FROM THE EDITOR

Recently, an article appeared in the press by Los Angeles Times Syndicate writer Joseph Sobran entitled “Anti-Ruthenian? For Shame!” It naturally attracted our attention immediately. The title of this stimulating article, however, is somewhat deceptive in that Sobran does not address solely or specifically Rusyn concerns. The reason for his choice of title becomes clear only toward the end of the article. He deals instead with the general question of discrimination—racial, religious, ethnic—and describes the “victim” syndrome which frequently and unfortunately results from discrimination. “Organized minorities,” he says, “cultivate a more-persecuted-than-thou posture, and the result can be an ugly combination of paranoia and self-righteousness.” Sobran implies that such an attitude does very little toward effectively eliminating whatever genuine discrimination might, in fact, exist; and it can paradoxically encourage more discrimination at the same time.

In addition, those very groups in our society and world who have suffered persecution and discrimination and who are the most vocal about it, he notes, frequently find it quite easy and even justifiable to turn around and practice the same against others. They assume that they have achieved a special “victim status” which affords them every right to engage in raucous and often ambiguous accusations.

Sobran, who is of Rusyn background, goes on to decry the situation of Rusyns in America. He suggests that they ought to be the next group to hop on the bandwagon of aggrieved minorities with a “Ruthenian Civil Rights and Anti-Defamation League.” In fact, he continues tongue-in-cheek, the Rusyns are such an unknown minority that they have not even been privileged enough to be given a stereotype like other groups in our society.

He concludes his article by explaining where Rusyns originated in Eastern Europe. He reprimands American society for its insensitivity in not knowing who Rusyns are, and “accuses” American society for thus being “guilty of the new anti-Ruthenianism.” Sobran’s ironical tone makes his point clear: unjustly feeling sorry for himself over supposed or even self-imposed persecution is not constructive.

We would like to reassure Mr. Sobran that Rusyns in American society need not be an unknown or a persecuted minority, and that the best way to overcome obstacles of ignorance both within our own group and within American society as a whole is to raise the cultural level of our people so that they achieve an intelligent awareness of themselves and their ethnic origins. This approach, which we have taken in the Carpatho-Rusyn American, has far more validity and importance than any anti-defamation league. It would appear that our readers concur with us. The overwhelming majority agree that through our newsletter and the striving for greater knowledge which it encourages, we are all working toward the goal of an educated Rusyn-American community. The following excerpts from letters received over the past few months provide some insight into how readers are responding to our efforts.

Dear Editor:
I’ve enjoyed your first issues. I wish you continued success with your efforts, knowing that the task you’ve undertaken is not an easy one.

Edward J. Nemeth
Pittsburgh, Pa.

Dear Editor:
. . . I am looking forward to future issues and learning more about my heritage.

Steve Mallick
North Madison, Oh.

Dear Editor:
I’ve always been a proud Rusnak, but your informative letters have aided my discussions with friends.

Mike Kraynyak

Dear Editor:
Enclosed is my check for $5.00. Please send me this year’s subscription to Carpatho-Rusyn American. I am most interested in this newsletter. I used to sing the song “Ja Rusyni byl” when I was a little girl! Thank you for your efforts.

Mary R. Connelly
Monroeville, Pa.

Dear Editor:
I find the Carpatho-Rusyn American to be a very fine publication and have passed previous issues along to others who also enjoy them and probably will subscribe to it also.

Daniel J. Kish
Hammond, Ind.

Dear Editor:
I’ve been wanting something like this for ever so long. Thank you.

Helen Gravich
Chisholm, Minn.

Dear Editor:
I want you to know that I was delighted to hear that there was such great printed matter one could send for to read about how our ancestors lived and where they originated from. And I just wished to convey how much I enjoyed receiving the back issues from 1978. I found them delightful and hope that future issues will be as rewarding.

Helen Leedom
Johnstown, Pa.

Dear Editor:
Thank you for bringing to the Carpatho-Rusyn community this delightful and informative newsletter.

Mrs. Orville Kinnick
Yonkers, New York

Dear Editor:
I’ve read your past newsletters and have enjoyed them immensely, and am looking forward to your next newsletter as a subscribing member.

Helen Kolcun Viola
Terryville, Conn.

Dear Editor:
I am writing to you at this time concerning a few matters. The first involves the pleasure and great pride I derive from reading the Carpatho-Rusyn American. Until I managed to find out about your newsletter, my knowledge of my ancestry was fragmented (at best) with many gaps that I hoped to fill somehow. Since I’ve begun reading your publication, so many of those questions have been answered, and now I find myself yearning for even more insight. My thanks to you for bringing cohesion and organization to the areas that deal with the traditions and history of our people.

Andrew M. Single
Pittsburgh, Pa.
ORESTES J. MIHALY

An old Carpatho-Rusyn proverb reads: Čto sam sebe pomahaje, tomu i Boh pomože; that is, he who helps himself will also be helped by God. This might be a motto of Orestes Mihaly, for it has indeed required no small effort on his part to achieve all that he has in life. Born in Bridgeport, Connecticut, on February 25, 1932, Mihaly graduated as valedictorian of his class at Warren Harding High School in 1949. He received a B.A. with honors from Washington Square College of New York University in 1953, then graduated, again with honors, from the New York University School of Law in 1955, where he was a member of the New York University Law Review during the years 1954 and 1955. He was admitted to the New York Bar in 1955, and the Connecticut Bar the following year. In addition, he was admitted to the New York metropolitan area federal courts and the United States Supreme Court. Mihaly has served in many and varied capacities in his position as Assistant Attorney General of the State of New York, a post he has held since 1957.

This brief review of the professional career of Orestes Mihaly testifies to the fact that he is a man who has made the most of his innate abilities through hard work and perseverance. This is not all that singles out Mihaly as an outstanding and very special person. There is another large segment of his life to which he has also devoted time and enormous energy and which is of particular interest here. This is his vital awareness of his Carpatho-Rusyn ethnic identity, at the center of which is church and family.

Mihaly is the son of the late Very Reverend Joseph Mihaly, an aid to the late Bishop Orestes Chornock who organized the American Carpatho-Russian Orthodox Church. Father Joseph founded the national club, American Carpatho-Russian Youth (ACRY), and young Orestes was very active in this group. Inspired by devotion to the preservation of the ethnic heritage of his people, Orestes Mihaly studied Carpatho-Rusyn history and culture and published several articles on these topics. From 1957 to 1960 he served as editor of the ACRY Guardian (New York-Perth Amboy, N.J., 1957-62), a journal that reported on the life of Rusyns in Europe and America. Mihaly has always been close to the Church, and he and his family are parishioners of St. John the Baptist Orthodox Church in Stratford, Connecticut.

Mihaly is hardly alone in his interests in Carpatho-Rusyn ethnicity and cultural heritage. His three sons—Orestes, Jr., John, and Ilya—and his wife Katarina (née Petrik) all study their heritage enthusiastically and enjoy sharing it together, as well as with others, at church and at their home in Armonk, New York. Katarina has provided a special inspiration to her husband in his pursuit of ethnic awareness. She was born in the Rusyn village of Litmanova (eastern Slovakia) from which she emigrated in 1948. She is a warm, sophisticated, extraordinary woman with an extensive knowledge of Carpatho-Rusyn folk culture. Indeed, she was thoroughly steeped in it as a young village girl. Along with an array of authentic folk clothing, Katarina has collected numerous genuine folk artifacts and equipment used in spinning wool and flax for weaving. She frequently gives demonstrations of age-old Carpatho-Rusyn techniques of yarn and linen thread-making, spinning, and weaving. She is also proficient in preparing traditional Carpatho-Rusyn foods, and her husband is the first to admit that he, their three sons, and family friends derive great inspiration from sharing this particular aspect of Carpatho-Rusyn ethnic culture.

Holding on to one’s ethnic identity, especially in the past, has not always been easy, but Mihaly believes that those people who have preserved their ethnicity or who are rediscovering their ethnic roots today can only be richer for it. Pride in one’s professional achievements, as well as in one’s ethnic identity and culture, particularly if it is as rich and colorful as Carpatho-Rusyn culture, need not be a divisive force between people, he feels. By coming to know their own origins, people can in turn grow to respect and appreciate the ethnic cultures of their neighbors. Mihaly himself enjoys the fruits of other cultures. But one’s own is always the most precious, the most comforting. As Orestes Mihaly says: Vsjade dobre, a doma najlipse—it’s good everywhere, but it’s best at home.
TRAVEL TO THE HOMELAND

The summer months will soon be here and now is the time many people begin to think of where to go for vacation. One possibility is the Carpatho-Rusyn homeland. For some older immigrants, such a trip might be a return to the land of their birth which they left long ago, for second, third, and fourth generation American descendants of Carpatho-Rusyn immigrants, such a journey would be an opportunity to discover their roots first-hand and to see for themselves the "old country" they may have already heard so much about.

This article will not dwell in any great detail on the mechanics of how to get to the Carpatho-Rusyn homeland. Such information can be obtained from any reputable travel agent. Rather, we will try to point out those places that are worthy of a visit and which are more than likely avoided by the unknowing traveller.

Carpatho-Rusyns live for the most part today within the borders of two countries: Czechoslovakia and the Soviet Union. Smaller numbers also live in southeastern Poland (the Lemen region) and in Yugoslavia (the Backa or Vojvodina). This article will discuss the Carpatho-Rusyn homeland in Czechoslovakia.

Czechoslovakia is relatively easy to visit. A visa is required beforehand (obtainable through your travel agent or directly from the Czechoslovak Embassy in Washington, D.C.). After you enter the country you can go anywhere you please, and, with the exception of military installations, photograph anything you want.

Since Carpatho-Rusyns (known locally as Rusnaks, officially as Ukrainians) live in the northeastern corner of Slovakia, you will undoubtedly be arriving by train or plane in eastern Slovakia's largest city—Košice. Košice is today an industrial center whose old inner city still has the flavor of a provincial town in the old Hungarian Kingdom. (Hungarian as well as Slovak is still spoken there.) In Košice you can rent a car (preferable for visiting remote villages) or get access to the wide network of bus service which reaches all parts of eastern Slovakia. Every Carpatho-Rusyn village has bus service at least once a day.

About a half-hour's drive (35 kilometers) directly north of Košice lies Prešov, a charming Slovak city which since the early nineteenth century has served as a cultural center for Carpatho-Rusyns. On the main street (ulica SNP) you can visit the Greek Catholic Cathedral (built 1763, seat of the Prešov Greek Catholic diocese) and the Ruskyj Dom (a cultural center founded in 1925). Just off the main street is the Orthodox Church (Pavlovicovo namestie) and the Ukrainian National Theater (1894, Jarkova ulica 47), home of a professional dramatic company and the internationally renowned Dukla Song and Dance Ensemble. It should be remembered that both companies are either on tour or vacation during June, July, and August. Prešov was also for many years the home of the great nineteenth-century Rusyn cultural leader, Aleksander Duchnovyc, and from 1933 to 1977 a large statue of him stood on the main square (before the Dukla Hotel) as you enter the city. Due to the construction of a new Slovak National Theater near that site, the Duchnovyc statue has been removed and will eventually be re-erected in a small park near the Torysa River on the corner of Pozíarnicka ulica and ulica Obrancov mieru.

As you walk the historic streets of Prešov, you will hear for the most part only Slovak spoken in its eastern, or Saris, dialectal variant. To reach Carpatho-Rusyn areas, it is necessary to travel farther north. There you will find four towns, which serve as focal points for the surrounding Rusyn territory. From the vantage point of Prešov, these towns are: toward the northwest, Stara Lubovňa, the gateway to Rusyn-inhabited Spis; toward the north and slightly northeast, Bardejov and Svidnik, in the region popularly known as the Makovica; and directly east, Humenné. All of these towns are accessible from Prešov within two hours by bus, much less by car. The traveller can then lodge and/or dine in the local hotel and visit Rusyn villages in the surrounding areas.

Many travellers would, of course, like to visit the native village of their parents or grandparents. Maps indicating all the villages are impossible to obtain in Czechoslovakia. The most detailed road map is the book-form Auto Atlas CSSR available in bookstores in Košice and Prešov. This, however, must be supplemented with the Map of Uhro-Rus (available from the Carpatho-Rusyn Research Center for $3.25), which indicates all Carpatho-Rusyn villages.

Besides a visit to the village of your ancestors, there are a few sites of historical and cultural interest that should be seen. The most important of these are found in the area around Svidnik. In Svidnik itself there is a Museum of Ukrainian Culture (Muzeum Ukrajinanskej Kultury), which is devoted exclusively to Carpatho-Rusyn historical and popular culture. (This museum should not be confused with another in Svidnik, on the main street, which is devoted to military history.) The Ukrainian (Carpatho-Rusyn) Museum has two floors. The first contains an historical exhibition, with numerous books, portraits, documents, and artifacts, tracing Carpatho-Rusyn history from the time of the medieval Prince Korjatovyc to the present. The second floor includes a stunning ethnographic display, with a life-size reproduction of the inside of a traditional Rusyn house, examples of hand-crafted farm implements, hand-painted easter eggs (pysanky), folk dress, and embroidery.

On the main crossroad in Svidnik (before the military museum) is a statue of Aleksander Pavlovyc (1819-1900), a native of the area and one of the best-known Carpatho-Rusyn poets. Just outside the town is an amphitheater, the site each year of a three-day festival of Carpatho-Rusyn song and dance performed by dozens of ensembles from Czechoslovakia and abroad. The festival, which is always held on the third or fourth weekend in June, draws from 30,000 to 40,000 spectators and is a must for the visitor if he or she is there in June. Just above the amphitheater, high on a hill, is the beginning of an outdoor museum of traditional Carpatho-Rusyn architecture. Five houses from different Rusyn areas in eastern Slovakia have already been erected, and although they are not officially open yet, these beautiful structures (one of which is on our front cover) can still be visited.

Just north of Svidnik is found one of the richest concentrations of wooden churches. From the center of the town it is necessary to proceed in the direction of Dukla. Dukla is the name of the pass on the Polish-Czechoslovak border where the Czechoslovak Army Corps (50 percent of which included Carpatho-Rusyn soldiers) crossed together with the Soviet
Red Army into Czechoslovakia in late 1944. A fierce battle with German troops ensued which claimed over 80,000 casualties. There are visible reminders of the battle in Svidnik, at the Dukla Pass, and all along the road in between. But along and just off this same road are some of the most beautiful examples of Carpatho-Rusyn architecture.

At Ladomirova, the first village north of Svidnik, is a recently-restored Orthodox Church (c. 1922), which is all that is left of a monastery that flourished from 1920 to 1944. (The monks who fled before the advancing Soviet Army came to America and built the Holy Trinity Monastery in Jordanville, New York.) The Orthodox Church is easily visible to the left of the main road; to the right in the middle of the village is the Greek Catholic Church of St. Michael (1742), one of the most beautiful of all Carpatho-Rusyn wooden churches. Travelling further north on the main road toward Dukla (only fifteen kilometers away), you will pass through three villages, Hunkovce (c. 1710), Nižný Komárnik (1938), and Vysny Komárnik (1924), each with its own distinctive wooden church. Just off the main road, at various points along the way from Svidnik, are located several more villages all with wooden churches. To the right (eastward) from the main road are Šemetkovce (1752), Krajné Čierne (c. 1930), Bodružal (1658), Pnkra (1777), and Mirola (1770); to the left (northward) are Dobroslava (1705), Korejovce (1764), Medvedzie (c. 1925), and Krajna Porubka (c. 1920).

Also of cultural interest is the area around Bardejov. From Svidnik, Bardejov can be reached in less than an hour (28 kilometers along a quiet road which passes through several Rusyn villages—Nižný and Vysny Orlik, Dubova, Cigla, Šarišské Čierne, and Andrejova. Or, if you travel from Prešov, Bardejov is less than an hour (35 kilometers) directly northward. In the center of Bardejov’s town square is the city museum, which often has an exhibition of icons from Carpatho-Rusyn churches. A five minute drive further northward brings you to the spa (resort) of Bardejovske Kúpele. Besides the mineral-rich water, to which there is free access, there are pleasant parks and pathways for walking and resting, as well as a small outdoor museum of Carpatho-Rusyn folk architecture, which includes the wooden church of St. Michael (c. 1735), featured on the cover of our last newsletter (Vol. II, No. 4). Leaving Bardejovske Kúpele, a few minutes drive to the north will bring you to Zborov (where there are the remains of a castle once owned by the Rákóczi family) and just beyond are the Rusyn villages of Jedlínka (1763), Váradka (1924), Hulka (1923), and Vysna Polianka (1919), each with its own wooden church.

Other Points of Interest

Sixty kilometers to the northwest of Prešov is Stará Lubovňa. After leaving Prešov, the fourth town you will pass through is Sabinov, where the internationally-acclaimed Slovak film, "Shop on Main Street" (1965), was made. The infamous shop is still on the main square. Near Stará Lubovňa (which has its own medieval castle) are several Rusyn villages—Jarabina, Litmanová, Kamionka. Just to the east and north you will find wooden churches in Matysová (c. 1775) and Hrančič (1785). Farther westward, in the direction of Červený Kláštor (30 kilometers away) you pass through Kamionka, Stráňany (Folvark), and the last Carpatho-Rusyn village, Veľký Lipnik, whose Church of St. Michael (1794) has an impressive interior redecorated (c. 1967) in the Galician style.

Seventy-five kilometers east of Presov is Humenné, which contains the fifteenth-century castle of the Andrásy family. A visit to the castle (now a museum) will give you an idea of how the richest “pans” lived during the era of the pre-World War I Hungarian Kingdom.

Fifty kilometers north of Humenné is the only “Rusyn” town—Medzilaborce. To get there from Humenné, you drive up the Laborec Valley and pass through several Rusyn villages—Radvaň, Volica, Cabiny, and finally Krasny Brod, which contains the ruins of a famous Rusyn monastery and cultural center destroyed during World War I. Medzilaborce has a large stone church (1949) on a hill dominating the center of town which was built in the Russian style. Medzilaborce also has an amphitheater, which is the site of an annual sports and folk festival held the first or second weekend in July. Just ten kilometers west of Medzilaborce are the Rusyn villages of Habura and Čertžine. The latter was home of the greatest nineteenth-century Rusyn political leader, Adol’f Dobrjanskij (1817-1901), who is buried in the local cemetery.

Returning to Humenné and twenty-two kilometers to the northeast is the town of Snina; and not far beyond in the direction Stakčin-Starina-Ulic begins a region that is second only to Svidnik in Carpatho-Rusyn cultural wealth and beauty. Off the main road between Starina and Ulic are Topoľa (c. 1700) and Rusky Potok (c. 1750), each with its own wooden church. Topoľa also has a small museum devoted to its most famous native son, Aleksander Duchnovyc. Driving north of Ulic, parallel to the Soviet border and at the very end of Czechoslovakia, are three of the most beautiful of all Rusyn wooden churches—Uličské Kríve (c. 1730), Zboj (1755), featured on the cover of the Carpatho-Rusyn American, Vol. I, No. 4, 1978), and Nová Sedlica (1764).

The next issue of the Carpatho-Rusyn American will provide a guide for visiting Soviet Transcarpathia (Subcarpathian Rus’) and the Vojvodina (Backa) in Yugoslavia.

Philip Michaels
RECENT PUBLICATIONS 1976 (Continued)


This reprint of an article that first appeared in 1971 provides a detailed account of how the Greek Catholic Church (Presov diocese), which had been liquidated in 1950, was allowed to come into existence legally once again during the Prague Spring of 1968.


This valuable monograph first appeared in the journal Slovak Studies (1966); it was reprinted in 1968 and a second time in 1976. It still remains the most comprehensive analysis of the background and events that resulted in the Union of Uzhorod (1646), which created the Greek Catholic Church in Subcarpathian Rus'. Photographs, a map, and a brief bibliography are included.


This is the second of three projected volumes (the first appeared in Uzhorod in 1970 under the title Magyarak ukrains'kyi nyelvi kapcsolatok), which will record on linguistic maps almost all the Magyar loanwords that have through the centuries become part of Carpatho-Rusyn dialects. The volume begins with a 200-page analysis (in Russian) of the historical and linguistic aspects of the problem. Résumés of this section in Magyar and in German are provided.

Two-hundred-ten full page linguistic maps follow, each showing the territory of the Transcarpathian oblast, and each indicating 62 villages where information was gathered. Each map is devoted to a different Hungarian borrowing, and one can see what form it has taken in 62 different villages. There are also 80 pages of commentary (in Ukrainian) for each map (some with illustrations) describing in detail the word being analyzed. This monumental work also includes a comprehensive bibliography and two indexes.


This is the last of Lyzanec's monumental three-volume atlas of Hungarian loanwords in Carpatho-Rusyn dialects. It contains 140 linguistic maps (of which 106 are lexical, 10 semantic, 8 isoglossic) bringing the grand total of the three parts to 530. The present volume is like the previous two in that each map surveys 62 villages and is accompanied by an explanatory text in Ukrainian. Résumés in Russian, Magyar, and German, and an index complete the volume.


This is a popular, introductory guide to the most important writings on the Carpatho-Rusyn homeland and immigration in the United States. Forty-three titles are provided with brief annotations; these are arranged according to material for high school/college and graduate school levels. Like other titles in the Balch Institute series, a story of a typical immigrant is provided for local color.

(Available from the Carpatho-Rusyn Research Center for $1.00.)


This is the first Rusyn phrasebook to appear in the English language. It includes a methodological introduction that explains the principles behind the choice of one village in the Presov Region of eastern Slovakia (Vysna Jablonka) upon which the language of the book is based. This is followed by 25 chapters of phrases based on everyday situations, one chapter of Americanisms frequently used by Rusyn immigrants, and grammatical notes. Each chapter is illustrated by a cartoon based on a phrase in the book. The humorous drawings were done by Czechoslovakia's leading caricaturist, Fedor Vico.

(Available from the Carpatho-Rusyn Research Center for $6.95.)

IN COMING ISSUES

Carpatho-Rusyn language and literature
Carpatho-Rusyn art and architecture
Carpatho-Rusyn legends, customs, and superstitions
Biographies of outstanding Carpatho-Rusyns
Recent publications

OUR FRONT COVER

Traditional house, rebuilt in the outdoor folk museum, Svidnik.

Request to readers: If you are in some way involved in a Carpatho-Rusyn community or in any kind of activity which contributes to the preservation of Carpatho-Rusyn ethnic heritage, and wish to share this with us for publication in the Carpatho-Rusyn American, please inform the editor.
RECENT ACTIVITIES

Binghamton, N. Y. On December 2, 1979, the Harpur Slavic Society of the State University of New York at Binghamton inaugurated a new lecture series on Slavic culture. The first speaker was Dr. Paul R. Magocsi, who was asked to discuss Carpatho-Rusyn Ethnicity. The event was co-sponsored by St. Michael’s Greek Catholic Church (Johnstown Diocese), and was attended by more than 200 people from the university and local community.

Dr. Magocsi traced the past developments of Rusyns in Europe and America and proposed ways in which the group should further its interests in the future.

Pittsburgh, Pa. On December 7, 1979, the Department of Slavic Languages and Literatures at the University of Pittsburgh held its Fourth Annual Talent Night. It was open to the public and featured performances by students and community groups representing the various Slavic cultures and languages taught at the university or spoken in the Pittsburgh area. For the first time, Carpatho-Rusyns, who constitute a large percentage of Slavs in the area, were represented. A student choir sang two Rusyn Christmas carols; Mr. John Righetti, a former student at the university, performed with his Carpathian choir. A student speaker was Dr. Paul R. Magocsi, who was asked to discuss Carpatho-Rusyn Ethnicity. The event was co-sponsored by St. Michael’s Greek Catholic Church (Johnstown Diocese), and was attended by more than 200 people from the university and local community.

Pittsburgh, Pa. On Tuesday, January 15, 1980, one of four complete series of The Carpatho-Rusyn Microfilm Project was presented to Hillman Library at the University of Pittsburgh. The project had been jointly funded by the National Endowment for the Humanities and the Byzantine Rite Ruthenian Metropolitan Province in Pittsburgh. In attendance at the presentation were university and library officials, Byzantine Rite and Orthodox clergy, Carpatho-Rusyn community leaders, and representatives of other ethnic groups in the Pittsburgh area. Archbishop Stephen J. Kocisko officially presented the microfilms to Frank A. Zabrosky, Curator of the Archives of Industrial Society, and both of them spoke. Other speakers were Bernard J. Kobosky, Vice Chancellor of Public Affairs, and Patricia Krafck, Assistant Professor in the Department of Slavic Languages and Literatures.

Fairview, N. J. The Carpatho-Rusyn Research Center has recently published the Transcarpathian edition of Let’s Speak Rusyn—Hovorim po-rus’ky, a Rusyn-English phrasebook and grammar by Dr. Paul R. Magocsi. Like the Presov Region edition of the book, first published in 1976, the Transcarpathian edition includes 26 chapters of phrases and vocabulary, grammatical notes, and 25 caricatures by Fedor Vico. This new phrasebook is based on the language of a village near Mukačev (old Bereg county, Transcarpathian oblast), and it includes a full-page map indicating Carpatho-Rusyn dialectal areas. (Available from the Carpatho-Rusyn Research Center for $6.95.)

Cambridge, Mass. Less than a year and a half after its first appearance in April 1978, Harvard University Press has issued a second printing of the Shaping of a National Identity: Subcarpathian Rus’, 1849-1948, 656 pages, by Dr. Paul R. Magocsi of Harvard University. The first printing of 1,500 was sold out and has caused great interest in the scholarly world as well as within the Carpatho-Rusyn community. Another indication of the book’s impact are the more than twenty-five favorable reviews that have already appeared not only in the United States and Canada, but in countries like Spain, Italy, France, Luxembourg, and England as well.

The dust jacket for the second printing includes a photograph of the author and excerpts from three reviews. Professor Marc Raef of Columbia University called Dr. Magocsi “a pioneer whose effort warrants our complete admiration,” while the political scientist, Professor John S. Reshetar writes in the Slavic Review: “The author has dealt with a highly complex phenomenon skillfully, clearly, and fairly. . . . The volume sets a very high standard for contemporary writers in terms of its scope, thoroughness, detachment, and sheer quantity of sources and data employed.” (Available from the Carpatho-Rusyn Research Center for $21.00.)

New York, N. Y. On January 14, 1980, the New York Public Library, one of the most outstanding research libraries in the world, was presented with a complete set of 800 reels of microfilm from the Carpatho-Rusyn Microfilm Project. Held in the impressive Trustees Room at the main Fifth Avenue branch of the library, the presentation was made by Msgr. Raymond Misulich, Chancellor of the Byzantine Rite Ruthenian Diocese of Passaic, one of the original sponsors of the microfilming project.

The gift was accepted by Richard Couper, Director of Research Libraries in the New York Public Library System, who together with Edward Kasinec (Harvard University), a member of the Advisory Committee of the Carpatho-Rusyn Microfilm Project, spoke of the importance of the donation for American immigration studies. More than 50 members of the local Carpatho-Rusyn and other ethnic communities, the press, Slavic scholars, and librarians were present at the event.

Cleveland, Oh. Between January 7 and February 15, a six-week Carpatho-Rusyn cultural roots program was held here in two Byzantine Catholic Schools. It was sponsored by the office of Bishop Emil Mihalik and funded by a diocesan Stewardship Appeal. Over 500 students in grades 1-8, many of them of Carpatho-Rusyn ethnic background, participated in the program at St. Mary Byzantine Catholic School in Cleveland and St. Stephen Byzantine Catholic School in Euclid. The children were taught Rusyn history, customs, songs, and dances by Jerry Jumba, who has taught in the Pittsburgh Byzantine Catholic Archdiocesan schools for the past seven years. The program culminated in performances of folksongs and folk dances at both schools. Because of the program’s success, it will be continued during the next academic year and will be expanded to a ten-week session.

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The gift was accepted by Richard Couper, Director of Research Libraries in the New York Public Library System, who together with Edward Kasinec (Harvard University), a member of the Advisory Committee of the Carpatho-Rusyn Microfilm Project, spoke of the importance of the donation for American immigration studies. More than 50 members of the local Carpatho-Rusyn and other ethnic communities, the press, Slavic scholars, and librarians were present at the event.

Cambridge, Mass. Less than a year and a half after its first appearance in April 1978, Harvard University Press has issued a second printing of the Shaping of a National Identity: Subcarpathian Rus’, 1849-1948, 656 pages, by Dr. Paul R. Magocsi of Harvard University. The first printing of 1,500 was sold out and has caused great interest in the scholarly world as well as within the Carpatho-Rusyn community. Another indication of the book’s impact are the more than twenty-five favorable reviews that have already appeared not only in the United States and Canada, but in countries like Spain, Italy, France, Luxembourg, and England as well.

The dust jacket for the second printing includes a photograph of the author and excerpts from three reviews. Professor Marc Raef of Columbia University called Dr. Magocsi “a pioneer whose effort warrants our complete admiration,” while the political scientist, Professor John S. Reshetar writes in the Slavic Review: “The author has dealt with a highly complex phenomenon skillfully, clearly, and fairly. . . . The volume sets a very high standard for contemporary writers in terms of its scope, thoroughness, detachment, and sheer quantity of sources and data employed.” (Available from the Carpatho-Rusyn Research Center for $21.00.)