

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

Every so often, it is enlightening for us to step back and let you the readers speak on the pages of the *Carpatho-Rusyn American*. You are an interesting and varied group in terms of age, profession, and geographical location. We often receive mail with comments on the newsletter and other publications of the Carpatho-Rusyn Research Center. Sometimes you make general requests for books for reading and research; sometimes you seek specific information. At times, you simply enjoy sharing your thoughts with us on Carpatho-Rusyn ethnicity and the search for ethnic roots. We try to answer all letters that require a response as promptly and efficiently as possible, and we thank you for your interest and patience. Here are excerpts from some letters received over the last several months.

Dear Editor:

I really enjoy the newsletter and look forward to each issue! I can appreciate all the work involved in assembling it together and I want to assure you that the final result is very enjoyable. I loved the article about the proverbs [C-RA Vol. IV, No. 1, Spring 1981]. I only wish that my mother and father were still around so that I could hear more of the language! I was familiar with several of the *poslovyci* mentioned in the article! I agree—"our people" were true philosophers, and in many cases virtually without any formal schooling. Their wisdom was remarkable and I always felt that it was amazing that they always seemed to have a proverb to fit the occasion!! . . . Again, thank you for an enjoyable publication. I am enclosing a check for my subscription. Keep up the good work!!

Margaret Warholik Garber
Baltimore, Maryland

Dear Editor: Glory to Jesus Christ!

Please continue to do the fine job of informing our people of the marvelous culture and tradition which they possess. It would be the crime of the century if Rusyn customs, etc., would vanish from the earth. Best regards and God's choicest blessings to all of you.

Father John P. Fencik
St. Nicholas Orthodox Church
Barton, Ohio

Dear Editor:

May I just comment that your publication is very fine and very needed in our day. We are not Slovak or Ukrainian and we have to know where our roots lie. Thank you!

Glenn Davidowich
Allentown, Pennsylvania

Dear Editor: Slava Isusu Christu!

Congratulations on your wonderful paper! Wish we could be of help, but we are too few and overworked. But our prayers are with you always. God Bless you.

Sister Mary Philomena, Hegumena
Byzantine Nuns of St. Clare
North Royalton, Ohio

Dear Editor:

. . . Permit me to express my appreciation of your work as editor of the *Carpatho-Rusyn American*. I know what a labor of love this sort of task is and I hope that you continue

to receive the support and encouragement that it deserves.

Professor Lawrence A. Sharpe
The University of North
Carolina, Chapel Hill

To the Carpatho-Rusyn Research Center:

I happened to be talking to a friend of mine about the old country and especially about the area where my parents came from. When she told me that she had this form for some of your books, I asked for it. Well, today she brought it over and I wasted no time in filling it out. I've always been interested in our language. Also, I have been looking for a map of Lemkovščyna. This map has to be of a time before 1947, when a number of the villages were eliminated. My parents came from Sanok County. . . I am interested in anything pertaining to old Galicia.

John Homko
Ansonia, Connecticut

To the Carpatho-Rusyn Research Center:

I just returned from Pennsylvania where I had seen your advertisement in the *G.C.U. Messenger*. I would like to order the three books advertised. As a young boy I could not speak English when I started school, even though I was born in the United States. I haven't spoken the language in fifty years and I have completely forgotten it! I would like to learn the language again.

Nicholas Petkovyat
Homewood, Illinois

To the Carpatho-Rusyn Research Center:

Thank you for having sent me the second book *Let's Speak Rusyn* in its Transcarpathian edition. . . I will want another copy of the Prešov edition, but I will send for it next week. The copy I have I am sending to a fellow who is in a nursing home. He now wants to learn "po-našomu." . . I will help him in whatever way I can. Thank you again.

Mary K. Havris
Cleveland, Ohio

Dear Editor:

I am a student at the University of Minnesota. Last quarter I wanted to write a paper about Rusyns or Ruthenians and found very few sources of information here in Minneapolis. Could you tell me of any books or articles I could send for about Carpatho-Rusyns? I have sent for the newsletter. . . I hope someone can help me. The Immigration History Research Library here in Minneapolis was the only place I found a little reading material.

Susan Hartwigen
Minneapolis, Minnesota

Dear Editor:

Please send me a subscription to your newsletter. I am a third-generation Carpatho-Rusyn who saw your newsletter and map while visiting my parents in Cleveland recently.

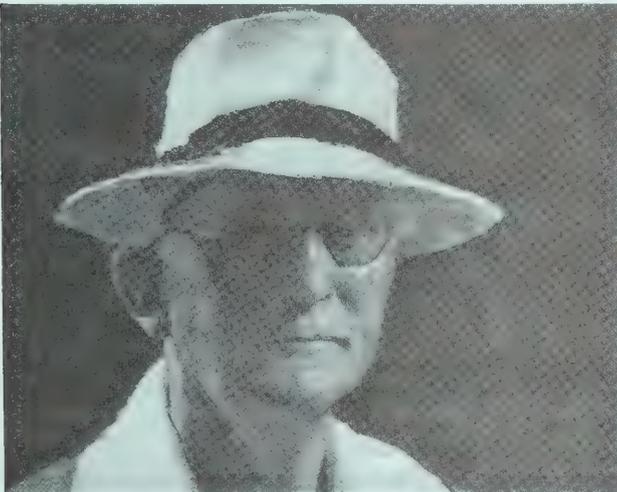
Noëlle Morris Silk
Gainesville, Florida

IGOR GRABAR (1871–1960)

There is hardly a student of Russian culture who has not heard of Igor Grabar, the noted art historian, museum curator, and painter. However, few, if any, know that this influential figure in modern Russian and Soviet culture was of Carpatho-Rusyn origin. In fact, Igor Grabar came from two of the most influential families in Subcarpathian Rus' during the second half of the nineteenth century.

Igor's father, Emmanuel Grabar, was a jurist from Sighet in Maramaros county, the region from which he was elected to the Hungarian parliament in 1869. His mother, Olga, was the daughter of Adolf Dobrjans'kyj, the foremost Subcarpathian political leader since the 1848 revolution. Although Igor was born in 1871 in Budapest while his father was serving in parliament, the young boy spent his earliest years in the Carpatho-Rusyn village of Čertizné, not far from Medzilaborce in the Prešov Region of present-day northeastern Slovakia. There, on the estate of his grandfather, Adolf Dobrjans'kyj, Igor stayed with his mother, while his father Emmanuel sought to establish a new life abroad.

Emmanuel Grabar belonged to a small group of Carpatho-Rusyns led by his father-in-law Dobrjans'kyj, who considered themselves to be culturally part of one Russian nationality and, disillusioned with Austro-Hungarian rule, began to look for salvation in the Russian Empire. Because of his anti-Hungarian stance, Grabar was forced to emigrate in 1871, first to western Europe and six years later to Russia. His wife Olga with the young Igor followed him to Russia in 1880. Meanwhile, the Austro-Hungarian authorities remained suspicious of Rusyn sympathies for Russia, and during a visit home in 1882, Olga, together with her brother (a tsarist official) and well-known father Adolf Dobrjans'kyj, were put on trial for treason. Although they were acquitted, they were forbidden to return to the Hungarian Kingdom, and Olga rejoined her husband and son in Moscow.



Igor Grabar, "Self-Portrait" (1952)

Igor Grabar completed his secondary schooling in Moscow; then, in the footsteps of his father and older brother Vladimir Grabar (a university professor, specialist in international law, and later academician), he went to law school. But by the time he graduated from the St. Petersburg University law faculty in 1893, Igor had changed his mind

about law as a career; the following year he entered the Academy of Art in St. Petersburg. Like so many other talented artists, the atmosphere of the formal academies seemed stifling for Grabar, so in 1896 he went abroad to study spending the next five years in Germany, Italy, and France.

After Grabar's return to Russia in 1901, he became associated with a group known as the World of Art (*Mir iskusstva*), which espoused the most modern styles then prevalent in western Europe and which stressed the interaction between painting and other artistic forms, especially the theater, ballet, and music. Although some of Grabar's paintings from this period were expressionist, throughout most of his career he maintained a representational style in the tradition of nineteenth century French impressionism. Yet despite the more than 300 paintings completed during his lifetime, not to mention some architectural projects as well, it is in the realm of scholarship that Igor Grabar is best remembered.

Grabar's first publications were in art criticism and date from 1891, when he was still a law student. He subsequently published hundreds of studies on contemporary exhibits, architectural history, problems of restoration, and on individual Russian artists from the medieval period to the twentieth century, including a major book on the great nineteenth-century painter, Il'ja Repin. However, Grabar is best remembered for the monumental *History of Russian Art (Istorija russkago iskusstva)*, which he conceived and edited and to which he contributed numerous chapters. This was the first multivolume work to trace the history of painting, sculpture, and architecture in the East Slavic lands from earliest times to the present. Between 1906 and 1914, five volumes and part of a sixth appeared, but the coming of World War I made further publication impossible. After World War II, this time under Soviet rule, Grabar served as chief editor of a new thirteen-volume *History of Russian Art* (1953–1969).

For his many contributions, Grabar received numerous awards and prestigious appointments. Still during the days of tsarist Russia, he was elected to the Imperial Academy of Art in 1913, and that very same year he was made director of Moscow's famed Tretjakov Gallery, a position he held until 1925. The Soviet regime appointed him director of the State Restoration Workshop (1918–1930), director of the Moscow Art Institute (1937–1942), and director of the Academy of Art's Institute of Painting, Sculpture and Architecture in Leningrad (1942–1947). The Soviet regime also presented him with its highest awards—the Stalin Prize (1941), two Lenin Prizes (1945, 1946), National Artist of the Soviet Union (1956)—and he was elected to the Soviet Academy of Sciences (1943) and the Soviet Academy of Artists (1947).

Notwithstanding his enormous success during more than half a century within the highest echelons of the Russian and Soviet artistic and academic circles, Igor Grabar never forgot his Carpathian homeland. As an indication of devotion to his Carpatho-Rusyn heritage, in 1955, the eighty-four year-old academician and painter donated fifty of his works to the Transcarpathian Art Museum in Užhorod, where they are still housed in a room assigned exclusively to the artist. Igor Grabar remains an example of one of several Carpatho-Rusyns who have made successful careers in lands far from their native soil.

Philip Michaels

In the fourth installment of this article which appeared in the summer 1981 issue, the author continued his discussion of literature during the interwar period, focussing on the Ukrainophile poet Sabol and the Russophile poets Popovič and Karabeleš. He concluded with commentary and an excerpt from Subcarpathian's only satirist, who wrote under the pseudonym of Marko Barabolja. The author continues in this last installment with Barabolja.—Editor

(Conclusion)

Throughout this period, Subcarpathian politicians and the Prague government made numerous proposals for autonomy. Barabolja formulated his own. Let's read only the preamble:

Honorable Rusyn Citizens! Don't allow yourselves to be confused! Send as many proposals for autonomy as you can, and allow me on this occasion to publish my own project in the name of the 'Party of the Contented Natives'. Taking into consideration the social, specific, abnormal, catastrophic, theatrical, dramatic, juridical, microscopic, biological, romantic, idiotic, impudent, banal, and other characteristics of our people, I propose to give them the following autonomy.

Barabolja then goes on to list several ironic demands which reflected the very limited degree to which the Czechoslovak government was willing to go on the autonomy issue.

Subcarpathian Rus' finally received its long awaited autonomy in 1938, but it was to last a mere five months, only to be brutally ended by the invasion of the Hungarian army in March 1939. Subcarpathian literary activity did not stop, however, under the Hungarian regime. Several plays, short stories, and poems written in Rusyn vernacular (called then officially the Uhro-Rusyn language) appeared separately and in the journal *Lyteraturna nedilja*. Ukrainophile authors, like Boršoš-Kumjats'kyj and Fedir Potušnjak (1910–1960), were permitted to publish if the editors first dialectized or replaced literary Ukrainian words with local ones. Of course, Rusyn language authors like the short-story writers Luka Dem"jan (1894–1969) and Aleksander Markuš (1891–1971) continued to publish. But the most prolific was a group of young Russophiles, who formed "literary circles" at the Užhorod, Mukačevo, and Chust *gymnasia* and published six literary almanacs. Writers like Emeljan Baleckij and the émigré Evgenij Nedzel'skij (1894–195?) were joined by Ivan Kerča (pseud. Tanja Verchovinka, 1914–1951), Georgij Gojda (pseud. Karpatskij, 1919–1955), Kirill Golos (pseud. Krasin, Veršan, b. 1921), Vasilij Sočka (pseud. Boržavin, b. 1922), Michail Špicer (pseud. Versinskij, Bezprizornyj, 1921–1944), and Dimitrij Vakarov (1920–1945).

These authors did not hide their allegiance, and their poetry was dominated by hopes and expectations of eventual liberation to come from the East. They filled their works with references to the Sun, Stars, Light, Day, North, East, etc., all of which alluded to their brothers in the East who would one day bring them to salvation. Baleckij reminded his fellow poets: "You do all believe that after the days of suffering/ A new age will dawn?" It was evident that any change must come from the "eastern star" and that "Soon the day will come/ when borders will disappear/ and between brothers there will be no/ boundary to the north."

But all was not well at home either, where national, poli-

tical, religious, and social conflicts still divided Carpatho-Rusyns from each other. The poet Josyf Archij (pseud. Ivanov, b. 1920) hoped for the day when such divisiveness would be no more.

I believe, I believe in greater days,
And I believe, dear friend, in a time
When evil pride will fade away
And agreement will unite us together
When the quarrelsome, destructive,
naive, and haughty,
'I and you', will disappear.
When there will be such prophets
Who will unite us simply as 'we'.

After the establishment of the Soviet regime in Subcarpathian Rus' in 1945, local authors were called upon to support the government in its attempt to justify the radical economic and social transformations that were taking place. The literary works that resulted were in the classic Soviet style of socialist realism, in which the glories of the communist revolution, praise for workers and peasants, and an unbounding faith in the future of the proletariat were the accepted subject matter. Following Soviet proscriptions, these writings had to appear in literary Ukrainian, now declared the only acceptable national language for the region. Lyrical poems to the beauties of the Carpathians were also acceptable, especially if they praised the freedom that only now was supposedly attained. Typical is a poem written in 1946 by the older Ukrainophile, Julij Boršoš-Kumjats'kyj, "Na voli" (In Freedom):

I am here again in freedom
Carpathian Land,
Welcome my sister
The belle of the highland,
Welcome, my woodland,
Murmuring so happily,
To live with you is
So dear to me.
.....
The mountains are blooming,
Colorful like the sea.
Forget, my heart,
The unfortunate one and grief.
Greetings, my motherland!
Oh, my Verkhovyna,
Be free forever,
Carpathian land.

Meanwhile, Carpatho-Rusyns living in the Prešov Region remained within the post-World War II boundaries of Czechoslovakia. Since the 1950s, a host of local Russophiles and Ukrainophiles have produced an unprecedented flurry of literary activity, best represented in the journal *Duklja*, published four and now six times a year in Prešov. Among the more talented writers are the poets Ivan Macyns'kyj (b. 1922), Jurij Bača (b. 1932), Stefan Hostynjak (b. 1941), and the prose writers Vasyľ Dacej (b. 1936), Jurko Borolyč (b. 1921), Fedir Ivančov (b. 1916), and Mychajlo Šmajda (b. 1920). An interesting sample is from the pen of Ivan Macyns'kyj. Addressing an old grandmother born in the village of Komanča, Macyns'kyj decries the fate of his brother Lem-

kians on the Galician side of the mountains, who after the war were forcibly deported to former German territories along the Baltic Sea that were acquired by Poland in 1945. With ironic allusion to the world's postwar leaders, the poet surmises:

Were I Johnson
I would rename
This great foreign sea
The Great Lemkian Ocean.
Were I Johnson. . . .
But I am not Johnson,
Nor Stalin,
Nor Khrushchev,
Nor Brezhnev,
Nor Berut,
Nor Gomulka.
They are great,
We are small.
But now you already live
 on a different sea,
Granny from Komanča.
They call your sea the Baltic,
There you have new woes.
But here, near us, your
Old Carpathian shacks decay and
Their inhabitants fill the
Carpathians with a foreign song.
And you, Granny from Komanča,
Ask where I should write to?
At least rename the Baltic Sea
The Lemkian Sea.

Before we conclude, it would seem appropriate to provide at least one example of literature written by Carpatho-Rusyns in America. The early immigrant newspapers and calendars were always filled with poems, short stories, and plays. Authors like Emilij Kubek (1859–1940), Sigmund Brinsky (1881–1932), and Peter Maczkov (1880–1965), Ivan Ladižinsky (1905–1976), and Stepan Varzaly (1890–1957) were only a few of the many who published. Let's turn to Kubek, who in one poem expressed the eternal dilemma of the immigrant. Can happiness ever be found in America, or are the beauties of life to be had only in the Carpathian homeland? From the conclusion to his poem, "Ci lem viditsja mi?" (Does it only seem so to me), we read:

My thoughts even now fall
 on the Carpathians,
On my native land that
 I cannot forget.
Although in my youth
 fortune did not smile upon me,
And I frequently had to struggle
 from want;
And although over there in the homeland
Things were frequently lacking,
Still now the native land remains
 always dear.
I must remember the graves
In which my children, my father,
 and my mother lie—

Would it not be better to
 lie next to them?
My thoughts go unto you, oh native land:
Are the evenings, summers, the land, and
 the coffins
More beautiful over there?
Or does it only seem so,
Do I only imagine it?

How can one end this survey? By trying to say something profound or interpretive about Carpatho-Rusyn literary development? I think not. Rather, let us end how we began, with the words of Duchnovyč. Here we are clearly in the realm of the subjective, but this is one of my favorite poems and I think it best sums up, in literary form, the hopes, the ideals, the sadness, and the tragedy of the Carpatho-Rusyns:

Zizn' Rusina (The Life of a Rusyn)

Below the mountains, below the forests
 The wintry wind is blowing;
There the peaceful, God-fearing
 Rusyn lives in a sad state.
A race similar to his own
 Lives in the Carpathians.
He does not envy anyone
 Who lives in great palaces.
He has no property,
 No silver, nor gold,
Just a pious heart,
 That is his richness.
He doesn't live lavishly in palaces
 But in small, low-lying huts;
He doesn't ask
 For wheat or rye bread,
Oats and barley sustain him,
 But even of that there is not enough.
He doesn't drink coffee or wine,
 These he doesn't know,
His thirst is quenched
 By water from the brook.
He doesn't sail upon the seas
 For he has no boats,
He only wanders
 Along the cliffs, forests, and mountains.
It's not in fancy dress
 That he shows himself
He wears simple clothes
 Made by himself.
His richness consists of
 Two oxen and cows,
An unshod mare,
 A few sheep and a lamb.
He doesn't like handicrafts,
 He only works the land.
He doesn't buy and sell, he doesn't deceive,
 That he doesn't care about
It's only God that he worships
 Piously and peacefully
Asking for himself
 That he be protected and remain guiltless.

For that reason he is always calm
 And never has troubles,
 He has nothing on his mind
 Because he doesn't know of sin.
 He's not a criminal, nor a troublemaker
 And has a clear conscience.
 He is a pious, good person
 With a sincere heart.
 He loves and worships
 His God on high
 He is always ready to sacrifice and share all
 With his closest friends.

And so he lives and works
 For the love of his God
 He is always filled with peace and love
 And bothers no one.
 See this, oh Lord and Father,
 And make happy the guiltless,
 Pious, righteous,
 And poor Rusyn,
 So that he may serve You,
 And so that with an innocent heart
 He can live honestly, faithfully,
 And remain healthy and strong.

Paul R. Magocsi

RECENT PUBLICATIONS 1977 (concluded)

Popovyč, Dmytro. *Kriz' tortury* (Through Torture). Užhorod: Karpaty, 1977, 192 p.

This book contains the memoirs of Dmytro Popovyč (not to be confused with the interwar poet of the same name), who was an active member of the Communist Party in Subcarpathian Rus' when the region was part of Czechoslovakia.

Renoff, Richard, "Carpatho-Ruthenian Resources and Assimilation, 1880–1924: A Preliminary Survey," *Review Journal of Philosophy and Social Science*, Vol. II, No. 1 (Meerut City, India, 1977), pp. 53–78.

This study provides a statistically-based description of the Carpatho-Rusyn immigration to the United States. The data on repatriation, sex ratio, age, literacy, and occupation reveal that Carpatho-Rusyns were sociologically similar to other eastern and southern European immigrants who came to the United States during the great wave of immigration during the three decades prior to the outbreak of World War I (1914).

(Available from the Carpatho-Rusyn Research Center for \$2.00)

Rothkirchen, Livia, "Deep-Rooted yet Alien: Some Aspects of the History of the Jews in Subcarpathian Ruthenia," *Yad Vashem Studies*, XII (Jerusalem, 1977), pp. 147–191.

The author, a native of Subcarpathian Rus', is editor of the English-language journal produced by the Yad Vashem, Israel's national monument to the holocaust of Jews during the Second World War. This is a general history of the Jews in the region until their dispersal in 1944, and it presents a generally favorable picture of Jewish-Rusyn relations.

(Available from the Carpatho-Rusyn Research Center for \$2.50)

Sandor, Vikentij. "Edvard Egan: joho 'Verchovyns'ka Akcija'" (Edward Egan: his Highlands Action), *Ukrains'kyj istoryk*, XIV, 1-2 (Toronto, 1977), pp. 109–117.

This short article in Ukrainian describes favorably the efforts of the Hungarian official, Ede Egan (1851–1901), who in the last years of the nineteenth century attempted to improve the socioeconomic lot of the Carpatho-Rusyn peasantry.

Štefan, Avhustyn. *Avhustyn Vološyn, prezident Karpats'koji Ukrajinjy: spomyny* (Avhustyn Vološyn, President of Carpatho-Ukraine: Memoirs). Toronto: Carpathian Research Center and Toronto Free Press, 1977, 208 p.

This second volume of memoirs by Professor Štefan is devoted to the twentieth century Subcarpathian national leader Msgr. Avhustyn Vološyn (1874–1945). It also includes numerous photographs and documents on the activity of Subcarpathian Ukrainophile immigrants in the West.

Trojan, Michail V. *Mukačevskij zamok: istoriko-kraeved-českiej očerk* (The Mukačevo Castle: An Historical Regional Outline). Užhorod: Karpaty, 1977, 64 p.

This small brochure contains a comprehensive history (in Russian) of an important political and cultural focal point of Carpatho-Rusyn civilization. Greatest coverage is given to the seventeenth century, when Transylvanian Hungarian princes, such as the Rákóczi family, controlled the Mukačevo castle.

Tvorčosc: hlasnik družtva za rusky jazyk y lyteraturu (Works: Organ of the Society for Rusyn Language and Literature), Vol. III (Novi Sad, 1977), 91 p.

This newest volume of *Tvorčosc* contains eight articles, two shorter notes, and a chronicle of Society's activity in 1977 and program for 1978. As in the previous issues, the majority of the articles concerns the language and literature of the Vojvodina (Bačka) Rusyns. The longest, however, is by Ljubomir Medješi, who analyzes the appearance in 1898 of an ethnographic study on Rusyns by Volodymyr Hnatjuk, the Ukrainian scholar from Galicia who was the first person to study in depth the language and culture of the Vojvodinian Rusyns.

Varsik, Branislav. *Osídlenie košickej kotliny*, Vol. III: *s osobitným zretel'om na celé východné Slovensko a horné Potisie* (The Settlement of the Košice Basin, Vol. III: With Special Attention Given to Eastern Slovakia as a Whole and the Upper Tisa Valley). Bratislava: Slovenská Akadémia Vied, 1977, 582 p.

This is the third and last volume of Varsik's comprehensive analysis of the early settlement of eastern Slovakia. Like the other two volumes (published in 1964 and 1973), this one is based on a wide variety of historical, linguistic, and archeological sources. One chapter is devoted specifi-

cally to Rusyns (pp. 366–384).

Despite the difficulty in determining exactly when the first settlers arrived and the virtual impossibility of proving whether or not they were the direct ancestors of present-day inhabitants, Varsik rejects the conclusions of much previous scholarship and unhesitatingly concludes: (1) that eastern Slovakia was as heavily settled as other parts of Slovakia; (2) that the autochthonous (first) inhabitants were western Slavs and the ancestors of the present-day eastern Slovaks; and (3) that the Rusyns did not settle in the Prešov Region or Subcarpathian Rus' until as late as the fourteenth century. Conclusions stated with such self-confidence and certainty

are sure to provoke further scholarly debate.

Zapysky Naukovoho Tovarystva KSUT (Proceedings of the Scientific Society of the Cultural Society of Ukrainian Workers), No. 4-5 (Prešov, 1977), 216 p.

This double issue includes nine articles and two reviews. Of special importance are contributions of Ivan Vanat and Mychailo Hyrjak on the social revolt of peasants in Habura and Čertizné during the early 1930s, and a photofacsimile of Mykola Teodorovych's *Pomoščnyk ou domuství y meždu ljudmy*, an eighteenth-century Carpatho-Rusyn text prepared for publication in 1919 but never published until now.

DISCUSSION

Our last issue (Vol. IV, No. 3) contained the concluding part of an extensive review article by Dr. Vasyl Markus, who discussed problems of Carpatho-Rusyn ethnicity in the United States, as well as in Czechoslovakia, Soviet Transcarpathia, and Yugoslavia. A journal in Yugoslavia, Nova dumka, has already published in Vojvodinian Rusyn translation the first part of Dr. Markus' article, although only under his initials V.M. Not surprisingly, there is already reaction from Yugoslavia's Rusyns. The following is a letter by Ljubomir Medješi, author of several studies on the ethnography and folklore of Rusyns in the Vojvodina (Bačka). —Editor

Dear Dr. Magocsi,

In number 28 of the journal *Nova dumka*, Vukovar 1981, there appeared the first part of a review by Dr. V.M. about your study *The Shaping of a National Identity: Subcarpathian Rus' 1848–1948*.

Even though it is still not possible for me to become acquainted fully with the critical judgement and statements of the review in question while waiting for the second part, nonetheless it seems what I have read so far suggests that my view of the ethnogenesis of the Rusnaks/Rusyns is similar to yours. Moreover, having studied the ethnic development of this people, I have come to the conclusion and am even more convinced that scholarship must correct the view which still exists in many circles regarding this question.

I am preparing a study entitled the Ethnic Past of the Rusnaks, in which, with regard to the ethnic characteristics of the Rusyn people, I am attempting to distinguish and describe how, according to ethnic criteria, the Rusyn people differ from other national groups of the same type, as well as to describe which characteristics are similar to one or another people with whom Rusnaks have had territorial and cultural contacts, that is, individual unifying traits in national life which also bring together different peoples. My basic thesis is that during the period of their national evolution, the Rusnaks acquired ethnic characteristics which distinguish them from other peoples, so that the Rusnaks have all the characteristics which mark and distinguish an ethnic group of a distinct variety. In other words, I have found on the basis of concrete uncovered data that Rusnaks formed

a separate people in the 18th–19th centuries.

Ljubomir Medješi

We will be curious to learn of Dr. Medješi's reaction when he reads the second part of Dr. Markus' article (which includes the conclusion we printed in our last issue), as well as the reply by Dr. Magocsi. We also welcome the responses of our readers to the issues raised in these discussions.

READER'S REQUEST

One of our subscribers would hope to meet with others in his area interested in the Carpatho-Rusyn heritage. Please contact Andrew Faber, 689 Lexington Road, Union, New Jersey 07083.

WITH APPRECIATION

The Carpatho-Rusyn Research Center expresses its appreciation for unsolicited donations from: Josephus Beskid (Pacifica, California)—\$20.00; Stephen Dobos (Campbell, Ohio)—\$20.00; and Michael W. Suvak (St. Vladimir's Orthodox Seminary, Crestwood, New York)—\$10.00. These and any other tax-deductible donations are being used to further our publication program.

NEW BUSINESS MANAGER

We are pleased to announce that beginning with Volume V (1982) of the *Carpatho-Rusyn American*, the business manager will be Steve Mallick. Mr. Mallick, a high school teacher from Madison, Ohio, is one of several people interested in their cultural heritage who responded to our earlier call for cooperation and assistance.

OUR FRONT COVER

Church of St. Nicholas, Čornoholova, 1794 (Transcarpathian Oblast'), photographed in 1921.

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