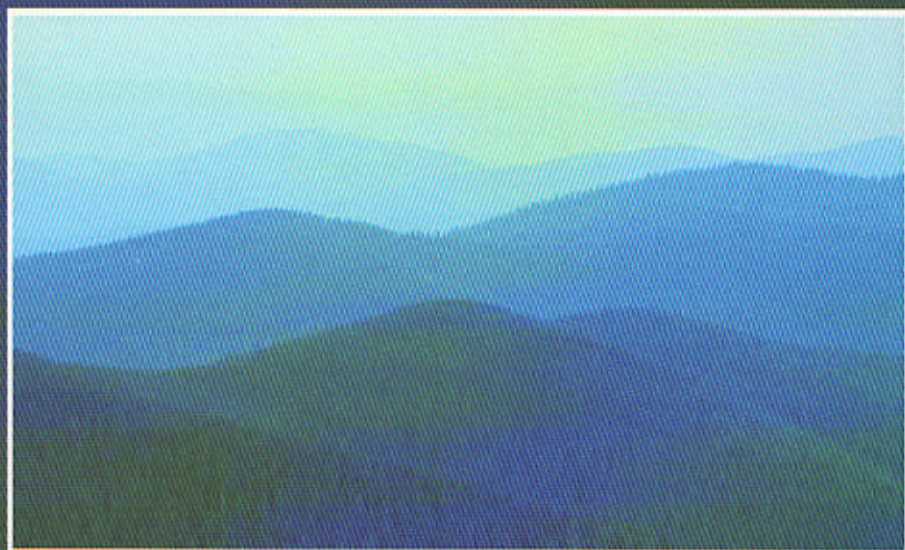


**DOES A FOURTH RUS' EXIST?  
Concerning cultural identity  
in the Carpathian Region**

Edited by

**Paul Best  
Stanislaw Stepien**



**Przemysl - Higganum**

SOUTH - EASTERN RESEARCH INSTITUTE  
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## DEDICATION

In the past several years we have lost two colleagues.

Lawrence (Larry) Garrahan-Buranich (1935-2007) was a true son of the Lemko Region and a tireless activist in Lemko affairs in the Northeast United States. He traced back his Buranich roots in three trips to the homeland and over the decades he was involved with the Lemko Resort, Lemko Hall of the Carpatho-Russian American Center and the Lemko Association of the United States and Canada. He is sorely missed.

Kevin Hannan (1954-2008) was born in Texas and completed a doctorate in Slavonic Philology at the University of Texas at Austin. He was teaching at the University of Lodz, Poland when he passed away. In his academic work, he was concerned with ethno-linguistic and religious differences in borderland regions. "He was especially critical of the relentless Polonization of Belarusians, Rusyns (Lemkos) and Ukrainians, who in his eyes, preserved 'real Slavic spirituality,' as encapsulated in Greek Catholicism, Orthodox Christianity, and the liturgical language of Church Slavonic". The loss of his wise words is a loss to the whole field of Slavic studies.

*The Editors*

## A NOTE ABOUT TERMINOLOGY AND TRANSLITERATION

„Rus“, as we know, is a contentious term and we do not intend to get involved in that argument in this book. Of course the editors are aware of any number of Rus's, i.e. the term being used in connection with all sorts of historical and linguistic occurrences. Here the term is used in regard to East Slavs as defined in scholarly literature. The question under discussion here is the possibility of a Fourth East Slavic nation, besides the acknowledged Moscow Rus' and Ukrainian Rus' and the somewhat nebulous Bela Rus' peoples, a Carpathian Rus' nation. The authors of the 17 articles contained herein give their opinions.

According to standard scholarly practice, we use place names according to the current spelling in the country where they are now located, i.e. Lviv (Ukrainian) rather than Lwow (Polish), Lvov (Russian), Lemberg (German), or Leopoldis (Latin). The suffix „phile“ (Latin term for *love*) is attached to words to indicate political/national orientation. Please note that footnotes taken from papers originally written in Polish, Ukrainian, German, Slovak etc. are not translated since one would have to know specific languages to make use of them. The reader is reminded that it is not possible to get a full picture of Carpathian issues without some knowledge of the languages of that region. English language publications only present a partial view.

Since this is not a text for linguistic specialists, we have applied the principal of „Occam's [Ockham's] Razor [William of Ockham (1280-1349) an English Franciscan cleric and philosopher] which says, in paraphrase, „don't make things too complicated.“

Since there are a number of schemes for transliterating the various versions of Cyrillic into the Roman alphabet and a number of versions of the Roman/Latin alphabet in use, including Polish, Slovak, Czech, Hungarian and Romanian, we have chosen the simplest Standard English possible.

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## PREFACE

The question of the existence of a Fourth Rus' can be approached from several angles. One would be historical, that is the historical development of a crystallizing Fourth East Slavic Nation, usually identified as „Carpatho-Rusyn“. Another view is one shouldn't go too far with the idea of a Fourth Rus', but rather it ought to be seen as an ethnic group not seeking separate nationhood but rather an attempt by some to retain their history, cultural identity, language and traditions. Another approach would emphasize geographical location and religious values, Eastern Rite Christianity, whether Greek Catholic or Orthodox. Finally there are those who declare that there is no Fourth Rus', but rather only three East Slavic Nationalities, Ukrainian, Belarusian and Russian and that the Eastern Rite Slavs of the Carpathian are Ukrainians, pure and simple, even if Carpatho-Rusyns don't understand this. The ancestors of today's Carpathian inhabitants were there from before historical records, that is, from the migration of the Slavs to the West in the fifth century A.D.

The situation is complicated by the fact that there is no single, generally accepted point of view. Some identify as Ukrainian, others as a separate people, while others still want to remain faithful to their rite while belonging to the dominant nation. Thus, does a Fourth East Slavic Nation exist? There are those who say that the whole argument is caused by "unfavorable conditions" in the past which caused a failure to form a modern national identity but that it is only a question of time for this to happen. Nation formation does not happen at the same tempo among various peoples. Thus national processes are not ended and Carpatho-Rusyns have the full right to formulate their own identity as do those who feel that they are Ukrainian or part of some other nationality. These and similar questions are dealt with in this publication which is based on a conference „Does a Fourth Rus' Exist“ which was held in Przemysl, Poland, May 24-26, 2006. This was a continuation of a series of conferences which began in 1988 and were carried on into the 1990s and the 21<sup>st</sup> century. Publications resulting from these conferences include:

1. Paul Best and Jarosław Moklak:  
*The Lemkos of Poland: Articles and Essays* (Cracow and New Haven: Carpathian Studies Group and Historia Iagiellonica, 2000) 245 pages;



[This publication contains papers and related materials from three scholarly conferences held in the 1990s]

2. Paul Best and Jaroslaw Moklak:  
*The Lemko Region, 1939-1947: War, Occupation and Deportation*  
 (Cracow and New Haven: Carpathian Studies Group and Historia Iagiellonica, 2002)  
 [Selected papers of May 2001 conference of the same name as the title of the book, held at the Jagiellonian University, Cracow, Poland, were translated and printed]

Two other volumes are anticipated in this series:

*The Lemko Region: A History*, an examination of the life and views of Father Ioan Polansky who wrote *Istoriya Lemkoviny...* (History of the Lemko Region) and his opponents.

and

*Thalerhof: The First 20<sup>th</sup> century Death Camp*, a discussion of the first (partial) deportation of Lemkos at the beginning of WWI and their fate at the hand of the hands of the Austro-Hungarians (see the second volume in this series for the second (mass) deportation of Lemkos, after WWII).

National identity is a subjective decision and cannot be forced from the outside. The "Rus'" region in the Carpathian mountains is a unique field for study, specifically because one can observe national and ethnic process in action, including conservatism and assimilation.

Tools of the social sciences, History, Political Science, Sociology, Anthropology and Linguistics, have been used by researchers from Poland, Ukraine, Slovakia, Canada, Germany, Austria and the USA to examine the question of the historical values and culture of the Rus' people, not only in the homeland region but also in diaspora.

We trust that the present publication will reach a wide audience of those interested in Carpathian affairs and we further hope it will be an inspiration to further research into the very interesting Carpatho-Rusyn region.

*Paul Best*  
*Stanislaw Stepien*  
 Editors



This collection of essays deals with the East Slavic inhabitants of the northeastern arc of the Carpathian Mountains of Central Europe (and their descendants wherever found) and their identity.

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