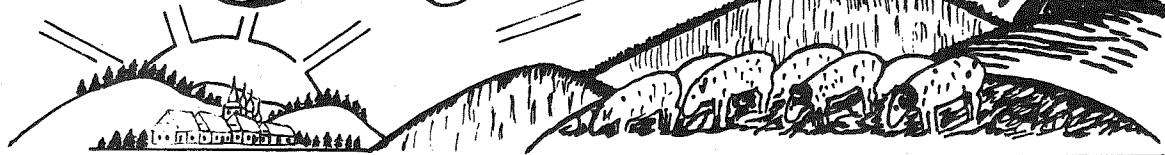


# Carpatho-Rus'

## Karpatska Rus'



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

NO. 18 CARPATHO--RUS, YONKERS, N.Y. AUGUST 30, 1996 VOL. LXVIV

Continued from Issue #17, 8/16/96

### THE HISTORY of LEMKOVINA

#### Part 28

#### Makovitsa (Cont'd)

About ten kilometers south of Svidnik, in a valley surrounded by beautiful mountain scenery, was the village of Stropkov. In it are the ruins of a castle which probably dates back to the XIII century. It once belonged to the family of nobles, Peraniev. Leading from Stropkov was a strategic highway, "Iosefinka", named after Joseph II, who constructed it across the Bukova Hora (mountain). During the war it was completely destroyed.

For a long time, Stropkov was an agricultural village. In time, with the influx of Jewish settlers from Galicia, they outnumbered the Christians, however, at the present time, of the old Jewish patriarchal families, only three remain. The majority now appear to be Polish settlers.

Southwest of Svidnik lies the village of Kurima, once occupied by ruling Malta knights. Nearby Schavnik is noted for the curative powers of its springs and traditional Russian balls, which were always arranged to fall on St. Peter and Paul Day. They were social gatherings to enable future "young clerics" who were pursuing theological studies, to become acquainted with sympathetic girls to marry, otherwise they could not be ordained on the designated day in autumn. Schavnik, on St. Peter and Paul Day, attracted the youth and young clerics from all over Makovitsa. They adapted to modern day life, but at the same time, modernization has gradually destroyed the character of the old balls in Schavnik.

Almost due west of Svidnik, on the Topla River, lies the district town of Bardiev. It was founded in the XII century, but its development was held back by the almost constant fighting in the Makovitsa area. The town was set on fire seven times and then completely destroyed by fire in one of the battles. In the XIV century Bardiev became a fortified town and its former ruins are still preserved. In the XV century the town became an important industrial and commercial center and reached its highest development and splendor in the XVI and XVII centuries. Bardiev was one of the [three free towns in Sharisha?] In Bardiev, the first synod (general meeting) of the Hungarian Protestants was held in 1590. The persecuted Lutherans also found refuge in Bardiev.

Almost two kilometers from Bardiev, in the valley of fir-covered mountains, are located curative springs for sufferers of such ailments as anemia, nervousness, rheumatism, indigestion and breathing difficulties. Many seeking cures come from abroad.

On the high elevations of Zborov can be seen the ruins of an ancient castle, Erdediya, which once belonged to the Hungarian nobleman, Rakoti, of Makovitsian origin. After the destruction of the

Continued on Page 2, Column 1

*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 ninth installment of the story from Moscow News.*

### The Crash and Rise of an Empire

A Colloquial Chronicle, Russia, 1985-. Part 9

#### The Struggle for Peace

I notice that in the preceding sections I have been fairly critical of nearly all of Gorbachev's early moves. I still believe that they, and Gorbachev himself, could only be welcomed on the "lesser evil" principle: whatever he did, the people whom he replaced or rather supplanted would have done worse (unfortunately, the principle seems to apply to Russia's present ruler, too -- which makes one wonder uneasily about some inherent flaw in the country's makeup). Which is more, I fully intend to go on being critical about him, in the hope of explaining to the Gorbimaniac Western audiences the reasons, apart from ordinary human ingratitude, why he is so heartily disliked by his own

Continued on Page 3, Column 1

### Bohdan Ihor Antonych (1909 -- 1937)

Bohdan Ihor Antonych, the greatest and the best known Lemko poet, was born in the very heart of the Lemko Region. Although he was separated early from his native mountains, he remained always closely identified with the land of his childhood. This is evident in a most direct way in his poems about the Lemko Region, but also, indirectly, in his thought, his expression, and in his way of looking at the world.

Among the mountains "where heaven is near," Antonych learned to know and to love "the green gospel of nature," which remained an inspiration until the end of his life. This enchanted fairytale land shaped his young imagination and gave birth to pantheistic reflections. Although all of Antonych's poems published so far were written in literary Ukrainian, we know that he started to write early and that many of his poems were written in his native Lemko language.

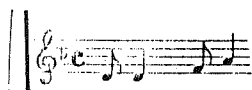
Antonych was born on October 5, 1909, in the Lemko Region village of Nowica near Gorlice,

Continued on Page 2, Column 2

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Continued from Page 1, Column 1

castle, the owners moved to Zborov, where their beautiful and sumptuous homes, the so-called "Kashteli", were completely destroyed in World War I.

With Zborov castle, called the "White Makovitsa", there are linked various tales and traditions replete with painful memories of the difficult way of life in Makovitsa. The disposition of the castle is best reflected in the verses of Alexander Pavlovich, particularly concerning the subject matter dealing with the enslavement of the Makovitsian population.

Near Svidnik, north of the Upper Orlik, amidst high, venerable woods, stands an ancient wooden church with a remarkable dome. The year of construction is difficult to determine, but according to the peasants, it was probably built in the XIV century. Another remarkable old church with beautiful domes is located in Lower Misoshov. There are more than 20 other similar churches in Makovitsa. Each with its own beauty and age, they are priceless memorials of man's art. Thus, the Makovitsa area, rich in natural beauty and historic memorials, deserves our highest respect and appreciation. This country is interesting also from the point of view of the originality of its people, who during their entire historical period, spanning hundreds of years, remained true to their origins.

In cultural relations, Makovitsa always was steadfast. The Lemkos energetically defended the interests of their Russian culture, even in the period of cruel Magyarization. Makovitsians tried to have their own representatives even in the higher state chambers and Parliament to defend the interests of their people. A leading Makovitsian citizen, Dr. Michael Artim, from Bekherev, was from 1900, a deputy in the Magyar Parliament during the time of persecution, not only of the people of Makovitsa, but also of Russian people in Hungary. Persecution was led by the former Priashev Bishop Dr. Stepan Novak. Dr. Artim courageously protested the prevailing goals of Magyarization. When, however, in 1905, Dr. Artim was re-elected as deputy, due to the pressure exerted by the Bishop, he was opposed by the Magyarized Makovitsian clergy who accused him of widening dissension and spreading Orthodoxy. In consequence, the electoral court abrogated his election. He died later in Berekhev, under mysterious circumstances, during an investigation instigated against him.

It is important to note how certain resident uniate priests at that time regarded the matter. We include a fragment of a letter from Fr. Shematkovsky, who wrote to his friend in Zborov: "Make certain that the people do not turn to Orthodoxy, for whoever is an Orthodox, is already lost to Magyar..."

Circumstances have changed considerably, but poverty and wretchedness in Makovitsa remained unchanged because of inadequate transport, communications and economic backwardness. It is not surprising that people living under such conditions in the mountainous and unproductive countryside were unable to even earn their "daily bread". There are those who say that Makovitsa had never experienced such poverty. Undoubtedly so, but the present wretchedness is attributed to the post-war consequences of the cruel battles that raged in the area. Therefore, knowing this, it is necessary to raise the economic well-being of the people of Makovitsa. "We should all be informed" writes Prof. Andiel in his conclusions on Carpatho--Russia in his book, "Czechoslovak Republic". "Only in harmony, equality and brotherhood lie the forces of great significance to all. Work together willingly to overcome the post-war misfortunes and inspire the population and, along with it, the state in mutual trust and love with equality, peace and community welfare for all. Only then will we have a more prosperous future. We achieved freedom, let our future motto be: Understanding, Equality, Brotherhood."

To be Continued

Continued from Page 1, Column 3

as the only son of the local parish priest. The idyllic period of his childhood was interrupted twice because his parents were forced to flee from their native village; first, in 1914 to Vienna, as a result of World War I's eastern front approaching the area; then, in 1919, to Slovakia, in connection with repressions resulting from political activities of the poet's uncle. Antonych's biographers point out the influence of his childhood nurse and later governess on the development of his unique poetic talent. I would suggest an even greater role was played by the stark beauty of the mountain scenery interacting with the inborn sensitivity of the boy.

It was during Antonych's university years in L'viv that we first hear of his poetry, which included the appearance of *Pryvitannja Zyttja* (Greetings of Life, 1931). At the same time, he was working on a volume of religious lyric poems, "Velyka harmonija" (The Great Harmony), which was never published. Just after graduation with a Master's degree in 1933, another volume of his more mature poetry appeared, *Try persteni* (Three Rings, 1934), which enjoyed exceptional popularity.

After completing his university studies, Antonych remained in the urban environment of L'viv (which his writings often scorn), working on three more collections of poems, only one of which, *Knyha Leva* (The Book of Lev, 1936) appeared during his lifetime, followed posthumously by *Zelena evanhilija* (The Green Gospel, 1938) and *Rotaciji* (Rotations, 1938). He was also working on a dramatic opera, *Dovbus* and a novel, *Na tomu berezi* (On this Shore), but these were unfortunately never completed. When he died on July 6, 1937, he was at the height of his poetic powers.

As a literary phenomenon, Antonych is mainly a creation of his native land, which under its cover of poverty has always contained great spiritual wealth and has given birth to individuals of exceptional talent. These individuals, full of inner contradictions both solitary and proud, can only be understood in the context of deep ties to the native soil.

To be continued  
Olena Duc--Carpatho-Rusyn American

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## IN APPRECIATION

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

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 Slovak folk songs and dancing.

## 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;

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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.

Continued from Page 1, Column 2

people -- who were forced to observe his going-on at close range, and to suffer from them.

But I am now coming to one aspect of his activities that is impossible to be critical about, namely, his foreign policy, especially his efforts to eliminate the threat of nuclear war. It is these efforts that made the Archbishop of Canterbury speak later, almost blasphemously, of living in a new, nuclear holocaust-free world, "thank God -- and Gorbachev."

There had been plenty of official talk of the Soviet Union's struggle for peace and its peaceful policies before Gorbachev. There were also plenty of people who honestly believed that sort of talk. After decades of isolation, many saw the outside world as inherently hostile to the USSR and intent on its destruction -- an attitude which was amply fed by authentic and far from friendly utterances of people like Barry Goldwater. For the older generation, these memories went as far back as the 1920s, when the Soviet Union, then barely born, found itself in utter isolation.

There were others, though, who were keenly aware of the mischief-making the Soviet rulers engaged in on a world scale, supporting all sorts of revolutionary strife at all points of the globe as long as it was injurious to "world imperialism." It didn't take much common sense to figure out that supporting the "national liberation and revolutionary struggles" cost money, and that money could only come from the great Soviet people's pockets -- where else? There was a lot of resentment about feeding our "brothers" on the Dark and other continents when there was not enough food to go round at home.

Besides, the propaganda about the "struggle for peace" was so unashamedly slipshod, hypocritical and clumsy that it could only provoke a cynical response from the people. A "fighter for peace" was nearly a term of derision, as it was popularly applied mostly to members of the globetrotting intellectual, clerical and political elite who moved from one peace congress to another, awarding each other prizes and thereby preserving peace for the Soviet masses within the closely guarded borders, safe from any contamination by the menacing outside world. The people's attitude to the efficacy of these peace-making efforts is clearly expressed in the widely current joke: "Will there be war?" "No, but we'll struggle for peace so hard that the world will be smashed to smithereens."

Underlying this black humor was a real fear of nuclear annihilation. A decade ago many more people were still alive who remembered the wholesale slaughter and the hardships of the Second World War, in which nearly every Soviet family lost a member or more. For decades, the most popular catch-phrase was, "Only let there be no war." Not many people realized that the Communist rulers needed this fear and isolation simply to survive: history has showed that the moment the Iron Curtain went down, Communism was doomed. A society cemented by its paranoia about the outside world could be run on totalitarian lines. When that external threat was eliminated, the "moral-political unity of the Soviet people" collapsed, as predicted by the brighter dissidents.

One can only wonder now if Gorbachev realized that. In view of his track record (which looks in hindsight like staggering from blunder to blunder) I sincerely doubt it. According to some, Gorbachev's peace moves were motivated, apart from a natural, commonsensical desire for physical survival and revulsion against nuclear suicide, by economic necessity. Up until the mid 1980s, the Soviet Union had been able to keep up its end in the arms race. Now it came to the end of its resources. The Soviet Union had simply lost the Cold War on the economic front, and the task now was to present this unconditional surrender as a great victory in the battle for peace. Which Gorbachev proceeded to do with some skill and panache.

His first decisive move in that direction was made at a World Youth Festival held in Moscow in July--August 1985. These festivals were one of the less repulsive instruments in the Soviets' "struggle for peace." Although run entirely by the KGB, a festival offered a rare chance for Soviet youth to have contact with the outside world -- and those contacts were, as often as not, youthfully passionate. The first such festival back in 1957 left behind a sprinkling of "children of different peoples," as they were jocularly referred to. The joke was that the words came from the official "Anthem of the Soviet Youth," a piece of repugnant bravura that ran something like this:

"Children of different peoples,  
We live by our vision of peace..."

Probably mindful of that debacle, the KGB took measures to completely segregate the whole even in 1985. Moscow was entirely closed and cleaned up, all undesirable residents were got rid of, and the place was practically empty, no provincial crowds scurrying from shop to shop in search of foodstuffs and generally of consumer goods which the hinterland was totally devoid of. The shops, especially those located closer to the festival's events, were stocked with all sorts of goodies in a pitiful attempt to put up a prosperous front -- to the huge delight of Muscovites. Little they knew that that would be the last major occasion when they could enjoy the benefits of living in a closed city.

It was against this grotesque background that Gorbachev made a staggering move, one of many to come. He announced to a multilingual crowd of more than a hundred thousand young people packed into the Lutzhniki stadium a unilateral nuclear testing moratorium for one year (later extended several times). After years of talking of peace and preparing for war, here was the first tangible sign of a sincere desire to do away with the threat of global destruction. It immediately put him on the side of the angels even in the eyes of those who viewed his antics on the economic scene at home with amusement, if not cynicism. It was also the first sneaky punch at the all-powerful military establishment, which viewed the country as simply a useful appendage to the armed forces. The cautious rejoicing among the intelligentsia was therefore tempered, for the shrewder sections of it, by a worry about Gorbachev's fate. Stepping on the horns of the holy cow, the military setup -- that was simply not done under the Soviets.

Gorbachev vigorously continued to demonstrate that same sincerity, exercising his renowned charisma, in his contacts with the world leaders, achieving a change in the whole international atmosphere almost overnight. Visible cracks appeared in the Iron Curtain after Gorbachev's very first sallies abroad: his first state visit to France in October and his first get-together with Ronald Reagan in Geneva in November, especially the latter. The world sat up and took notice: the president of the United States and the General Secretary of the Soviet Union could apparently chat by the fireside almost like human beings. These TV opportunities made the threat of nuclear suicide look almost unreal, and the world breathed easier.

No wonder the year ended on an almost surrealist theme, too, with Gorbachev and Reagan speaking to the other side's people during a Washington--Moscow teleport on New Year's Eve. From that moment on, the chemistry of mutual mistrust and hatred began to change and dissipate, giving way to human curiosity about each other. The opposite side suddenly emerged clothed in frail human flesh, not as Martian-like abstractions of "evil empire" and "rotting US imperialism."

Sergei ROY - Moscow News

### The Cooking Corner

#### Pilaff with Mushrooms (Pilov s Gribami)

1/2 lb mushrooms, sliced

1 onion, chopped  
1/2 cup butter  
3 cups boiled rice  
3/4 tsp salt  
dash pepper

Fry the mushrooms and onion in butter and mix them in with the boiled rice. Add the salt and pepper and stand on low heat in a covered dish for about 10 minutes.

This Russian version of oriental *pilaff*, which came through the Caucasus and wars with Eastern neighbors, could be varied by adding cooked meats, such as roast pork, veal, lamb or poultry, and golden raisins. Russian *plov* differs from Italian *risotto*, Turkish *pilaff* and Spanish *paella* in being made with boiled, not raw, rice. 4 servings

### Boiled Rice

1 cup long grain rice  
8 cups boiling water  
1 tbs salt  
2 cups boiling water

Drop rice into boiling water, add salt and boil rapidly, uncovered, for 15-20 minutes. Drain water off in colander, then pour 2 cups boiling water over rice to remove the loose starch and separate the grains. Put rice back into saucepan and stand on low heat for 3 minutes to dry out moisture. The grains should separate. This makes 4 cups of boiled rice. 4 servings

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

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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