

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

The week of October 27—which now seems a long time ago—was a real Carpatho-Rusyn week in Pittsburgh. Within a few days, two major events centered around Carpatho-Rusyns were held at two of Pennsylvania's major universities. The University of Pittsburgh hosted a seminar and lecture by Dr. Paul R. Magocsi, while Duquesne University sponsored a conference session that included three papers on Carpatho-Rusyns. Each event was interesting in its own way, although both shared a common feature in that they were exceedingly well-attended. At both there was a variety of people, including many young people (especially at the Pittsburgh event) and clergy from all the major religious groups containing Carpatho-Rusyns and their descendants: Byzantine Catholic, Carpatho-Russian Orthodox (Johnstown Diocese), and the Orthodox Church in America (OCA). Such a coming together and fraternizing would probably have been impossible a generation or less ago. People came from neighbouring states, and I was astounded when some approached me at the Pittsburgh event saying they had driven a couple of hundred miles to hear Dr. Magocsi's talk, and that they planned to attend the Duquesne lectures as well. I have some thoughts and observations on this week, most especially on the event held at the University of Pittsburgh.

There were between 50 to 60 people of all ages crowded into a small room for Dr. Magocsi's noon seminar—university and community people, lay and clergy. Anticipation was reflected in their faces. The speaker, after all, was the author of the most comprehensive study so far on Carpatho-Rusyns, *The Shaping of a National Identity: Subcarpathian Rus', 1848–1948*. He had come to answer some burning questions, and there were many. The seminar setting, unlike the lecture in the evening, was intended to allow for extensive audience participation.

What were the various nationalist tendencies among Carpatho-Rusyns in the old country? Why have we descendants sometimes had difficulty naming ourselves and identifying our roots? Other questions dealt with abstractions and subtle distinctions: What is the difference between an ethnic group and a national group? Answer: an ethnic group, particularly in the European context, is a population which usually possesses a distinct territory, and whose people share common traditions and speak related dialects. A national group or nationality is like an ethnic group, but in addition—and this is crucial—its members are clearly aware of the interrelationship between themselves and their co-nationals. They know that they are a group distinct from all others.

Some questions were historically oriented about more specific subjects: What is Rus'? Is it the same as Russia? Answer: No. To translate Rus' as Russia is not accurate. Rus' need not be translated as anything other than Rus'. Rus' is an older term that originally referred to a medieval East Slavic civilization with its center at Kiev. Thus, monks writing the oldest East Slavic chronicles of the time employed the term, and until as late as the nineteenth and twentieth centuries, the name Rus' enjoyed currency among East Slavs living on both sides of the Carpathian Mountains. Thus, Subcarpathian Rus' (*Podkarpatska Rus'*) uses the term in the same ancient tradition. A Rusyn is an inhabitant of Rus', the suffix *-yn/-in* meaning precisely "inhabitant of" or "member of" in the Slavic languages. The questions kept

coming, and the session lasted two hours.

Before long, a chilly autumn evening descended over Pittsburgh. The mills along the river valleys, where so many of our grandfathers worked and our fathers still work, stoked up their furnaces for the night shift. Meanwhile in the spacious corridor adjacent to the lecture hall at the university, we stacked one table high with books from the Carpatho-Rusyn Research Center and set up a pastry sale sponsored by the local Rusyn folk ensembles. People began arriving and mingling, and promptly at 8 p.m. the lecture began. There were over 350 people present in a mix similar to that of the noon seminar. What did Dr. Magocsi say? Extensive excerpts of his talk will be run in the next issue of the newsletter. Briefly, he spanned far and wide the twentieth century, choosing out bits of information from older times and piecing together for us a puzzle which reflected the life and history of the Carpatho-Rusyns from Europe to America.

But wait—he cautioned in so many words—the puzzle is incomplete. Pieces are missing, still to be provided and set into place. And by whom? The man who had come to answer our questions now challenged us with a question. What are the missing pieces and who could provide them? The answer to this? Let me try. The missing pieces are the continuation of us and our culture—certainly a complex culture, different in the immigration than in the old country. The dances and songs performed after the talk are a continuation of that culture; the folk costumes and pastries, also; and the books and articles preserve and transmit the most vital information about our past without which we fade into ignorance and fail to learn and direct consciously our present and future.

These are the missing pieces. We carry them within ourselves. And we are already there on the puzzle board, although we have not yet realized our potential, nor have we rallied together and become set into our proper places to create a meaningful whole. And who can provide the pieces and set them in place? Again, it must be us. We are both the pieces and the providers. It is up to us, and especially to those among us who have the necessary background and abilities, to come forth and be leaders.

Furthermore, every puzzle needs some kind of outer frame or border. The framework within which our endeavours may be accomplished is the Carpatho-Rusyn Research Center, a non-sectarian, non-profit organization—neutral territory in which Carpatho-Rusyn Americans of all religious persuasions can work together, exchange ideas, explore the culture of the homeland.

Many books were purchased after the evening lecture, delicious pastries were consumed, songs and dances were enjoyed. People left inspired, reflecting on the day's event, and perhaps remembering Dr. Magocsi's final question: "Will the enthusiasm that has awakened us these past few years fade away and will Americans of Carpatho-Rusyn descent reject the call of the national poet, Aleksander Duchnovyč, and fall back once again into a deep slumber?"

Let us hope that this final challenge will not go unheeded, and that we will all contribute consciously to shaping the future. Again, we ask those of you who can: organize our membership, make a financial contribution, or help in some way, to write to the Carpatho-Rusyn Research Center, 335 Delano Place, Fairview, New Jersey 07022, or to Professor Patricia Krafcik, Slavic Department, University of Pittsburgh, 120 Loeffler Bldg., Pittsburgh, PA 15260.

MICHAEL ROMAN

The year 1980 witnessed a significant event in the history of Carpatho-Rusyns and their descendants in the United States, for it was the year that Michael Roman retired from his post as editor of the *Greek Catholic Union Messenger*, the oldest and most influential Rusyn-American newspaper. The 68-year-old Roman had held this position since 1936, when he was elected assistant editor of the Greek Catholic Union's (GCU) publication, then called the *Amerikansky Russky Viestnik*, at a national convention of the organization in Wilkes-Barre, Pennsylvania. He became editor-in-chief the following year, and remained helmsman of the newspaper from the stormy mid- and late 1930s, through the years of World War II and the Cold War, and finally down to the present time, addressing an audience of third- and fourth-generation Rusyn Americans.

Michael Roman was born on October 17, 1912, in Cone-maugh, Pennsylvania, to John and Barbara Roman, who immigrated from Ugoča and Už counties in the former Austro-Hungarian Empire. Roman was baptized in Holy Trinity Greek Catholic Church where he served as altar boy for Father Nicholas Stecovich. Roman's vivid memories of childhood and youth are centered on the almost village-like community atmosphere of his neighborhood where relatives and fellow countrymen—*krajane*—all lived in close proximity, their lives naturally revolving around the church.

Like many of his peers, Roman grew up first speaking a Rusyn (he prefers Rusin) dialect. His mother, using Latin letters and a basic knowledge of the language of her adopted country, helped him learn English. An accident with dynamite caps early in Roman's childhood injured his hand and lessened his chances for a successful career in any job with physical requirements. At the same time, though, he was encouraged to study and to develop his intellectual abilities. With strong support from his teachers, a driving ambition, and a natural talent for words, the young Roman won numerous awards for essays, oratory, extemporaneous speaking and debate in high school. He continued his education at the University of Pittsburgh in Johnstown for three years, and spent the fourth year at the main campus in Pittsburgh, graduating with a Bachelor of Science degree in education. Three years after assuming the editorship of the *GCU Messenger*, Roman married Mary Radvak at St. John Chrysostom Byzantine Catholic Church in the Greenfield area of Pittsburgh, where they are still parishoners. Their two children, Michael and Peggy, are both married, and six grandchildren grace the family circle.

As editor of a widely-read publication for 44 years, Roman recalls how he frequently found himself at the pulse of his people's history and playing a direct role in it. Indeed, he assumed his strategic post at a time when the Greek Catholic (Byzantine Rite) Church had been plunged into the divisive celibacy struggle of the 1930s. Although not personally in favor of the Roman Catholic position on celibacy for the Greek Catholic clergy, Roman decided to support the Church's decision. Like most extremely difficult dilemmas, this one could be and was approached by many people from different points of view. Roman, always a peacemaker, modified his point of view in accordance with the bishop's policy, and as the editor of the influential *GCU Messenger* he played a major role in restoring peace within the ranks of the Greek Catholic Church.

Throughout the years, Michael Roman has not only edited



the *GCU Messenger*, he has also published in it much of his own work—often the result of hours of research. A particularly outstanding contribution was his series of articles on the origin and meaning of Carpatho-Rusyn family names. In connection with this, one of the most admirable and inspiring features of Roman is the enthusiasm and energy he puts into his research and work. Moreover, he has always found time to attend courses and seminars at the University of Pittsburgh. He is currently chairman of the Russian Room Committee at the University's famous Cathedral of Learning. Retirement from the editorship by no means represents a ceasing of such activity. He has a number of projects awaiting him, among them research in Carpatho-Rusyn folklore, the compiling of his personal memoirs, and a long-anticipated journey to his parents' homeland, today within the borders of the Soviet Union.

The *Carpatho-Rusyn American* extends congratulations to Michael Roman for the years he has devoted to his people, and wishes him many healthy and productive years ahead. *Na mnohaja i blahaja l'ita!*

In the first installment of this article, the author established the fact that for Carpatho-Rusyns, as for many other people, there is a difference between the spoken and written or literary languages. After defining the spoken language of Carpatho-Rusyns, the author then demonstrated how the choice and development of a literary language or languages was closely linked with the varied nationalist and religious tendencies of certain groups and included Latin, Magyar, Great Russian, Ukrainian, and sometimes Church Slavonic. —Editor

(Part 2)

Let us now turn to Carpatho-Rusyn authors and look at some of their writings. Although there were some examples of moral and lyric poetry, a few odes, and even a play written in the eighteenth and early nineteenth centuries, Carpatho-Rusyn literature does not really get its start until the appearance in the mid-nineteenth century of the works of Aleksander Duchnovyč. Duchnovyč was born in 1803 in the Zemplin County village of Topol'ja, now in the Rusyn-inhabited Prešov Region of eastern Slovakia. He justifiably has been called the "national awakener" (*narodnyj buditel'*) of the Carpatho-Rusyn people. He was ordained a Greek Catholic priest, but did not limit his activity to religious concerns. From the beginning, he realized the importance of education and admonished passive Rusyn parents to send their children to school, because, as he said, "a people without an education cannot call itself a people."

Duchnovyč went on to publish the first elementary primer of the Rusyn language in 1847, the first plays, and the first Rusyn literary almanacs beginning in 1849. He established the first Rusyn cultural society in his own apartment in Prešov—the so-called Prešov Literary Organization—and he wrote several textbooks for students as well as a history of the Carpatho-Rusyns and a history of the Greek Catholic Eparchy of Prešov. In all these activities, Duchnovyč maintained close ties with both Slovak and Galician national leaders. He was a good friend of Ján Andraščík, a proponent of Slovak nationalism in eastern Slovakia, and it was probably under his influence that Duchnovyč wrote in Rusyn dialect. In one often-quoted poem dedicated to the newly-installed Greek Catholic Bishop of L'viv, Hryhorij Jachymovyč, Duchnovyč expressed how Carpatho-Rusyns were happy whenever joy came to their Galician brethren, because "your people beyond the mountains are not foreign to us" (*Bo svoj za horamy—ne čuži*).

There is an important thing to remember about Duchnovyč's use of language: for him, certain types of works would require different linguistic forms. Thus, in his sermons he wrote in Church Slavonic, in his histories and plays he tried to use Great Russian, while in his elementary textbooks and poetry—works intended for the people—he used local

Rusyn speech. If his heart remained with the people, his mind was led on to what he thought were greater things, and it seems somewhat ironic that the father of Carpatho-Rusyns, the author of so many poems in their language, could at one stage in his career become concerned that too much local dialect was being used in publications. "Which German, Frenchman, Englishman writes as the normal person speaks? None! . . . We must liberate ourselves from the mistakes of peasant vulgarisms and not fall into the mire of peasant phraseology." Despite his equivocal attitude on the spoken language of the people, Duchnovyč still composed what were to become the two most well-known Rusyn poems. The first was set to music in the early 1920s and subsequently became the national anthem:

Subcarpathian Rusyns (Podkarpats'kiy rusyny)

Subcarpathian Rusyns,
Arise from your deep slumber!
The voice of the people is calling you—
Don't forget your own!
Our beloved people,
Let them be free,
Let them be spared of
Hostile storms.
Let justice be implanted
Among the whole Rusyn race!
The desires of the Rusyn leaders:
Long live the Rusyn people!
We all pray to the Lord on high
To preserve and give us a better Rusyn life.

The second poem, entitled "Vručanie" (Dedication), first appeared in 1851 in the literary almanac *Pozdravlenie rusynov* (Greetings for the Rusyns), and it has come to symbolize the national expression of all Carpatho-Rusyns:

Dedication (Vručanie)

I was, am, and will remain a Rusyn
I was born a Rusyn,
I will not forget my faithful people
And will remain their son.
My father and mother were Rusyn,
All my relatives,
Sisters and brothers, and
The whole community Rusyn.
My great and might people
Are united together in peace,
And with renewed strength and spirit
Are magnanimous to all others.
I came into the world under the Beskyds,
The first air I breathed was Rusyn,
And it was on Rusyn bread that I was first fed.
A Rusyn it was who cradled me.

When I opened my mouth for the first time
 I spoke Rusyn words.
 And it was over Cyrillic letters
 That sweat ran from my young brow.
 Later I was educated as a Rusyn
 And as such went out into the wide world.
 But I did not forget
 My own people.
 And now who shows me the way?
 Who nourishes me? Who uplifts me?
 It is the Rusyn nation
 Which upholds my respectability.
 So to you my people
 I bow down as to a living God.
 Through sweat and hard work
 I pay back my obligation
 And give to you as much as I can.
 Accept as a gift and with sincerity
 This little book,
 And this writer's words:
 I will not forget to sacrifice this repentance
 From the bottom of my heart.
 I will remain your devoted
 Friend until I die.

From these two excerpts of Duchnovyč's work, we can see certain elements, certain motifs, that were to be repeated over and over again in Carpatho-Rusyn literature. One is a fervent love of the native land and its people, who are called upon to realize their strength through an awareness of belonging to a larger national group. Moreover, this national group is usually described as one that was powerful in the past and that must be reckoned with again in the future. These are the hallmarks of romantic nationalism which had dominated so much of European literature in the nineteenth century. In the works of Duchnovyč and other Subcarpathian authors there is also a heavy dose of realism, with emphasis particularly on the suffering and poverty of the peasant masses.

This realism is already evident in a contemporary of Duchnovyč, Aleksander Pavlovyč, who was born in 1819 in Sariašské Čorné, not far from Bardejov in present-day eastern Slovakia. Pavlovyč was orphaned at an early age, spent several years of his youth in Galicia, but then returned to his native land, a region popularly called Makovyca, to which he dedicated much of his poetry. The poverty of the Rusyns and the beginnings of the immigration to America are already recalled in his poem "Bidstvo Makovyčy" (Poverty in the Land of Makovyca):

Poor, poor land of Makovyca,
 The widow with her orphans.
 The unlucky mother at home,
 Who with great difficulty is raising her children.

To take care of the great debts
 Money came from America,
 But it is already ending
 And the people are very worried.
 As long as there was money in the village,
 Each one would lend it to the other,
 And they could buy bread
 And pay off the debts.
 But now what is there to do?
 There's no place to borrow money!
 The Land of Makovyca is deserted,
 Crying, sighing, grief-stricken—
 Her children are leaving,
 Why are they fleeing across the oceans?

These lines of Pavlovyč reflect the fact that the late nineteenth century was economically and culturally one of the worst times in the history of Subcarpathian Rus'. Starvation forced many peasants to leave for America, and the pressure of the Hungarian government was transforming many young educated Rusyns into Magyars. In such a desperate situation, a few writers turned their thoughts to Russia, which they felt some day might liberate them. In fact, they considered themselves to be part of one Russian people which lived in lands stretching from the Carpathian Mountains to the Pacific Ocean. In contrast to neighboring Galicia, where the population was more and more becoming aware of a Ukrainian national identity, Subcarpathians looked for solace in the past and wrote stories and poems about the supposed glories that Rusyns once experienced. Moreover, they stressed that Subcarpathia had once belonged to Kievan Rus', that is, to *svjataja Rus'*—Holy Rus'—and that the modern-day inheritor of that eastern Slavic civilization was Russia, the land of the Orthodox tsars. There was no reason to fear the Magyars, these Rusyns thought, when mighty Russia was behind them.

Such a view, I might add, was not unique to Rusyns; in fact, it was a latter-day version of pan-Slavism, an ideology begun in the early 19th century by the Slovak writers Ján Kollár and Pavel Šafárik and believed in also by many Serbs, Bulgarians, Czechs, and Galician Rusyns—an idea that saw in Russia salvation for all the Slavic peoples. Such thoughts dominated the writings of Subcarpathian authors until the end of the century, and it is interesting to note that it is precisely at this time that the Rusyns of Subcarpathia and Galicia begin to go their separate ways. While the Ukrainian national movement became stronger and stronger in Galicia, in Subcarpathian Rus' leaders became convinced that they were Russians and part of one mighty people from the Carpathians to the Pacific.

(To be continued)

Paul R. Magocsi

RECENT ACTIVITIES

Cleveland, Oh. On Sunday, October 12, 1980, a "Carpatho-Rusyn Tour" was sponsored by "Peoples and Cultures of Cleveland," a non-profit organization specializing in guided tours of the many ethnic groups of the Greater Cleveland area (1330 Old River Rd., Cleveland, Oh. 44113). The tour was led by Barbara Lizanich Sanders and James Batcha, and was planned in cooperation with the Byzantine Catholic Diocese of Parma. The approximately 75 people who participated were bussed for a sightseeing tour from Holy Ghost Byzantine Catholic Church in Cleveland to St. Gregory the Theologian Church in Lakewood. The afternoon trip concluded at the Cathedral of St. John the Baptist in Parma. Here, Jerry Jumba hosted a program including a Carpatho-Rusyn folk arts display and a slide show on Carpathian folk roots. A buffet dinner of traditional Rusyn dishes was followed by a performance of "The Carpathians," a Rusyn folk ensemble from St. Nicholas Church in Barberton, Oh., directed by James Senderak, choreographed and accompanied by Jerry Jumba.

Cambridge, Mass. In October 1980, Harvard University Press published the *Harvard Encyclopedia of American Ethnic Groups*. This is the first book of its kind and its appearance has been marked by extensive media coverage, including a formal reception at the White House hosted by President Carter. The encyclopedia contains entries on 106 groups, including a major essay on Carpatho-Rusyns, who are treated as a distinct ethnic group in the United States. The encyclopedia is available through your local bookstore.

Washington, D.C. Between October 16 and 19, 1980, the Czechoslovak Society of Arts and Sciences (SVU) held its Tenth International Congress at Georgetown University. One of the sessions, held on October 19, and chaired by Dr. Paul R. Magocsi, was devoted entirely to Rusyns in the First Czechoslovak Republic, 1919–1938. Speakers and their topics included: Dr. Miroslav Kohak (former director of the press office in the Czechoslovak Parliament)—"Czechoslovak Governmental Policy Toward Subcarpathian Rus'"; Professor Alexander Baran (University of Manitoba)—"The Intelligentsia of Subcarpathian Rus' in the Central Government"; and Edward Kasinec (Harvard University)—"Ukrainian Bookmen and Subcarpathian Rus', 1920–1939." John Berta (State University of New York at Binghamton) was scheduled to speak on Slovaks and Rusyns during the First Republic, but was unable to attend because he is presently in Bratislava doing research. Of particular interest were the papers of Dr. Kohak and Professor Baran, who presented respectively the Czech and Rusyn interpretations of the controversial interwar period and the struggle for Subcarpathian autonomy.

Toronto, Ontario. Between October 22 and 25, the Canadian Research Social Science Council sponsored a conference at York University dealing with the problems of ethnicity and the mother country. Professor Arthur Tuden of the Department of Anthropology at the University of Pittsburgh presented a paper entitled, "Ethnicity and Multiple Affiliations: A Case Example—The Rusyns." Professor Tuden based his study on Carpatho-Rusyn immigrants and their

descendants in the Pittsburgh area.

Pittsburgh, Pa. On October 28, the University of Pittsburgh initiated a series of annual lectures on the Slavic peoples. Each year, a seminar and evening presentation will be devoted to a single Slavic ethnic group. This year the group discussed were the Carpatho-Rusyns. The featured speaker was Dr. Paul R. Magocsi, Associate Professor in the Departments of Political Economy and History at the University of Toronto and Senior Research Fellow at Harvard University. Dr. Magocsi held a noon seminar at the university and in the evening addressed an audience of over 350 people on the topic, "Carpatho-Rusyn Ethnicity: Past Developments and Future Prospects." Following the evening lecture, Carpatho-Rusyn pastries and coffee were served and entertainment was provided by folk ensembles from the Greater Pittsburgh area, including *Rusyny* of St. Nicholas Byzantine Catholic Church (McKeesport), *Karpaty* of St. John the Baptist Carpatho-Russian Orthodox Church, Johnstown Diocese (Ambridge), the Carpathian Youth Choir and Dancers of St. John the Divine Orthodox Church in America (Monessen), and *Slavjane* of Holy Ghost Byzantine Catholic Church (McKees Rocks).

Pittsburgh, Pa. As part of the Fourteenth Annual Duquesne University History Forum, a special evening session on "Aspects of Carpatho-Ruthenian History in Europe and in the United States" was held on October 29, 1980. It was sponsored jointly with the Byzantine Catholic Archdiocese of Pittsburgh and was moderated by Pittsburgh Bishop John M. Bilock. The following papers were presented: "Historical Background of Carpatho-Ruthenians in America" by Reverend Athanasius Pekar (Vatican City)—read in his absence by Professor John Hanchin (California State College, California, Pa.); "The Byzantine Catholic Church and Carpatho-Ruthenian Culture in America" by Monsignor Basil Shereghy (Byzantine Catholic Seminary, Pittsburgh); and "Carpatho-Ruthenia Between the Two World Wars" by Professor Michael S. Pap (John Carroll University, Cleveland). Commentary on the papers was provided by Professors Walter C. Warzeski (Kutztown State College) and Bruce L. Weston (California State College). The session was well-attended and was followed by a wine and cheese reception.

Berkeley, Calif. The University of California at Berkeley, one of this country's leading universities, has announced that in January 1981, Edward Kasinec will become Librarian for Slavic Collections in its General Library. Since 1973, Mr. Kasinec has been Librarian at the Ukrainian Research Institute, Harvard University. He has been instrumental in conceiving or participating in several Rusyn endeavours in the United States, including the Carpatho-Ruthenian microfilm project at the University of Minnesota, the *Guide to the Amerikansky Russky Viestnik*, and the conference on Carpatho-Rusyn immigration held at Harvard in 1974. We wish him well in his new post and hope that this remarkably productive son of Carpatho-Rusyn immigrants will continue to make important contributions to the preservation of Rusyn culture in the United States.

RECENT PUBLICATIONS 1976 (continued)

Svetlosc (Enlightenment), Vol. XIV, No. 1 (Novi Sad, 1976), 398 p. and 64, 31, 39, 31 p.

Like previous volumes, the latest 4 issues of *Svetlosc* include new literary works by Rusyn authors in Yugoslavia, as well as literary criticism, contemporary politics, book reviews, and scholarly studies. Within the last category are the third and fourth parts of Arpad Lebl's study on the social structure of Rusyns in Yugoslavia, three works by Ljubomyr Medješy on Rusyn ethnography, and four studies on the Vojvodinian (Bačka) Rusyn language.

Tam, kolo Dunaju . . . : zbirnyk opovidan' (There, Along the Danube: An Anthology of Short Stories). Užhorod: Karpaty, 1976, 304 p.

This is the first anthology of Vojvodinian (Bačka) Rusyn literature to be translated into Ukrainian and published in the Soviet Union. The works of seven contemporary authors are represented: Mychajlo Kovač, Jevhenij Kočyš, Vladyrmyr Byl'nja, Mykola Kočyš, Vlado Kostel'nyk, Štefan Hudak, and Djura Latjak. A short introduction by the Soviet Ukrainian scholar, Oleksa Myšanyč, provides a brief cultural history of the Rusyns in Yugoslavia and recognizes the distinctiveness of their literary language. The collection ends with biographical notes on each author.

Tvorčosc: hlasnjik družtva za rusky jazyk y lyteraturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. II, No. 2 (Novi Sad, 1976), 93 p.

The second issue of the new Yugoslav Rusyn scholarly journal includes 7 articles (again mostly in linguistics), 3 appendices, a review of the Society's recent activity, and a 25-page sample (with title page and introduction) of the soon-to-be published *Slovnjik serbskohorvatsko-rusky* (Serbo-Croatian-Rusyn Dictionary).

UNT na službi narodu (The Ukrainian National Theater in the Service of the People). Bratislava and Prešov: Slovenské pedagogické nakladateľstvo, odbor ukrajinskej literatúry, 1976, 71 p. and 80 plates.

This album is devoted to the 30th anniversary of the Ukrainian National Theater and the 20th anniversary of the Duklja Dance and Song Ensemble. The brief texts trace the histories of the dramatic theater (founded 1946) and dance ensemble (founded 1956) and provide a list of all the premiere performances of each group. More than 150 photographs are included.

Vanat, Ivan. "Sociálno-ekonomické postavenie ukrajincov na východnom Slovensku v rokoch 1918–1929" (The Socioeconomic Status of Ukrainians in Eastern Slovakia During the Years 1918–1929), *Nové obzory*, Vol. 18 (Prešov, 1976), pp. 39-73.

This study is based on a doctoral thesis written by the author for the University of Bratislava in 1972. The article is based on archival sources and includes 11 statistical tables. It stresses the traditional economic backwardness of the Rusyn-inhabited Prešov Region before 1914, the destruction that took place during World War I, the continued economic underdevelopment during the first decade of Czechoslovak rule, and the resultant weakness and unorganized character

of the Rusyn national movement during those years.

Vozz'jednannja ukrajins'kych zemel' v jedynej ukrajins'kij radjans'kij deržavi — toržestvo lenins'koji nacional'noj polityky KPRS (The Unification of Ukrainian Lands into one Ukrainian Soviet State—The Triumph of Leninist Nationality Policy of the Soviet Union's Communist Party). Užhorod: Užhorodsk'ij Deržavnyj Universytet, 1976, 280 p.

This Ukrainian-language volume contains the texts of 70 short papers that were given at a conference held in Užhorod on April 17–18, 1975, to celebrate the 30th anniversary of Subcarpathia's incorporation into the Soviet Union. The great majority of papers deal with the history of the region since 1919, most especially the role of the local Communist Party.

Woytak, Richard A. "Polish-Hungarian Relations and the Carpatho-Ukrainian Question in October, 1938." *East European Quarterly*, Vol. X, No. 3 (Boulder, Colo., 1976), pp. 367–374.

This short essay describes some aspects of Polish-Hungarian negotiations about the Subcarpathian region which both countries were interested in obtaining from Czechoslovakia.

Zerkal', Sava. *Ukrajins'ka zemlja i narid za Karpatamy* (The Ukrainian Land and People Beyond the Carpathians), Biblioteka Ukrajins'koho Hromads'koho Slova, č. 14. Paris: Ukrajins'ka Hromada u Franciji, 1976, 264 + vi p., 5 maps.

This survey of Subcarpathian history from prehistoric times to 1919 is based exclusively on secondary sources and presents the Ukrainophile understanding of the area's past.

WITH APPRECIATION

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OUR FRONT COVER

The traditional preparation for winter. Recent photograph from Vysná Jablonka (eastern Slovakia).

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