academic scholarship was restricted by political ideology: "In the Soviet-dominated cultural world, the literary legacy of Subcarpathia was classified as a branch of the mighty Ukrainian tree, and subjected to the predictable Marxist clichés...." Rusinko indicated that while scholarly efforts during this period have made important contributions, they have been unremarkable for critical analysis or insight into the literature itself.

"Indeed, much of it [past scholarship] unquestioningly repeats the time-worn, not unbiased judgments of accepted cultural giants like Ivan Franko, who in their day maligned Subcarpathian literary efforts as immature, inept and uncouth. And in order to 'prove' that Subcarpathian Rusyn literature is an integral part of Ukrainian culture, scholars have had to downplay or explain away [its] patent ties to Russian language and literature...."

Contemporary Russian and Ukrainian language literary histories either ignore Carpatho-Rusyn literature or dismiss it as outside of Russian or Ukrainian literary traditions. In the West, Subcarpathian Rusyn literature is likewise largely ignored.

How has this situation come about?

Rusinko argued that Subcarpathian Rusyn literature, situated at a cultural crossroads, has "...come under many influences which make the literature difficult to categorize in terms of its political, geographic, ideological and even (or especially) its linguistic origins."

The Language Question

Living in a region ruled by a succession of foreign powers, Carpatho-Rusyns have come under the linguistic influence of their rulers. Latin, German, Hungarian, Polish, Ukrainian, Russian and Slovak languages have long influenced the local spoken language. In the late 19th and early 20th century, when the local intelligentsia began to address the question of Carpatho-Rusyn identity, language became the site of political and cultural warfare. Leaders of the Russian, Ukrainian and Rusyn orientations waged what Rusinko called "grammar wars" over which language and cultural orientation was appropriate for the local people.

In this politicized atmosphere, in which linguistic style became associated with political ideology, objective literary analysis became impossible. Literary analysis in fact became just another political weapon: "As we know, the outcome of the political upheavals of the twentieth century favored the Ukrainophiles [Ukrainian orientation], and since 1945, when Rusyns were decreed to be Ukrainians, Marxist accounts praise (and often overemphasize) all past efforts to write in dialect or standard Ukrainian, and roundly condemn the use of any other language, especially Russian, as reactionary, elitist, and renegade."

In the West, where complex questions of national identity are not "resolved" by political decree, Carpatho-Rusyn literature has defied "recognized geographic and linguistic categories" and as a result, fallen outside the realm of scholarship.

"A marginalized literary culture that was written in several different languages (none of them according to a standard norm), that produced no internationally recognized geniuses, a sort of ugly stepchild only reluctantly (and with some embarrassment) claimed by its nearest [Ukrainian] relative, the literature of Subcarpathian Rus' has not been a welcome guest at conference panels or in scholarly journals and has not yet found objective historians and analysts."

"Carpatho-Rusyn literature might well have remained invisible," Rusinko continued, "had not the revolutions of 1989 sparked a Rusyn cultural renaissance. The rebirth of ethnic pride fueled the resurrection of the Rusyn language in schools and in the media; calls began to be made for an end to Ukrainian cultural hegemony. The argument continues as to whether Rusyns are a distinct nation group (and that's an argument I hope to stay out of!), but the renewed interest in traditional cultures might now profitably be channelled into the long neglected and abused area of literary studies."

Rusinko then proposed to use a method of analysis far removed both geographically and chronologically from the European homeland to shed new insights into the literary heritage of Subcarpathian Rus'.

"Post-Colonial" Literary Theory

Post-Colonial literary theory is the name given to an analytical method generated to meet the need to adequately understand and address the complexities of world literatures written in the post-colonial period (after the great world empires, such as Great Britain, lost control over their colonies). Rusinko felt that certain aspects of post-colonial theory could successfully be applied to Carpatho-Rusyn literature.

Post-colonial theory argues that the literary efforts of dominated peoples are inspired in part by their desire to resist the dominant culture. In Subcarpathian Rus' this subversion of the dominant Hungarian culture took the form of affiliation "...with the fraternal, if equally imperialistic, culture of Russia."

"Paradoxically, this desire to 'blend culturally into the Russian sea' in realization of the traditional Slavophile dream [of Pan-Slavic unity] was for Subcarpathian Rusyns [not a deliberate attempt to deny their own identity, but] a means of psychic survival and self-assertion in a hostile [Hungarian] political context."

For this reason "...the Subcarpathian Rusyn intelligentsia followed the typical pattern in early post-colonial societies..." by immersing themselves in an imported [Russian] culture which stood in opposition to the dominant [Hungarian] culture. Thus, Rusyn poets and writers modeled the themes and styles of their writing after Russian-language classical literature.

Rusinko pointed out that such mimicry of outside cultures often halts development of a local literature. Potential avenues of cultural expression and discourse are blocked and energy is drained away in imitation of outside forms of expression.

Moreover, the powerful forces of cultural domination could hinder the literary development of a local culture not only during the period of dominance, but even after the subservient culture has achieved political autonomy. Long after its subjection to an outside culture had ended, the literature of a formerly subservient culture may continue to be forced into the former, biased categories which identify it as a mere off-shoot of another literature.

In this way, the literature of Subcarpathian Rus' has continued to be marginalized and denigrated after the passing of Hungarian and Russian cultural domination.

Reevaluating the Subcarpathian Rusyn Literary Heritage

How, finally, should the literature of Subcarpathian Rus' be understood and evaluated? The post-colonial theory posits that each literature should be judged not by the aesthetic standards of a presently or formerly dominant outside culture, but in accord with the artistic values of the local culture which produced it: "For example, in Subcarpathia, as in many dominated cultures, literature was oriented to practical needs, to social function rather than individual or aesthetic expression....there is less concern with form, with correct rhymes and meters." To ignore these practical functions and apply the standards of Russian or Ukrainian literature is to measure Carpatho-Rusyn literature by inappropriate, foreign standards which will ultimately hinder any attempt to understand the literature.

"Much of the literature of Subcarpathian Rus' arose out of an effort to create a national literature by blending cultural traditions and ethnicity in defiance of state and linguistic boundaries. In response, it has been criticized from all sides as defective, impure, a pale copy of something other than itself. In their attempt to achieve acceptance in the international cultural world...Rusyn writers and cultural activists have provoked historically this critique, but there is no longer any need to perpetuate it in today's scholarship.... In approaching the literature of Subcarpathia, then, the critic must emphasize the geographical, historical and political determinants as well as the linguistic, accepting it on its own terms, rather than subjecting it to further cultural imperialism....perhaps we can discuss it as a distinct national formation rather than as a "branch" of some other literary "tree," whether Ukrainian or Russian...."

Professor Rusinko concluded by proposing post-colonial literary theory as "a possible direction for future Rusyn literary scholarship, as a way out of past recriminations, cultural denigration and cultural subservience." She also suggested that post-colonial literary theory could not only provide insight into the literature, but could help Carpatho-Rusyn writers gain insight into themselves and their own work: "...marginality can be a source of creativity.... The cultural, historical and linguistic complexity that embarrassed generations of writers and

critics of Subcarpathian Rusyn literature might be reinterpreted as the source of strength that has allowed this tiny, marginal culture to survive. The acceptance of its very marginality may be the key to a productive literary future."

Susyn Yvonne Mihalasky