

CARPATHO-RUSYN AMERICAN

A Newsletter on Carpatho-Rusyn Ethnic Heritage



FROM THE EDITOR

Recently, a special anniversary seminar was held in Philadelphia. On April 19, 1986, the Carpatho-Rusyn Research Center and the Center for Soviet and East European Studies at the University of Pennsylvania co-sponsored a day-long seminar titled *Carpatho-Rusyn Studies: New Research and New Sources, A Decade of Work, 1975-1985*.

Commemorating the tenth anniversary of the Carpatho-Rusyn cultural and educational revival in the United States, scholars gathered to present papers which dealt with specific aspects of the ethnographic, religious, cultural, and political history of Carpatho-Rusyns both in the European homeland and in the United States.

These scholars were a unique group: most of them were new to Carpatho-Rusyn studies, many having entered the field during the past decade; they were geographically mixed and female scholars were well represented; they were of various ethnic backgrounds and all were relatively young.

Among those who spoke were Dr. Julianna Dranichak (State University of New York at Binghamton) on "*Pozdravenie Rusinov na god 1852*, Dukhnovich and the Priashev Literary Society"; Andrew Drozd (University of Texas) on "The Incorporation of Subcarpathian Ruthenia into the Soviet Union"; Professor Robert A. Karlowich (Pratt Institute, Brooklyn) on "Indexing the *Amerikansky Russky Viestnik*, 1914-1927"; Edward Kasinec (New York Public Library) on "Reviewing Carpatho-Ruthenian Library and Archival Collections in America: A Decade of Growth and Reformation"; Professor Patricia A. Krafcik (Dickinson College) on "The Carpathian Heroic Brigand Tradition"; Reverend Dr. David Petras (Parma, Ohio) on "Liturgical Developments of the Ruthenian Rite"; Dr. Joan L. Roccasalvo, C.S.J. (University of Scranton) on "New Research on the History of Carpatho-Ruthenian Music and Musicology in Europe and America"; Professor Thomas F. Sable, S.J. (University of Scranton) on "The History of the Early Greek Catholic Parishes: The Role of the Fraternal Societies in the Creation of Local Parishes"; and Reverend Dr. Robert Slesinski (Yonkers, New York) presenting a "Summary of Morning Proceedings, Comments and Discussion."

The final session was a roundtable discussion on the future of Carpatho-Rusyn studies in North America. Opening statements in this session were made by Professors Thomas E. Bird (Queens College), Richard Renoff (Nassau Community College, Garden City, New York), and Paul R. Magocsi (University of Toronto).

The seminar attracted many individuals from numerous states, including Maryland, Virginia, Vermont, Massachusetts, Minnesota, Pennsylvania, New York, and New Jersey, as well as a visitor from Ireland. Although not all the attendees were of Rusyn background, they nonetheless all shared a keen interest in Carpatho-Rusyn studies which brought them to Philadelphia that weekend.

An informal survey revealed that most present were not academics, but a surprising number were involved in personal research — immigration history, sociology, and genealogy, to name just a few of the topics. Several individuals mentioned the need for a national Rusyn organization and for more conferences and seminars so that Rusyn Americans and other interested individuals can continue to learn

about Carpatho-Rusyns in the United States and the homeland as well as have the opportunity to share their rich heritage with one another.

The general consensus among scholars and seminar attendees alike was that the seminar was a valuable and rewarding academic exchange. As we departed that evening, many individuals voiced their feelings that ten years was too long an interval between gatherings such as this one. Many said that they were eagerly awaiting the next Carpatho-Rusyn seminar which they hoped would be held in the not-too-distant future.

The Carpatho-Rusyn Research Center and the Center for Soviet and East European Studies at the University of Pennsylvania wish to express their gratitude to the scholars who participated in the seminar, whether by presenting papers or by offering remarks and commentary. Thank you for giving your time and energy in helping us make this gathering a success. We commend you on your dedication in pursuing your research in the field of Carpatho-Rusyn studies. We look forward to your scholarly contributions in the future and wish you well in all your academic endeavors.

We also hope that our readers who attended the seminar found the event to be a pleasant and worthwhile learning experience.

Last, but certainly not least, we would like to offer our deepest appreciation to Edward Kasinec and Joan L. Roccasalvo who gave so freely of their time, energy, and expertise in organizing this seminar. Without their invaluable assistance, there would not have been a seminar of such high academic caliber.

READER'S REQUEST

Dear Editor:

For over ten years, I have been collecting material concerning the Lemko people who inhabit the northern slopes of the Carpathian Mountains in what is now southeast Poland with the intention of writing a book in English titled *The Lemko Mountaineers in the 20th Century: A Study in the Development of Political and National Consciousness*.

I have collected a large amount of information in Ukrainian, Polish, Russian, Slovak, German, and English about the Lemkos. However, before I start writing, I would like to request that if you or any of your readers have any information in any language and in any form (whether tape-recorded reminiscences, printed or hand-written papers, or oral information) about the Lemko land and the Lemko people, please contact me. I hope to publish the proposed book in 1987, the 40th anniversary of the deportation of the Lemkos from their homeland.

Any help you or your readers might wish to supply would be gratefully received.

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MYCHAIL POP-LUČKAJ (1789-1843)

During the first half of the nineteenth century, many peoples in Europe were beginning to discover who they were ethnically, to realize that they had a unique language and culture, and to formulate plans for a future when they might attain political autonomy, even independence. This was known as the era of national revivals, and the individuals who took a leading part in the process were known as the nationalist intelligentsia or national awakeners.

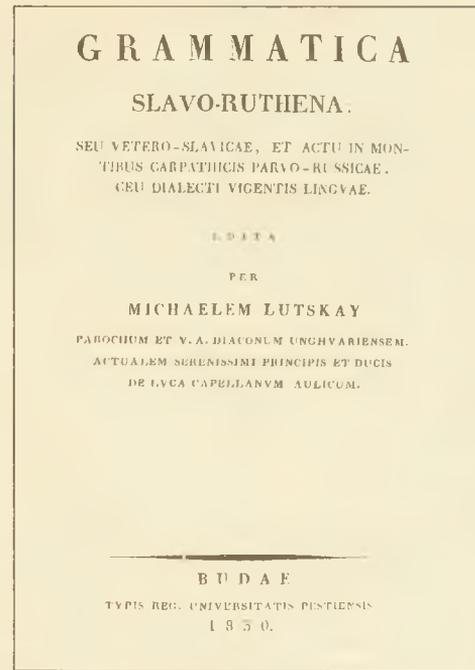
Although neighboring peoples like Slovaks, Hungarians, and Galician Ukrainians were experiencing their national revivals in the early decades of the nineteenth century, it was not until the years after 1848 that the Carpatho-Rusyns really began to act. They did, however, have a few individuals who in this early period could be called national awakeners, and among them the most important was Mychail Lučkaj.

Lučkaj was born in 1789 in the Carpatho-Rusyn village of Velyki Lučky, not far from Mukačevo in Bereg county of old Hungary, today in Soviet Transcarpathia. His father, Mychail Pop, was the cantor of the local Greek Catholic parish, and he urged his son to pursue his education. After completing middle school (*gymnasium*) in Užhorod and Oradea, Lučkaj was sent to the imperial capital of Vienna, where from 1812 to 1816 he studied theology and heard lectures by the empire's greatest Slavic scholars of the time. Upon completing theological studies, he was ordained a Greek Catholic priest, and from 1818 until his death in 1843, he served in various capacities for the church (archivist, notary, parish priest) at the episcopal see of Užhorod.

Only once did he spend time away from Užhorod, when for a little over a year (1829-1830) he was the resident priest at the court of Prince Carl Ludwig Bourbon, the pretender to the throne of Greece who was then residing in Lucca, Italy. That year in Italy was one of the happiest and most productive for Lučkaj, because it was there that he completed a grammar and book of sermons and made plans to write a history of his Carpatho-Rusyn people.

Among the most important tasks during the first stage of national revivals is for leaders to codify and write about the unique genius of their respective peoples. In that regard, a proper description of the language and the historical past is crucial in order to define and distinguish one group from others. Mychail Lučkaj was to make significant contributions to the study of both the Carpatho-Rusyn language and historical past.

Toward the end of his stay in Italy, he completed the first grammar to be published specifically for Carpatho-Rusyns, the *Grammatica Slavo-Ruthena* (*Slaveno-Rusyn Grammar*, 1830). Like many Carpatho-Rusyn and other Slavic thinkers at the time, Lučkaj believed in the dual-language principle. This meant that although each people may have had its own spoken language, for learning and scholarship each should use a more "elevated" book language. In Catholic Europe, the argument went that the book language for the French, Italian, Spanish, and others was Latin, while among the Eastern Christian Slavs it should be Church Slavonic. Therefore, Lučkaj's 1830 grammar for Carpatho-Rusyns — interestingly written in Latin — was really a grammar of Church Slavonic with only a few examples of the local Rusyn vernacular included as illustrative material. On the other



Original title page of Lučkaj's *Slaveno-Rusyn Grammar*, published in Budapest in 1830.

hand, his collection of sermons published one year later, *Cerkovnyja besidy na vsi nedily roka* (*Church Sermons For Every Sunday of the Year*), appeared in his native Rusyn dialect and remained enormously popular among future generations of clergy and lay people.

Perhaps Lučkaj's greatest intellectual achievement was his six volume 1,437-page *Historia Carpato-Ruthenorum* (*History of the Carpatho-Rusyns*). Completed in 1843, it too, like his grammar, was written in Latin, tracing in great detail the history of the Carpatho-Rusyns from earliest times to the first half of the nineteenth century. Other histories of the Rusyns had appeared before, but none was as comprehensive or filled with as many excerpts from archival documents. Although focusing primarily on the history of the diocese of Mukačevo, Lučkaj nonetheless provided much data on the history of Carpatho-Rusyns in general. He argued that they were the original population in their Subcarpathian homeland — that is, they were there before the Magyars came in the late ninth century — and that they had already accepted Christianity during the western mission (860s-880s) of Sts. Cyril and Methodius.

Unfortunately, Lučkaj's monumental history was never published during his lifetime, even though later Carpatho-Rusyn scholars did frequently consult the manuscript, which they considered the authoritative account of the history of their people. Only as recently as the 1980s, nearly 150 years after it was completed, did Lučkaj's *Historia Carpato-Ruthenorum* finally begin to see the light of day. At this very moment, scholars in Užhorod and Prešov are cooperating to publish Lučkaj's complete history in the Latin original and with a parallel Ukrainian translation.

When all six volumes are finally published, the *Historia* together with the earlier *Grammatika* will allow today's generation to know the full breadth of Mychail Lučkaj's contribution to the earliest stages of the nineteenth-century national revival of Carpatho-Rusyns.

Philip Michaels

EAST SLAVS: "MADE IN THE U.S.A."

In our last issue, we printed Dr. Paul R. Magocsi's "East Slavs in America." This speech was first published in *The Ukrainian Weekly* on June 24, 1984, under the headline "East Slav Groups in U.S. Should Strive for Cooperation," and in that same newspaper a response by Dr. Orest Subtelny, professor of history at York University in Toronto, then appeared on July 15, 1984. A spirited dialogue between readers ensued as numerous individuals responded with letters to the editor.

The following is Dr. Subtelny's response along with one of the many letters to the editor which were printed in the following months. — Editor

For someone who has spent his entire academic career dealing with nationality and ethnicity issues, Paul R. Magocsi is surprisingly confused and confusing about these matters. I am referring specifically to his recent article titled "East Slav Groups in U.S. Should Strive for Cooperation." Ostensibly, the article is a plea for cooperation among the East Slavs in the U.S.A. Actually, it is an argument that the "Carpatho-Rusyns" and "Russians from Galicia" are nationalities different from the Ukrainian and, moreover, that Ukrainians should recognize them as such. The plea for cooperation requires little comment. It is one of those motherhood-and-apple-pie kinds of statements that everyone supports in principle. However, the real thrust of the argument is more problematic.

Before getting into specifics, a few general comments about the author's approach to the question of the East Slavs are in order. In every serious work on the topic, one reads that the East Slavs consist of three nationalities: the Ukrainians, the Belorussians and the Russians. But, according to Professor Magocsi, in America things are different. There the East Slavs are basically the Ukrainians, the Rusyns, and the "Carpatho-Rusyns." And, believe it or not, almost all of them come from the "same three Austro-Hungarian provinces of Galicia, Subcarpathia, and Bukovyna." (The author apparently finds it difficult to refer to these lands by the commonly accepted term "western Ukraine.") But there is more. We are also informed that Cossacks should be considered as a separate East Slavic group.

Where does this astounding information come from? It is based on the "authoritative" *Harvard Encyclopedia of American Ethnic Groups*. Therefore, it is implied, it must be true. First of all, not everything that appears with a Harvard imprimatur is the God-given truth. Secondly, the author should have been more precise in citing his "authoritative" source. As it happens, it was he who wrote the articles about the East Slavs in the encyclopedia — some of which were roundly criticized by reviewers — and, therefore, they represent his views and not generally accepted facts.

Let us now deal with the central issue: what does and what does not constitute a separate nationality? It is common knowledge among scholars that national consciousness depends basically on two elements — one objective, the other subjective in nature. Foremost among the objective, nation-defining features are a distinctive language and culture. Others may be a unique historical experience and a common territory. The subjective features consist primarily of a consciousness of these common distinctive features and a willingness to act on the basis of this feeling of distinc-

tiveness. If either one of these elements is lacking, it is difficult to speak of a nation or even of an ethnic group in the modern sense of the word.

The basic problem with Professor Magocsi's conception of the East Slavs is that it is based only on subjective factors. In other words, he believes that if a group of people says that it is a distinct nationality, then, ipso facto, it is a nationality. But even in America, where many are imbued with the idea that one can be anything one wants to be, national and ethnic distinctions simply do not work that way. If an individual says that he is Napoleon, and even if he were to act like Napoleon, that still does not make him Napoleon. By the same token, when, early in the twentieth century, confused and uneducated Rusyn-Ukrainians from Galicia joined the Orthodox church in America and were told by priests specially dispatched from tsarist Russia that they were Rusyns (much was made of the similarity between "Rusyn" and "Russkyi"), they may have believed that they were indeed Russians. Yet, according to objective, ethnographic criteria, such as language and folk culture, they were not. To perpetuate this myth about "Russians from Galicia" today is simply ridiculous. After all, many Slavs who came to America from Austria-Hungary called themselves or were called "Austrians," but no one would think of calling them that today. Equally spurious are Professor Magocsi's views that the Cossacks constitute a separate East Slavic people. If one accepts this contention, then it follows that the Zaporozhian Cossacks and their Kuban Cossack descendants were not ethnically Ukrainian. Does the author want to go that far? However, because Professor Magocsi has been taken to task on this issue elsewhere already (*Russian Review*, Fall 1982), there is no need to dwell on this point.

The principle example of Professor Magocsi's "made in the U.S.A." East Slavs is the Carpatho-Rusyns, or Transcarpathian immigrants as I prefer to call them. What, in objective terms, are the nation-defining features of this "national group"? Today their homeland is part of Ukraine and its inhabitants are Ukrainians. What little survives of "old country" customs among them is practically identical to that of Ukrainians. Even the term "Rusyn" to which many of them cling so tenaciously is the same as that used by west Ukrainians prior to the twentieth century. (One wonders what the Transcarpathian immigrants would have done had the Ukrainians continued to call themselves "Rusyns.") And the language of the almost totally assimilated grandchildren and great-grandchildren of these immigrants is English. Is this enough for the creation of another East Slavic "nation"? I doubt it. Even if they have the will, there is no way. They simply do not have enough unique features to work with.

If the Transcarpathian immigrants and their descendants have so much in common with Ukrainians, why do many of them insist that they are not Ukrainians? Essentially, this is because they came to the U.S.A. at a time when, in their homeland, regional particularities were more deeply ingrained than national commonalities. Ukrainianization had not yet reached the immigrants as, a generation or two later, it would their brethren who stayed behind. Basically, the difference between Galician Rusyns and Transcarpathian Rusyns was not an ethnic one, but one of being at different stages of the same nation-forming process. Today the inhabitants of Transcarpathia have completed that process and have become Ukrainians. Meanwhile, the Transcarpathian immigrants and their descendants in the U.S.A. have remained "frozen" at that stage of pre-national con-

sciousness that existed when they left their homeland.

Professor Magocsi admits that there is serious confusion among the "Carpatho-Rusyns" as to their identity. No wonder. The same would be true for Ukrainians who, upon visiting relatives in Ukraine, were to learn that they now called themselves Rusyns. To get around the contradictions between what has happened in Transcarpathia and what exists among the grandchildren of Transcarpathian immigrants in the U.S.A., Professor Magocsi cites the Amish and Acadians as examples of groups that have retained an identity different from that in their original homeland. These analogies are not convincing, however. The Amish and Acadians were people who came to America in the pre-national age. Had the Amish and Acadians arrived in the U.S.A. in 1900, they would simply have been German-Americans and French-Americans.

Despite the empirical contradictions and logical inconsistencies of their position, "Carpatho-Rusyn" leaders, enamored of the false idea that, in national or ethnic terms, they can be whatever they choose to be, continue to insist that they are a separate East Slavic nation. Perhaps they find their role of "national enlighteners" too appealing to give up. Or maybe their separate church organization, which encourages the Rusyn idea, wants to retain its autonomy at any cost. One thing is certain: the more "Carpatho-Rusyns" stress their separate nationhood, the more confused about their ethnic origin the descendants of Transcarpathian immigrants will be.

For Ukrainians, the "Carpatho-Rusyn" issue is a tricky one. If we do not respond to their claims of being a separate nation or "national group," whatever that is, our silence will be interpreted as consent. However, if we are too insistent and tactless in pressing our views, the children of the Transcarpathian immigrants can accuse us of being just as intolerant as chauvinistic Russians are towards Ukrainians. Therefore, in my opinion, we should not hesitate to express our views on this subject, but we should not do it *ad nauseum*. If the descendants of the Transcarpathian immigrants choose to live in a world of ethnic myths rather than ethnic facts, that is their business.

Finally, the importance of this issue should not be exaggerated. Although it is controversial, for Ukrainians it is, at best, of secondary importance. In Ukraine, where it is of most consequence, the matter has been decided: Transcarpathia is Ukrainian. For Ukrainians in Canada, Europe, Australia and South America, the "Rusyn" issue does not exist. Only in the northeast United States are some Ukrainians likely to run into it. But not for long. Given the extensive assimilation among the descendants of the Transcarpathian immigrants, their confusion about their ethnic origins, and their lack of contacts with the "old country," it is doubtful that they will survive for long as anything but a distinct religious denomination.

Orest Subtelny
Toronto, Canada

The following response to Dr. Subtelny's commentary was published in The Ukrainian Weekly published on September 30, 1984. — Editor

Dear Editor:

I am writing to express my opinion on the Eastern Slavic question in the United States and elsewhere. My point of view is that of a Czech who knows the Ukrainian Canadian community very well and has also done much research in the field of Carpatho-Ruthenica.

While not necessarily agreeing with everything Professor Paul R. Magocsi has to say in his article "East Slav Groups in U.S. Should Strive for Cooperation," I must take strong exception to the overall contents of "East Slavs: Made in the USA" by Orest Subtelny.

First of all, I have to say that Dr. Subtelny's understanding of history is either quite biased or merely superficial if he considers the Carpatho-Rusyns to be simply Ukrainians. It does not take all that much study to discover that they have their own distinctiveness — historical, linguistic, and ethnographic.

Secondly, I think that it is evident among Americans of Carpatho-Rusyn descent that a real identity is developing. Many of the younger people in the American Carpatho-Rusyn community know who they are and have a growing idea of where their ancestors came from. Much credit for this should be given to the Carpatho-Rusyn Research Center.

What survives of "old country" customs among the Carpatho-Rusyn Americans is practically identical to that of western Ukrainians, not immigrants from central and eastern Ukraine. The Carpatho-Rusyn community in the United States has no inherently conscious desire for separateness from the Ukrainian community. It simply has never felt the need to follow the lead of the Galician Rusyn community by accepting the virtually overnight transformation of their cen-

turies-old ethnic identity. It was the process of Ukrainianization which broke the cohesiveness of the Rusyn community in America. The Carpatho-Rusyns at the time — legitimately, I feel — held tenaciously to the common Rusyn identity which had held the East Slavic immigrants from Austria and Hungary together. Here I must ask the question whether some Ukrainian-Americans are not ashamed of being predominantly Galician, which means that not too long ago they would have been identified as Rusyns and that their own native dialects are somewhat removed from literary Ukrainian.

The Ukrainianization process was not as simple in Transcarpathia as Dr. Subtelny makes it out to be. Also I notice he makes no reference to the tragedy of the enforced Ukrainianization of the "Rusnaks" in the Prešov region who as a result have mostly accepted a Slovak identity.

With regard to the name and national identity of the Carpatho-Rusyns, there is nothing to be confused about: like all East Slavs, they are of the Rus'; they or their people came from Subcarpathia. Therefore, there is nothing more logical than to call them Carpatho-Rusyns or Subcarpathian Rusyns. Frankly, to me what is confusing is to refer to these people as Ukrainians — Transcarpathian or Western or otherwise — unless one means their modern-day political identity.

In conclusion, let me say that it could be that many Ukrainians live in the world of ethnic myths, rather than ethnic facts. Let Rusyns be Rusyns.

The Reverend Evan Lowig
Winnipeg, Canada

NOTE TO READERS

The *Carpatho-Rusyn American* welcomes any comments about the "East Slavs in America" printed in our spring issue or about the responses that appear in this issue.

RECENT PUBLICATIONS 1982 (continued)

Kapišovs'kyj, Vasyľ. *Schidna Slovaččyna včora i s'ohodni* (Eastern Slovakia Yesterday and Today). Bratislava and Prešov: Slovac'ke pedahohične vydavnyctvo, viddil ukrajins'koji literatury, 1982, 250 p.

In this monograph, the author sums up much of his previous work on economic developments in eastern Slovakia. He traces the economic history of the region from the era of the first Czechoslovak republic (1919-1938) to the present. The approach is comparative with numerous (yet readable and understandable) statistical tables comparing eastern Slovakia to other regions of Czechoslovakia as well as economic developments under socialism (since 1948) with those under the capitalist system of the first Czechoslovak republic.

The author also provides an insight into cultural and educational developments in order to provide a better picture of the quality of life for the individual. Although he treats eastern Slovakia as a whole, specific attention is in a few instances given to the Carpatho-Rusyn population living there.

Kovač, Andrij, ed. *30 rokiv Kul'turnoho sojuzu ukrajins'kych trudjaščych ČSSR* (Thirty Years of the Cultural Union of Ukrainian Workers in Czechoslovakia). Prešov: CK KSUT, 1982, 152 p.

The Cultural Union of Ukrainian Workers (KSUT) is the official government-funded organization concerned with the cultural welfare of the Carpatho-Rusyn minority (officially known as Rusyn-Ukrainians) in the Prešov Region of north-eastern Czechoslovakia. This is the third and most ambitious publication to trace the history of the organization's activity since its establishment in 1954.

Eleven articles, the longest include two by the editor, trace the history of KSUT and its role as organizer of lectures and folk groups, and as publisher of books, newspapers, and journals. Also included is a list of all KSUT publications and KSUT-sponsored lectures, as well as a list of all members of the central and regional central committees since the organization's beginning three decades ago. Forty pages of black-and-white photographs conclude this volume of not-always-warranted self-praise.

Lemkivščyna (The Lemko Region), Vol. IV, Nos. 1-4 (New York, 1982), 28 p. per issue.

This Ukrainian-language quarterly continues its reporting on the present-day life of Lemkos in Poland and on Ukrainian-oriented Lemko organizations in the United States and Canada. Among the longer articles are an historical survey of the Lemko Region by V. Pasičnjak (No. 3); the role of the Ukrainian Revolutionary Army (UPA) in the Lemko Region just after World War II by I. Lyko (No. 2); a village-by-village description of present-day life in the Lemko Region by I. Bokun (Nos. 1, 2 and 4); and memoirs of the Lemkos' homeland by O. Haluščak (Nos. 2-4).

(Available for \$8.00 from Lemkivschyna, P.O. Box 651 — Cooper Station, New York, NY 10276).

Ljubymov, Volodymyr. *Jurij Jurijovyč Kostjuk*. Naukovopopuljarna biblioteka CK KSUT, No. 16. Prešov, 1982, 120 p.

Jurij Kostjuk has played an important role in the musical

life of his native Subcarpathian Rus' (Transcarpathia) and the Prešov Region during the last half century. This concise biography traces Kostjuk's activity as a compiler of folk-songs, composer, performer (especially the violin), musicologist, choir director, educator, and scholar. The volume also contains a bibliography of Kostjuk's published works and several greetings from 1982 received on the occasion of his seventieth birthday.

Lyzanec', P.M. " 'Hramatyka' M. Smotryc'koho i jiji vplyv na formuvannja hramatyčnoji dumky na Zakarpatti v kinci XVIII — na počatku XIX st." (M. Smotryc'kyj's 'Grammar' and Its Influence Upon the Formation of Grammatical Thought in Transcarpathia During the Late 18th and Early 19th Centuries), in I.P. Čepiha et al., eds. *Schidno-slov'jans'ki hramatyky XVI-XVII st.* Kiev: Naukova dumka, 1982, pp. 105-108.

When the first grammars were prepared for Carpatho-Rusyn students beginning in the late eighteenth century, their authors generally avoided using local dialects but preferred instead the classic book language of the East Slavs — Church Slavonic. This brief article shows how the famous grammar of Church Slavonic by Meletij Smotryc'kyj influenced the works of the Carpatho-Rusyn grammarians Arsenij Kocak (1780s) and Mychail Lučkaj (1830).

Magocsi, Paul R. *Wooden Churches in the Carpathians: The Photographs of Florian Zapletal/Holzkirchen in den Karpaten: Die Fotografien Florian Zapletals*. Vienna: Wilhelm Braumüller, 1982, 176 p.

Florian Zapletal was a Czech official who was assigned to serve in Subcarpathian Rus' just after World War I, when the Carpatho-Rusyn homeland became part of the newly-established state of Czechoslovakia. (See the *Carpatho-Rusyn American*, Vol. VII, No. 1, 1984). During his stay in the region, Zapletal, trained as an art historian, took a series of photographs in 1921 and 1925, especially of churches and other wooden structures.

This volume includes 240 black-and-white photographs from the collection of Zapletal. Besides wooden structures, there are several stunning portraits of inhabitants in the region in traditional Carpatho-Rusyn dress. Also included is an essay first published in 1923 by Zapletal, "The Wooden Churches of the Carpatho-Rusyns," as well as an introduction on Carpatho-Rusyn culture, captions, an index, and end-paper maps indicating the location of all the sites by Paul R. Magocsi. All the texts and captions in the volume are in German and English.

(Available for \$24.50 from the Carpatho-Rusyn Research Center, 355 Delano Place, Fairview, New Jersey 07022).

Mušinka, Mikuláš. "Sučasný stav a premeny vo výročných obradoch východoslovenských Rusínov-Ukrajincov" (The Contemporary Status and Changes in the Annual Customs of Eastern Slovakia's Rusyn-Ukrainians), in Václav Frolec, ed. *Výroční obyčej: současný stav a promeny*. Brno: Blok, 1982, pp. 307-315.

This short article shows how customs among the Rusyns in the Prešov Region have changed under the impact of political and social change after World War II.

Naukovi zapysky KSUT (Scholarly Proceedings of the Cultural Society of Ukrainian Workers), No. 10 (Prešov, 1982), 140 p.

In 1979, a scholarly conference was held in Svidník,

Czechoslovakia to commemorate the 160th anniversary of the birth of Aleksander Pavlovyč, a leading nineteenth-century Carpatho-Rusyn writer and national activist (see his biography in the *Carpatho-Rusyn American*, Vol. IV, No. 3, 1981). This volume contains the papers from that conference dealing with: Pavlovyč's influence on his contemporaries (by Olena Rudlovčak); his literary production (by Andrij Šlepec'kyj); the folkloristic aspects of his poetry (by Mychajlo Hyrjak); the Slovak influences on his poetry (by Josyf Šelepec'); and his pedagogical views (by Fedir Naumenko and Andrij Šlepec'kyj). The volume concludes with a brief biography and bibliography of works by the Soviet Ukrainian specialist on education, Fedir I. Naumenko, who has written on Subcarpathian themes, especially on the national leader Aleksander Duchnovyč.

Naukovyj zbirnyk Muzeju ukrajins'koho kul'tury u Svydnyku (Scholarly Papers of the Museum of Ukrainian Culture in Svidnyk), Vol. X, edited by Ivan Rusynko. Bratislava and Prešov: Slovac'ke pedahohične vyd-vo, viddil ukrajins'koho literatury for the Muzej ukrajins'koho kul'tury u Svydnyku, 1982, 900 p.

Under the direction of Ivan Macyns'kyj (the editor responsible for this and other recent volumes), the *Naukovyj zbirnyk* has reached a new level of scholarly importance for Carpatho-Rusyn studies. Not only is this volume the largest produced so far in the annual series, it is also the first to place the greatest emphasis on publishing archival materials.

RUSYN FORUM

Clearfield, Pa. Carpatho-Rusyns were well represented at Clearfield's Annual Arts and Crafts Show September 21-22, 1985. St. John the Baptist Orthodox Church of Hawk Run, Pennsylvania, sponsored a Carpatho-Rusyn booth which featured delicious Carpatho-Rusyn foods.

West Mifflin, Pa. On September 29, 1985, a testimonial banquet was held at the Duquesne Golf Club to honor the Right Reverend Mitred Peter E. Molchany, Vicar General of the Carpatho-Russian Orthodox Greek Catholic Diocese, upon his retirement as pastor of St. Nicholas Orthodox Church in Homestead, Pennsylvania. A large group gathered to honor Molchany, the sole living founder of the Carpatho-Russian Orthodox Greek Catholic Diocese in America. (See the biography of Bishop Orestes Chornock in this issue, page 3).

Uniontown, Pa. St. John the Baptist Byzantine Catholic Church held its 4th annual Carpatho-Rusyn Festival on October 27, 1985. The festival attracts a large number of people from throughout southwestern Pennsylvania and West Virginia and displays various aspects of Carpatho-Rusyn culture. This year, the Ethnic Crafts Club of St. John's displayed and sold Carpatho-Rusyn craft items, including woodburned items and *pysanky* (Rusyn-style Easter eggs). Rusyn costumes and items from the collection of Jerry Jumba of McKees Rocks, Pennsylvania, were displayed and traditional Carpatho-Rusyn foods were sold. The *Rusynj* folk ensemble performed Carpatho-Rusyn folk dances

and St. John's Choir performed the *rjadovyj* (wedding dance) scene from the traditional Carpatho-Rusyn wedding play (*predstavlenja*). A slide show of their recent trip to the Prešov Region of Czechoslovakia and the Transcarpathian oblast in the Soviet Union was provided by Andrew Huzinec of Perryopolis, Pennsylvania, and Mary Huzinec of Pittsburgh, Pennsylvania.

Brooklyn Center, Minn. The Rusin Association of Minnesota held an all-day seminar on Carpatho-Rusyn history and culture November 16, 1985, at the Brooklyn Center Holiday Inn in this Minneapolis suburb. John Righetti of Avalon, Pennsylvania, assistant editor of the *Carpatho-Rusyn American*, conducted the seminar, which included lectures on Carpatho-Rusyn history in Europe and America, genealogical research of Carpatho-Rusyn roots, and Carpatho-Rusyn folk costumes. Demonstrations were delivered in the Carpatho-Rusyn arts of embroidery, *pysanky*, woodburning and carving, and straw art. Over 40 people attended the seminar, which was videotaped for further use.

Harrisburg, Pa. The 6th annual "Christmas . . . An Ethnic Experience" exhibit, displayed at the State Museum of Pennsylvania, opened December 8, 1985, and continued through January 11, 1986. Co-sponsored by the Governor's Heritage Affairs Advisory Commission and the State Museum, the exhibit was opened by Pennsylvania Governor Richard Thornburgh and featured 26 trees decorated to depict the culture and traditions of 26 different Pennsylvania ethnic groups. This year, for the first time, the Carpatho-Rusyns were represented. The Carpatho-Rusyn display was prepared by John Kish of Ashley, Pennsylvania.

Pittsburgh, Pa. On February 23, 1986, the Greek Catholic Union Lodge 597 sponsored a *pysanky* (Rusyn Easter egg) demonstration by Mrs. Helen Timo of Bentleyville, Pennsylvania, at St. John Chrysostom Byzantine Catholic Church. Those in attendance had the opportunity to learn and actually practice this intricate art. St. John Chrysostom Church is located in an area of Pittsburgh known as *Rus'ka Dolyna* (Rusyn Valley).

Minersville, Pa. On March 2, Barbara Whalen presented a slide show of her mother's recent trip to Uzhorod in Soviet Transcarpathia (Subcarpathian Rus') to members of the Greek Catholic Union Lodge 623.

OUR FRONT COVER

Carpatho-Rusyn peasants in the Uzhorod market, photographed by Margaret Bourke-White for Erskine Caldwell's *North of the Danube*, published in 1939.

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