Декларація

Зо святочного вислухання
кодифікації русинського язика на словенську

Русини на Словенську не могли довго роки офіційно уживати свій материнський язык, розвивати го і діявити в такій подобі, які могли учити діти в школах, аби на нього могли вивчати новини, часописи і книги, аби на нього могло вислухувати радіоканал і телебачення, аби на нього грав русинський театр і т. д. Переважна частина Русинів набула адміністративно наряджений український язык за свій материнський.

Але тепер, коли двері демократії, а тим і розвитку духовної культури відкрили намого шарів, виникає можливість направити туту криду, зроблену колись на Русинах, вернути їм назад їх материнський язык і дати їм можливості такого самого духовного розвитку, які мають останні народності Словенської республіки. Тот довгожданий день настала десь, коли можемо святочно вислухати:

Ми, представники народності русинської культури-благоченості, які нині живіли у Словенії, виразили своє рішення висловити свої переконання та мрії, а також висловити свої почуття.

То, що наше вислухання докладаєм на світ обставинами і патентованою підтвержденнием описом граматичних, орфографічних і морфемних норм і синтаксису русинського язика, а також наше підписання документом, який відображає наші переконання та мрії, а також висловлюємо свої почуття.

Кодифікація язика є одним з основних завдань літературної грамоти кожного язика. Ко-дифікований русинський язык нам дає можливість доказати, як в нього з високоточності виразити думки, чути і надати дійсне модерної людини, яка так як і в останніх сучасних модернізмів.

Братислава, 27. січня 1995 року

Координівий вибір
Русинської общини.
FROM THE EDITOR

This issue of the Carpatho-Rusyn American places great emphasis on the recent codification of the Rusyn literary language in Slovakia. Indeed, the possession of a recognized standard literary language is crucial for the future life of the Rusyns of Slovakia and in turn for all Rusyns everywhere. A common language is the lifeblood of a people. It is a sacred tie binding village to city, peasant to professor, grandparents to grandchildren, past to present. When a standard literary norm for the common spoken language is achieved and officially acknowledged by the people, by their neighbors, by the world at large, then that language is elevated to a place of honor. A common literary standard affords a new prestige to its speakers in terms of their identity as a group. It is an especially powerful symbol of unity for people who do not have a country of their own, but live scattered among several countries as is the case for Rusyns.

We have included in this issue a report on events surrounding the codification announcement in Bratislava on January 27, 1995, by Paul Robert Magocsi, president of the Carpatho-Rusyn Research Center, who attended the celebration. In A NEW SLAVIC LANGUAGE IS BORN, Magocsi briefly describes the history leading up to the codification, in particular the work of the Institute of Rusyn Language and Culture in Prešov under the capable leadership of Vasyl’ Jabur and Jurij Pan’ko. He discusses both the formal celebratory announcement and the scholarly conference which followed it, and addresses the issue of Rusyns and their language elsewhere in Europe, as well as how the new literary standard will begin to be applied in real life.

The actual formal DECLARATION by the Rusyn Renaissance Society on the occasion of the codification follows Magocsi’s report. It notes the Rusyns’ yearning for their own language and admits a debt of gratitude to the new democracy established in Slovakia in the wake of the 1989 revolution which provided the opportunity to accomplish the codification. Next, the several GREETINGS ON THE CODIFICATION are impressive in the broad spectrum of their sources—from the United Nations Center for Human Rights, the European Bureau for Lesser Used Languages, the Fédération Européenne des Maisons de Pays, the Society for Threatened Peoples, and the Matica Slovenská, among others. The greetings praise the Rusyns for their achievement and recognize the significance of the codification, not only for the Rusyns themselves, but symbolically for the sake of all minority peoples in Europe.

Finally, there are actually some who neither share the Rusyns’ joy at the codification nor extend the congratulations offered by the many organizations named above, and a short piece included after the greetings reflects this other viewpoint. While everyone has already embarked on the journey during which the Rusyn standard literary language will be employed in all aspects of Rusyn life and will deepen and develop over the years, these few others have not yet, so to speak, even packed their bags.

For me, both professionally as a language teacher (of Russian) and personally as a granddaughter of Rusyn immigrants who grew up hearing Rusyn spoken around me, one of the most exciting experiences connected with the codification has been the actual examination of some of the materials published in 1994. All of these works were produced by the Institute of Rusyn Language and Culture established by the Rusyn Renaissance Society and were subsidized by the Slovakia’s Ministry of Education.

The Orfografičniy slovnyk rusyn’ skoho jazyka (Orthographic Dictionary of the Rusyn Language) includes approximately 42,000 words, offering the correct spelling and stress for each word and other pertinent information for anyone reading, writing, or studying Rusyn. The Slovnyk lingvistichnych terminiv (Dictionary of Linguistic Terms) is most fascinating for devotees of Slavic languages, because it provides terms in Rusyn along with their Russian, Ukrainian, Slovak, and Polish equivalents—the last four of which influenced the development of Rusyn linguistic terminology. The Pravyla rusyns’koho pravopysu (Rules of Rusyn Orthography) is the first truly scholarly book I have seen anywhere which describes completely the Rusyn language, including among other items: spelling rules, treatment of consonants and vowels, prefixes and suffixes, numerals, all the various declensions of nouns, pronouns, and adjectives, different types of verb conjugations, syntax, and punctuation.

All of these books are written entirely in Rusyn and in Cyrillic script, which is the official norm for the Rusyn language in Slovakia. Rusyn can be and has been written also in Latin script (latynka), that is, using the same letters we use in English. Vasyl’ Petrovay’s novel, Rusyny’ (Rusyns), for instance, published in 1994, uses Latin script in conjunction with the author’s request. Most other Rusyn literature, however, employs and will employ Cyrillic. Among such recent publications (1994) are Marija Mal’covska’s prose in Manna i oskomynya (Heavenly Sweetness and Bitterness), Stefan Suchyj’s poetry in Rusynskyj spivnyk (A Rusyn Songbook), and Gabriel Hattinger-Klebaško’s poetry in Zakazana zvizda (Forbidden Star), published in Budapest (1994).

Two other absolutely delightful books produced under the auspices of the Rusyn Renaissance Society and illustrating the new Rusyn standard are the Bukvar’ pro rusyns’kyj dity (Primer for Rusyn Children) and a Čitanka (Reader), both geared for the second elementary grade. They are imaginatively written by Jan Hryb and brilliantly illustrated by artist Anna Gajova. In the reader, Hryb includes folktales, songs, poems, small texts on scientific subjects, Rusyn historical figures, proverbs, and jokes. Gajova’s colorful accompanying illustrations reflect Rusyn life, mainly in the village. As a mother of young children, I was deeply moved by the warmth and affection which she depicts between parents and children, among children at play, and between people and their natural environment. It is significant that a Rusyn child on the front cover illustration of the alphabet book is holding aloft a Slovak flag, for once again it is thanks to the Slovak Ministry of Education’s financial support that these books were published.

It is important, finally, to remember that, just like the Rusyn people themselves, the newly codified Rusyn literary language does not come from some unknown mysterious scholar’s fantasy. It flows from the people themselves, from their common history, from their folklore, from their natural language of work and of love. God grant that it live a long and healthy life.

Carpatho-Rusyn American
TEOFIL KAĆMARČYK (1843-1922)

For more than half a century, Father Teofil Kaćmarčyk was one of the most influential and beloved figures in the Lemko Region. He was born in 1843 in a Carpatho-Rusyn village in what is present-day southeastern Poland. He was educated to be a Greek Catholic priest and served his first parish beginning in 1874 in the village of Rychwald. Five years later, he was reassigned to the Lemko Rusyn village of Binczarowa where he served until his death in 1922.

Father Kaćmarčyk understood that a good education was vital to improving an individual’s quality of life. Yet many of his own Lemko people were too poor to send their children to schools outside their native villages. For this reason, Kaćmarčyk, along with other Rusyn activists, founded in 1898 the Ruska Bursa (Rusyn Boarding School) in Nowy Sącz, a town along the far western edge of the Lemko Region. The Ruska Bursa provided children of Lemko peasant farmers with a home away from home. More than a house, it was a school that provided children of Lemko people a chance to study the history and language of their own people.

The Ruska Bursa was the right idea at the right time. This was because “voluntary” polonization was rampant among Lemkos, many of whom were ashamed to use their own native speech outside of their homes. In numerous writings published both in Europe and the United States, Kaćmarčyk ridiculed such self-deprecating Rusyns. His Ruska Bursa quickly spawned similar boarding schools in Sanok and Gorlice, two other towns near the Lemko Region.

Kaćmarčyk also identified another problem facing the Lemko community: the lack of Rusyn-owned and operated financial institutions. Traditionally, Lemko Rusyns were obliged to conduct their financial operations through profit-oriented non-Rusyn institutions that were not interested in “giving something back to the community.” Kaćmarčyk and others were thus inspired to establish a Rusyn credit union, the Kasa Nadija, in Krynica. The Kasa Nadija served both individual Rusyns and the Lemko-Rusyn community as a whole. On a more personal level, Kaćmarčyk frequently used his official connections to intercede with the authorities in order to arrange for a reduction of taxes or the dispatch of material aid to needy Lemko-Rusyn families.

Father Kaćmarčyk was equally diligent in his spiritual calling as he was in his secular work. Through his sermons and newspaper writings, he sought to educate Lemkos about the problems of alcoholism, violence, robbery, and divorce. He was well known for walking with a cane, which he often used to “persuade” young people to attend Sunday liturgy.

World War I brought personal suffering to Father Kaćmarčyk as it did to the Lemko people as a whole. All four of his sons (Jaroslav, Lubomyr, Teofil, Vladymir) went to war, while Kaćmarčyk himself was imprisoned and later subject to a political show trial. Along with other Russophile Rusyn leaders, he was accused by the Austrian authorities of spying for their enemy, tsarist Russia. Although this charge was never proven, Kaćmarčyk along with more than 2,000 other Lemko activists were sent to the notorious Talerhof internment camp. Unlike many of his fellow Lemkos, Kaćmarčyk managed to survive, and after three and a half years of internment he was reunited with his four sons.

Back home during the war, losses at the community level were substantial. All Lemko-Rusyn cultural and economic institutions, including those which Kaćmarčyk helped to found, were abolished. Their property was confiscated by Austro-Hungarian government, turned over to local Ukrainian activists, or simply sold. Efforts were subsequently undertaken to retrieve the lost properties, but most were lost forever. In 1920, Kaćmarčyk himself unsuccessfully went to court to demand that the Ruska Bursa in Nowy Sącz be returned to Lemko ownership. Finally, after his death the Ruska Bursa in Gorlice was the only one of the three recovered, and in 1930 it was returned to Lemko ownership. Lemko-Rusyn leaders maintain that the Ruska Bursa in Gorlice was again illegally confiscated, this time by the Polish communist government after 1945. Today, the Bursa continues to exist, although more as a single-issue “lobby group” than as an actual institution. Its members are attempting to reacquire the former property in Gorlice, while the former boarding schools in Nowy Sącz and Sanok seem to be lost forever.

During the rapidly changing political atmosphere following World War I, the fate of the Lemko Region was being decided. Kaćmarčyk, who by then was too old and sick to participate in this perhaps greatest national challenge, stood on the sidelines while his eldest son, Jaroslav, entered the political fray. Nevertheless, Father Kaćmarčyk suffered as Polish soldiers ransacked his home searching for weapons which were supposed to have been delivered there by Czechs for the new Lemko Republic. Nothing was ever found.

Father Kaćmarčyk lived long enough to witness the extraordinary rise and eventual fall of his son, Jaroslav, as head of the Lemko Republic. With the death of Teofil Kaćmarčyk in 1922, the Lemko Rusyn people lost the guiding light of one of its most remarkable families.

Bogdan Horbal
New York, New York
A NEW SLAVIC LANGUAGE IS BORN

“We solemnly declare that from this day forward our Rusyn language is a normative and codified language . . . and has become the literary language of Rusyns in Slovakia.” With these words, the representatives of the Rusyn Renaissance Society of Slovakia proclaimed on January 27, 1995, the existence of a new Slavic language. This language is for use by Rusyns, who since 1991 have been officially recognized as a distinct people with full due constitutional rights accorded each national minority in Slovakia.

The celebratory event held in the presence of representatives of the Slovak government, civic and religious organizations, and foreign dignitaries was the culmination of a cultural revival that began soon after the Revolution of 1989 and the demise of Communist rule in East Central Europe. The initial stage in the language-building process took place in November 1992 at the First Congress of the Rusyn Language, which brought together over fifty Rusyn writers, journalists, and scholars from all countries where the group lives (Ukraine, Slovakia, Poland, Hungary, Yugoslavia). The opening speaker, Professor Joshua Fishman of Stanford University, who spoke about “first” language congresses among nineteen peoples worldwide, was asked about the criteria for judging the success or failure of these congresses, the first of which took place in the mid-nineteenth century. He replied that it was less a matter of what took place at the “first” congress than what occurred subsequently. It is clear now that the First Congress of the Rusyn Language of November 1992 has in retrospect proven to be a success.

Within two months, already in January 1993, the Rusyn Renaissance Society established an Institute of Rusyn Language and Culture in Prešov, Slovakia. During the next two years, the institution’s small staff headed by Docent (Associate Professor) Vasyl’ Jabur and Docent Jurij Pan’ko periodically met with Rusyn writers and grammarians from other countries to resolve common linguistic problems and at the same time worked with local writers and journalists to create a Rusyn standard specifically for Slovakia.

The result was the publication in late 1994 of a Rusyn Orthographic Rulebook (Pravyla rusyn’skoho pravopysu, 134 p.), a Rusyn-Russian-Ukrainian-Slovak-Polish Dictionary of Linguistic Terminology (Rusyn’sko-rus’ko-ukraïns’ko-sloven’sko-pol’s’kyj slovnyk lingvistichnykh terminiv, 230 p.), and a 42,000-word Orthographic Dictionary of the Rusyn Language (Orfografichnyj slovnyk rusyn’skoho jazyka, 304 p.). These three works, together with an elementary primer (Bučvar pro rusyn’ský dítě) and reader (Čtítanka pro rusyn’ský dítě) by a local teacher, Jan Hryb, provided the basis for the new Rusyn codified norm.

The first part of the celebratory event included a formal declaration proclaiming the codification of the Rusyn Language in Slovakia that was read in Rusyn and in Slovak by Jaroslav Sisák, director of the professional Rusyn-language Aleksander Duchnový Theatre in Prešov. This was followed with remarks by Dr. Ján Bobák of the Matica Slovenška, who compared the present work of Rusyn linguists with what Ludovít Štúr had achieved for the Slovak language in the mid-nineteenth century. Among the many words of congratulations and further encouragement were those from the United Nations Center for Human Rights (Switzerland), the European Union of European Minorities (Germany), the European Bureau for Lesser-Used Languages (Ireland), the International Association for the Defense of Menaced Languages and Cultures (Belgium), the European Federation Maisons des Pays (France), the Foundation on Inter-Ethnic Relations (Netherlands), the Minority Rights Group International (Great Britain), the Society for Threatened Peoples (Germany), the United States ambassador to Slovakia, and the Greek Catholic and Orthodox churches in Slovakia. There were also greetings from Rusyn cultural organizations in Poland (Stovaryšňa Lemkiv), Yugoslavia (Ruska Matka), and the United States, whose Carpatho-Rusyn Research Center for the occasion presented to the Institute of Rusyn Language and Culture a microfilm collection (over 10,000 frames) of rare Rusyn newspapers dating from 1848.

The afternoon program included a scholarly conference attended by over 75 cultural activists and scholars from the institutes of language, history, and ethnography of the Slovak Academy of Sciences. The conference included three presentations: “The Carpatho-Rusyn Language in the Context of Contemporary Slavic Regional Literary Languages,” by Professor Aleksander Dulcâncenko (Tartu University, Estonia); “The History of the Russian Language Question from the 18th Century to the Present,” by Professor Paul Robert Magoci (University of Toronto, Canada); and “Aspects of the Rusyn Literary Norm in Slovakia,” by Docent Vasyl’ Jabur (Safárik University, Slovakia). The texts of the three lectures together with other materials from the celebratory event will be published in late 1995 in the East European Monograph Series of Columbia University Press.

The codification of the Rusyn language in Slovakia actually represents the second of four Rusyn literary norms. One norm, Vojvodinian Rusyn, already exists and has been in widespread public use in Yugoslavia since World War II. The Rusyns of Slovakia now have a norm. It remains for the Rusyns of Ukraine (Transcarpathia) and Poland (the Lemko Region) to create their own norms. The goal to create four distinct norms and use them immediately in publications and schools is based on the “Romansch model,” which was adopted at the First Rusyn Language Congress in November 1992. In other words, four norms will be created for each of the countries where Rusyns live, while at the same time all will be working on what will become a “fifth norm,” or koinó, eventually to be used as a common literary standard by all. Actually, the newly-published Dictionary of Rusyn Linguistic Terminology already represents an agreed upon standard by Rusyns in all four countries.

The formal announcement of the codification of the Rusyn language received widespread media attention both before and after the event in Slovakia and in neighboring countries. This was in part due to the efforts of Ukrainians (more precisely, Rusyns in Slovakia that adopted a Ukrainian national identity), who oppose the codification process as supposedly “anti-Ukrainian,” “unscholarly,” and a further step toward assimilation with Slovaks. As part of its campaign against codification of the Rusyn language, the Ukrainian-language press in Slovakia and neighboring Ukraine argued that a “Rusyn language never was and cannot be”—an ironic paraphrase of the words used by imperial Russian publicists and authorities who had out-
lawed the “Little Russian” (Ukrainian) language in the nineteenth-century tsarist empire.

Despite such interventions, the Rusyn language has been codified in Slovakia. This formal act has many practical implications. While the Rusyn Renaissance Society with its weekly newspaper (Narodný noviny), bi-monthly magazine (Rusyn), and book publishing program have been supported since 1991 by Slovakia’s Ministry of Culture, further use of the language in public life was stalled by government bureaucrats who argued there had to be a literary norm before other kinds of activity could be undertaken. Now that the formal codification has taken place, the procedural way is open for the creation of a Rusyn-language radio program for eastern Slovakia and for Rusyn-language courses (initially two hours weekly) to begin in September 1995 in ten elementary schools which have already requested a program in Rusyn culture. To prepare teachers for the new program, Slovakia’s Ministry of Education has provided funding to create a Department (Katedra) of Rusyn Language and Culture at the Pedagogical Faculty of Šafárik University in Prešov. The new university department, which replaces the Rusyn Renaissance Society’s Institute of Rusyn Language and Culture, was formally established as of January 1995.

Thus, the celebratory occasion on January 27, 1995, announcing the codification of the Rusyn language in Slovakia was both the culmination of a democratic process that began with the Revolution of 1989 as well as an important concrete step that has created a medium for the further propagation of Rusyn culture. The government of Slovakia is to be commended for implementing in deed as well as word a democratic and humanistic policy toward national minorities within its boundaries and, in particular, toward a fellow Slavic people, the Rusyns, with whom Slovaks have for centuries shared a common fate in the heart of Europe.

Paul Robert Magocsi
Toronto, Canada

A DECLARATION ON THE OCCASION OF THE CELEBRATORY ANNOUNCEMENT OF THE CODIFICATION OF THE RUSYN LANGUAGE IN SLOVAKIA

For many years Rusyns in Slovakia were officially banned from using their native language and from developing it to such a level that children could study it in schools, that newspapers, journals, and books could be published in it, that it could be heard on radio and television, and that plays could be performed in a Rusyn theater. The majority of Rusyns did not accept as their native tongue the administratively-imposed Ukrainian language.

But now that the doors of democracy have opened wider and allowed for the development of our spiritual culture, it has become possible to correct the wrongs done to Rusyns in the past, to give them back their native language, and to allow them the same possibilities for spiritual development given to all other nationalities living in the Slovak Republic. The long-awaited day has finally come when we can solemnly declare:

We, the representatives of the Rusyn Renaissance Society (Rusyns’ka Obroda)—the national, cultural, and civic organization for Rusyns in Slovakia—who have gathered here in Bratislava, the capital of our country, the Republic of Slovakia, and in the presence of representatives of the Slovak Parliament, government, and foreign and local guests, solemnly declare that from this day forward our Rusyn language is a normative and codified language. As of today, this normative and codified Rusyn language has become the literary language of Rusyns in Slovakia.

By this declaration we present an orthographic and linguistic norm based on scholarly principles and derived from the vernacular language of Rusyns in Slovakia, which has been approved by renowned linguists for use in textbooks, literature, the press, and other publications.

Codification is one of the basic characteristics of a language’s literary evolution. A codified Rusyn language provides us with the possibility to show that it has like other contemporary languages all the possibilities for expressing the thoughts, inner feelings, and aspirations of today’s modern society.

Executive Council of the Rusyn Renaissance Society
Bratislava, Slovakia
January 27, 1995

GREETINGS ON THE CODIFICATION OF THE RUSYN LANGUAGE IN SLOVAKIA

I would like to thank you deeply for the invitation to address the ceremony for the formal announcement of the creation of Rusyn literary language.

The Center for Human Rights wishes to congratulate you on this important event and to encourage you on achieving such a relevant aspect of the Rusyn nationality.

I wish you every success in the work undertaken by your Institute regarding the promotion and protection of human rights.

John Pace, Chief
United Nations Center for Human Rights
Geneva, Switzerland

On behalf of the President, Council, and all members of the European Bureau for Lesser Used Languages, I send our warmest greetings and congratulations on the occasion of the formal announcement of the creation of a Rusyn literary language. This is an important milestone for all those who speak your language and we share your sense of success and your joy on this momentous occasion.

In my own language, Irish, we have a proverb which says: Beatha teanga a labhairt, buanú teanga a scriobh. This could be translated as saying: Being spoken is the life of a language, being written is its permanence. Having a standard orthography is a key element in the corporate planning for any language. It enables the teaching of children to read and write; it facilitates the creation of dictionaries, grammars, and other reference works; and it paves the way for the development of literary works which can be
understood and enjoyed by users of the language irrespective of location or generation.

For too long our languages and those who spoke them have been oppressed and marginalised. The past is past and the tide is now turning. Europe is diverse and Europe can only be united by accepting its diversity. In the European Union alone, it is estimated that 50 million citizens speak an autochthonous European language other than the main language of the member state in which they live.

The adoption of the European Charter for Regional or Minority Languages by the Council of Europe and the decision to accord it the legal form of a Convention gives us for the first time an international legal instrument to defend and promote our languages. The Slovak Republic is a member of the Council of Europe but it has not yet signed the Charter. I urge you to press your Government to sign the Charter as soon as possible and then your Parliament to ratify it, having regard for the needs and aspirations of those who speak Rusyn.

Alone we are weak and ineffective. Together we are many millions and strong. All users of lesser used languages celebrate this occasion with you.

Together we stand and together we shall succeed.

Dónall O Raigín, Secretary General European Bureau for Lesser Used Languages Baile Atha Cliath, Ireland

We believe that the issue of language rights is of considerable importance, and the achievement that you have clearly attained in Slovakia (with the revival of the Rusyn language and the creation of a standard literary language) is highly significant and will be celebrated for many decades in the future.

We wish you every success in continuing to promote the Rusyn language.

Allan Phillips, Director Minority Rights Group London, United Kingdom

Thank you very much for inviting me to attend what you call, quite justifiably and with legitimate pride, an extraordinary event. Indeed, the creation of the Rusyn literary language is a very significant event not only for the Rusyn community, but also for all of us in both Western and Eastern Europe who are struggling to keep our languages and cultures alive.

Beyond the official states boundaries we inherited from our fathers, which were often brought about by wars, intolerance, and hatred, we are all looking forward to a new Europe based on tolerance, friendship, and cooperation amongst our various communities. This Europe of peoples replacing the old Europe of states is certainly the most precious gift we could pass on to our children.

On behalf of the European Federation of Maisons de Pays, I should like to congratulate you on your achievement and send you our sincerest hopes for the success of your language. Indeed we hope that you will be able to show an example to the so-called democratic countries of Western Europe whose treatment of their minorities has been, and in many cases continues to be. lamentable.

Greetings from Brittany and all the other minority language communities.

Gwellañ gourc’hemennoù deoc’h holl.

Andrey Roparz, President
Fédération Européenne des Maisons de Pays
Le Cannet, France

We are very sorry to say that developments in Chechnya make it impossible for us to come to your meeting in Bratislava. This is because it is necessary for us to act against the passivity of our and other Western governments.

We are glad to hear that the rights of the Rusyn community are finally accepted by the Slovak authorities. We would like to express our best wishes for the success of your work.

Felicitas Rohder, East Europa Desk Society for Threatened Peoples Göttingen, Germany

The codification of the Rusyn language represents the culmination of the centuries-long struggle for national emancipation on behalf of the Rusyns of Slovakia. Since the late eighteenth century, Rusyns living in the former Hungarian Kingdom gradually began to form a modern national community with all the basic attributes of similar communities in central Europe. It is, therefore, not surprising that many Rusyn activists worked closely with the leading figures in the Slovak national movement as well as with the Matica Slovenská.

Cooperation between Rusyns and Slovaks did not begin or end during the period of the former Hungarian Kingdom, but continued after the creation of Czechoslovakia and to a certain degree developed even beyond its borders. The nearly 500 years of Slovak-Rusyn co-existence, the similarities in their language and culture, as well as their common destiny and historical past have all created a strong foundation for the present and future.

On the occasion of the announcement of the codification of the Rusyn language in Slovakia, I trust that today’s Rusyn springtime will soon bring forth fruits for this long-suffering European people.

Ján Bobák, Associate Director Matica Slovenská Bratislava, Slovakia

Thank you for informing me of the January 27 event marking the creation of the Rusyn literary language. Congratulations on a historic cultural achievement.

Theodore E. Russell, Ambassador Embassy of the United States of America Bratislava, Slovakia
As a representative of the Carpatho-Rusyn Research Center in the United States, may I say that we are honored to have been invited to be present at this historic occasion. Our research center was established in 1978, and since that time we have distributed over 25,000 publications about all aspects of Carpatho-Rusyn history and culture to more than 7,000 individuals and libraries in North America, Europe, and places as far as China, Japan, and Australia.

In contrast to our center, the Rusyn Renaissance Society (Rusyn'ska obroda) is only four years old, but in that time it has already had a profound impact on Rusyn culture both within Slovakia and abroad. The Rusyn Renaissance Society's Institute of Rusyn Language and Culture is younger still, yet in its two short years it has produced a wide variety of publications leading to the codification of the Rusyn language.

Such outstanding achievements are the result of the hard work of a very small but dedicated group of scholars, writers, and journalists. We stand in awe of what they have accomplished. Their work would not have been possible, however, without the support of the government of Slovakia, whose positive attitudes to Rusyns is a reflection of the country's successful efforts toward achieving a just and democratic society for all its citizens regardless of national background.

In that regard, Slovakia's Ministry of Education has recently made possible the transformation of the Institute of Rusyn Language and Culture into a Department (katedra) at the Pedagogical Faculty of Šafártik University in Prešov. This is yet another sign of Slovakia's wise policies which will raise the status of Rusyn scholarship and pedagogy to the level they deserve. In honor of the new Department of Rusyn Language and Culture, the Carpatho-Rusyn Research Center would like to present its acting director, Professor Vasyľ Jabur, with a unique collection of microfilm containing Rusyn journals and newspapers dating back to the year 1848. This collection with about 10,000 frames of microfilm drawn from libraries in Vienna, Budapest, Prague, L'viv, and Rome contains complete or nearly complete runs of 31 newspapers and journals, including such rare titles as the Vistnyk dlja Rusynov avstrijskoj deržavj, begun in 1850, and the first newspaper specifically for Carpatho-Rusyns, Svít (1867). I envy the joy of discovery your students and scholars will experience when they begin to use this unique collection.

In closing I again wish to express the respect that Rusyn Americans and scholars of Slavic studies in North America have for the Rusyn Renaissance Society, for the Institute and future Department of Rusyn Language and Culture, and for the government of Slovakia which by its humane nationality policy has created an environment of social stability and mutual respect for peoples of all national backgrounds in the heart of Europe.

Paul Robert Magocsi, President Carpatho-Rusyn Research Center Orwell, Vermont

CODIFICATION: ANOTHER VIEWPOINT

The following is a public protest against the codification of the Rusyn language by Ivan Drač, a leading writer and civic activist in Ukraine. The full text of Drač's remarks published in Kiev a few days after the celebratory event in Bratislava are followed by our commentary.—Editor

As is known, one element in the destructive arsenal of anti-Ukrainian forces is the so-called phenomenon of political Rusynism. With the complete indulgence of the local authorities in Transcarpathia, a handful of separatists have created for themselves a "Provisional Government of Subcarpathian Rus'," whose anti-governmental activity should be brought to the attention of the state prosecutor.

The impertinent activity of that "government" as well as the anti-state oriented Society of Carpatho-Rusyns (in Užhorod) is encouraged by "advisors" from America as well as by organizations in Slovakia like the Rusyn Renaissance Society (Rusyn'ska Obroda). The Rusyn Renaissance Society has now begun to codify some kind of "Rusyn" language—a macaronic jargon artificially created on the basis of local dialects and repetitive borrowings from Russian.

As a result of codification, that is, the creation of a normative grammatical structure for a "Rusyn" language that gives it literary standing for a small portion of the population, the anti-Ukrainian forces intend to struggle against Ukrainianism and to de-stabilize the situation in western Ukraine.

In their attempt to separate those Ukrainians who prefer to call themselves by their historic name Rusyn and to transform them into some kind of "other" nationality, the enemies of Ukraine are with persistence creating a situation leading to a new change of borders, to rebellion, and to armed conflict.

Based on the research of the most authoritative linguists and ethnographers as well as on material from scholarly conferences, the Ukrainian World Coordinating Council, recognizing its responsibility, declares that there are no scholarly or linguistic grounds for codifying a creole language (suržik). Such a language, which was developed in the test-tubes of Ukrainophobic alchemists, has no perspective in education, culture, or administration.

Ivan Drač, Chairman Ukrainian World Coordinating Council Kiev, Ukraine

The preceding statement with its colorful phraseology reflects the hand of a talented writer. Ivan Drač has, after all, been one of Ukraine's leading poets since the 1960s. Drač's public statement is dangerous, however, and for three reasons: (1) because it was printed on the front page of a leading Ukrainian newspaper, Kiev's Literaturna Ukraina (February 2, 1995); (2) because it was issued in the name of the Ukrainian World Coordinating Council that represents Ukrainians at home and abroad; and most seriously, (3) because it is full of untruths and outright demagogy.

What are the facts? There is no such thing as "political Rusynism" other than in the minds of Ukrainian polemics. The Provisional Government of Subcarpathian Rus' has
never called for a change of boundaries, but rather the recognition of an autonomous republic within Ukraine. Minimally, it demands the implementation of a legal referendum, carried out by the authorities of an independent Ukraine on December 1, 1991, in which 78 percent of the inhabitants of Transcarpathia voted for self-government within Ukraine.

The Rusyn Renaissance Society (Rusyn\'ska Obroda) in Slovakia has never suggested changing borders nor has it ever made any demands for a Rusyn self-governing territory either within Slovakia or beyond its borders. It is particularly surprising that in his criticism of the Rusyn\'ska Obroda and its codification of the Rusyn language in Slovakia, Drač refers to "the situation in western Ukraine," as if eastern Slovakia is—or should be—part of Ukraine. Respected Slavic linguists within Slovakia and others abroad have welcomed the codification of a Rusyn literary language as an achievement in its own right as well as a possible means to instill pride in younger generations of Rusyns and to stem the tide of national assimilation.

The suggestion by Drač that such cultural activity is somehow connected with a call "to a new change of borders, to rebellion, and to armed conflict" is in itself the height of irresponsibility on the part of an influential spokesperson for an important independent country such as Ukraine. In fact, the only armed groups that have entered the picture are from the Ukrainian National Self-Defense (UNSO), a paramilitary organization based in Galicia. Since 1991, UNSO "units" have crossed over into Transcarpathia on more than one occasion in an effort to "persuade" the local population to vote against autonomy.

The Ukrainian public deserves better and honest information from its leaders about the Rusyn cultural and national movement that since the Revolution of 1989 has evolved as a result of political and national emancipation both within Ukraine and in neighboring countries. It is a pity that Ukrainian spokespersons in the diaspora who have welcomed the codification of a Rusyn literary language as an achievement in its own right as well as a possible means to instill pride in younger generations of Rusyns and to stem the tide of national assimilation.

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Let us recall our own history. The 'creeping steps of Russification' during the eighteenth and early nineteenth centuries led to a kind of success. Nevertheless, in the wake of the [tsarist] Ems Ukase [1876] and Valuev circular [1863], with their statements [that the Ukrainian language] 'never existed, does not exist, and cannot exist', the result was a counter-reaction that in fact led to a new wave of the Ukrainian national revival . . . And how dangerous is the Rusyn movement for the idea of a united Ukraine? . . . And does the Rusyn movement have a future? Yes, it does, and first of all because it is reacting to the Ukrainian position that a 'Rusyn language and culture has not existed, does not exist, and cannot exist'. How can one explain such a thesis to an ordinary Transcarpathian when Rusyn newspapers, journals, schools, and gymnasium exist in Yugoslavia . . . and when such institutions . . . are today coming into being in Slovakia, Hungary, and Poland? And who created the World Congress of Rusyns, if not the Rusyns themselves? I realize that all these are not very pleasant things for sympathizers of a united Ukraine. And for me they are not pleasant either. But we cannot be ostriches and try to hide from such realities by sticking our heads in the sand!

**RECENT EVENTS**

**Bratislava, Slovakia.** On January 27, 1995, a scholarly conference was held in conjunction with the announcement of the creation of a codified Rusyn literary language in Slovakia. The conference included presentations by Professor Aleksander Dulčenko (Tartu University, Estonia) “The Carpatho-Rusyn Language in the Context of Regional Literary Languages Among the Contemporary Slavic Peoples”; Professor Paul Robert Magocsi (University of Toronto, Canada) “The Rusyn Language Question Revisited”; and Dr. Vasyl\' Jarab (Institute of Rusyn Language and Culture, Slovakia) “Aspects of the Rusyn Language Norm in Slovakia.”

**Bloomington, Indiana.** On March 3, 1995, Robert Carl Metil, a PhD candidate at the University of Pittsburgh delivered a paper entitled, “The Role of Bricolage and Bricолeurs in the Evolving Identity of the Rusyn American Pan-Slavic Folk Ensemble Slavjane.” The presentation was part of an international seminar—Diasporas: Performing, Recording, and Archiving—held at Indiana University. Metil’s study used the Levi-Strauss theory of *bricolage*, or accretion, to explain the evolving repertoire of the Rusyn-American folk ensemble, Slavjane, from its earliest beginnings in the 1950s to its first performance visit to the European Rusyn homeland in 1992.

**West Paterson, New Jersey.** On March 4, 1995, a small working conference was held to discuss the present and future status of the Episcopal Heritage Institute Museum and Library of the Byzantine Ruthenian Catholic Diocese of Passaic. Hosted by Bishop Michael Dudick, D.D., four speakers talked about the rich collection of books, manuscripts, art works, and other artifacts held by the institute. Professor Robert A. Karlowich (Pratt Institute, Brooklyn, New York) provided an introductory overview of the Heritage Institute’s holdings; Bogdan Horbal (New York City), Professor Richard Renoff (Nassau Community College), and Edward Kasinec (New York Public Library) reviewed the nonprint resources and archival and manuscript materials. The closing discussion led by Mr. Kasinec addressed the future of the Heritage Institute in the wake of the imminent retirement of Bishop Dudick.
IN MEMORY:
THE MOST REV. JOHN M. BILOCK, D.D.
(1916-1994)

His Grace Bishop John M. Bilock died on September 8, 1994, and was interred in Uniontown, Pennsylvania at Mount St. Macrina Byzantine Catholic Convent on September 13. Ordained a priest in 1946 and a bishop in 1973, his last post was as the Apostolic Administrator for the Byzantine Catholic Archdiocese of Pittsburgh. As a kind, gentle, fatherly bishop, he was blessed with many talents. He worked long hours at the chancery and residence, kept a sense of humor, and was generous with his time and resources.

As a homilist and an excellent singer, he directed the Radio Apostolate in Greater Pittsburgh which for thirty one years broadcast Rusyn-Slavonic liturgical services, including Rusyn language homilies. He expanded his media work to direct the television liturgy broadcasts. In 1956, he helped to establish the 300-member Western Pennsylvania Byzantine Catholic Chorus, which represented the Carpatho-Rusyns in the nationally acclaimed Pittsburgh Folk Festival. That chorus and its dancers were the seed of a legacy that spawned numerous Rusyn folk groups in the 1970s and 1980s in western Pennsylvania.

In 1973, Bishop John initiated a Rusyn cultural roots program, based on the performing arts at St. John's Cathedral School in Munhall. During the 1970s, he was a leader in the Slavic Unity Council at the University of Pittsburgh. He often spoke about the cultural virtues and the social psychology of the Slavic peoples. He was also an advocate of Eastern Christian unity, and in the early 1980s was instrumental in setting up the well-attended Archdiocesan Church History Lecture Series by Monsignor Basil Shereghy.

In 1984, Bishop Bilock co-founded the Carpatho-Rusyn Chant Education Program in the Byzantine Catholic Archdiocese. For the next nine years the program sponsored an advanced cantor's class, developed a chant method, conducted valuable Rusyn chant research, produced bilingual settings, a Marian Hymnal, and forty volumes of chant in manuscript which was examined by musical experts striving to achieve the highest artistic standards for the chant tradition. In 1987 and 1988 Bishop Bilock oversaw the liturgical and chant committee in Pittsburgh which produced an American English translation for a new bilingual prayer book for congregational use and a congregational sacred chant book. He strongly advocated the restoration of the Station of Cantor to its appropriate role in Byzantine Catholic church life.

Throughout his life, Bishop Bilock was a determined promoter of educational projects connected with the preservation of Rusyn and Byzantine Catholic tradition. The Carpatho-Rusyn Research Center acknowledges his contribution with gratitude. *Vičnaja jemu pamjať*.

Jerry J. Jumba
Pittsburgh, Pennsylvania

SINCE THE REVOLUTION OF 1989

Mukačevo, Ukraine. On December 20, 1994, a new civic organization was established in Subcarpathian Rus' (Transcarpathia), the Association of Indigenous Peoples in Transcarpathia (Asociacija korinnoho naselennja Zakarpattja). The organization is concerned with trying to find ways to resolve the present economic crisis in the region; to end the negative results of "colonial rule" in Transcarpathia, especially during the past fifty years; and to implement democratic principles in all spheres of Transcarpathian life. The organization hopes to find help among international organizations that protect the rights of indigenous peoples. It is also committed to the full implementation of self-rule for Transcarpathia as voted on by 78 percent of the population in the December 1991 referendum.

The Association of Indigenous Peoples of Transcarpathia, headed by Professor Ivan Kryvs'kyj, a noted physicist at Užhorod State University, can be contacted at: Asociacija korinnoho naselennja, pl. Narodna 5/kab. 8, 294000 Užhorod, Ukraine.

Bratislava, Slovakia. On January 27, 1995, more than 100 cultural, educational, civic, and political leaders met in Slovakia to witness the formal announcement of the creation of a Rusyn literary language in Slovakia. Words of greeting and congratulations were presented by representatives of the Slovak government and cultural organizations, by Rusyn organizations in neighboring countries, and by non-government organizations in other parts of Europe concerned with the fate of minority languages and peoples. The event was organized by the Institute of Rusyn Language and Culture of the Rusyn Renaissance Society (Rusyn'ska Obroda), which published for the occasion five Rusyn language texts: a rule book, orthographic dictionary, dictionary of linguistic terms, elementary primer, and elementary reader.
NEW METROPOLITAN ARCHBISHOP INSTALLED

Tuesday, February 7, 1995, heralded a new era for the Byzantine Ruthenian Catholic Church in America. On that day this spiritual body of over 200,000 Americans of Carpatho-Rusyn background received its third Metropolitan Archbishop in the person of Judson Michael Procyk. Procyk, 63 years old, was consecrated a bishop by the three hierarchs of the Pittsburgh Ruthenian Metropolia: Bishop Michael J. Dudick, Eparch of Passaic, New Jersey; Bishop Andrew Pataki, Eparch of Parma, Ohio; and Bishop George M. Kuzma, Eparch of Van Nuys, California. The liturgy and rites of consecration and enthronement took place in Munhall, Pennsylvania, at the new Byzantine Catholic Cathedral of St. John the Baptist which was recently completed under the direction of then-Monsignor Procyk near the end of his 22-year term as cathedral rector.

The significance of Archbishop Procyk’s consecration was underscored by the over 1000 faithful who filled the cathedral to overflowing. Among the bishops were all the Eastern-rite Catholic hierarchy of the United States and Canada: the Ukrainian Byzantine Catholic Metropolitan of Philadelphia, Stephen Sulyk; his auxiliary bishop and three suffragan bishops from the United States (whose eparchies include many Carpatho-Rusyn faithful); the Ukrainian bishops of Canada; the Slovak Byzantine Catholic Bishop Michael Rusnak of Toronto; and the Melkite Byzantine Catholic bishops in America. Also present were twenty Roman Catholic bishops. Cardinal Anthony Bevilacqua of Philadelphia presided at the liturgy, and Archbishop Agostino Cacciavillan. Apostolic Pro-Nuncio to the United States, read the Papal letter of appointment and installed the new metropolitan as head of the Byzantine Catholic See of Pittsburgh.

Most impressive was the presence together for the first time in history of the ruling bishops of every Ruthenian eparchy in the homeland: Bishop Ivan Semedi of the Ruthenian mother Eparchy of Mukacevo–Uzhhorod, Ukraine; Bishop Jan Hirka, Eparchy of Prešov, Slovakia (whose eparchy includes the Czech Republic as well); Bishop Szilárd Keresztes, Eparchy of Hajdúdorog, Hungary; and Bishop Slavomir Mikloś, Eparchy of Kríževci, Croatia (whose eparchy includes the Vojvodina in Serbia, and Bosnia–Hercegovina). By their participation, these bishops made a strong statement about the continuity and fraternal ties between the Byzantine Ruthenian Catholic Church in Europe and in America.

Bishop Kuzma gave the sermon at the liturgy, in which he chronicled the growth of the Byzantine Ruthenian Catholic Church in America from its immigrant days to the present. He spoke of a “new spring” for the church ushered in with the new metropolitan, and he challenged the church to cultivate a zeal for the evangelization of all peoples and to rejuvenate its liturgical life by removing fully its Latinizations and by returning to authentic Byzantine traditions. He encouraged the church to act as a single body and not as individual eparchies, to use more effectively the seminary to train not just Ruthenian Catholic seminarians, but also those of other Eastern Catholic churches, to offer continuing education of the clergy, and to provide theological education for the laity. In terms of ethnic identity, he stressed:

We can no longer consider ourselves to be an ethnic Ruthenian Byzantine Catholic church; rather we must be an American Byzantine Catholic church loyal to the teachings of Christ and the universal Church. While our ethnic ties may still be strongly rooted in Eastern Europe, there is a vast forest that separates our American Byzantine Catholic church from our Rusyn roots... We must be open to preaching the Gospel to all peoples and welcoming them into our church, be they Hispanics, Asians, African-Americans or anyone that the Lord leads to our door. The Gospel is clear: Go and make disciples of all peoples!

Bishop Kuzma’s sermon was met with thunderous applause.

It is noteworthy to mention the presence of two Orthodox bishops of eparchies which include many faithful of Rusyn background: Archbishop Kyriil of the Diocese of Western Pennsylvania, Orthodox Church in America; and Bishop Nicholas of the American Carpatho-Russian Orthodox Diocese of Johnstown, Pennsylvania. They, along with several of their local priests, came to witness and share this important event with their Rusyn brothers and sisters.

Another historic gathering occurred the next morning, February 8. The eight bishops of the eparchies that descend from the 1646 Union of Uzhhorod consecrated a Divine Liturgy at the Byzantine Catholic Seminary of Saints Cyril and Methodius in Pittsburgh in honor of the imminent 350th anniversary of the union. The liturgy was sung mainly in Church Slavonic with some English and Hungarian, but entirely according to plainchant melodies transcribed at the beginning of the twentieth century by Cantor Josyf Malynych at the Cathedral of the Exaltation of the Holy Cross in Uzhhorod, the “mother cathedral” of Carpatho-Rusyn Byzantine Catholics throughout the world.

At this liturgy, Bishop Ivan Semedi preached a sermon in Rusyn (summarized in English by Bishop Pataki), in which he spoke of his great joy at being able to be present for this momentous occasion and at seeing how well the Byzantine Catholic Church in America has maintained its Byzantine spiritual tradition, particularly its liturgical chant. He stressed that this was an important example for the church in the Carpathian homeland. Also on February 8, Archbishop Procyk presented Bishop Semedi with $30,000 collected in an appeal from the archdiocese to help complete the seminary in Uzhhorod.

Archbishop Procyk was born and raised in Uniontown, Pennsylvania. His Rusyn maternal ancestors came from Žávadka, Spiš county, and his paternal ancestors came from Galicia. In a discussion with Dr. Paul Robert Magosci, president of the Carpatho-Rusyn Research Center, Archbishop Procyk pledged to continue the good working relationship between the C-RRC and the Byzantine Ruthenian Catholic Church which began under his predecessor Archbishop Kocisko. The new archbishop appears committed to maintaining the Rusyn spiritual traditions of his church while at the same time leading it to fulfill its apostolic mission to all peoples.

Richard D. Custer
Pittsburgh, Pennsylvania
A NEW BEGINNING

With this issue we begin a new chapter in the history of the Carpatho-Rusyn American. The offices of the business manager have moved from Pittsburgh, Pennsylvania to Fairfax, Virginia. This is more than just a change of address, however.

Since our first issue back in 1978, subscriptions and distribution of the C-RA have been dependent on the volunteer work of several devoted individuals. The most recent was Maryann Sivak of Pittsburgh, who since late 1990 has not only made sure readers received their copies, she also took hours of her limited free time to answer numerous inquiries about Rusyn culture and the European homeland. We are all very grateful for her valuable contributions over the past four years.

We now look forward to working with Jack Figel, founder of Eastern Christian Publications in Fairfax, Virginia and a Carpatho-Rusyn—all of his grandparents emigrated from the Prešov region of Slovakia. Mr. Figel is a professional publisher, whose company is equipped to produce our quarterly publication through all its phases—from edited manuscript through composition, layout, printing, and mailing. As a result, we expect our readers will have the C-RA in their hands quicker than before and, most importantly, we hope the number of our subscribers to increase.

Again our deepest appreciation to all those volunteer business managers in various parts of the country who for seventeen years have served us all so well (Olga Mayo, Steve Mallick, John A. Haluska, Maryann Sivak), and our best wishes to Jack Figel for the future growth and success of the C-RA.

OUR FRONT COVER


A Forum on Carpatho-Rusyn Heritage

THE CARPATHO-RUSYN AMERICAN

The Carpatho-Rusyn American (ISSN 0749-9213) is a quarterly publication of the Carpatho-Rusyn Research Center Inc., a non-profit cultural organization whose purpose is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material about the Carpatho-Rusyn heritage in Europe and America.

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