

Carpatho-Rus'

Karpatska Rus'



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

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An interesting in-depth analysis of the climatic events that began in 1985 in the former Soviet Union up to the present day. This is the sixth installment of the story from Moscow News.

The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 8

Early Ryzhkov Economics

Gorbachev was putting in a new cabinet in a piecemeal fashion, making changes as opportunities presented themselves--or were created by himself. One such opportunity was a letter of resignation from the 80-year-old Prime Minister Nikolai Tikhonov he received in September 1985. That was a thoroughly hypocritical document, hinting fairly broadly that the prospective retiree would rather stay in his job. Gorbachev would have none of that; he treated the missive just as hypocritically, reading it out at a session of the Supreme Soviet presidium, and expressing warm-hearted thanks to the retiring comrade. Exit Tikhonov.

In his place Gorbachev installed Nikolai Ryzhkov, an Andropov appointee to the Central Committee secretariat like himself, former head manager of the vast Uralmash machine-building complex who took charge of economics in the Secretariat directly under Gorbachev. In his fifties, tall and personable, he was, of course, a vast improvement on the dour Tikhonov, who was taking the Soviet economy up the blind alley of megalomaniac projects like the diversion of Siberian and north-flowing European Russian rivers south, or the building of the Amur--Baikal Railway that is now quietly falling apart for lack of goods it could transport.

It was purely on this superficial level of liking or disliking someone's looks that the general public--that is, the great Soviet people--reacted to personnel changes in the upper echelons. Ryzhkov might have endeared himself to the masses by his staunch opposition to the anti-alcohol campaign, but no hint at such disunity in the leadership was allowed to percolate to the people.

He was slightly more prominent in the matter of diversion of rivers -- an imminent ecological disaster on a global scale that was stopped in the nick of time through frantic opposition from scientists and intellectuals in general, like the writer Sergei Zalygin, editor of the fat literary monthly *Novy Mir*. At any rate, those interested in such things knew that it was under Ryzhkov that this madness came to a halt: it was decided to "study the problems involved more thoroughly" -- a typically bureaucratic maneuver to postpone decision in the hope that the problem will go away, as it eventually did: there were no funds to start any new projects, large or small, by the time the in-depth study was completed (if it ever was).

These were merely sundry particular cases, though. As far as macroeconomics (a word then unheard-of) was concerned, the Ryzhkov--

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THE HISTORY of LEMKOVINA

Part 27

Makovitsa (Cont'd)

To this very day [1950s], time has not fully erased the traces of those fierce battles of World War I. In many places one can still see abandoned military equipment and trenches and deep cavities in the earth caused by exploding shells. Renaming the Dukla Pass, the Russian Road, brings to memory the times when the Russian army crossed into Hungary to free the Makovitsian inhabitants from Magyar domination.

The Makovitsa countryside is irrigated by the rivers, Ondava and Topla. The Ondava begins near the Polish border east of Zborov and the Bekherkovskii--Ondanovskii region, and flows through the center of Makovitsa in an easterly direction. The Topla begins below Mahura, beyond Bardiev. Near Minchola, the Topla flows across Bardiev, Kurimu and continues in the direction of the Ondava and then south, beyond Voronov, to the Mikhalovsk--Sechevska plains.

Between these two swiftly flowing rivers extends the elongated mountain ridges, the first is of average height and the other is considerably higher. In certain areas it is barren of vegetation, while in others, sparsely covered with brush. This setting of the Makovitsian mountains is one of the

Continued on Page 2, Column 1

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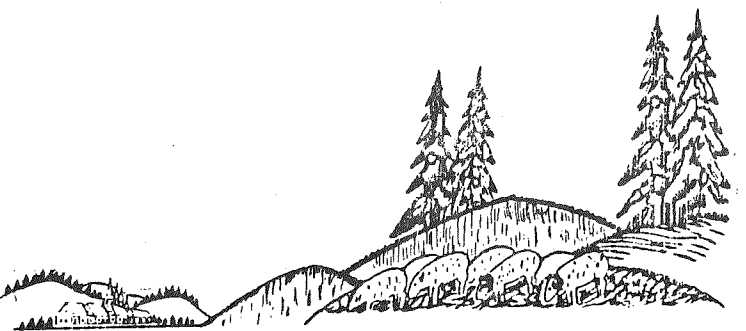
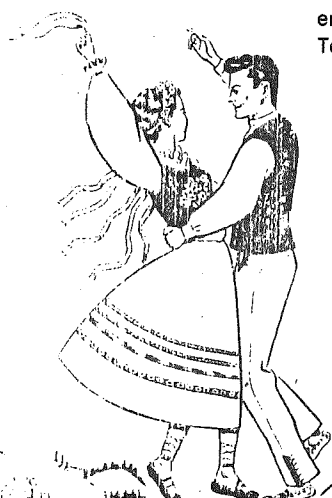
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Continued from Page 1, Column 3

most beautiful scenes of Makovitsa. The steep, deep and only slightly fertile valleys are spotted with settlements and villages. The valley of Ondava is overgrown with forests. The more productive portion of the valley appears along the river banks of Topla. Otherwise, the entire Makovitsa area is rugged and exclusively overgrown with trees. Down in the valley the main Makovitsa road, crossing the Ondava River, leads from the last railroad station to Voronova in a north-westerly direction.

The capitol of the Makovitsa principality is Svidnik, which is situated on the left bank of the Ondava River where it spills into the Vladimírka River, flowing from the northeast. The latter divides Svidnik into Lower and Upper sections, and then merges in the swiftly flowing waters of the Ondava. Svidnik has the appearance of a small town despite the fact that certain government offices for the Stropkoo--Svidnik region are located there. It has preserved the typical Russian character of a provincial town. For the Makovitsa area it has great importance because, as a center, it has important links with the roads serving the area.

Two main roads cross perpendicular to each other in Svidnik; the Russian road from Dukla Pass heading southwest towards Priashev, and another from Stropkov--Svidnik heading northwesterly towards Zborov.

In Svidnik the people's poet Alexander I Pavlovich and his close friend, Ivan A. Polivka, the first Russian school inspector in Uzhorod, lived. Also in Svidnik, poet Alexander I Pavlov rests in peace. Svidnik was, for countless years, a center of Russian culture and did not retreat from its principles even in times of painful Magyarization. Presently, however, Svidnik does not have a Russian elementary school. All schools are regarded as Slovak although attended, almost exclusively, by the children of Rus parents.

along the highway and the Vladimírka River, is the village of Vlademirova, known for its antique Russian wooden church built in 1742. It is one of the most beautiful churches in Makovitsa. The ancient paintings are well preserved. It contains rare icons, whose paintings reminds one of XIII century church icon--painting, representing the Russian school of painting.

In a clearing near a highway stands an Orthodox monastery whose existence is primarily attributed to the efforts of the north--American Archbishop Vitaly. This three-domed structure can be seen from a distance. Its beautiful interior paintings stir the pilgrims and spectators with a feeling of admiration. The church was built in the ancient Russian style, which alone acts adorably on the soul of a viewer. Within the church are preserved certain priceless ancient artifacts from the Pochaev Monastery.

In a remarkable brick, one story monastery building in Vladimirova there is the latest type printing press. All printing is exclusively done by the monks, and at the present time all Russian prayer books are printed here as well as a newspaper, the "Orthodox Russian". Vladimirova is a center of culture, and the yearly pilgrimage to the Monastery is modelled on an ancient Rus custom.

Franz Harant lived in Vladimirova more than sixty years. He was the last member of the family of Christopher Harant, who after the victory of Ferdinand on White Mountain, was sentenced to death with twenty four other persons in the Staromiestá public square in Prague on July 2, 1621. Franz Harant was the "starosta" (bailiff) for many years and he died in July 1934.

Battles raged in Vladimirova during World War I. At the beginning of the war a typhus epidemic spread throughout the village with both soldiers and local people dying. The soldiers were piled in large heaps, sprinkled with kerosene and burned. It is recalled that some soldiers were still alive when the torches were applied to the heaps.

During the battles on Black Mountain, a school in Vladimirova was converted into a hospital where wounded from the battle field were brought. Nearby, 300 soldiers are buried in a local cemetery.

Northeast of Vladimirova lies Kruzhleva, known for its ancient church which, according to reliable sources, belongs to the oldest original type of Russian church in Makovitsa. Kruzhleva, many years ago, supplied Makovitsa with lumber. It was engaged in woodwork enterprises, manufacturing a variety of articles for all villages in the northeast. During World War I it was completely destroyed and rebuilt after the war.

Southeast of Svidnik lies Bukovska Hora (mountain) 347 meters high. On the southeastern slope of the mountain, in the valley, the village of Veliki Bukovinets was located, which was also almost completely destroyed by fire during the war. The school inspector, Ivan A. Polivka is buried here. On the Bukovska Hora the ruins of an ancient monastery, founded in 1742, can be seen. An ancient church remains among the old linden trees, originally of Russian type. There are few places left where one can see similar ancient icons and church paintings. In the Bukovska monastery existed a special school where teachers with a title "cantor et docent" were educated for the entire Russian region.

Further southeast is the neighboring village of Vulktona. Its inhabitants recall a vicious battle where wounded soldiers were taken care of in the homes while the owners viewed raging bayonet charges in the meadows watching the soldiers fall in the snow. About this cruel period the residents remember the trenches and the soldier's cemeteries which are located in practically every village. While many of the villagers were driven away from the battle areas, some remained unable to leave in time.

To be Continued

IN APPRECIATION

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Svetlana Ledenieva and Julia Adamiak.

Letters to the Editor

Dear Editor,

In the May 24, 1996 issue of *Karpatska Rus*, an article having the banner "Display Spells Trouble at New History Center" was published. The article described the "battle" that is occurring over terms used to identify our people.

Mr. Righetti, President of the Carpatho-Rusyn Society of Pittsburgh, states that "Carpatho-Rusyn" is the name that the people from the Carpathian region traditionally call themselves. This statement is misleading.

"Rusyn" was developed by the Vatican during the 16th century to identify a Uniate in Eastern Europe. It was derived from the word "Rutheni" (Ruthenus, singular), the Latin name for the people who inhabited Kievan Rus'. Rusyn was made popular by Oleksander Dukhnovich, a Uniate clergyman, in ca. 1860 when in a poem he wrote: "Я Русинь Быль есмь и Буду," that is "I was, am and will be a Rusyn."

So, if you are a Byzantine Rite Catholic (i.e., Greek Catholic), I guess the term Rusyn is "traditional."

But most people from the Carpathian region are not Byzantine Catholics. Terms such as Rusnak or Lemko if you are from the Beskids, are more common.

The United Nations, U.S. State Department, U.S. Census Bureau and U.S. Immigration and Naturalization Service use the term Carpatho-Russians to identify the people from the Carpathian region. This term is consistent with the internationally accepted terms for the other major Rus' groups: Great Russians; White Russians, now called Belorussians (or Belarus); and Little Russians, or Malo Rus', now called Ukrainians.

Personally, I prefer the term that appears in the banner of this newspaper: Carpatho-Rus', or Karpatska Rus' if you will. Although our origins are from Kievan Rus', we are a distinct Rus' group owing to the fact that we possess distinct traits that define a distinct people: attitude, outlook, history, culture, religion and language.

Laurence Kuupnak

Press Fund Contributions

Mary Wandzilak, candles and cleaning at Lemko chapel, Monroe	\$100.
Greg Merena	50.
Victoria Windish	50.
Total	\$200.

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Notice

Pilgrimage Tour '96 is being planned for mid-September to Slovakia, Ukraine and Poland. Focus is on the Carpathian area. For info write: P.O. Box 9, Hunlock Creek, PA 18621 or call (717) 256-7232. Orthodox Herald

Continued from Page 1, Column 1

Gorbachev line was no more than a timid puttering with the command system, with its central planning, distribution of the resources from a single command center, etc. What else could be expected from someone who proclaimed, as Gorbachev did on a trip to Kiev in June 1985: "Not the market, not the anarchic forces of competition, but above all the plan must determine the basic features of the economy." It just showed what a fat lot he knew about the forces that made the "civilized world," which he seemed so eager to join, tick. As he mouthed these inanities, he paid for the bankrupt economic "acceleration" policy that followed from them with gold once washed in the Magadan and Kolyma icy tundra by Stalin's slaves in the Gulag.

Gorbachev and Ryzhkov probably could not have done more, given the predominance of hard-liners on the Politburo. These diehards reacted fiercely to any fresh ideas, any moves away from the long-established routines, like the idea of price-adjustment and elimination of crippling food subsidies. They also insisted on adopting a new five-year plan, to start in 1986, which was in no way different from the previous plans and virtually left no room for any reform. All that was true. And still, the would-be reformers could have at least avoided some of the cruder blunders in implementing these ideas.

Consider the "economic methods of management of the economy," the pet child of Academician Abel Aganbegyan, the primary source of economic ideas for Gorbachev and Ryzhkov. Khozraschot, as it was called in Russian, implied self-financing, or a redistribution of financial responsibilities between the ministries and enterprises in favor of the latter: the enterprises under this scheme were given greater freedom in disposing of the moneys that were left to them by the state -- not a great deal, it must be admitted, but still a vast change from when every single *kopeck* was planned by the respective ministries.

Now, how did the giants of economic thinking decide to put these fine ideas into practice? By setting up a couple of huge superministries, a Bureau for Machine-Building (in October 1985) and Gosagroprom (November 1985), an organ for running all agriculture and food-processing industries. That was a typical example of communist, bureaucratic minds at work: you want something done, you create a bureaucratic structure to do it. There was all this talk about unleashing the "human factor," that is, of giving workers more incentives and freeing them from state supervision and surveillance at every step of their economic activity -- and a special bureaucratic superstructure was instituted for doing away with this supervision! The workforce now had to carry a doubled weight of bureaucratic superstructure.

No wonder these exercises in bureaucratic economics met with little enthusiasm among the public. There was nothing new here: the rulers were saying one thing and achieving the opposite -- as usual. The people had seen it all before: periodically breaking up bureaucracies into smaller divisions, then amalgamating them into larger ones, setting up new ministries and eliminating old ones had been a favorite pastime in Brezhnev's times and before, especially under Khrushchev. Gorbachev and Ryzhkov's increasingly "technocratic" government merely continued in the same vein, treating society as a country full of guinea pigs on which to try out "systems of models of optimal functioning" of the economy. These models may have been more "progressive" and "scientific" than the previous, ideologically based command system in its pure, mossy form, but their essence was the same: the masses were supposed to carry out the plans and achieve the targets which the Party, in its infinite wisdom, set before them.

The bureaucratic, administrative games which the Gorbachev-Ryzhkov team played on the economy off the cuff, so to speak, had one positive result: they set the best minds in political economy thinking about the futility of trying to revamp the

command system of economic management. This, however, only became clear a couple of years later.

For the present, though, the people just sat back and watched the amusing spectacle of their new rulers throwing, with the best of intentions, Bolshevik spanners into delicate economic mechanisms. No one expected anything, either good or bad, to come out of it. Everybody believed that things would go on much the same, perestroika or no perestroika: everyone would be getting their subsistence wages as before, augmented as ever by a bit of judicious stealing. No one, least of all Gorbachev and his team, what there was of it, realized at the time the immensity of, and the dangers involved in, the task of transforming the utterly monopolistic and military-oriented economy into something workable.

There were many causes for the ultimate crash of the Soviet empire. Absence of any clear realistic strategy, idea or vision for the country to pursue was not the least among them -- and it stands out clearly quite early in the history of perestroika.

Sergei ROY - Moscow News

The Cooking Corner

Chopped Vegetable Salad

The presentation is spectacular when you layer the ingredients in a clear glass serving bowl. Serves 8.

1	head	romaine lettuce, rinsed, spun dry and torn into bite-size pieces (about 6 cups loosely packed)
1	cup	canned kidney beans, drained and rinsed
1	cup	canned garbanzo beans, drained and rinsed
1	bunch	beets, cooked, peeled and chopped
3		large carrots, chopped
3		fresh ears of corn, grilled or boiled and cut off the cob (or 1 cup defrosted frozen corn)
2		medium tomatoes, chopped
2	cups	cooked, chopped turkey, smoked ham or chicken breast
1	bunch	scallions, chopped
1/2	cup	finely chopped, mixed fresh herbs (e.g., parsley, dill, basil)
1/2	cup	pitted black olives, optional
1 1/2	cups	creamy ranch dressing or your favorite bottled low-fat dressing

Spread the romaine on the bottom of a large glass bowl, and layer the remaining ingredients on top of the lettuce. Add the dressing and toss well. Each serving: 220 calories, 6 grams fat, 360 mg. sodium.

Submitted by Julia Adamiak

More Love From Baba

Your good response to our pickle recipe advertisement has encouraged us to continue our recipe fund raiser.

We now offer Baba's pickled beet recipe. As many readers know, the Ukraine produces a lot of red beets. Baba got this outstanding recipe from the chef-owner [a Lemko] of a small country inn in the western Ukraine. After you have tasted Baba's pickled beets you will never buy pickled beets in the supermarket again. Preparation is as simple as falling off a milking stool. NO CANNING INVOLVED.

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Your \$2. is divided: \$1. to the Karpatska Rus Press Fund and \$1. to the John K. Adamiak Lodges 1 - 6 & 80.

Passaic Branch #5--16

1996 Schedule of Events

October 20 Fall Banquet, 2:00 PM \$15.

Birthday Meetings

September 15 "
December 8 "

All functions are held at the Lodge, corner of Ann Street and Lanza Avenue, Garfield, NJ.

AUDIO and VIDEO Tapes

Item #1 Karpati-Rus' Folk Songs;

Eighteen folk songs from the Carpathian Mountains! Transcribed from 78 rpm discs recorded in 1910, this audio cassette tape presents wedding, christening and Christmas songs...the way our ancestors did them.

Item #2: Russian Balalaika and Polkas, Chardashes and Gypsy Eclectic;

This audio cassette tape contains Russian polka and balalaika selections, Slavic chardashes and gypsy melodies. Several folk songs provided here were originally recorded in 1910 on 78 rpm discs.

Item #3: East European Folk Festival;

Each year, the Lemko Association of the U.S. and Canada sponsors a festival of East European dancing and singing. This video offers highlights of the 25th festival which was held in 1993. It includes excerpts of an Orthodox Catholic prayer service and concert of Karpati-Rus;, Ukrainian, Russian and...

Item #4: Canonization of Father Maksym Sandovich;

This video includes a biography of Saint Maksym, the first Orthodox Catholic saint of the Karpati-Rus;. The major sites and events of his glorification which occurred in Gorlice, Poland in September, 1994 are uniquely recorded.

Item #5: Video Recording of the Akafist Male Chamber Choir of Moscow and the Slavic Male Chorus of Washington, D.C.;

Recorded at St. Luke's Serbian Orthodox Church in McLean, Virginia on March 12, 1992, this video includes 17 classic liturgical songs and shows the interior and exterior of all Slavic Orthodox Catholic churches in the Washington, D.C. area.

Item #6: Canonization of Father Alexis Toth;

St Alexis' biography and canonization ceremony are preserved on this video which was filmed at St. Tikhon's Monastery.

Item #7: Folk Songs from the Uzhorod Region:

"Muse Zakarpatskaia through 12 folk songs that were recorded in Soviet days in 1955.

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