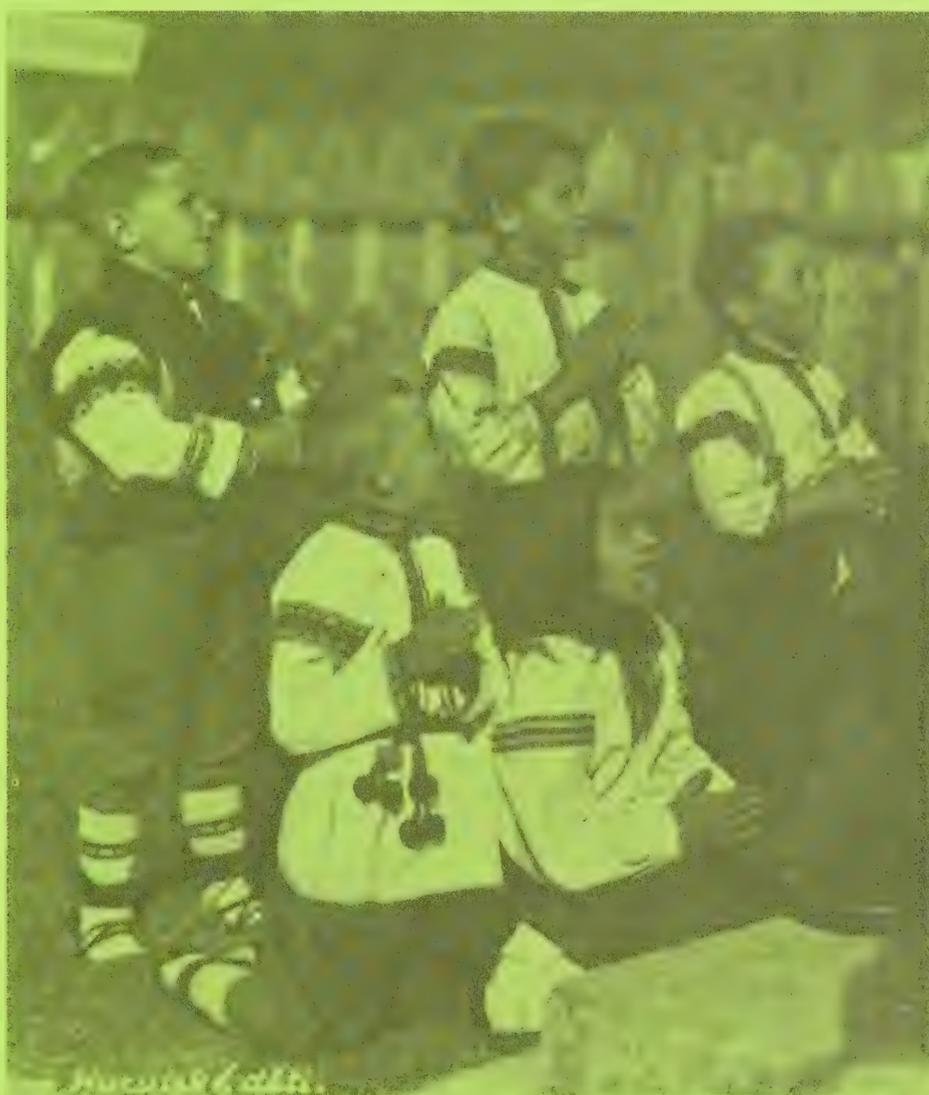


# CARPATHO-RUSYN AMERICAN

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A Newsletter on Carpatho-Rusyn Ethnic Heritage

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## FROM THE EDITOR

During this past year, the *Carpatho-Rusyn American* was in the capable hands of Associate Editor Andrew Kovaly and Assistant Editor Patricia Onufrak, and I wish to thank them for their conscientious work and cooperation. While they were writing and preparing issues for press, I was in Czechoslovakia researching the history and folk legend of Jánošík, the notorious and heroic Slovak brigand hero. This was not a simple task. Jánošík is the most famous Slavic brigand of the Robin Hood type, but is only one figure in a vast Carpathian and Balkan brigand-hero tradition stretching from Poland through Silesia, Moravia, Slovakia and the western Ukraine, down into Hungary and Romania, penetrating deep into Yugoslavia, Bulgaria, and Greece. Fascination with brigand heroes and their culture has inspired numerous writers, dramatists, and finally movie producers. With my husband Dan who accompanied me for the year abroad, I worked mostly in Bratislava as well as in Eastern Slovakia.

We arrived back in the States in early June, tugging a suitcase crammed with photocopies of research materials and with ten months of eventful experience behind us. Our three journeys to Eastern Slovakia to visit relatives were especially memorable moments. While we were grateful for the opportunity to become well-acquainted with our Slovak and Rusyn relatives and to strengthen these family bonds, in all honesty we sometimes felt that we had barely escaped with our lives under the pressure of our relatives' obsessive generosity.

We often recall our Christmas trip, for instance: first to Dan's substantially-padded cousins east of Prešov who pride themselves on being superb cooks and feel obliged to demonstrate this fact meal after dangerous meal, with meat and rice or potatoes swimming in thick gravies and huge slabs of homemade bread "modestly" spread with an inch of sweet butter (perhaps a satisfying meal if you've been mountain climbing or working the fields all day). And then there was the "drunken Isadore" (*opytý Isador*) cake. I was compelled to observe carefully every step in its four-hour production so that I "could also make it for Dan later." Into this cake went fourteen eggs and several pounds of cocoa, nuts, sugar, all saturated with rum. I almost fainted when a piece of the finished product was offered to me. Dan begged me never to make it. At last we understood that the chilled vodka and plum brandy urged upon us at breakfast were in fact wisely intended to prepare the bodily system for the rigors of the day's meals to come!

On Christmas Eve Day, in trepidation of more of the same, we caught a bus to Prešov and north up through L'ubotin, arriving early afternoon in Ruská Vol'a. To our relief, we discovered that my cousins were keeping a strict fast that day, and although they would have fed us, we were only too glad to fast with them. They appeared bewildered at our overwhelming delight in joining the fast, but clearly approved our decision. Around seven (and actually hungry!) we all washed our hands and faces, as tradition dictates, so that we would be as healthy and hearty as the chill mountain water. We each said a silent prayer and sat down to the ritual Christmas Eve dinner or *Velija*.

The first course was a small clove of garlic considered a potent curative element, eaten with a bite of dark bread and dashed down quickly with whiskey — also, we were told, for medicinal reasons. Supper consisted of a thick sauerkraut soup, fish and potatoes, poppyseed and honey over tiny bread dumplings, and stewed fruit. Most of the age-old traditions I had read about which were still observed in Rusyn villages as recently as the 1920s were missing, at least in this home and at least as far as I could see. The mistress of the house failed to toss cooked wheat into the four corners of the room, saying: "Just as this wheat doesn't stay on the walls, so let no sickness come to our sheep and cattle." Life is different now: The sheep and cattle are well cared for in the village communal facilities. No chain was fastened about the legs of the table "to keep the family together." Instead, my mother's cousin and his wife were sufficiently satisfied that their two grown sons had been able to get away from their professional jobs in far-away Bratislava in order to share even a few days of this holiday with them. And they know very well that neither son will ever return to the village permanently.

After exchanging gifts, we all walked over a mile down the dark road from Vol'a to the larger neighboring village of Čirč for the midnight Nativity service. The Greek Catholic church was festooned with winter greenery, lights, and ribbons, and adorned with an elaborate crèche in front of which all the parishioners knelt and prayed before the service. The lovely Carpathian plainchant rose and fell, filtered hauntingly into my consciousness, sated with memories of the Christmas Eve dinner and fatigued by the late hour. We returned to Ruská Vol'a by three a.m., and were up again without a whimper at eight for another service, this time in the Vol'a church, followed by a festive dinner and visits to more relatives in the area.

Our last stop was at my father's Slovak Roman Catholic cousins in Košice, a more citified family, but just as warm and at times as dangerously generous as our village relatives. The fast was over and clearly they were feasting. We knew immediately that our visit would be brief. Enough is enough. Luckily, my younger cousins there are more concerned about their physical fitness; therefore, to refuse second helpings is not the major felony that it is elsewhere. Dan and I refused much and actually got away with it. Perhaps it was around this time that I began to perceive Jánošík's brigand life as wonderfully desirable for its tough, exhilarating physical activity, its leanness, freedom among the green hills, and its feasts mercifully few and far between. I must remember all this when I'm writing my book on Jánošík. It is an insight available only in the context of the old country and among family!

Dan and I made it back to Bratislava in order to spend a quiet New Year's Eve — alone, over a simple roasted chicken and a bottle of champagne. I recall that we needed several weeks to recover from our Christmas journey. But by April we were heading back east to Ruská Vol'a, Čirč, and Košice, this time with my mother and brothers in tow to introduce them to the relatives. They had innocently planned their visit to coincide with Easter, another holiday of fasting — and, yes, feasting — Dan and I thought with a shiver. We did survive it, obviously, but that is a tale for another issue.

## FRANTIŠEK TICHÝ (1886-1968)

The activities of František Tichý were rich and varied. He was a writer (under the pseudonym Zdeněk Broman), a translator, teacher, historian, literary scholar, linguist, editor, and adult educator. He left his imprint mainly on Czech culture, although his lifelong love was for Subcarpathian Rus'. He was born on May 21, 1886, in the village of Chyňava near Beroun in central Bohemia. He studied at universities in Prague and Leipzig, Germany. After World War I, he became the director of a grammar school in Prešov, Eastern Slovakia, and in 1923 he became an editor of the first Subcarpathian daily *Rusyn* in Užhorod.

Tichý's main interest in connection with Subcarpathian Rus' was the history of Rusyn literature. He was the author of pioneering studies on several outstanding nineteenth-century Rusyn scholars and cultural personalities: Bazylovyč, Fogarašyj- Berežanyň, Lučkaj (author of the first published Subcarpathian grammar of 1830), Baludjans'kyj (the first head of St. Petersburg, now Leningrad, University), Danylovyč-Korytnjans'kyj, and the three leading nineteenth-century Rusyn national awakeners Duchnovyč, Pavlovyč, and Dobrians'kyj. He also devoted articles and studies to two leading twentieth-century Rusyn personalities: Havrijil Kostel'nyk, who in 1906 codified the standard literary language still used by Carpatho-Rusyn settlers in the Bačka (Vojvodina) region in Yugoslavia; and the Subcarpathian writer Vasyl' Grendža-Dons'kyj. In addition, he was the author of a number of studies on the whole historical development of Rusyn literature in Subcarpathian Rus'.

His contributions to the popularization of Rusyn literature include the publication in 1922 of a collection of selected poems by Duchnovyč, *Poeziji Aleksandra Duchnovyča* (Poetry of Alexander Duchnovyč), the first and only separate collection of his verse until 1963. Tichý also paid great attention to unpublished literature of the Rusyns. In 1931, he produced a monograph on the "Moscow collection" of Rusyn manuscripts from the Šariš area (northeastern Slovakia) — thus named because the manuscripts are deposited in one of Moscow's libraries. As a collector of folk literature, especially folk legends, he published in 1927 in a Czech translation, *Historical Legends from Subcarpathian Rus' (Pověsti z Podkarpatské Rusi)*. In the same year he visited the Rusyn settlements in Yugoslavia where he was a pioneer in collecting their folksongs. He also wrote a number of informative articles on the Bačka Rusyns in the Czechoslovak press, as well as a number of entries on Carpatho-Rusyns for the famous Czech encyclopedia *Ottův slovník naučný nové doby* (Otto's Modern Encyclopedia). Last, but not least, he authored several articles on the relations between Carpatho-Rusyns and the Czechs and Slovaks.

Tichý's most important work, however, is the monograph, *The Development of Standard Language in Subcarpathian Rus' (Vývoj spisovného jazyka na Podkarpatské Rusi, Prague, 1938)*. In it Tichý outlined the language development and the main tendencies toward a unifying language in the Subcarpathian region from the fifteenth century to the mid-1930s. Although he viewed attempts at the creation of a separate "Subcarpathian language" based on local dialects



as a step in the right direction, he predicted the inevitable integration of this language into standard Ukrainian.

After World War II, Tichý increased his contacts with the Rusyn-Ukrainians of the Prešov Region. He participated in two scholarly conferences on Czechoslovak-Ukrainian relations held in Prešov in 1956 and 1965 and was a regular contributor to Prešov-based Ukrainian periodicals.

František Tichý died of heart failure on April 1, 1968, in a field near his native village as he was returning from a visit to the grave of his wife. A part of his estate has been donated to the Museum of Ukrainian Culture in Svidník, Eastern Slovakia. This includes also the as yet unpublished manuscript of his monograph entitled *Five Hundred Years of Subcarpathian Literature*. His private library of almost 20,000 volumes has been bequeathed to the State Scholarly Library in Prešov.

In summary, we could say that Tichý's contribution to research into Carpatho-Rusyn culture has not yet received the appreciation appropriate to its significance. There have been so far no book publications of his valuable studies that are dispersed in various periodicals and scholarly volumes now often difficult to find. There is no doubt that book publication of his most important studies would considerably enrich our understanding of Carpatho-Rusyn literature, language, history, and related scholarly disciplines.

Mykola Mušynka

## ONDRA ŁYSOHORSKY, BARD OF SILESIA

The author of this article, Kevin J. Hannan, is a subscriber and contributor to the Carpatho-Rusyn American (Vol. V, No. 1, 1982), who traces his ethnic roots to southeastern Silesia. Like Subcarpathian Rusyns in Europe, Hannan's Silesian ancestors inhabit a border region, specifically the north-central border of Czechoslovakia. Subject to Polish, Moravian, Bohemian, Slovak, and even German influences, they never developed their own national identity in Europe. Many of their immigrants settled in central Texas and are called Czechs, although they speak their own dialect and differ from Bohemian Czechs. While not identical in all ways to the Rusyn experience, the Silesian experience still provides us with special insight into the life and culture of a small Slavic borderland people. It is in part for this reason that we offer Hannan's piece on Silesian poet Ōndra Łysohorsky. — Editor

Born in Frýdek on the Ostravica,  
I'pick among the branches of our galaxy  
the fruit of ultimate human knowledge:  
respect for life.

Appalled  
I watch  
how throughout human history  
the one-day tyrants' reply  
to the poet-rebels  
who understand the meaning of that fruit  
has been the gag,  
sneers,  
calumny,  
prison bars  
and death.

But for all time to come  
the poets will never cease  
to reach out for this most precious of all fruits  
and bear it before them  
like a monst'rance:  
the heart,  
the meaning of  
the universe.

(Autobiography and Universe, 1965)

Located between the regions of Moravia and Silesia in modern-day Czechoslovakia are the Beskyd Mountains. The highest peak of the Beskyds is Łysa Hora, the Bald Mountain. Łysa Hora is a symbol of the cruel natural environment and stark poverty of the region. It was from the summit of Łysa Hora that Ondrāš, the eighteenth-century Silesian Robin Hood and folk hero engaged in his struggle with the authorities. In the early decades of the twentieth century, a young poet named Ervín Goy created the pen-name Ōndra Łysohorsky from the names of these two regional symbols, Ondrāš and Łysa Hora. He grew to become the most eloquent voice of his native region of Lašsko (the Lachian Land) and at the same time evolved into a literary figure of world importance.

Łysohorsky was born in Frýdek in 1905, the ninth son of



an impoverished miner. At an early age, Łysohorsky was aware of the sense of isolation and oppression which the people of his region felt. Located in the barren Beskyd Mountains far from Prague, Warsaw, and Vienna, Lašsko was virtually unknown to the world until coal began to be mined there in the early nineteenth century. The coal mines were a mixed blessing for the region, bringing the common citizen more misery than prosperity.

Łysohorsky entered a local German school when he reached school age. Although Czechs formed a majority of the population, in 1913 no Czech school existed in the area. Łysohorsky excelled in his studies, received a scholarship, and went on to study in Prague, Paris, and Rome. He received his doctorate in 1928. From 1930 until the Nazi occupation he taught in Slovakia. In late 1938, he was dismissed from his post in Bratislava for refusing to collaborate with the increasingly nationalist Slovak and pro-German authorities. He fled to Poland in 1939, where he joined the Czechoslovak forces which were shortly thereafter interned by the occupying Soviet Army. After nine months, Łysohorsky was released by the Soviets and he went on to Moscow, where he obtained a teaching post.

Łysohorsky had already created a sensation in Czechoslovakia in 1934 with the publication of his volume of verse *Spjėwajuco piasč* (The Singing Fist). This work and the following volume, *Hłos hrudy* (The Voice of the Native Soil), were written entirely in Łysohorsky's native Lachian dialect. In his love for his homeland and its speech, Łysohorsky created a literary language which corresponds to the speech of Lašsko. Another Silesian poet, Petr Bezruč, had achieved popularity in Czechoslovakia at the turn of the century with his book *Slezské písnně* (Silesian Songs). But Bezruč wrote in standard literary Czech and only employed a sprinkling of words from Silesian dialect. Łysohorsky, on the other hand, chose to write entirely in his native dialect, elevating this speech to the status of a literary language.

The tiny region of Lašsko is found at a crossroads where the Czech, Polish, and Slovak languages meet. During the

period of Austrian rule, which lasted until the end of the First World War, if an individual wanted to receive an education and advance in society it was necessary to adopt the German language. Not surprisingly, many German words and expressions found their way into the dialect of the region.

Although Silesian dialect is spoken by a relatively small group of people, linguists argue that it is actually a language separate from both Czech and Polish. The differences between Silesian dialect and both Czech and Polish developed at the same point in history when Czech, Polish, and the other West Slavic languages were evolving as separate languages. On this basis, linguists state that Silesian dialect is an offshoot of neither Czech nor Polish. Interestingly enough, Czech and Slovak, now recognized as two distinct languages, separated from each other later than did Czech and Silesian and are more similar to each other than are Czech and Silesian.

Even though Lašsko had for centuries been politically associated with Bohemia, the inhabitants did not identify themselves as Czechs. On the other hand, they also never developed a strong national identity, so that until recent times a native of the region would refer to himself a Šlonzak (Silesian) or a Moravec (Moravian). And these names referred more to regional than ethnic identity. Matters of national allegiance and ethnic identity were further complicated by an influx of Polish settlers from Galicia who came in the nineteenth century to work the coal mines. Recognizing the similarities between the Lachian dialect and the Polish language, these Polish immigrants insisted that Lašsko was part of the Polish nation and Lachian a dialect of Polish.

By the outbreak of World War I, Lašsko had become a strategic industrial center. After the war, the region was quickly claimed by both Czechoslovakia and Poland. Despite Polish protests Lašsko was awarded to Czechoslovakia. The Prague government, however, failed in many respects to nurture a deeply-felt Czech national identity among the people of the region. Instead, the people of Lašsko retained their long-held feelings of alienation and isolation. Czech politicians were deeply concerned about the possible political consequences of a Silesian separatist movement, concerns which intensified by 1938, when Poland demanded and then occupied a portion of Czech Silesia.

Łysohorsky's insistence on writing in his native dialect had from the start created difficulties for him. He angered certain Czech politicians who felt that Czech political sovereignty in Silesia was threatened by the development of Silesian national consciousness. Silesian writers in the past had been content to use either literary Czech or Polish. Łysohorsky, however, would continue to write his poetry in Lachian dialect, even when this act met with strong disapproval. Zdeněk Nejedlý, at the time an important Communist Party official and later Minister of Education in the postwar Czechoslovak Communist government, asked Łysohorsky in 1943 to stop writing in Lachian dialect. Nejedlý and the Communists also felt that Łysohorsky's efforts were obstructing the development of a Czech national awareness in Silesia.

Ironically, Łysohorsky had at the start of his literary career received a stamp of approval from the Communists. Much of his early poetry deals with social issues and he especially sought to draw attention to the plight of the exploited miners

and other poor of his region. Following his move in 1939 to the Soviet Union, Łysohorsky became quite popular there and was befriended by important Soviet Communists. Zdeněk Nejedlý and other Czech Communists also had influence in Moscow, however, and their complaints against Łysohorsky began to be voiced there. As a result, Łysohorsky suddenly found himself out of favor with editors and publishing houses. He was expelled from the Czechoslovak section of the Moscow All-Slav Committee and was accused of aiding Hitler's war effort. As the campaign of defamation against him intensified, Łysohorsky decided to appeal directly to Stalin. The result was vindication. He was rehabilitated and received permission to continue writing in Lachian. Stalin's decree did nothing to soothe relations between Łysohorsky and the émigré Czechoslovak Communists also living in Moscow, who bitterly resented Łysohorsky's stubborn refusal to buckle under to their demands, as well as his appeal directly to the Soviet leader.

Following Łysohorsky's return to Czechoslovakia after the war, the campaign of defamation against him was renewed. The name fascist was repeatedly hurled at him. His poetry was banned and volumes of his older works were confiscated from publishers. In 1961, a senior official of the Czechoslovak Communist Party's Central Committee decreed: "It is forbidden to publish Ondra Łysohorsky's poems in the original Lachian. . . . If from time to time some texts appear, then these must be in [Czech] translation."

In recent years, Łysohorsky's work has become increasingly popular throughout the world, appearing in Russian, French, German, Hungarian, and other languages. Several translations by W. H. Auden have also appeared in English. One of his translators, Ewald Osers, posed the question whether it is a piece of good fortune for Silesian dialect or a misfortune for world literature that Łysohorsky's native tongue is Lachian. As Osers points out, he would have been an important poet in any language. His significance precisely as a poet cannot be obscured by his efforts to raise Lachian dialect to the status of a literary language. It is chiefly for his poetry that the world will ultimately remember him, and it remains unfortunate that the inaccessibility of his native speech and the political oppression visited upon him have denied him the recognition he deserves.

Despite the criticism directed at him as a stubborn and eccentric regionalist poet, Łysohorsky's outlook is universal. His work also embraces the idealized Slavic virtue of peaceful coexistence and love for humanity. Finally, Łysohorsky's unwavering devotion to his native land can best be felt in his own words from the collection, *On Łyso Hora*:

Summit of the highest mountain. Beneath me the mist.  
Forests, towns, and rivers are concealed!  
Here the naked rock, a few bushes —  
why has my path taken me so high?

And there above the thick fog, in limitless glory  
the sun rings throughout space the crystal bell of  
the heavens —  
fear and vertigo; suddenly I feel my heart collapse.  
Without my native land, eternity, what are you for me?

Kevin J. Hannan  
Dallas, Texas

## THE GENEALOGY OF SISTER MIRIAM TERESA DEMJANOVIČ

*As the process of beatification nears completion, it seems that Sister Miriam Teresa Demjanovič may become the first American saint of Slavic descent in the Catholic Church. As part of the heightened interest in these developments, there have appeared recently several publications which have attempted — without any original documentary evidence — to prove that Sister Miriam Teresa was of Slovak background. The Carpatho-Rusyn Research Center was contacted for an opinion. Since Sister Miriam Teresa was born in the United States, she is first and foremost an American. Moreover, her ethnicity — or more precisely the ethnic origins of her immigrant parents — can hardly have had an impact on whether or not she led a saintly life. Nonetheless, in response to requests regarding Sister Miriam Teresa's "roots," our Center commissioned a distinguished scholar in Czechoslovakia to research this matter. The following are his findings.—Editor*

The name of Sister Miriam Teresa Demjanovič (1901-1927), an American of Slavic origin, has in the past decades been ever more in the focus of public interest. This interest was revived in 1946 when the authorities of the Roman Catholic Church initiated the process of her beatification. In the United States, the interest in her personality has been kept alive by the Sister Miriam Teresa League founded more than a quarter of a century ago. Its quarterly, *The Sister Miriam Teresa League Bulletin*, informs its readers in detail about her activities, writings, etc. The popularity of Sister Miriam Teresa in Roman Catholic circles is further enhanced on a world-wide scale by new translations of her books. Her best-known work, *Greater Perfection*, first published in 1928, has been translated into a number of languages, including Chinese. Her life and work are the subject of a number of monographs. It is, however, surprising that in spite of the detailed coverage of individual stages of her life, all the monographs are rather nebulous if not misleading as to the question of her ethnic origins.

Until recently, the only safe thing to say about her ethnicity was that her parents Alexander-Jakub and Joanna left their hometown of Bardejov in northeastern Slovakia in the 1880s and emigrated to the United States in search of better economic opportunities. It was there on March 26, 1901, that their daughter Teresa was born, the last of seven siblings all born on American soil. However, recent information from University of Toronto Professor Paul R. Magocsi concerning the marriage of Sister Miriam Teresa's parents in the Rusyn village of Rešov (Rjašiv) some time in 1883 or 1884 (shortly before their departure to the United States), provides a clue to the solution of the question of the Demjanovič family's ethnic background.

Church records in Czechoslovakia offer additional and vital information. The parish marriage register of the Greek Catholic Church in Rešov began in 1854, with entries in the Cyrillic alphabet until 1857 and in Latin and Hungarian using Roman script from 1858. That register contains the following Latin entry on the marriage of Sister Miriam Teresa's parents: "1884, No. 2. Date of wedding: February 18. Name of bridegroom: Alexander-Jakub Demjanovič. Place of resi-



dence: Bardejov, No. 103. Religion: Greek Catholic. Age: 24. Status: single. Parents: Jakub Demjanovič and Joanna Artim. Bride: Joanna Suchyj. Place of residence: Zabava, No. 91. Religion: Greek Catholic. Status: single. Parents: Ioan Suchyj, blacksmith in Zabava, and Mária Rojkovič. Witnesses: Ignac Timko, administrator in Geralt and Alexander Frölich of Bardejov."

The parish birth register contains the following entry on Sister Miriam Teresa's father: "1860, No. 14. Date of birth: July 16. Date of christening: July 19. Name of child: Alexander-Jakub. Sex: male, born in wedlock. Parents: Jakub Demjanovič, Greek Catholic, master shoemaker in Bardejov, and Joanna Artim, Greek Catholic. Godparents: Stanislav Szmolikovský, primary school teacher in Bardejov, Roman Catholic, and Rozalia Geffert, Roman Catholic. The child was baptized by the Very Reverend Čurilla, cathedral chaplain of Bardejov. Authenticated by Antonin Kiš, parish priest of Rešov." The entry on Sister Miriam Teresa's mother in the same parish register includes the following data: "1859, No. 11. Date of birth: July 30. Date of christening: August 2. Name of child: Joanna. Sex: female, born in wedlock. Parents: Ioan Suchyj, blacksmith in Zabava, and Mária Rojkovič, both Greek Catholics. Place of residence: Zabava, No. 91. Godparents: František Bohinský, Roman Catholic, magistrate of Zabava, and Anna, peasant. The child was baptized by Antonin Kiš, parish priest of Rešov."

There also exists some interesting supplementary information on the background of Sister Miriam Teresa's father Alexander-Jakub. Entries in the parish register refer to his older sister Mária, born in 1853 and married in 1869 to Alexander Frölich, a butcher in Bardejov. Another sister, born in 1854, was married in 1876 to Andrej Žak-Novotný, police sergeant in Siroké near Prešov. Alexander-Jakub's brother Antonin-Michal, born in 1858, died in 1860 at the age of one and one-half years. Alexander-Jakub's younger

brother Jakub-Antonin was born in 1866 and was baptized by Father Ambrosius at the St. Francis monastery in Bardejov. His entry in the Greek Catholic Rešov parish register made four months later was signed by Vicar Ioan Artim. No other entries which could be unequivocally identified as referring to further siblings of Sister Miriam Teresa's father have been found in the Rešov register.

Sister Miriam Teresa's mother Joanna had an older sister Mária, born in 1838, who in 1862 married a farmer Hofmann, a Lutheran from Klušov near Bardejov. There is circumstantial evidence that this couple's daughter was godmother to Sister Miriam Teresa. Another older sister of her mother, born in 1853, was married in 1872 to Ioan Dzijak, a teacher in Bogljarka near Bardejov, and a native of Geralt. A brother of Sister Miriam Teresa's mother, Adalbert, was born in 1857.

Although the parish register entries offer what appears to be rather sparse information, they actually provide a wealth of interesting data. It becomes apparent, for instance, that both families of Sister Miriam Teresa's parents belonged to highly respected artisan circles in Bardejov and its surroundings. The Demjanovičs were a family of shoemakers, the Suchyjs a family of smiths. Although there are as yet no reliable data available on the places of origin of the ancestors of these two families, there remains no doubt as to their Rusyn ethnic origins. The names of Demjanovič (derived from the East Slavic proper name Demjan), Suchyj, Artim, and Rojkovič occurred in the eighteenth and nineteenth centuries almost exclusively among Rusyns living in what was then Upper Hungary — especially among Rusyn intelligentsia such as priests and teachers — and only as a rare exception among Slovaks (presumably Slovakized Rusyns).

Another indication of a person's ethnic origins in the nineteenth century and earlier was his or her religious affiliation. The Greek Catholic faith (which was the Orthodox faith here until the 1646 Union of Užhorod with the Roman Catholic Church) was in popular parlance called "the Rusyn faith" (*rusínska, ruská víra*). It was automatically connected with the Rusyns or Rusnaks, as they were also called. Bardejov in the nineteenth century was an important trade center and it attracted settlers from various parts of the country and abroad, including Slovaks, Germans, Hungarians, Jews, and Rusyns. The nearby Rusyn villages provided Bardejov with its share of artisans, tradesmen, and servants of both sexes, all of them Greek Catholics. Membership in the Greek Catholic Church and Rusyn ethnicity were identical in the area of Upper Šaris county, unlike in Zemplin county where the ethnic-religious relationship had become more complex. Since some of the members of the Demjanovič family came from the Rusyn villages of Petrova and Andrejova, and members of the Suchyj family from Orlov and Semetkovce, all of which retain their Rusyn character to this day, this would seem to provide evidence that Sister Miriam Teresa's ethnic origins were Rusyn.

The fact that her father was baptized in a Bardejov Roman Catholic church can be explained by the distance of the nearest Greek Catholic parish in Rešov, which was 13 kilometers away. This remained the case until 1903, when a new Greek Catholic parish was established in Bardejov. The Rešov parish also included Zabava, the village of Sister Miriam Teresa's mother, now a suburb of Bardejov. Accord-

ing to the provisions of the 1646 Union of Užhorod, the Roman Church could also provide baptism for children of Greek Catholic parents. However, when these parents did not wish the child to become a member of the Roman Catholic Church, they later had the baptism registered with the Greek Catholic parish in Rešov. This, then, was the case with Sister Miriam Teresa's father. In fact, most of the children of Jakub Demjanovič were baptized by Roman Catholic priests (apparently in their own home). None of them was registered by the Bardejov Roman Catholic parish, while all of them have their entries in the Rešov Greek Catholic parish register. At the same time it must be noted that the Demjanovičs, like most other Bardejov patricians, were clearly ecumenically minded and often entered into marriages with Christians of Roman Catholic and Lutheran denominations who were of equally high social status.

One last note concerns the argument often used in favor of the Demjanovičs' alleged Slovak origins. It is conceivable that Sister Miriam Teresa's parents, in fact, spoke the Šariš dialect of Slovak, and that they apparently continued to use it in America as well. The explanation for this fact is simple: among the multiethnic inhabitants of Bardejov (and for that matter other near-by towns), the Šariš variety of Slovak had developed into a sort of *lingua franca*, that is, a unifying language enabling communication among the various ethnic groups settled there. Given the relatively small percentage of Rusyns living then in Bardejov and their dispersal among the majority Slovak-speaking population, it should not be surprising that the Demjanovičs adopted this Slovak dialect as well. Such bilingualism, however, is hardly a proof of their Slovak ethnicity as many of Sister Miriam Teresa's biographers have contended so far.

It is to be hoped that this outline, however tentative, of the Demjanovič family background, has contributed to clearing up the question of Sister Miriam Teresa's origins, and that it will become a stimulus for more definitive research in the future.

Mykola Mušynka  
Prešov, Czechoslovakia

## RECENT PUBLICATIONS 1980 (continued)

Krempa, Ivan. "Prisoedinenie Zakarpatskoj Ukrainy k Českoslovakii" (The Unification of the Transcarpathian Ukraine with Czechoslovakia), *Historica*, XX (Prague, 1980), pp. 135–175.

This extensive Russian-language article traces in detail the manner in which the Rusyn-inhabited lands south of the Carpathian Mountains were united with Czechoslovakia in late 1918–1919. The author devotes much attention to the activity of the Rusyn-born American lawyer, Gregory Zatkovič, during this period, although following the guidelines of present-day official Soviet and Czechoslovak historiography, he stresses that the unification ostensibly took place against the will of the Carpatho-Rusyn population.

Krempa, Ivan. "Roľnícké hnutie na Zakarpatsku v prví polovine roku 1921" (The Peasant Movement in Transcar-

pathia in the First Half of 1921), *Československý časopis historický*, XXVIII, 2 (Prague, 1980), pp. 216–238.

This Czech-language study based on local archival sources analyzes the attempts of the Subcarpathian International Socialist Party to address the problem of poverty among small landowners and agricultural workers in Subcarpathian Rus'.

*Kultura: časopis za kulturu rusnacoch* (Culture: A Journal of Rusyn Culture), Vol. I, No. 1 (Montreal, 1980), 101 p.

This volume is written and produced entirely by Julijan Kolesar. The various articles deal mostly with the Rusyns/Rusnaks living in the Vojvodina (Bačka) region of Yugoslavia.

(Available gratis from Julijan Kolesar, 4875 Bourret Avenue, No. 203, Montreal, Quebec H3W 1L2.)

Magocsi, Paul R. "Carpatho-Rusyns," in Stephan Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*. Cambridge, Mass. and London, England: The Belknap Press of Harvard University Press, 1980, pp. 200–210.

Carpatho-Rusyns are treated as a distinct group among 106 that are described in this first encyclopedia of all ethnic groups inhabiting the United States. Rusyn Americans of all religious backgrounds are discussed. There are sections on migration and arrival, settlement patterns, economic life, religion, social organization, culture, politics, intergroup relations, ethnic commitment, and group maintenance. There is also a brief description of Lemkians (Lemkos) in the United States (Carpatho-Rusyns from southern Galicia), statistical tables, a map showing political and ethnolinguistic boundaries, and select bibliography. This is the best available introduction to Carpatho-Rusyn life in the United States.

Medješi, Ljubomir. "Rusinska svadba i njeno mesto u svadbenim običajima slovenskih naroda" (The Rusyn Wedding and Its Place in the Wedding Customs of the Slavic Nations), *Rad Vojvodanskih Muzeja*, no. 26 (Novi Sad, 1980), pp. 133–140.

According to the author, the migrational displacement of Vojvodinian (Bačka) Rusyns, who left their homeland in the eighteenth and nineteenth centuries, has helped them to preserve with little change their traditional wedding customs. Many of these customs, once widespread among other Slavic peoples as well, are still found among the Rusyns in the Vojvodina.

Mušynka, Mykola. "Emilij Kubek — peršyj romanist Zakarpattja" (Emilij Kubek — the First Novelist in Transcarpathia), in *Ukrajins'kyj kalendar 1980*. Warsaw, 1980, pp. 213–215.

This article provides a brief biography of Kubek (see also the *C-RA*, Vol. VI, No. 2, 1983, p. 3) and an extensive description of his novel *Marko Šoltys*, published in 1920. Mušynka considers this the first novel in Subcarpathian Rusyn literature, even though it was published in the United States, where Kubek had been living since 1904.

Mol'nar, Mychajlo. *Zustriči kul'tur: z čechoslovac'ko-ukrajins'kych vzajemovydnosyn* (The Meeting of Cultures: On

Czechoslovak and Ukrainian Interrelations). Bratislava and Prešov: Slovac'ke pedahohične vydavnyctvo, vidil ukrajins'koi literatury, 1980, 542 pp.

Mychajlo Mol'nar, a member of the Slovak Academy of Sciences in Bratislava, is a specialist on Czech, Slovak, and Ukrainian literary and cultural relations in the nineteenth and twentieth centuries. This collection contains 41 studies previously published by the author on this subject as well as a complete bibliography of his writings. Six studies deal specifically with Carpatho-Rusyn literary figures, including Mol'nar's extensive biography of the Ukrainian-language author from Subcarpathian Rus', Vasyľ Grendža-Dons'kyj (pp. 388–447), and shorter studies on Aleksander Duchnovyč, Julij Boršoš-Kum"jac'kyj, Iryna Nevyc'ka, Fedir Lazoryk, and Marija Dufanec'.

Myhalyč, Ivan, ed. *Kamjana, Kamjana: zbirnyk pisen' iz Labirščyny* (Kamjana: A Collection of Songs from the Laborec' Region). Prešov: Kul'turnyj sojuz ukrajins'kych trudjaščych ČSSR, 1980, 62 pp.

This small brochure contains 40 Carpatho-Rusyn folk-songs copied down in 1975 in several villages of the upper Laborec' Valley (from Krásny Brod to Certižné) in the Prešov Region of northeastern Czechoslovakia. Musical scores and texts are provided for each song.

*Naukovyj zbirnyk Muzeju ukrajins'koi kul'tury u Svydnyku* (Scholarly Anthology of the Museum of Ukrainian Culture in Svidnik), Vol. IX, pt. 1 (Svidník, Bratislava, and Prešov, 1980), 672 pp.

This volume of the *Naukovyj zbirnyk* includes sixteen studies dealing with history, literature, ethnography, language, and recent cultural activity in the Prešov Region. Among the most extensive works are those that deal with socioeconomic developments in the Prešov Region during the 1930s and 1940s (by Andriy Kovač); an analysis of Jakiv Holovac'kyj's nineteenth-century collection of Subcarpathian Rusyn folktales (by Olena Rudlovčak); a biography of the late nineteenth-century Rusyn writer Anatolij Kralyc'kyj (by Jolana Holenda); the history of outdoor ethnographic museums including the one partially completed in Svidnik (by Myroslav Sopolyha); a biography of the twentieth-century musicologist and folklorist Jurij Kostjuk (by Ivan Rusynko); a history of radio programs for Subcarpathian Rusyns since the late 1920s (by Mychajlo Kantuljak); and a history of the Dukla Ukrainian Dance Ensemble of Prešov (by Jurij Cymbora). Of particular interest is the monograph (pp. 303–444) and linguistic atlas with 50 maps, illustrations, and index on traditional domestic utensils in the Prešov Region (by Zuzana Hanudel'), and a description (by Stepan Hostynjak) of a Czech motion picture film made in 1934, "Marijka nevěrnice." The latter is about life in a Rusyn village in Subcarpathian Rus', which featured local inhabitants speaking in Rusyn and which was produced and directed by some of the leading Czech authors of the day, Ivan Olbracht and Vladislav Vančura, with a musical score by Bohuslav Martinů.

The whole volume includes numerous photographs and illustrations, as well as a geographic and personal name index.

## FOLK CUSTOMS OF CARPATHO-RUSYNS THE PASTORAL FESTIVALS: ST. GEORGE'S DAY

In all Slavic and in many non-Slavic nations, St. George is regarded as the patron saint of peasants (in fact, the original meaning of the Greek *Georgos* and the Latinized *Georgius* is peasant). Since the most frequent agricultural activity among the Carpatho-Rusyns was the breeding of cattle and sheep, St. George was regarded mainly as the patron of breeders. The celebration of St. George's Day on May 6th was marked by the bringing of the cattle to pasture for the first time in the year, and the whole procedure was accompanied by a number of magic rituals.

Among these rituals were the following: each cow was smeared with an egg (usually an Easter egg) in order to assure that it put on weight; it was sprinkled with holy water to ensure its good health; and it was fed with bread, salt, and garlic (the symbols of health and fertility) so that it multiply. A chain and a lock were put under the threshold of the shed to "keep the cattle together"; and the cows were driven through a fire behind the village to rid them of illnesses. Sometimes the cowherds symbolically beat the cattle three times with a willow or hazel branch to make the animals grow well; the horns of cows and oxen were decorated with wreaths of wintergreen to ensure that the cattle had sufficient fodder; or the cowherds ran three times around the whole herd with a burning Candlemas candle in their hand or with incense produced from dried green leaves collected on the last St. John's Day (June 24th) in order to drive all evil spirits away from the cattle. The cowherds might also blow horns, ring bells, crack their whips, or shoot in the air to repel witches and other demonic beings believed to pester the cattle.

An extraordinarily great number of magic rituals used to be connected with bringing sheep to the *polonyna*, or mountain pasture. In most of these rituals the shepherds invoked the aid of St. George as the protector of farm animals. There was a number of special magic formulas aimed at the protection of sheep which were passed on from one generation to another, and which were scrupulously kept secret by the husbandmen. The knowledge of these formulas and other magical and veterinary practices was held in high esteem as the hallmark of supreme command of the shepherd's profession. Here is an example of one of these magic formulas collected from Jan Poljanskyj, a resident of the village of Jakubany near Stará L'ubovňa:

*Svatyj Georgiju,  
Maju v tja nadiju,  
Na tja upoveju,  
Voz' kľučiči od raju,  
A zamkny naš košar  
I cilyj naš chotar  
Pred vovkom ryskuščym,  
I zmijom plazuščym,  
Pred nevčasnom zimom  
I pekučym litom,  
Pred bidom i psotom,  
Pred planom chorotom,  
Pred paňskom zľišščom  
I ľudskom zavijščom.*

*Ochraň našy uvci,  
Naj ša trimut v kupci,  
Daj jim vodu zdravu,  
Spust' rosu na travu,  
Pasy na cilyj rik,  
Zdravja na cilyj vik, Amiň!*

St. George,  
You are my hope.  
I beg you,  
Please take the keys from paradise,  
And lock up our fold,  
And all our field  
From the evil wolf,  
From the creeping snake,  
From early winter,  
From blazing summer,  
From misery and bad luck,  
From pestering illness,  
From ill moods of the overlords  
And human envy.  
Please protect our sheep,  
So that they keep together,  
Provide them with good water,  
Drop dew on the grass,  
Give us graze for the whole year,  
And health for all time. Amen!

The magic rituals concerning sheep were sometimes connected with a special dance called *ovčij zdych*, i.e., "the death of a sheep," which portrayed the gradual dying of a sheep during an epidemic.

When the flock of sheep was returned to the fold and when the symbolic bonfire which was to burn until the end of the grazing season in late fall was kindled by a "living flame" (fire made by rubbing wood against wood), selected shepherds would arrange a rite called *mira*. In the presence of the owner of the sheep they would milk each animal, and according to the amount of milk thus gained, they made a contract with the owner about the amount of cheese they were to deliver to him in the course of the summer. An agreed amount was recorded by means of notches made on a special stick (*rovaš* or *mira*). The ceremony ended with a feast which often developed into a real revelry in which all the young people of the village participated. Recently there has been a symbolical revival of this custom in Soviet Transcarpathia (Subcarpathian Rus') in the form of festival dances called *vyhin ovec v polonynu*, i.e., "bringing sheep to the mountain pasture."

Returning to St. George, it is important to recall the fact that he was also believed to be the protector of forest animals. Subcarpathian lore includes a number of legends about "St. George's sessions." It was believed that St. George would convene all the animals and birds of the forest on his holiday, and would allot to each of them its hunting region and amount of prey. Should some of the animals or some of the demonic beings of the forest disobey his rulings, St. George himself would ride in armor on a white horse across every mountain, lowland, and *polonyna*, and severely punish all transgressors. Incidentally, the image of St. George clad in armor and riding on a white horse, is one of

the most frequent motifs appearing in folk icons. How seriously the punishing power of St. George was taken in connection with his role as protector of forest animals is attested by the fact that on St. George's Day experienced shepherds even allowed wolves and other animals of prey to take away sheep from their flock. It was feared that if the shepherds tried to prevent the beasts from using this "privilege" bestowed on them by St. George, the animals would be permitted by him to assault the flock throughout the whole season.

The question arises why it should be precisely St. George who in the eyes of the people became the patron saint of nature or, to put it in more modern terms, the protector of ecological balance? According to Christian legend, St. George, shortly before his death as a martyr in Nicomedia in 303 A.D., visited the territory of present-day Libya where he overpowered a dragon and saved an innocent girl from becoming the dragon's victim. The parallel between this heroic feat and similar feats of fairytale heroes, symbolizing the people's wish for victory of good over evil, certainly contributed to the quick domestication of the St. George legend among Carpatho-Rusyns. However, the pre-Christian pagan prototype remained and was reflected in the fact that in the interpretation of the people St. George was stripped of his Christian holiness and endowed with properties which were in keeping with pre-Christian tradition. As a result, he was transformed into a protector of nature and all living things in the broadest sense of the word. Thus, among the Subcarpathian Huculs, St. George appears as "God's son" who created "heaven and earth" and who releases snakes from the earth, summons migratory birds, "drops" the morning dew on the land, etc. This "dew of St. George" was believed to be endowed with magical powers. Young girls would wash themselves with it in order to be beautiful, and so would all adults — to keep their health strong ("so that their heads and hands would not ache"). In some localities the "dew of St. George" was collected into bottles and used as a medicine.

St. George was also believed by Carpatho-Rusyns to be the protector of crops. Therefore, until recently religious processions with banners and icons (icons of St. George, of course, predominating) could be seen on St. George's Day heading for the fields with prayers to the saint for the protection of crops from hail, storms, fires, and other disasters.

One of the indicators of the popularity of St. George's Day and the importance attached to the saint by the Rusyns is the fact that the Bojkos in Subcarpathian Rus' used to combine the above-mentioned customs with customs transferred to St. George's Day from other holidays such as Easter, Pentecost, and St. Andrew's Day, which included dousing, decorating houses with green branches, prophesying one's luck in love, and so on. It is also worth mentioning in this connection that George (Juraj, Jura, Jurko, Georgij) used to be the most widespread name among Carpatho-Rusyns. Even today, among Rusyns repatriated in 1945 to Czechoslovakia (western Bohemia) from their settlements in Romania, and whose adherence to old traditions was extraordinarily strong, the name George is fairly predominant. The Orthodox Church register in the village of Lesna (district of Tachov in Western Bohemia) records 30 Georges out of 99 boys born there in the period 1950-1954, though admittedly the frequency of this name is now tending to fall.

Mykola Mušynka  
Prešov, Czechoslovakia

## SEARCH FOR ROOTS

### Part III — Our Part in Preserving the Past

When I initially wrote about conducting a search for our Rusyn roots, I asked you to accompany me on a journey in which we would explore the resources available to genealogists. Perhaps now it is time to pause and reflect upon what we can do to preserve the past.

Looking at the results of my successful trips to the National Archives, one phrase kept coming to mind. I first heard the phrase in the introductory film shown in the Archives research area and later read it in countless books on writing a family history: *Begin With Yourself!*

Often the current generation does not realize the value of recording family information of the present day. There is a respect for the past that surpasses interest in the present day. What can we do to correct this oversight? Develop an appreciation for contemporary history. By recording what happens today, we will keep future generations from finding themselves in our position, one of constantly searching for information.

There is also a tendency to look towards Europe for our roots. Many people fail to realize that we can look back upon a rich past in this country. Our immigrant ancestors took an active role in church history and fraternal organizations, participated in two world wars, and were involved in politics. The sons and daughters of these immigrants often remember much of what occurred during the early years of Rusyn life in America. It is also interesting to note that in many cases, customs and songs brought by Rusyn immigrants to this country have been preserved virtually unchanged to this day. For example, songs popular with Rusyns in Habura (northeastern Slovakia) today reflect the Slovak and Ukrainian assimilation that is taking place, yet these songs have remained unchanged in the American context from the time they first arrived here with our ancestors. In effect, what we have seen here in this country is a window to our European past.

It is obvious that there is more to genealogy and roots than a simple family tree. It is much more interesting to know about the personalities and lives of the people on that tree. We are fortunate that it is still not too late to record this information for future generations. What we remember of the stories we have heard is certainly a strong enough basis upon which to build a family history. And remember, a family history does not necessarily have to be complete to be of value. Often a good general picture can be achieved from a collection of scattered memories.

*How to Write Your Own Life Story: A Step by Step Guide for the Non-Professional Writer* by Lois Daniel (Chicago Review Press, 1980) is an informative book which provides the novice with good ideas and inspiration. The author suggests that individuals record their memories in looseleaf notebooks. When you feel thus inclined, jot down your thoughts. The key is to ask yourself the right questions, that is, questions which will jar your memory. You may remember some traditions, family sayings, folk beliefs, or incidents involving you or a member of your family. Once you recall something write it down. Do not trust your memory. Use separate pages for each idea. This will allow you to arrange the stories in a logical order at a later date.

Frequently these stories remain unwritten because peo-

ple feel that they lack writing ability. Do not let this thought hinder you. Write as you speak — simply and directly. Future generations will be so thrilled to read about their past that they will certainly not judge your writing skills too harshly. If you are interested in taking on this project — start now! It is something you can work on while you wait for answers to your letters to relatives in Europe or plan your trip to the National Archives.

Another way of obtaining information to be included in a family history is to look at local histories and historical time frames. By placing a family unit in its proper location and point in time, it is possible to reconstruct a story even if precise information about individuals is not known. Were their lives colored by World War I in Europe or the Depression years in this country? My paternal grandparents came from Habura, a village first settled in the thirteenth century. Perhaps someone has written a history of this area. My maternal grandmother had mentioned fighting in her native village, Nowy Sącz, at the western extremity of the Lemkian Region just north of the Carpathians in present-day Poland. I later learned of the Battle of Limanowa which took place roughly twenty kilometers northwest of her village. The fighting had been part of the First World War. My maternal grandfather had been a coal miner in Simpson, a small town in northeastern Pennsylvania. Stories of miners' strikes and feuding between the new Eastern European immigrants and the older, more established Irish immigrants give added insight into what his life must have been like during his first years in this country.

Relatives are a storehouse of information. By asking specific questions, it is possible to stir long forgotten memories. Often bits and pieces of information never came to the surface only because someone never thought to ask the right questions. Questions must be specific and thought provoking. "What do you remember about your youth?" Such a vague inquiry will elicit only a vague response. However, "what was your relationship with your immigrant parents" will most likely bring an emotional response and a few anecdotes. There are many books available on interviewing techniques which include examples of specific questions. *Family Folklore: Interviewing Guide and Questionnaire* (U.S. Government Printing Office, 1979) is an excellent, inexpensive booklet. This work discusses ethical considerations, use of a tape recorder, and possible questions, as well as covering other topics. Perhaps at the next family gathering your relatives would be willing to help you in your research by filling out a questionnaire. Encourage them to help by offering them a copy of your research when it is completed. Old pictures and scrapbooks often act as catalysts in restoring memories. Always remember to include with each piece of information obtained the name of the source, approximate date of the event, location of the event, and full names of the people involved. This will help you keep accurate records and allow you to return to the source if you have additional questions or need to double-check the information.

Consider using the acid-free paper so popular with serious genealogists for recording information. This paper is relatively inexpensive and deteriorates at a much slower rate than regular paper with a high acid content. Such paper will add considerable years of life to the manuscript.

In case you need more incentive to begin your family history, the Library of Congress in Washington, D.C., gladly

accepts family histories, and the Church of the Latter Day Saints (Mormons) will keep a copy of your family tree on microfilm in their vaults in Utah indefinitely. Let us make use of these unique opportunities.

Roots are not lost forever; rather, they are just waiting to be discovered. Good luck with your research!

Patricia A. Onufrak  
McLean, Virginia

## RUSYN FORUM

**Passaic, N.J.** On January 29, 1984, Bishop Michael J. Duddick announced a new diocesan program entitled "Preserving Our Past" in an effort to develop and expand further the Heritage Institute of the Byzantine Catholic Diocese of Passaic and the Diocesan Library. The purpose of the program is to impress upon members of the diocese the necessity of knowing and preserving their religious and ethnic heritage. The Diocesan Heritage Institute and Library will be housed in the new Diocesan Center in West Paterson, New Jersey, scheduled for construction during 1984.

**Pittsburgh, Pa.** On February 11, 1984, Carpatho-Rusyns were represented at a day-long educational fair sponsored by the Pittsburgh Genealogical Society. Held at historic Trinity Episcopal Cathedral in downtown Pittsburgh, the fair afforded people of all ethnic backgrounds the opportunity to learn about resources available in researching their ethnic backgrounds. The Carpatho-Rusyn display, which included original artifacts from Subcarpathian Rus' (Transcarpathia), as well as Rusyn genealogical resources available in both Europe and America, was organized and staffed by Mary Ann Gallo, a Galician Rusyn from Monessen, Pennsylvania.

**New York, N.Y.** On March 16, 1984, the Julian Revay Carpatho-Ukrainian Research Center sponsored a commemorative meeting dedicated to the 45th anniversary of the proclamation of independence of Carpatho-Ukraine. The meeting was attended by leaders of various Ukrainian organizations in New York City.

**Pittsburgh, Pa.** On May 25-27, 1984, the Rusyn community was once again ably represented at the 28th Annual Pittsburgh Folk Festival. Large crowds applauded the Slavjane Folk Ensemble as they performed a scene from a Carpatho-Rusyn wedding, beginning with the arrival of the guests at the reception and concluding with an exuberant bridal dance. The accompanying display featured a wedding scene, consisting of traditional wedding costumes and other items related to the betrothal and marriage ceremonies. Jerry Jumba gave impromptu talks on Rusyn history and culture which attracted an interested audience. Lorenz and Shirley Bosonjak demonstrated the art of wood block carving and print making. A Carpatho-Rusyn kitchen featured numerous Rusyn culinary delights, including the popular *nalesniki* (potato pancakes).

## OUR FRONT COVER

Children in prayer before a wayside cross, Hutsul region, Subcarpathian Rus', circa 1920.

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## THE CARPATHO-RUSYN AMERICAN

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A Newsletter on Carpatho-Rusyn Ethnic Heritage

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

Editor: **Patricia A. Krafcik**  
Associate Editor: **Andrew G. Kovaly**  
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