FROM THE EDITOR

In the Fall 1981 issue we published the concluding section of a review of Paul R. Magocsi's *The Shaping of a National Identity: Subcarpathian Rus' 1848-1948* by Loyola University professor of political science Vasyli Markus and the concluding section of Dr. Magocsi's response to this review. Briefly, Markus praised Magocsi's scholarship, but he also criticized Magocsi's handling of several issues raised in the book. Among them are Magocsi's use of the term Rusyn to identify Subcarpathians in Europe and his perception of the Carpatho-Rusyn community in the United States. Markus insists, for instance, that unless Rusyn Americans recognize themselves as Ukrainians, they will not continue to exist with an ethnic identity.

Magocsi defends his terminology, justifying it with historical and contemporary evidence. He disputes Markus' contention that Rusyn Americans must become Ukrainians to survive, and points to other ethnic groups in the United States — Acadians, Amish, Pennsylvania Germans — who have survived successfully without strong affiliations with larger, related groups here or in Europe. Further, he notes that Rusyn Americans have existed in the United States for a good century without any help from Ukrainians. In short, a Rusyn-American community does exist. And if relations with Ukrainians or other Slavic groups are to be established and maintained, they cannot be based on force or fear of any sort, but rather on mutual recognition and respect.

Readers of the *C-RA* have begun responding to the Magocsi-Markus discussion, and this in and the next few issues we will print a number of these responses. The opinions expressed are as varied as our readers. Some opinions are supported by scholarly research; some are based on the writer's own experiences and observations; others combine the two. One of the writers, John Hamulak, whose response is printed in this issue, was born in Europe and immigrated to the United States only in the 1950s. His views can be expected to differ from those of our second writer, John Righetti, raised in the Pennsylvania steel town of Monessen, steeped in Rusyn immigrant culture, and educated at an American university. Some of our respondents are not of Rusyn or Ukrainian background at all, but are from other Slavic groups or are simply non-Slavic Americans with a strong interest in Slavic history and culture. Our third commentator, for instance, Kevin Hannan, is a descendant of Silesian immigrants. Like John Righetti, he demonstrates a keen sensitivity for the evolution of immigrant communities in the United States — which is precisely our concern in studying Carpatho-Rusyn Americans.

Clearly, neither the staff of the *C-RA* nor our readers can agree with every opinion printed in this series, and in fact may strongly oppose this or that view. We feel, however, that it is still possible to maintain our own approach to the subject while being receptive to other informed, if different, views. Complex issues like this one can usually be seen from a number of perspectives. And remember, disagreement is not necessarily destructive. It may be a positive force if it fosters reflection, encourages further research and study, and contributes to greater understanding and tolerance. Responses to the comments printed in this series are heartily welcome. Please address them to the Editor.

As we begin our fifth year of publication, we wish to thank our readers for their interest and support in subscribing to the newsletter and ordering items from the numerous books and articles published or distributed by the Carpatho-Rusyn Research Center. A list of such materials is available upon request. Please continue to encourage friends and relatives to subscribe to the *C-RA*, and keep in mind that a subscription is a unique gift at holidays, birthdays, or any time gifts are given. A parish, for example, might choose to award its 1982 graduating high school seniors with a gift subscription. The *C-RA* can help broaden a young adult's horizons on his or her own historical and ethnic roots — and such an increase in self-knowledge is valuable as they go out into the world of work or college.

And what will the *C-RA* offer in coming issues? Besides the commentaries described above, we will be printing a series on one of the most important sources of ethnic awareness — parents, grandparents, great-grandparents. The series will consist of brief and colorful reminiscences by our staff and others on their immigrant relatives. How do we perceive them? What elements of ethnicity have they passed on to us? How have our lives been enriched because of this ethnic inheritance?

In addition, we will print words and music to certain songs with which Rusyn Americans ought to be familiar, such as the national hymns "Ja Rusyn byl" (I was, am, and will be a Rusyn) and "Podkarpatkie Rusyny" (Subcarpathian Rusyns); the famous wedding bridal dance *jadvój, some popular folksongs such as "Marjanka" and "Cervena ruza" (Red rose); and the traditional Carpathian chant for the Lord's Prayer, sung by both Orthodox and Byzantine Rite Catholic Rusyns. Jerry Jumba, music instructor in the Parish Byzantine Rite diocese and director of a new folk group *Kruzok*, will discuss the Christmas traditions of *jasłičkary* (carollers) and the Bethlehem play. The design and symbolism of specifically Carpathian * pysanky* or Easter Egg patterns will also be presented. Finally, or columns discussing recent publications and events will be continued.

As editor, I wish to emphasize again that the *C-RA* exists for you and is a forum for the exchange of ideas and information. If you belong to a parish or group which is engaged in building a library collection of books on Subcarpathian Rusyns, organizing a study or folk group, sponsoring an ethnic workshop, teaching * pysanky, participating in a folk festival — if you are doing any of the above, or anything else in connection with Carpatho-Rusyn ethnicity, please let us know. We would like to hear from readers in the west, for instance, who are maintaining an interest in ethnicity far from the large immigrant populations of the east and northeast. Tell us in brief or at length about your activities, and we will pass on this information in the newsletter for other communities.
FEDIR KORJATOVIČ (c. 1350 – 1414)

From the otherwise shrouded Carpatho-Rusyn past, the first known historical figure to emerge was the fourteenth-century Prince Fedir Korjatovyc. During his lifetime, his name came to be associated with the castle of Mukacevo and the nearby Orthodox monastery, but in subsequent centuries he became a symbol of Carpatho-Rusyn distinctiveness in the western-oriented Roman Catholic Hungarian Kingdom.

Actually, Korjatovyc was not born in Subcarpathian Rus', but rather immigrated there during the last decade of the fourteenth century. His reasons for settling in the mountainous region were related to political events both in his homeland and in the Hungarian Kingdom.

Korjatovyc was a prince from Podolia, an Orthodox Rus' land east of the Carpathian Mountains in what is today the Ukrainian S.S.R. During the fourteenth century, Podolia, which had previously been part of the Kievan Rus' federation, was incorporated into the rapidly expanding Grand Duchy of Lithuania, and it was not long before Korjatovyc was quarreling with his new Lithuanian rulers.

Meanwhile, the Hungarian Kingdom was headed by the dynamic Sigismund of Luxembourg, who was anxious to expand north of the Carpathian Mountains and establish control over another Rus' province, Galicia, which bordered on Podolia. The Hungarian king's northward expansionist policies were checked by the Poles, however, who also coveted Galicia. Threatened by Poland, King Sigismund searched for allies to help protect the northern Carpathian border of his own realm. It was at this moment that the interests of King Sigismund of Hungary and Prince Korjatovyc of Podolia coincided.

Korjatovyc had previously received help from Hungary in his own battles against the Lithuanians; now, when King Sigismund needed him, he was ready to oblige. Sigismund invited Korjatovyc to come to Hungary, and in return for protecting the kingdom's northern Carpathian frontier, the newcomer was given the title duke of Podolia and lord of Mukacevo (dux Podoliae et dominus de Munkach). As lord of Mukacevo, Korjatovyc had jurisdiction over Carpatho-Rusyn territory, and although the prince hoped to return to his native Podolia, political conditions made that impossible and he therefore remained in the Carpathians as a loyal subject of the Hungarian king from his arrival in 1395 until his death in 1414.

During these years, Korjatovyc resided in the castle of Mukacevo high atop a prominent hill known as the Palanok. As an Orthodox Rus' believer, the prince was especially well inclined toward the monks living at the nearby Monastery of St. Nicholas at Cerneca Hora. He provided the monastery with numerous subsidies, which allowed it to function as both a religious and cultural center for Carpatho-Rusyns. Because of his generosity, popular legend even attributed to Korjatovyc the establishment of the monastery, although recent research has indicated that the monks were there before the prince's arrival in the region. Another popular legend spoke of Korjatovyc as having arrived in the Carpathians leading 40,000 Rusyns from Podolia. This apocryphal figure is also an unlikely reflection of reality, and he probably arrived only with his personal retinue.

Whatever the actual historical details, it is a fact that Prince Fedir Korjatovyc ruled as lord of Mukacevo over Carpatho-Rusyns living in the Hungarian Kingdom at the turn of the fifteenth century. It is also true that subsequently he became an extremely popular figure in Rusyn folklore and was perceived by local church historians as a defender of Eastern Christianity, whether in its Orthodox or Greek Catholic form. Moreover, during the eighteenth century, when the first histories of the Carpatho-Rusyns began to be written by local Greek Catholic priests, the primary focus was on the activity of Prince Korjatovyc.

The fame and reputation of the prince prevailed until the twentieth century. When Subcarpathian Rus' became part of the new Czechoslovak republic in 1919, a main square in the provincial capital of Uzhhorod, where several important modern historical events took place, was named Korjatovyc Square. For all these reasons, Prince Fedir Korjatovyc remains the first national hero of the Carpatho-Rusyns.

Philip Michaels

Prince Fedir Korjatovyc, a woodcut from the frontispiece of Ioanniky Basilovits' book, Brevis notitia Fundationis Theodorii Koriathovits (Košice, 1799).
Dear Editor:

In the Fall 1981 issue of the Carpatho-Rusyn American, you published some excerpts from the discussion of Dr. Paul Magocsi and Dr. Vasyl Markus relating to the former's book The Shaping of a National Identity: Subcarpathian Rus' 1848-1948. In some places, the exchange of views was heated. Overall, however, the exchange was useful and it definitely contributed to a better understanding of the problems presented by Dr. Magocsi in his book.

I am not trying to get involved in a dispute of two historians because this dispute may never end. What I want to express is my opinion with regard to Carpatho-Rusyns and Ukrainians in the United States, and only to the extent that this was mentioned by Dr. Magocsi in his reply to Dr. Markus’ review of his book. Among other things, Dr. Magocsi states: “Rusyn and Ukrainian immigrants and their descendants in the United States should not remain separated to the degree that they have in the past and still are at present.” In other words, Dr. Magocsi is indirectly encouraging Carpatho-Rusyns and Ukrainians to overcome their alienation; but in order to do this: “mutual respect on both sides has to be the basic precondition.” (Magocsi)

No matter what any textbooks say, here in the United States we have two separate communities — Carpatho-Rusyn and Ukrainian. They have lived apart for more than half a century and, up to now, no successful efforts have been made to build the bridges for any serious and lasting cooperation. We often “besidujemo po-našomu,” “molymosja po-našomu,” “spivajemo po-našomu” (speak, pray, sing “in our own way”) — yet at the same time we live worlds apart, not showing enough interest in each other. Let us call ourselves Rusyns and Ukrainians, understanding that neither of us is more advanced in national consciousness. If we finally ask ourselves which two ethnic groups are closest to each other, however, we definitely will have the same feeling: Carpatho-Rusyns and Ukrainians. And this does mean something.

In my conversation with one Carpatho-Rusyn, he stated that between Carpatho-Rusyns and Ukrainians a big wall has been erected. Any crack in this wall should be utilized to build bridges between both communities which may lead to a complete disappearance of that wall. Is this wall perhaps a superficial monster created by our mutual enemies? An academy, professor Markus, expounding upon each, but due to space limitations and fear of repetition, I will elaborate only on a few points that I find most striking.

Professor Markus’ statements referring to the lack of influence this Rusyn “revival movement” will have on the “old country” demonstrates his lack of knowledge of the Rusyn-American community. The majority of Rusyn Americans, whose grandparents and great-grandparents came to these shores around the turn of the century, think very differently than the nationally-conscious Professor Markus. Perhaps what he and other Ukrainians should realize is that the Rusyn Americans who descended from those early immigrants are exactly that — Americans of Rusyn background. We are not Rusyn nationalists living in America, but Americans proud of our Rusyn heritage.

What that says of us is that the old country and the effect of the recent movement are of little or no concern to us. We preserve our Rusyn ways in our homes and churches; our schools, our museums, and our national identities. We are not Rusyn nationalists living in America, but Americans. The Rusyn community as a whole does not long for a free Rusyn homeland or hope to effect any cultural or political change in the Carpathians. The Rusyn community does not even long for a continuity linking the homeland with us. None of any substantial consequence exists. Few Rusyns keep track of what happens in the homeland, few keep in touch with relatives in Europe. Few even know who their European relatives are.

Much of this disinterest in the homeland and nationalist
affairs stems from the situation out of which our early immigrants sprang. In the late 1800s, Subcarpathian Rus' was the most backward, most economically depressed area of Europe. Survival was the prime — perhaps even the only — concern of the majority of the Carpatho-Rusyn population. Hungry people aren't concerned with whether they are Rusyn, Ukrainian, Slovak, Magyar, or Russian. They are concerned with being fed. And as their prime concern, survival is what drove them to America. The great Rusyn immigration at the turn of the century was not an ideological one. It was not initiated by Magyar ethnic pressure. It was not to secure religious freedom. It was to escape an economic hell that pushed Rusyn peasants to the brink of desperation. Ideological and religious freedom were simply fringe benefits in the move to a better economic life in America.

In light of that situation, it is easy to see why a nationalist tendency has not been of prime importance to Rusyns in America; nor could it become important today. History bears this out. The Rusyn-American community never agreed on its national or ethnic affiliation. Some saw themselves as Slovaks, some Rusyns, some Russians, etc. But what was most important here was what was important in Europe — whether there was bread on the table. Second to this, was that Rusyns be allowed to do things in their own way, and an ethnic or national designation for that way was unimportant. It didn't matter all that much if you called Rusyn culture Slovak, Russian, or Rusyn, just as long as it was “po našem.”

Bringing us up to date, what does all this mean to the Rusyn-American community today? Rusyns are in the American mainstream, so basic survival is no longer their prime concern. Therefore, their second objective moves up. They now have the luxury of investigating their background and determining how it has influenced their lives. And that is exactly what Dr. Magocsi and other leading Rusyn Americans are offering them — education about their past. Perhaps Professor Markus' criticism is, then, that this story of the past, this culture, is incorrectly, or at least incompletely, named.

The final question: Do we then call this Carpathian culture Rusyn or Ukrainian? Examining the options, we Rusyn Americans are really left no choice. Rusyn is an apopitical term. It is a term used by our ancestors centuries before the concept of Ukraine existed. It implies allegiance to no present state. It offers only an allegiance to the past and a frail continuity with a people existing today across the ocean. For Rusyn-Americans, their concept of ethnicity is largely a romantic one. They want to know their past, their ancestors' ways, where they belong in the scheme of family and community. But they have no need to nurture ties to an existing people or to work towards a free state. They already have both. They are Americans in the United States of America and they are of Carpatho-Rusyn background.

John J. Righetti, Director
Carpathian Youth Choir and Dancers
Monessen, Pennsylvania

Dear Dr. Magocsi:
First of all, I'd like to say that I've very much enjoyed reading your different works about the Rusyn people. I was totally fascinated reading a copy of The Shaping of a National Identity. Since then I've developed a great interest in the Rusyn people. Part of this interest has been fueled by similarities which exist between the situation of the Rusyn people and the people of southeastern Silesia, from where my ancestors come. Many of these similarities are only superficial. But I understand very well the problem that the Rusyns have gone through in developing a national identity, because the people of southeastern Silesia have experienced the same thing. Bordered by Poland, Moravia, Bohemia, and Slovakia, and subject to a strong Germanizing influence, the people of southeastern Silesia have never really developed their own national identity. Their dialect they call simply “po našem” (in our own way). So, I am able to sympathize with the Rusyns who have experienced problems in developing their own national identity.

I just finished reading the Fall 1981 issue of Carpatho-Rusyn American. I personally think that you and the personnel of the Carpatho-Rusyn Research Center should be congratulated for your efforts on behalf of Americans of Rusyn descent. I think that Professor Markus is unfairly critical of your work and the work of the Research Center. Professor Markus doesn't understand that the Rusyn people in America as a community have developed differently from their kinsmen in the old country. A similar situation exists in Texas, where there is a large section of central Texas inhabited by people of Moravian and Silesian descent. Called Czechs, these Texans of Moravian descent speak their own dialect and differ in many ways from Bohemian Czechs. This community has retained many customs and folkways that have died out in the old country. In some ways it seems as if the Moravci, as they call themselves, are more loyal to the traditions of their ancestors than are their kinsmen in today's Czechoslovakia. This community has developed on its own and in no way is it a mirror image of modern-day Moravia. Having met in the past year many immigrants from Czechoslovakia, I find that it is quite hard for them to understand the Moravian people of Texas. Of course, most of the immigrants are young and are much more interested in popular American culture. I am somewhat familiar with the recent history of the Rusyn people. I know that Americans of Rusyn descent have not experienced the political events and tragedies that the European Rusyns have. Americans of Rusyn descent as a community have followed a different line of development than have their European kinsmen. This may be difficult for someone born and raised in Europe to understand. In my opinion, the development of "The Greater Ukrainian National Conception," as Professor Markus terms it, is primarily indebted to the Soviet Union for its inception.

I would like to encourage you and your associates at the Carpatho-Rusyn Research Center to continue your work, which I feel is a very worthwhile undertaking. I don't think Professor Markus' criticism is in any way valid. I'd also like to say that I have a great interest in different Slavic dialects. I think you are to be commended for publishing your two phrase books, Let's Speak Rusyn. I think it is important that you've taken the time to research these dialects and preserve them in the form of books. Apparently this type of research doesn't interest Professor Markus.

Kevin J. Hannan
Catholic Czech Club Historical Society
Dallas, Texas
NEWS OF OUR CENTER

With the end of 1981 we completed the fourth full year of our operations. We are pleased to report that during these years we have been able to operate on a break-even financial basis and to fulfill the goals stated in our original charter: to publish and/or distribute scholarly and educational materials pertaining to the Carpatho-Rusyn heritage in Europe and the United States. In terms of statistics, totals for the four year period 1978 through 1981 are the following:

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<th>Items sold</th>
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<td>Orders fulfilled</td>
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<tr>
<td>Offprints reprinted</td>
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<tr>
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</tr>
<tr>
<td>Average number of quarterly newsletter subscribers</td>
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Behind these dry statistics can be seen a rather remarkable growth of interest in Carpatho-Rusyn culture. More than 2,000 readers have purchased 12,973 books, pamphlets, and newsletters from our Center. Many of the titles we distribute come from prestigious publishing houses, like Harvard University Press. We have also published five books carrying our own imprint, all of which have received positive reviews.

It seems that the Carpatho-Rusyn language is what interests our readers most, since three of our five “best sellers” deal with language.

<table>
<thead>
<tr>
<th>Title</th>
<th>Copies Sold 1978-1981</th>
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<tr>
<td>Let’s Speak Rusyn (Bisidujme po-rus’kyj)</td>
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<tr>
<td>Let’s Speak Rusyn (Hovorim po-rus’kyj)</td>
<td>672</td>
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<td>Shaping of a National Identity</td>
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<tr>
<td>Language Question Among the Subcarpathian Rusyns</td>
<td>579</td>
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<tr>
<td>Map of Uhro-Rus</td>
<td>393</td>
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<td></td>
<td>261</td>
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In this regard, it is interesting to note that the original publisher of Bisidujme po-rus’kyj previously sold more than 800 copies between 1976 and 1977.

Our ability to distribute high-quality products at very reasonable prices is due to the efficiency of a modestly reimbursed order-fulfillment person and to the dedication of the editor, business managers, and writers for the Carpatho-Rusyn American, none of whom is reimbursed. We also accrue certain advantages from our status as a not-for-profit educational corporation, and we have been fortunate to serve a cooperative and honest clientele — during the four years of fulfilling 2,061 orders, we have had no problems in receiving payment. Finally, we have enjoyed the support of several church hierarchs, clergy, and fraternal leaders of all faiths and orientations who have continually provided us with encouragement in our work. To all of you we are extremely grateful.

This does not mean, however, that the operations of the Carpatho-Rusyn Research Center are without any difficulties. Constantly rising postage costs make the sending of books especially expensive. Of particular concern is the problem of subscription renewals to the Carpatho-Rusyn American. During the past three years an average of 115 individuals per year have not resubscribed. Some indeed may not want to continue their subscription; many, however, simply forget to resubscribe. Since we cannot afford to become computerized, keeping after forgetful subscribers is very time-consuming and costly.

In spite of these difficulties we can look back on our first four years with some satisfaction, especially in knowing that we have been able to provide information to hundreds of individuals and libraries who otherwise may not have had access to the achievements of Carpatho-Rusyn culture.

RECENT ACTIVITIES

Johnstown, Pa.: During the fall semester, 1981, liturgical chant of Subcarpathian Rus’ (prostopinie) was taught at Christ the Saviour Carpatho-Russian Orthodox Seminary. A Cantors’ Training Program was offered in the Evening Studies Division by Msgr. Michael Slovesko.

Toronto, Ont.: On November 17, Dr. Paul R. Magocs of the University of Toronto delivered an illustrated lecture on Subcarpathian architecture and painting at York University. His lecture preceded the screening of “Zakhar Berkut,” a Soviet film based on a tale by Ivan Franko about the thirteenth-century defense of the Carpathians against the invading Mongols.

Lakewood, Oh.: On December 6, the Carpathians, a folk ensemble at St. Nicholas Byzantine Catholic Church in Barberton, Oh., performed a traditional Carpatho-Rusyn Bethlehem play at the annual St. Nicholas Day Banquet for the Greater Cleveland area sponsored by the Diocese of Parma. The group’s director is James Senderak, assisted by Linda Benya. Rita Benya directs the folk choir, and Jerry Jumba is the group’s instructor.

Barberton, Oh.: On December 20, St. Nicholas Church offered a Christmas Eve Holy Supper (svyatyj večer) for the entire parish, at which the Carpathians ensemble performed the Bethlehem play and sang traditional carols. Highly supportive of the ensemble and ethnic culture preservation is the rector, Father Robert Yarnovitz.

Joliet, Ill.: From March 15-27, St. Mary’s Byzantine Catholic School hosted a two-week Rusyn Cultural Roots Workshop sponsored by the Diocese of Parma and conducted by Diocesan Cultural Worker Jerry Jumba.

FUTURE ACTIVITIES

Kent, Oh.: On May 15-16, the Carpathians from Barberton, Oh., will perform Rusyn folksongs and dances at Kent State University.

Pittsburgh, Pa.: Between May 27-29, the Slavjane Folk Ensemble of Holy Ghost Byzantine Catholic Church in McKees Rocks, Pa., under the direction of Jack Poloka, will represent Carpatho-Rusyn folk culture in song and dance at the 26th annual Pittsburgh Folk Festival to be held at the Convention Center. Present at the crafts display booth will be Larry Bosonjak, showing his Rusyn wood carvings, leather goods, and lithographs.
**UPDATE**

McKeesport. Pa.: Rusyny is alive and well. The past year has been an active one for Rusyny, a Carpatho-Rusyn folk ensemble founded in the summer of 1978 at St. Nicholas Byzantine Catholic Church. The fifty members have been bringing the fun and excitement of Carpatho-Rusyn folklife to hundreds of people in Western Pennsylvania.

August, 1981, marked the group’s fourth performance at McKeesport’s “International Village” folk festival. On September 13 and October 24, they were featured performers at banquets for Archbishop Stephan J. Kocisko, Metropolitan of the Byzantine Eparchy of Pittsburgh, who was celebrating forty years as a priest and twenty-five years as Bishop.

On December 3, the United Societies fraternal — Sobranie — presented Rusyny with a $1000 grant, the third such grant in their four year history. Later in December, the group performed at St. Andrew the Apostle parish in Gibsonia, Pa., at a St. Nicholas Day celebration.

A weekend workshop for the group at the end of February initiated a challenging program for Rusyny members. Many of the group’s young people are involved with musical instruments and have begun developing their musical talents to prepare a mini-concert by summer. Instrument rehearsals are conducted by Tom Katremch and coordinated by Jerry Jamba. One aim of this program is to present Carpatho-Rusyn folk music to audiences using today’s musical instruments.

Besides the February workshop, for most of the bitter winter in Western Pennsylvania, Rusyny was “dormant,” much like the Carpathian Bear on the Rusyn flag who stays warm and quiet during this season. However, plans are underway for an exciting spring and summer. The City of Pittsburgh has invited Rusyny to return to the Pittsburgh Ethnic Day Parade and celebration to be held Saturday, May 22. In addition, McKeesport officials have already initiated plans for “International Village 1982,” which will take place August 17-19 in McKeesport, and Rusyny will be there.

Rusyny is sponsored by St. Nicholas Church in McKeesport, and is co-sponsored by the United Societies. The group is available for performances primarily in the Western Pennsylvania area. For more information about the group, contact Andrew Kovaly or Ed Jones, Co-directors, at this address: Rusyny, c/o United Societies, 613 Sinclair Street, McKeesport, Pa., 15132.

**RECENT PUBLICATIONS 1978**

With this issue, we continue our survey of recent publications compiled by Philip Michaels. These are from 1978 and will be listed alphabetically. Many of these works are from Eastern Europe and are difficult to obtain. Most, however, can be found in research libraries of major universities (California, Harvard, Indiana, Toronto, Yale) or in institutions like the Library of Congress, New York Public Library, and Cleveland Public Library. Local libraries can often obtain these works through interlibrary loan. Titles which can be purchased will be designated as such. — Editor

Brügel, J. W. “Podkarpatská Rus: neznámý případ sovětské agrese” (Subcarpathian Rus: An Unknown Exam-


This large-format, handsomely-printed volume contains 178 plates of wooden churches, belfries, houses, and other structures located in the Lemkian region of present-day southeastern Poland. The plates represent watercolor drawings done by Antin Varyvoda in the 1930s. Since many of these structures were destroyed during and after World War II, their illustrations have historic documentary value.

The 68-page introduction contains 5 essays in Ukrainian by several authors on wooden architecture in the Lemkian region and a sixth essay in English by the artist Varyvoda on building techniques.

(available from the Lemko Research Foundation, P.O. Box 651, Cooper Station, New York, N.Y. 10003, for $30.00).


This latest volume contains 61 folk tales, all taken from five villages (Čabiny, Valentovce, Varechovce, Vydraň, Zbudská Bela) located in the upper valley of the Laborec River. The texts are in the Carpatho-Rusyn dialectal variants of the Laborec region; the analyses and notes by the editor are in Ukrainian.

**OUR FRONT COVER**

Orthodox Cathedral Church (Sobor), Užhorod, built in the early 1930s, today a warehouse. Photographed 1970.
THE CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage

Published four times a year by the Carpatho-Rusyn Research Center, Inc.

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