

## Studium Carpato-Ruthenorum

### International Summer School for Rusyn Language and Culture—2011

By Karen Varian

It was my eighth time traveling to Slovakia and it was going to be the longest time I had spent there—four weeks! Going on my own, I was both apprehensive and excited.

It was June 9th and I was on my way. I was scheduled to fly from Minneapolis to Washington D.C., to Vienna to Kosice, Slovakia, then by bus to Prešov arriving the afternoon of June 10th. The school did not start officially until Sunday, June 12th but I arranged to get into my room on Friday.

The journey started off poorly with a delayed flight from Minneapolis. There was bad weather out east and we had to wait for the flight crew to arrive. After we finally took off it was too late for me to catch my international flight from Washington D.C. to Vienna. I was rebooked on a flight from Washington D.C. to Frankfurt, Germany.

As I was waiting to board the plane in Washington D.C., I saw Senator John McKane walk by. OK, probably not that unusual considering this was Washington D.C. However, as I boarded the plane for Frankfurt and walked through the first class passenger area—who did I see but Senator McKane. I never did see him board—maybe he had a secret entrance.

Because I was rebooked I got one of the last seats on the plane. It wasn't first class, but it was one of the seats with the extra legroom—and close to the first class section. This began the long wait. It was lightening outside and they wouldn't let the ground crew outside in the lightening. It was 3 hours before we finally took off.

We were 3 hours late in Frankfurt and I missed my flight to Vienna—rebook again! It was 10:40 p.m. and 24 hours after starting my journey that I

finally arrived in Kosice, Slovakia. After this, I wasn't surprised that my luggage didn't arrive. They looked it up and found it did not get out of Washington D.C., they gave me some complementary supplies and said my luggage would be there the next afternoon. I was supposed to arrive at 2:00 in the afternoon and I had planned on taking the bus from Kosice to Presov, but now it was late and I ended up taking a cab.

When I got to my accommodations I was so exhausted that I slept until the next afternoon. I was hoping that my experience on the journey here wasn't a predictor of things to come. Well—it wasn't, it was the beginning of a very satisfying experience. (con't on page 2)

### Inside

Carpato-Ruthenorum International Summer School 2013 .....	page 4
Hanka Servicka .....	page 5
Highlight on Stebnik, Slovakia	
Stebnik, Slovakia .....	page 6
The Life of an Orphan .....	page 7
Finding Your Roots .....	page 8
Aleksander Duchnovic Stature Dedication .....	page 14
Visit to Europe .....	page 15
News from Slovakia and Ukraine	
Slovak Census .....	page 18
Even the Church is responsible for Rusyns .....	page 19
Ukraine's Language Law .....	page 20
Rusin Soul Food .....	page 21
Annual Meeting Notice .....	page 22
Rusin Festival .....	page 23
Calendar of Events .....	page 24

On Saturday, the other Americans began arriving. A number of them flew into Cracow, Poland and took a van to Prešov. They arrived at different times and had difficulty finding each other and the van. Then there was Barb and Don who on their train ride from Prague, were approached by a young woman who said she was the “Rusin mafia” and knew who they were. It was Maria Sylvestri, Rusin youth activist from Pittsburgh who noticed them reading their atlas of Central Europe, required prereading for the class. The last group of Americans arriving from Kracow, arrived late Saturday evening.

### University of Prešova

The University is located about a half of a mile from the center of Prešov. Our accommodations were in the dormitory in standard 2 bed/2 room suites sharing a bathroom and shower. Both myself and my suite mate were supposed to have room mates, but they ended up getting their own room so each of us had our own room. Each wing of the dormitory had a kitchen and a clothes washer and dryer for us to use. We were on the twelfth floor in a remodeled wing of the building. We had some great views of Prešov and the surrounding area from our rooms.



### Opening Ceremony

Our first event was a welcoming banquet. It was held in the Canteen (dinning area). We had a great spread of food—including perohi, halusky and halubski, all the wine we wanted and great entertainment from Rusin folk singer Hanka Servenka (see page 5) accompanied by Josef Piroh on accordion. I asked her to sing Chervena Rozha and she expected me to sing with her — those of you who know me know I love music (especially Rusin folk music) but I can’t carry a tune.

### School Day

Our day started with breakfast in the Canteen between

7:30 and 8:30 a.m. Breakfast was the usually European breakfast of bread, meat, cheese, and sometimes cereal, yogurt or a few slices of egg and of course coffee and tea.

### History

From 9:00 to 11:00 a.m. we had history classes. History was taught in English by Dr. P.R. Magocsi, University of Toronto and in Rusin by Mgr. Valerij Pad’ak, Researcher and Publisher, Center for Carpatho-Rusin Studies, Uzhhorod, Ukraine

As in the children’s show Sesame Street, each history class was brought to us by one of the letters in the Rusin alphabet. There were 29 history lesson topics covering Carpathian Rus’ in the earliest and prehistoric times to the present. Magocsi plans on writing a history of Carpathian Rus’ and Carpatho-Rusins based on this series of lectures.

### Language Class

Every afternoon after lunch from 1:00 to 3:00 p.m. we had language class. There were two sections. The beginning section for us English speakers was taught by Dr. Stefan Pugh.

Dr. Stefan Pugh is the Chair of Modern languages at Wright State University, Dayton, Ohio. He has a Ph.D. in Slavic Languages from the University of North Carolina-Chapel Hill. In 2009, he completed a descriptive grammar of Rusin and is working on a Rusin language text book.

The advanced section for those who spoke a Slavic language fluently was taught by PhDr. Koporavá from the University of Presov’s Institute of Ruthenian Language and Culture.

It is difficult to learn a lot of the language in 2 hours a day for 3 weeks, but we did learn the basic elements.

### Excursions

Institute of Rusyn Language and Culture of the University of Prešov, Prešov Museum of Rusyn Culture

Stará L’ubovňa Skanzen (open air museum), and the Stará L’ubovňa castle complex, raft trip on the Dunajec River, wooden churches, Alexander Dukhnovych Theater, monastery at Krásny Brod (in Rusin—Krasný Brid), Andy Warhol Museum in Medzilaborce (in Rusin Medzhylabyrtci), Medzilaborce Folk Festival, Solivar/Salt Mine, Bardejov Spa and Skanzen, and a children’s Rusin Language class at the Čabiny Elementary School.



Andy Warhol Museum



Marek Gaj



Rusin Elementary School in Cabiny

## Cultural Workshops

### Pysanky

The Pysanky workshop was taught Mgr. T. Lattová. She taught us three different techniques—wax resist, scratching and what she called a modern technique using paints. We had the opportunity to make as many pysanky as we wanted and they were displayed at our closing ceremony.

### Folk Singing Workshop

Mgr. Marek Gaj played the guitar and his friend the accordion. We practiced the words first and then sang along.

## Folklore

Associate Professor Patricia Krafcik, The Evergreen State College (Olympia, Washington), taught a course on Rusin folklore and legends. Wonder why Bread and salt is offered as a welcoming? Bread is good, healthy and represents hospitality. Salt preserves and is used for cleaning. It protects.

Salt was also rubbed over the eye lids to protect people against the “evil eye”. Lilly one of the students from Ukraine said her grandmother would put a pinch of salt onto their cow and she didn’t know why but it was for protection.

Poppy seeds were known to protect one from vampires. They were put in a coffin and it is said that it would take the vampire until morning to count them all.

Every village had a witch—Bosorka/Bosorkanya.

## Evenings

If we didn’t have an excursion planned our evenings were free. Most evenings were spent strolling along Prešov’s main street and stopping at an outdoor café or bar and socializing with our fellow students.

## Closing Ceremony

On the last day a closing ceremony was held with certificates of completion awarded. Entertainment by a Rusin folk ensemble, food and drink was provided. Of special interest was a poem composed by Professor Stefan Pugh (see page 4)

# I'm not a Rusyn

Stefan Pugh

Русин не єм  
Русин не буду  
в паспортї написано  
же єм амерічан  
а што то є, досправды?  
але в минулім...хто знаты,  
може я і Русин былъ...  
дашто є  
чую ся дяак дома  
сиджу в корчмі  
бісідую говорю  
дивно, чудно  
же розумлю розумію тото  
бандуркы крумплі тропакы грулі (four ways  
to say potato in Rusyn)  
валал село (two ways to say village)  
розумлю розумію скоро вшытко  
што говщрять  
як то може быти?  
што ся стало в души-дусі?  
ясно-ясні, же ту є  
трапсформація  
душевна  
солідна  
лінгвістична  
цалком цілком дивна...  
увидиме, што далше буде...

I'm not a Rusyn  
I won't be a Rusyn  
in my passport it is written  
that I'm American  
but what is that, really?  
but in the past...who knows,  
maybe I was a Rusyn  
there is something  
I feel as though somehow at home  
I sit in the tavern  
I talk I talk  
it's strange, amazing  
that I understand understand that  
potatoes potatoes potatoes potatoes  
  
village village  
I understand understand almost everything  
that they say  
how can that be?  
what has happened in my soul-spirit?  
clearly-clearly, there has been  
a transformation  
spiritual  
solid  
linguistic  
completely amazing  
we shall see, what will come next...

## Carpato-Ruthenorum Internatioanal Summer School for Rusyn Language and Culture—2013

The Carpatho-Rusyn Research Center and the Institute for Rusyn Language and Culture at Prešov University in Prešov, Slovakia, are pleased to announce the fourth annual three-week Studium Carpato-Ruthenorum International Summer School for Rusyn Language and Culture from June 9-30, 2013. The Studium offers a unique experience to those interested in exploring the history, culture, and language of an East Slavic people located on the border between East and West Slavic linguistic and cultural worlds.

Intensive daily language study on the beginning and intermediate/advanced levels and lectures in history and Carpatho-Rusyn folklore, with parallel instruction offered in English and Rusyn, form the basic curriculum. Participants will also enjoy excursions to the famous Carpathian wooden churches, museums, and folk festivals, along with pysanky and folksong workshops, a visit to an authentic village wedding, and a day trip to Uzhhorod. This is a one-of-its kind opportunity to study Rusyn, codified in Slovakia in 1995. The deadline for applications is March 1, 2013. Some scholarship funds will be available for students registered in a North American college or University. For further detailed information and an application, go to [www.carpathorusynsociety.org](http://www.carpathorusynsociety.org). Contact Patricia Krafcik with any questions at [krafcikp@evergreen.edu](mailto:krafcikp@evergreen.edu).

## Hanka Servická

**Servyts'ka, Anna/Servicka, Hanka)** Anna Servická is a popular performer of Rusyn and Šariš folk songs and of spiritual songs in Slovakia

Anna Servická was born on 9 October 1962 in Kružlovská Huta into the family of Ján Šveda and Helena Mochnacká. She was raised in the village of Gerlachov, the district of Bardejov, and moved to Prešov to study and live there. After finishing her studies at the Secondary Pedagogical School in Prešov she worked as a teacher in a nursery school for a while after which she became a singer in the folk ensemble Poddukelský ukrajinský ľudový súbor (PULS) and subsequently performed with Prešov's Sarisan Ensemble. She has also had a successful career in solo concert performances throughout Slovakia and abroad, including a tour to the United States and Canada (1999).

Much of her repertory includes her native Rusyn folk-songs and Marian hymns, some of which she has composed. In the post-Communist era Servyts'ka has become the most successful proponent of Rusyn folk-songs in Slovakia. Her first cassette album, *Kriachok lialiovyi*, won in 1992 a golden award (over 100,000 sold); her second, *A od Presova*, won in 1997 the golden and in 1999 the platinum (more than 200,000 sold) award. For her efforts in promoting traditional Rusyn and East Slovak culture Servyts'ka was given the Distinguished Citizen's Award from the city of Prešov (1995).

At present she lives with her husband John, daughter Natália and son Ivan in Prešov.

Anna Servická's songs can be heard on many radio stations, from CDs and DVDs and in concerts where she performs with OLUN, Miroslav Dudík's and Jozef Salanci's folk music bands and with the Prešovčan folk ensemble. Currently she co-operates mainly with the folk music bands led by Stanislav Baláž, Ondrej Kandráč and Roman Barabas, as well as with the Lemko ensemble Kyczera from Poland.

Through her original performance and extensive collecting and composing activities Anna Servická remains a unique representative of Rusyn culture in Slovakia.



### Trembita

**Published by the Rusin Association**  
**1817 121st Ave. N.E., Blaine, MN 55449**  
Phone: 763-754-7463

Email—[Rusinmn@aol.com](mailto:Rusinmn@aol.com)

#### Web site:

**[Http://mnrusinassociation.homestead.com](http://mnrusinassociation.homestead.com)**

Karen Varian—President  
Tom Sery—Vice President  
Matt Dion—Secretary  
Polly Walker—Treasurer  
Larry Goga—Immediate Past President  
Carolyn Hendrickson—Director  
Annette Dutcher—Director

This newsletter is published in an attempt to bring to the reader whatever news about our Rusin people we are able to find. You will note that our sources are varied and diversified.

Letters and submissions of articles welcomed  
Editor—Karen Varian

# Stebnik, Slovakia



## Briefly about Stebnik ...

The village of Stebnik lies in the north-east part of the Low Beskid Mountains in the valley of the Stebniček stream. The center of the village is 380 m above sea level. The village is comprised of 5,073 acres at altitudes from 375 up to 905 miles above sea level.

Stebnik is a typical Christian village. The majority of residents are of the Greek Catholic religion. Since 1838 they have gathered in a brick church dedicated to St. Paraska. Before the war, there were still a few Orthodox Christians living in the village. There is an Orthodox part in the public cemetery. There the graves face the east.

According to the last census in Stebnik the number of permanent inhabitants was 342. The nationality claimed on the census has changed radically over the last decades. Previously the village was more or less only populated by Rusyns, today there's only 10.8% Rusyns and except for a few exceptions the rest are Slovaks. (editor's note: I don't think the Rusyns moved out and Slovaks moved in. This is an example of how Rusyns have become Slovakianized)

In the past most of the people here made a living from harvesting the fields or working in the surrounding woods. They occasionally left for seasonal work, primarily to harvest in the southern parts of Slovakia. After the wars, most inhabitants were employed in an industrial city nearby.

### First mention

The first written notes about Stebnik are found in documents of King Zigmund in the year 1414. To the Cudar family he confirmed ownership of area Makovica. Stebnik is part of this area.

### Known names

The first mention of the village was in 1492 and it was called—Sthebnyk. From 1618 to 1727 the village was known as Sztebnyk. In 1727 it was known as Sztebnyik. The village name is listed as Stebnik in first lexicon of Hungarian Monarchy in 1773. During the Austro-Hungarian Monarchy

when it was law to use the Hungarian language the village was known as Esztebnek. Since 1918 it has been known as Stebnik.

### Epidemic of cholera

In the 1830's after a very poor harvest in the region there was a lack of food. Hungry people faced a Cholera epidemic. The break out in Stebnik started in July 1831. During one month around 40 people died of Cholera. This loss is documented in the Church register notes.

### Emigrants

By the end of 19th and beginning of 20th century a huge emigration of inhabitants from Stebnik began. Most of them emigrated to North America. Looking for job opportunities they ended up in USA, Canada, Argentina and France. From every house there was somebody abroad trying to start a new life. In some situations whole families left. Those who left their wife and children behind came back but the rest never came back. In USA most of them settled in Minneapolis, MN. In 1981 in the USA a list of immigrants to Minnesota between 1880 and 1947 was published. In the book "The Rusyns of Minnesota" some of them are listed as founders of the Greek Catholic religion in Minneapolis - Felegy John, Felegy Peter, Purde Nikolay, Madir Vasil, Cranak George, Jacenko Dimitri, Bushko Joseph and Homzik Joseph.

### First world war

In 1915 the first World War hit the village very hard. A lot of men were recruited involuntary and most of them never came back. Almost all houses were burned down or heavily damaged. In the village and surrounding areas there were big battles between the Austro-Hungarian and Russian armies. In "Sikovka" above the village on April 3rd, 1915 3 battalions of 28. foot-soldier regiment fell to the Russian army.

Below the village is a World War I cemetery. It is a reminder to us and future generations of the cruelty and absurdity of all wars. 189 Austro-Hungarian and Russian soldiers are buried there. Some are buried separately and some in common graves.

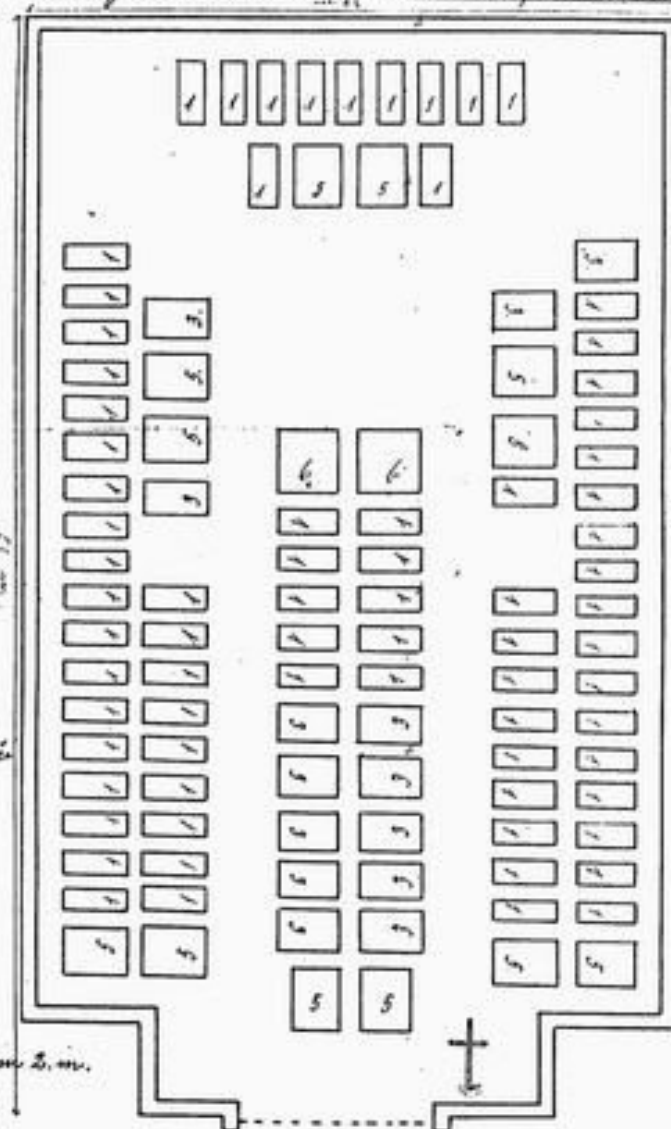
Editors note: This article was taken from the Stebnik website. For readability changes have been made in the English translation.

Ministerstvo Národné Sprawy.  
Křídlní inop. v. l. krobí!



Oblast: Slovensko.  
Okres: Slovensko.  
Župa: Slovensko.  
Okres: Slovensko.

Skizma voj. křídlní se 189 metrůmi při Slovensko n. st. p. m. k. r.



Legenda:  
Číslo 1: číslo značí  
kolik metrů se  
v krobě nalozí.  
Označení je bez  
dvořku podle koliky  
jím.

Měřítko 1: 2000, č. 2. m.

V. Křídlní, 15. 5. 1922.

Předměstí a doprovod  
POLNÍ SUPERIOR.  
J. K. K. K.

## The Life of an Orphan (Village of Stebnik, Sharish County)

Translated from one of our old calendars, a sad story that ends happily. It begins in a little Lemko village which is the northern part of Slovakia.

No. 4 Carpatho-Rus, Allentown, N.J. February 18, 2000 Vol. LXXIII

When my mother died I was just two weeks old, and my older brother was two years old. We were left with just my father, and father lived with his step-mother. Whenever he went, my father would pray that god take at least one of us, preferably me because I was more trouble than my brother. But God didn't want to take either my brother or me. So what did my father do! He picked me up one day and carried me to my grand mamma, my mother's mother. He asked her to take me for at least a week.

"Take her," he said, "if only for a week, so I can get some sleep." But grandma didn't have her own place, either. She was living with her younger brother, who was married. They didn't have any children, however. When my father took me over there, he also brought some whiskey, all three of them became more mellow somehow, and they urged grandma to take me. They said that I was being so quiet that evening as if crying was somehow forbidden for me.

So grandma agreed to keep me for a week, but father must come again at the end of the week and take me back. Father did come at the end of that week, but he asked grandma to keep me one more week. Grandma agreed – one more week. The second week went by, and then a third, but father didn't come to get me. He did come at the end of the fourth week, and he brought some more whiskey. He then asked grandma to take me "for your own". Grandma said, "all right! If that's the way you want it, I'll keep her as my own."

However, in the old country they never put anything down in black and white; everything was done on a man's word. Now that I had become my grandmother's "own", it seemed that a great load was lifted off my father's shoulders. He looked years younger, and he got married again. And God didn't forget them. He showered them with children – first

one, then another, and then two, all at once.

By the time those twins were born, I was 12 years old. And as you know, in the old country a 12 year old girl is suitable for any kind of work, at home and in the fields, not like it is here, where a mother is afraid to leave her 12 year old daughter at home alone. It was then that my father remembered that they had a 12 year old girl at grandmother's one that could be a lot of help to him. He came to see grandma, this time without any whiskey, and said: "I came to get my daughter. I need her."

Grandma said she wasn't sure I wanted to leave. Father said if I didn't go with him, he would "denounce" me. This word scared my grandmother so much that she urged me to go back with my father; else we would be committing a great sin. "I will sin, and you too will sin, my child." It didn't occur to her that my father had also sinned when he disowned me when I was two weeks old. And so, for fear of making sinners out of both myself and my grandmother, I was forced to go with my father.

When I came to my father's place, I found out right away that my life there would be much harder than it had been with grandma. Not only

was I expected to work both in the home and in the field, but I also had to go to work to earn some money for my father.

As soon as the snow was gone and it became a little warmer, I had to go to the lord's forest to plant fir trees. The landowners cut old trees for sale and planted new ones in place of them. We planted trees from dawn to dark for 45 kreuzers a day. And we had to work fast and well, because the overseer knew how to handle us poor workers. He would go along behind us and yank on a seedling once in a while. If it pulled out easily, he knew what to do. He would do this testing toward evening, so he wouldn't have to pay anything for the day. For one such seedling, he would firs curse the poor woman, swearing at her "Russian God" (he was a Magyar





(Hungarian), and then he would knock her down and kick her, and he would dock her a day's pay.

After this kind of work was over, we would have to go to some other lord to work in haying. In this job we didn't work for the money, just for hay, for the 12th shock. The lord got the first 11 shocks, and the 12th was for all of us. We had to cut the hay and rake it and bring it to his barn and put it where it was supposed to go. When haying time was over, we had to go to this same lord for grain harvesting. Here we worked to the 13th mandel (a bundle of 50 sheaves), that is the lord got 12 mandels and the rest of us got the 13th. Again we had to cut the grain, rake it up, dry it out, get it to the lord's place, and stow it where it was supposed to be.

When the grain harvest was over, we would go back to the same lord to dig potatoes. Here we worked for money again – for 50 kreuzers a day. Here again, that same overseer knew how to take advantage of us.

When it came evening, he would take the hoe from some poor woman and would dig where she had dug. If he found just one little potato, he would beat her with her own hoe and would send her home without paying a cent for her day's work.

That's how they treated us poor people. They could do what they wanted with us, for this was a feudal country with feudal laws, and the lords could do no wrong.

Then came that terrible World War (1), and life for the poor people became even worse. Now there was no place to get that hard-earned penny, no place to buy anything and nothing to buy it with. Speculators had grabbed up everything. In our mountains in those days, a farmer could scarcely manage to come up with enough food for his own family. Now he even had to give up some of that for the soldiers.

The first to come to our village were teamsters, and they stayed with us for six weeks. There were two or three of them in every house, and they ate up everything. When these teamsters left, regular troops came to the village and stayed for seven weeks. Again there were two or three in every house. So, first they ate up everything and then they started fighting. The

fighting around Stebnik went on for six weeks. And all the time those Magyars stayed in the village, they tortured our people. We couldn't get together even in groups of two or three. We couldn't have fires and we couldn't have any lights. We couldn't even keep or roosters, because they might alert the Russians. But the Russians came anyway.

When the Russians left and the Magyars came back, then they really took it out on us claiming that we helped the Russians. We couldn't have a Russian book in the house, not even a prayer book. Or if they found out that a man had been in America, or was Orthodox, that was it for him. One day, they fired 75 rounds at the church, because they thought that "Moscow's" were hiding there.

When the Magyar troops returned to the village, two of them went up to the local magistrate and said they needed two boys to guide them over the mountain to Twaroshek. So the magistrate went to one of our neighbors to get his son and then to my father for his son, my older brother, to guide these men over the mountain. So the two boys went with the men. But along the way, these men turned them over to some other soldiers claiming they were spies. These others took them all the way to Barddiev (Bardejov) and put them in jail. We expected my brother home for dinner, but he didn't come; at supper time he still hadn't come. We didn't worry too much though, because we had relatives in Twaroshek and we thought he would spend the night there.

Next morning, however, the father of the other boy came to our house and said they had learned that our boys had not taken the soldiers to Twaroshek but had been ordered to stand guard on the mountain and that they were now out there hungry and cold. He and my father decided to go up on the mountain and stand guard for the boys so they could come home and get warmed up, have something to eat, and put on warm clothes. So the two men went on the mountain, but there were no boys there, only soldiers. The soldiers grabbed both men as spies and sent them way out into Magyar country, where they were kept at forced labor for two years. Meanwhile, the boys were kept in the Barddiev (Bardejov) jail for a week and were then tak-



en into the army, as having come of age.

My father and the other farmer were badly treated by the Magyars and were compelled to do extremely hard work for a Magyar lord. My brother had to go shed his blood for Franz Joseph, my father was working at hard labor for a Magyar lord, and his children were left alone at home. And such a home! We didn't even have a roof over our heads, because our house had been shattered by shells and bombs. We didn't have anything to eat.

When the Magyars heard that the Russians were coming to our village, they began preparations to leave, but they didn't want to leave a single house standing. So they started setting the houses on fire one after another, and this they did at midnight. The people were sleeping in cellars and came out to try to put out the fires, because the shooting had stopped by that time. Do you think the Magyars would let them put the fires out? They would not. They attacked the people like wild beasts, beat them, and drove them out of the village, half naked, barefoot, and wet. They took children without their mother and mothers without their children.

One woman had left a small baby, about a month old, in her cellar. She begged a soldier, for God's sake, to let her go back there to get the baby. But this Magyar did not have enough compassion to let her go back into that cellar for her child. He just dragged this mother away, and the baby was left there all alone all night. Next morning a neighbor came by that place to look around and there was no one and nothing to see. But he listened and thought he heard a child crying somewhere. He approached the cellar, and there was the baby all alone. He was so shocked he didn't even pick up the little baby, but dashed back home and got his wife to come and get it. I think their baby is still alive today.

Another woman didn't want to leave her yard. She struggled to stay, so a Magyar soldier drove his bayonet through her.

Those people that were taken from our village were

driven somewhere beyond Priashev. But the people over there didn't want to take our people, and there was fighting and quarreling. So after a few weeks our people came back to the village, to their ruined homesteads. Somebody might think that the Magyars wanted to protect our people from the shells and bullets and that's why they drove us out. But the Magyars didn't care a bit about our people; all they wanted to do was destroy everything we had, so there would be nothing left for the Russians. In the entire village, there were only seven houses left; the rest were ruins with just fireplaces left standing.

Those that still had a man around could make do somehow. But our father was in Magyar bondage somewhere, and our older brother was in the army, so we had problems. Fortunately our grain shed was still intact, and we had some grain and old

clothes there. There was no window in that shed, but it did have a rood. We lived there for two years. We slept in the shed and cooked our meals outside in the fireplace.

There were days when we had nothing to cook and nothing to cook it with. Once it got so bad there wasn't a single chip of wood around anywhere. My younger brother and I talked it

over and decided it would be a good thing if we would get up early next morning and go into the lord's forest and bring back some dry branches. In the lord's forest there were lots of dry branches rotting away. That's what we did. We got up early in the morning, went into the woods, picked up a load of dry branches, and tied them on our cart. We even chained the wheels for braking, because it was quite steep. I crossed myself, and my brother crossed himself. He also made the sign of the cross over the path we had to follow and over our cart. We started out; happy that now we would have something to cook with.

We had gone only a short distance when suddenly our cart slid down a bank and tipped over. Neither one of us knew what to do now, where to start.



We didn't pick up the wood, we just argued. My brother yelled at me that it was my fault the load tipped over because I was walking beside it. I yelled at him that it was his fault because he didn't pull it right. So we argued for a while, and then sat down and cried. We just sat there and didn't even try to pick up the wood. Suddenly there was a rustling in the bushes beside the path, and out popped a dog. It was the lord's dog, and right behind it was the lord's servant, a Magyar.

Now we were in for it! This man came up to us and asked who told us to come here after wood. We said that nobody told us, that we didn't have anybody to tell us where to go. That we came on our own because we didn't have anything to cook our food with. But this Magyar just showered us with curses.

"Damn you fool Rusins! Don't you know that this is the lord's forest? Pick up this wood right away and take it to my yard."

So that's what we did. We didn't argue anymore, just went to work loading the wood on the cart again and hauling it to his place. There was already so much wood in his yard that there was scarcely room for ours, but we had to stack our bent and crooked little sticks there, while our yard stayed clean as a whistle. And we had to pay a fine, too. It didn't bother that Magyar servant a bit that our father was far off in Hungary, washing the tails of some lord's cows, that they had taken everything we had and we didn't even have anything to cook with.

We couldn't get anything during that war. There was nowhere to get work, and nothing to buy even if we had money. You couldn't buy anything from the speculators for money, even if you were dying. You could still get something for butter, cheese, or eggs, but not for money. Some of the soldiers did give us a little money for the things they took from us, but we couldn't buy anything with it.

The first thing we ran out of was salt. We couldn't buy salt anywhere, not in Zborow, not in Bardeyov. We had to go all the way to Shomwar, where they made salt. Even there you couldn't buy it for money; you still had to have butter, cheese, or eggs. And there people stood in line as in a "breadline". Those who were selling the salt watched the line closely, and when they saw that you had butter or something to trade they would bring you right up front even if you were far down at the end of the line. But if you had only money, you might stand in that line for a week and not get any salt.

Later they somehow got enough salt so we could but it for money even in Zborow, but grain was short supply. We couldn't buy grain anywhere nearby. We had to go all the way to the Priashev area. The people there were better off; they had better land for grain than we did. They had grain but they couldn't get kerosene there, take it all the way to Priashev, and swap it for grain. We couldn't carry much kerosene, however, because we had to take it on a train.

One time we didn't have any butter, eggs, cheese, or anything else to trade, so we tried to get some grain for money. Three of us went down there, and we looked for grain all day. People there had grain, but nobody wanted to sell for money. Finally, toward evening we came on a man who sold us a little after we begged him, for God's sake. It took us two days to get this grain, and it lasted barely a week.

Later on we did it differently. We would go to work in the grain gravest, to Chervenitsa, to Kukov, to Kelmesh. Some of us worked for rich landowners, some for great lords. We were paid in grain. We had to work a whole month for 100 kilograms of grain. We had to sleep in barns; in one of those barns there were a hundred of us. It wasn't too bad when the weather was dry, but when it rained it was awful.

In 1920, I left for America. My journey wasn't very good, because the trains were so over crowded I could hardly move. Many soldiers were returning home that year, some of them probably from prisons, some from camps. They weren't very happy. They had fought for Franz Joseph, and now they were coming home to poverty and bitterness.

When I reached the land of Washington, I realized right away that here the people are more civilized than in the old country. As we were getting off the train, the conductor helps the women down the steps with their packages. I couldn't believe this was real and not just a dream. It was like that, too, when I went to work. I could see right away that the bosses here treat their workers differently than do those gentlemen's lackeys in the old country. Here if the boss doesn't like your work, he won't beat you or dock your pay, as they do in the old country. He will just call you aside and say nicely that he doesn't need you right now but when something turns up he will call you, even though he has no intention of ever calling you.

Maria Lobants, Minneapolis



## FINDING YOUR ROOTS

Polly Russinik Walker

### Village of Stebnik, Slovakia

If you are lucky one of your family members has taken the time to record your ancestral heritage somewhere. It might be located in a family bible, written as a narrative or better yet, entered into one of the many genealogical computer programs available today.

If you are not so lucky, and are so inclined to do some research yourself, you will enter into one of the fastest growing pastimes in America today. Be forewarned however...it will become addicting!

In order to begin your genealogical quest you need to begin with yourself and your parents. Write down everything you know about them, especially important details such as dates and places of important milestones like births, marriages and deaths. Many people choose only to record facts while others like also to collect anecdotes about their relatives along the way. Then fill in information about you and your parents' siblings.

Once you have that information recorded it is time to move onto your grandparents. For most of us our grandparents were born in Stary Kraj (the old country). It is important before you begin to know a name and a place. If you do not know this information, ask

around. If your parents are still alive they can hopefully provide you with information. Another suggestion is to look for old family papers. Sometimes you will be amazed at what you find. For instance, I recently located my grandfather's naturalization papers after cleaning out my aunt's house.

Often times our elders kept letters from family members overseas which could indicate a possible home village. There are also many websites that have compiled lists of surnames and the villages they are associated with. Checking these websites may jog your memory as to a name you might have heard spoken about when you were younger.

Once you have established the name and village there can be several avenues to turn down in order to find your ancestors. The remainder of this article will deal with the village of Stebnik which is located in present-day Slovakia. If you are fortunate to have relatives from this village then you are in for a big surprise when it comes to researching your ancestry!

Several years ago I googled the word "Stebnik" as it was the village that both of my grandmothers hailed from. Imagine my complete surprise when I found a beautiful website complete with photos both old and new, recipes passed down from generation to generation, a small dictionary of Rusyn words used in that area but most impressive was the genealogical information.

<http://www.nioba.sk/stebnik/privat/index.htm>

Peter Varchol is the webmaster and grew up in Stebník but now resides in Bratislava. He faithfully maintains the website so that all of us can enjoy the information that is available on it.

The website can be viewed in Slovak, Rusyn or the English language however the genealogical information is only in Rusyn and Slovak. This should not present a language barrier as the Slovak language uses Latin letters that we are familiar with while the Rusyn language uses Cyrillic letters.

Once you click on the Genealogy tab you will see an introduction (in Slovak). Should you desire to read it you can always use [www.google.com/translate](http://www.google.com/translate). Copy the information you wish to translate, go to the Google website, paste in the information and select the language to translate from and to. While I have found that often times some inaccuracies occur with the translation, the main element of the message can be determined.

On the left side you will see an icon of a house at the top and below a listing of numbers. These numbers indicate house numbers in the village. Some are the original numbers, some are still in existence, others have changed house numbers and still others are no longer standing (indicated by a preceding X).

By hovering your mouse over each number you will see the family surname(s) of those that lived in that house. By clicking on the house number it will take you to a detailed listing of the inhabitants of that particular house.

In this example, the house of my maternal grandmother (#15), you will see three family surnames listed: Tkach, Bishko and Masley. The names go from oldest to youngest top to bottom. Here you will see the name of Juraj Tkach who married Paraska Dennis in 1840. These are my great-grandparents. Below you will see the names and birth years of their ten children, my grandmother being Helena born in 1867. Their son

The screenshot shows a web browser window with the URL [www.nioba.sk/stebnik/privat/index.htm](http://www.nioba.sk/stebnik/privat/index.htm). The page is titled "Stebník" and has a navigation bar with links: Úvod, Súčasnosť, História, Genealógia, Fotoalbum, Folklor, Slovník, Adresár, Stopy, Diskusia, Všetci, Iné linky. The page content shows a genealogical record for house #15, titled "Tkač, Biško, Maslej". The record lists the following information:

House Number	Surname(s)	Year	Spouse	Year	Children
15	Tkač, Biško, Maslej				
	Juraj Tkač	1840	Paraska Dinis		
1849	Hric				
1851	Ján				
1853	Jozef				
1857	Timko				
1859	Daňko				
1861	Nikolaj				
1863	Mária				
1864	Paraska				
1867	Helena				
1870	Vasil'				

The record also includes a list of children for the couple Juraj Tkač and Paraska Dinis, born in 1840. The children are listed with their birth years and names: Hric (1849), Ján (1851), Jozef (1853), Timko (1857), Daňko (1859), Nikolaj (1861), Mária (1863), Paraska (1864), Helena (1867), and Vasil' (1870). The record also includes a link to the family photo album and a link to the family history page.

Nikolaj has a house icon with a down arrow next to his name. This indicates that he was the next generation to live in that house with his family and thus you will see him listed below in the next section. With regards to Juraj's daughter Paraska, her name is hyperlinked and there is a house icon with an arrow pointing to #86. This indicates that she came from house #86 and by clicking on the hyperlink it will take you directly to that page. Next you will see that Helena (my grandmother) also has a house icon with an arrow pointing to Amerika. Logically, this indicates that she went to America. With Vasil, there is a p.1 next to his name. P stands for Poznamky which means notes. This entry is referring to Note #1 at the bottom of the page. The translated note states that he also went to America and then married his wife Julia Homzik who was born in 1871 and came from house #30.

As you scroll down the page you will see that this particular house documents four generations of families living there. In some cases, the house was handed down to a female who then married hence the Bishko and Masley names associated with this house.

As Peter states in his opening paragraph, the information contained on this website came from archival material (mainly church metrical records), and knowledge of the people by his mother and himself.

Not every village is lucky to have this information recorded in such an orderly fashion. However all is not lost. I referred earlier to metrical records which simply are a listing of baptisms, marriages and burials performed by the village priest. Each priest was required to keep detailed records of these events. Fortunately for us, the Church of Jesus Christ of Latter Day Saints (Mormons) has digitally photographed these records from all around the world and they are available on their Family Search website but I will save that discussion for a future article.



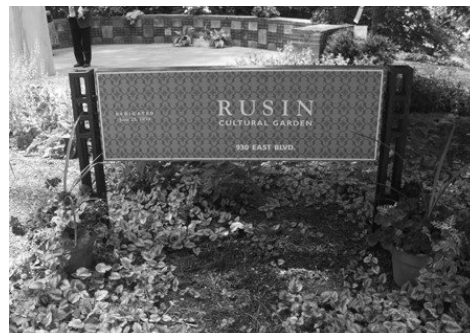
### **Aleksander Duchnovic Statue Dedication Cleveland Rusyn Garden June 24, 2012**

On June 25, 1939, the Rusin Garden plot was dedicated and became the thirteenth garden in the park. In 1952, a bust of Father Alexander Duchnovich was placed in the garden. Father Duchnovich was a priest, patriot, poet, educator and author of the Rusin National anthem, who lived from 1803 to 1865, in present day Slovakia.

He is honored as the chief force in elevating the cultural standards of the Rusin people. When offered his freedom from prison if he renounced his Rusin heritage, he said, "I was, am and always will be a Rusin." This saying is inscribed on the bust's pedestal.

During the 1970's, the bust of Father Duchnovich disappeared from the garden. For the past ten years, Carpatho-Rusyn Society member, John Krenisky, has worked hard to raise funds to replace the bust. Finally, after years of diligence, a new bust was installed on November 21, 2011.

The new bust was dedicated in a ceremony at the Rusin Garden on Sunday June 24, 2012.



## Demeter Kokosh and Evy Larsen's Visit to Europe Oct. 2 - 25, 2012.

This trip just came upon us quite suddenly. It wasn't planned or scripted; we were moved, propelled by an invisible hand, a cosmic force. We only had routing and destinations. Evy's primary objectives were to find and visit her relatives in: OPARANY, Cz; CENCICE, Sk; FARKASLJUK Hu, and to see Budapest. We found and visited all of her relatives and spent six days In BUDAPEST.



**BUDAPEST:** We had a marvelous time in Budapest, felt at home. Only three Hungarians that we met did not speak English. All others were partially or wholly fluent in English. At our hotel stays, the staff was fully fluent in English and about 50% of the guests were either Americans or English speaking.



**EVENTS/EXPERIENCES:** We took a three-hour bus tour narrated by a charming lady. Another day, we took a River Danube Cruise that was operated by Dunayacht. On their National Holiday, commemorating the 1956 uprising, we took a walking tour to the Parliament Building where the official ceremony was held and encountered quite a few individuals who were tourists from throughout Europe as well as USA. Most surprising was encountering statue of "Ronald Reagan", bigger than life. From the Parliament, we walked along the river Danube and came upon an anti-government protest, a crowd almost as large as that at the official celebration, but with a much more animated protest speaker. The demonstration was totally non-violent and confined.

**Other experiences in Budapest:** Sunday, we attended service at St. Steven's Cathedral. We also found a casino named "Las Vegas", we played blackjack and interacted with dealers and other players: I even entertained them with some western songs – imagine that. We also visited the Opera House, a magnificent structure. We ate at few restaurants. We also visited Immediate Care facility; doctor and nurse were very attentive and spoke fluent English. No charge for the service. There, we met another patient & family and all of them were fully fluent in English; we have corresponded with them since.



**PREŠOV:** We stayed at Dukla Hotel & visited with and were hosted by: Olga Glosikova, Stefan Krusko, and Mr & Mrs. Josef Mogis, Katka Grajcarova's parents. On one of our walking tours of Prešov, we came upon an enchanting event, a street corner gypsy musicians, we tipped them & requested our favorite songs: Ciganko ty Krasma, Cesta

Zarubana, and a Czardas. We all sang, Evy and I danced to their music.

## BARDEJOV:



We stayed at Pension Semiphore for eight days. This was our base for exploration of the region. Josef Jurista was our primary host/guide. We stayed in touch via cell phone provided by Josef.

On the first day of our arrival in Bardejov, Josef drove us to Poland, via "Open Borders" to visit his favorite Lemko Buddy. What a character! What a host!

During our stay in Bardejov, we visited Becherov, Regetovka, Komlosa, Dlha Luka, Ondavka, Varatka, Svidnik and two places in Poland.

On our daily tour of Bardejov, we encountered many unexpected sites and events:

- We stopped at a pharmacy for cold medication; I asked the pharmacist if she knew Bozena Poriandova. She said, "I'm Bozena".
- In the parking lot across from the pharmacy, we met a car full of tourists from Gorlice, Poland.
- A few moments later, a bus load of Japanese tourists arrived; I greeted them in Japanese and they lit up.
- Near the Museum, we met a newly married couple, wished them luck and gave them a customary token gift of money.
- One of the most unexpected sights found in Bardejov was, "Uncle Sam" Recruiting Poster that reads, "I want you to speak English"



In Bardejov, we were hosted multiple times by Juristas and Ivan Bandurich, Museum Director and Conservator of Bardejov Heritage - we visited his home, office & museum.



We were also hosted by: Bozena Poriandova; Michal Kokosh, related to Steve Kokosh's family in Minneapolis, Matuska Labune, Chicago and inter-married with Hafic and Rusinkos, Becherov. Additionally, we met with and were hosted by Jancikova, Zelem and Ivan Lescisin; he was enlivened by our visit, talked and related his 1944 war experiences

On the last night in Bardejov, we attended a formal monthly event of retirees that was attended by about 80-100 people. This was a festive event with speeches, food, toasts, drinks, music, singing and dancing. Both



of us had a marvelous time. We left before the merri-  
ment ended.

### BECHEROV:



We visited Becherov about six times. We were invited to and attended a fabulous, all day “KERMES” celebration; morning church service and then, “Hostina”, food, drinks, singing and socializing. We continued visits with Marian Grivnas who escort us to six Grivnas households, attended Frank Kohan’s ancestral home celebration, full of relatives gathered from Bardejov, Kosice and other places. In the evening, we were hosted by Fr. John and Monika Pilko.

Other visits: Mayor, J. Gmitterko; his parents; Rusinko—(Mpls. Hafich family relatives), multiple times with Vasil Banickij, and Michal Brinda; Guzij son-in-law; Grocery store. We were escorted to the restored WW-I Cemetery. Coincidentally, during our visit, about 15 member delegation from HUNGARY and AUSTRIA arrived for a commemoration ceremony. The delegation was hosted by the Mayor, with an evening dinner at the Civic Center.



**CONCLUDING REMARKS:** During our travel, we received friendly, helpful assistance, not only from our few contacts, but from total strangers when and where needed and asked for, with only one exception, through “Charles de Gaulle Airport”, where we had a horrendously nightmarish experience.

A few examples of courtesies from strangers:

- In Tabor: a McDonald’s customer recommended and escorted us to Pension.
- In Oparany, the town Mayor found and connected us with Evy’s 80-year old cousin and his family. We were escorted to a cemetery by a car full of teenagers.
- In Prague, we were driven by a car rental agent to a nearby hotel and granted a discount. On the train from Prague to Kosice, we had a most delightful trip, talked and sang all the way to Kosice.
- From Zilina to Kosice, by a most astonishing co-incidence, within our compartment, we connected with a niece of Ivan Rusinko (Svidnik). She placed a call to her uncle and we visited.
- In Prešov, we asked for help at a service station. The gentleman there responded, “I don’t work here”, I asked, “where did you learn your English, “in Korcma (bar)” was his response. He escorted us to the reception at the Dukla Hotel
- In Fafkasľuk, Hu, a Slovak speaking man on the street, escorted us to a nearby school to connect with English speaking teacher; she was very helpful in finding Evy’s relatives.

This trip was a phenomenal adventure, far beyond our expectation, far beyond our imagination.

# News from Slovakia

## AWAKENED FROM DEEP SLUMBER—PERMANENTLY Slovak Census

The results of the 2011 census recently released by the government of Slovakia are welcome news. The number of persons who identified with their ancestral Carpatho-Rusyn heritage has once again increased in the category of mother tongue and, most especially, in the category of nationality.

### Rusyn nationality

	2001	2011	1991
Number	17,197	24,201	33,482
Percentage increase over previous census		+40.7	+38.6

### Rusyn language

	2001	2011	1991
Number	49,009	54,907	55,469
Percentage increase over previous census		+12.0	+1.0

In the context of the 5.3 million inhabitants recorded in Slovakia, Rusyns are now the fourth largest nationality in the country after Slovaks, Magyars/Hungarians, and Roma/Gypsies. They are in the same fourth position in the category of mother tongue. The most intriguing aspect of Slovakia's 2011 census is that over 382,000 persons (7 percent of the country's population) gave no specific answer (*nezistené*) regarding their nationality, and over 405,200 (7.5 percent) answered in the same way regarding their mother tongue. These figures are significantly higher than in the previous 1991 and 2001 censuses. It is possible that a certain number of these respondents may be of Carpatho-Rusyn nationality or of Rusyn mother tongue, but it is likely that most are people in other parts of Slovakia who decided to express their displeasure with the census by casting a negative, "unspecific" answer to certain questions on the census forms.

But why has the number of persons in Slovakia wanting to identify with their Carpatho-Rusyn heritage continued to increase during the past two decades?

One explanation has to do with the informational campaign undertaken by several organizations in the months leading up to the May 2011 census. Particularly active in the informational campaign were the Rusyn Renaissance Society under the leadership of its chairman, Vladimír Protivňák, the Rusyn press (*Info-Rusyn* and *Narodný novynký*), and Carpatho-Rusyn activists in Bratislava, in particular Robert Vico, who initiated and carried out a brilliant idea—a series of large-sized billboards promoting Carpatho-Rusyn identity that were placed strategically along roads throughout eastern Slovakia. Congratulations to these and other organizations and individuals who were so productive and effective on the eve of the 2011 census.

Another explanation for the rise in the number of Rusyns in Slovakia has to do with the long-term cultural awareness work that has been going on in Slovakia since the Revolution of 1989. That work has been carried out through institutions such as the Aleksander Dukhnovych Theater, the print media, the education system (in particular the Rusyn Institute at Prešov University), the Greek Catholic St. John the Baptist Society, and, more recently, the Museum of Rusyn Culture in Prešov.

Is the work of all these institutions done? The answer is no. What, then, remains to be done? The answer is in the number 22, or more precisely 22,000.

If we return to the statistics indicated above, Carpatho-Rusyn activists can be pleased that for two censuses in a row the Rusyn nationality numbers have increased by nearly 41 percent and then again over 38 percent. But there is another hidden number that can be uncovered with a simple mathematical calculation: it is the number of individuals who responded that their mother tongue is Rusyn, but that their nationality is something else, probably Slovak. Here, as well, there has been some improvement, since the gap between language respondents and nationality respondents has been reduced from about 32,000 in 1991 and 2001, to about 22,000 in 2011. Nonetheless, there are still at least 22,000 Rusyn speakers in Slovakia "waiting" to declare themselves of Rusyn nationality in the next 2021 census.

How to reach the 22,000 and, among other things, how to explain to them the difference between the concept of citizenship (Slovak) and nationality (Rusyn)? As before, information can only be brought to the 22,000 through the self-sacrificing work of organizations and individuals like those mentioned above, as well as new ones that are likely to come into being during the next decade. Another important aspect of such civic and cultural enlightenment work must be a concerted effort to increase the number of elementary and secondary schools where pupils can study the Rusyn language and cultural heritage.

There is one last, but very important conclusion to be drawn from the 2011 census in Slovakia. Carpatho-Rusyns, like other East Slavs, share the common characteristic of having great enthusiasm for some new cause or project, but then losing that initial enthusiasm and slipping back into passivity and even lethargy which might last for several decades. This was the very personality trait that the national awakener Aleksander Dukhnovych had in mind, when he called on us Carpatho-Rusyns “to awaken from our deep slumber.” The experience of Carpatho-Rusyns in Slovakia during the last two decades—as revealed in many things, including census results—is an experience that should be followed by Carpatho-Rusyns in other countries. Slovakia’s Carpatho-Rusyns have, indeed, heeded the call of Dukhnovych. They have arisen from their deep, slumber and have, thankfully, remained permanently awake and alert.

Professor Dr. Paul Robert Magocsi, Academia  
President, Carpatho-Rusyn Research Center  
Honorary Chairman, World Congress of Rusyns

### **Even the Church is responsible for Rusyns**

The Slovakization of liturgical rites is considered one of the most aggressive and most calculated means of liquidating the Rusyn minority and suppressing Rusyn national identity. Many will disagree with me and my criticism will be considered as a manifestation of nationalism and disrespect for the development of society, in their view of the present and within the legitimate and unchangeable national majority. However, my opinion, together with other Rusyn activists and ethnically conscious priests, hold firm, because injustice against Rusyns is evident and that the church is ignoring their national rights is intentional and targeted. The last census in Slovakia brought some surprising results. Almost 10,000 more Rusyns

identified themselves with Rusyn nationality than in 2001.

Almost 56,000 inhabitants have Rusyn as their mother tongue. These are facts, which must be respected. It is not, therefore, possible to accept the ecclesiastical authority’s rejection of the Rusyn translation of the Gospels and Epistles, and other religious texts, for Rusyn pastoral ministry, to use their mother tongue at baptisms, weddings and funerals. All over the world, in developed societies, the translation of Holy Scripture into national languages is supported and receives the recognition of the ecclesial and cultural communities, and these translations are for every nation “God’s work“, where believers can listen to God’s word in their mother tongue. Only in Slovakia is this different.

Rusyn believers are out of favor and feel disliked, lacking the support of the church to which they belong. Even Slovakizers must realize: Our Slavic ancestors and Rusyn forefathers always celebrated God’s mercy and asked Him for help with the words “Hospodi pomiluj” and not “Pane, zmiluj sa” [“Lord, have mercy“ in Church Slavonic and Slovak, respectively]! In our Eastern Churches we do not need Western liberalization of ritual. The Greek Catholic Church in Slovakia has historical roots in the Rusyn Eparchy of Mukačevo and was formed as a sui iuris Rusyn church. This tradition needs to be honored, regardless of the time in which we live, and even though undeniable assimilationist tendencies and the popular pseudo argument of “societal development“, Rusyns support efforts to preserve their identity and develop their national self-awareness. Whoever does not understand this, or does not want to understand, does not value not only the faithful and the nation to which they belong, but also the Church, its history and spiritual values. I want to emphasize, that the Church leaders and clergy have a responsibility now for the nation, which entrusted them with the Church’s message. History reminds us that in many cases, it was the Church itself and the clergy who engaged themselves for their nation, raising national self-awareness and its cultural life. From the ranks of the Greek Catholic Church came such revivers, like Alexander Duchnovič, Alexander Pavlovič, J. S. Popradov, M. Kotradov, E. Kubek, M. Beskyd and others. In the recent past there were great Rusyns, of venerable memory, the bishops P. P. Gojdič and V. Hopko. But this is also a call for the faithful: to engage themselves more in their national rights against assimilation in church life and to defend their identity. Where the church fails in responsibility, the responsibility of the faithful begins.

Dr. Peter Krajňák, Prešov—April 2012

English translation by Maria Silvestri, June 2012.

## News from Ukraine

### Ukraine's Language Law

On August 8, Ukrainian President Viktor Yanukovich signed a new law, "On the principles of language politics," that allows cities and regions to pass legislation that would give minority languages the status of an official language if 10 percent or more of the population of that region speaks it as a native tongue.

Under the law, Ukrainian is the official language. The official language is used all over the territory of Ukraine by the agencies representing the legislative, executive, and judicial branches of power, in international agreements, in the education process, within limits and according to the procedures stipulated in the law. Under the document, the government will also assist to use of the official language in the media, science, culture, and other spheres of public life.

The law also provides that regional or minority languages include Russian, Belarusian, Bulgarian, Armenian, Gagauz, Yiddish, Crimean Tatar, Moldovan, German, Greek, Polish, Romani, Romanian, Slovak, Hungarian, **Rusyn**, Karaim and Krymchak.

According to the document, if the number of native speakers of one of these languages is 10% or more of the population of the territory on which the language is used, then measures aimed at use of regional and minority languages will apply.

In separate cases local councils will decide whether a national minority language can be used if the number of speakers of this language is not less than 10% on the relevant territory.

Under the document, sittings of the Verkhovna Rada and its commissions and committees will be held in Ukrainian, although MPs may deliver speeches in other languages. The apparatus of the parliament will provide translators in such cases.

In addition, the documents of the supreme government agencies are adopted in the official language and are officially published in Ukrainian, Russian and other regional languages. The documents of local government agencies are adopted and published in the official language, but within the territories in which regional languages are used they are adopted in the official language and minority languages.

Therefore, the law foresees that the official language is the primary language of work, record keeping and doc-

umentation in state and local government agencies, but within the territories in which regional languages are used, regional languages could be used in the work, record keeping and documentation of local government agencies.

In addition, the law states that officials and employees are obliged to know the official language, speak it with visitors, but within areas in which regional languages are used officials can use them and speak in them with visitors.

The law also stipulates that the names of state and local government agencies, public associations, enterprises, institutions and organizations, inscriptions on their seals, stamps, as well as official forms and tables, are performed in the state language, however, within the territories in which regional languages are used, upon the decision of the local council, all these names and inscriptions could be performed in the state and regional languages.

In addition, the law states that documents on the election of the president, MPs, deputies of local councils, as well as for the holding of Ukrainian and local referendums, are issued in the official language. However, within the territories in which regional languages are widespread, such documents are also issued in regional languages. The same applies to the language in which the ballots are printed – in the national and regional languages.

Under the law, passports or documents that replace them, as well as data about the owners of these passports, are included in these passports in the official language, but on the request of citizens such records in passports can be made in one of the regional languages.

The law proposes extending the effect of this provision to other official documents certifying the identity of citizens, namely the acts of civil registration, education documents, work records, military IDs or other official documents.

It also establishes that proceedings in civil, economic, administrative and criminal cases are conducted in the official language, while within the territories in which regional languages are used, upon agreement of the parties, court sittings could be conducted using regional languages.

## Sowing Seeds of Comfort with Slovak/ Rusin Soul Food

CNN photojournalist John Bodnar is a second-generation Slavic-American whose grandparents emigrated from Eastern Slovakia, and his mother's Carpatho-Rusyn ethnicity is the prominent influence for his cultural and family traditions. Here is an introduction to the comfort foods that he grew up on.

Cabbage, onions, potatoes and carrots are used in many ethnic dishes from Eastern Slovakia. Coincidentally, my grandparents settled in western Pennsylvania, which has a similar climate and growing season as their homeland, so maintaining the native cuisine was not at all difficult.

Most families and relatives that I knew growing up had a backyard vegetable garden, and these gardens produced quite a large variety of fresh rooted and vine-ripened staples. My father and uncles seemed to be especially proud of the hot peppers that they grew, and a friendly rivalry of whose was best was quite evident - though my uncle Mike usually won the unofficial competition.

The local backyard farmers were always generous with their harvests. Sharing with neighbors, or the elderly who couldn't grow their own gardens, was a common practice. The produce that couldn't be eaten immediately was soon canned and set aside for the winter months. My mother and grandmother usually took care of the canning, and the fresh aroma of the canning process is indelibly etched in my memory.

I remember watching and helping my father turn over the garden's soil with a pitchfork, then sow the seeds and plant the plants. It was hard work, but I could see that the time that my father spent in the garden helped relieve some of the daily stress that life dealt, and it was a great time for bonding and learning. While I currently live in an urban area, I tried to pass along the same bond to the backyard soil to my own children just like so many previous generations of my family had done.

When these fresh vegetables and fruits are incorporated with breads, dumplings or noodles and a pork product, a substantial meal awaits. I'd like to introduce you to haluski. Quite simply, it's a mixture of noodles, cabbage, onion and seasoning, and it takes about 30 minutes to make. It is best served hot, but many people like it served cold as well.

The smell of cabbage cooking on the stove is very common in the Slavic kitchens. I've been told that the smell is quite pungent and disagreeable, but to me and my

Slavic - and non-Slavic for that matter - family, it is heaven to the senses, and initiates the Pavlovian response we are all so familiar with.

Haluski

Ingredients

1/2 head cabbage  
1 large onion  
12 oz thick egg noodles  
1/2 stick butter  
1/4 cup sour cream  
1/4 cup bacon bits (optional)  
1 small carrot  
salt and pepper to taste

Cooking Directions

Cut the cabbage, onion and carrot into small slices. If you'd like to use a food processor, apply the slicing or grating discs.

Pour 1/2 cup of water in a large pan then add the cabbage, onion and carrot, along with 2 tablespoons of salt and 1 tablespoon of pepper.

Cover the pan, and cook cabbage and onions on the stove on low heat until the cabbage is cooked; this will take about 20 minutes.

In a separate pan, boil water and start to cook the noodles. When noodles are cooked, drain the water and mix in the butter. Stir the noodles into the cabbage, onion and carrot.

Stir in the 1/4 cup sour cream.  
Add 1/4 cup bacon bits if desired.  
Add more seasoning to taste.



## Annual Meeting Saturday, January, 5 2013

St. John's Byzantine Catholic Church  
22nd and 3rd St. N.E.  
Minneapolis, MN 55418  
10:00 a.m.

### Agenda

#### Reports

- 2012 Financial Report
- 2012 Membership Report
- 2012 Activities Report

By-Laws Changes—increase in Directors from 2 to 5  
Election of Officers and Directors

Followed by Duchnovich Day Festival planning meeting

### Proposed by Bylaw changes with descriptions of Officer duties and responsibilities

#### ARTICLE IV - GOVERNMENT

Subject to the regulations and restrictions that may be prescribed by the Association, the affairs of the Association shall be managed by a Board of Directors (shall be referred to as the "Board") consisting of the Officers – President, Vice President, Secretary, Treasurer (shall be referred to as the "Officers"), At least t Two (2) but not more than 5 Directors and the Immediate Past President of the Association.

**PRESIDENT**—The President shall be elected from among the members and shall preside at all meetings of the Association and the Board of Directors; he/she shall establish the agenda for each meeting. Subject to the control of the BOARD, the President shall have general management of the affairs of the Association and shall see that the policies and programs adopted or approved by the Board are carried out.

**VICE PRESIDENT**—The Vice President may be given by resolution of the BOARD general executive powers. The Vice President shall exercise such powers and duties as prescribed in these By-laws or by the BOARD or the President. The Vice President shall assume the duties of the President should the President be unable to execute them and he/she shall perform other duties as directed by the

President.

**SECRETARY**—The Secretary shall keep the minutes of all Association and Board of Directors meetings, and any other duties as agreed upon by the Board. These duties may include maintaining a roster of members, conducting Association correspondence and notifying members of meeting dates.

**TREASURER**—The Treasurer shall collect due; pay approved bills and keep account of all debts, assets, receipts and disbursements; file tax returns; and report at the Annual Meeting and upon request. The Treasurer shall present the Associations books for audit upon request by any member of the Association. The Treasurer shall assume any other duties as agreed upon by the Board.

**DIRECTORS**—There shall be at least two but not more than 5 Directors elected by the membership. The duties of the Directors shall be to:

- Assist in conducting the day to day business of the Organization such as committee chairs/ members, fundraising, or other issues.
- Assist other Officers of the Association as needed.
- Perform other duties as deemed necessary by the BOARD.

(proposed additions underlined)

*Rusin Association Duchnovich Day*  
***Rusin Festival***

*Saturday, February 2, 2012*

*12:00–6:00 p.m.*

*St. Mary Orthodox Cathedral–Parish Center  
17th and 5th Street N.E., Mpls.*

*Activities for Adults and Children  
Cultural and Genealogy Displays  
Cultural Lectures–Pysanky Demonstrations  
Entertainment  
Rusin Food and Bar*

*1:00 pm–Rusin vs Russian vs Slovak by John Righetti*

*2:00–3:30 – Food, entertainment, activities and displays*

*2:30–Church Tours of St. Mary's and St. John's Byzantine Catholic Church*

*3:30–Folklore and Superstitions by John Righetti*

*4:30 – Food, entertainment, activities and displays*

*Schedule subject to change*

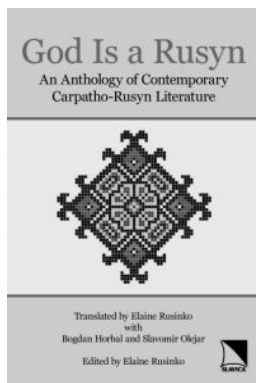
## Rusin Association—Calendar of Events —

Saturday, January 5th — Annual meeting, 10:00 a.m., St. John's Byzantine Catholic Church, 22nd and 3rd St. N.E., Minneapolis. Bylaw changes and Election of Officers and Directors.

Saturday, February 2nd — Duchnovich Day Rusin Festival, Noon to 6 pm, St. Mary's Orthodox Cathedral, 17th and 5th St. N.E.

Saturday, March 2nd—Board Meeting, 10:00 am., St. John's Byzantine Catholic Church, 22nd and 3rd St. N.E., Minneapolis.

Saturday, April 6th—General Meeting—Focus on Genealogy. St. John's Byzantine Catholic Church, 22nd and 3rd St. N.E., Minneapolis.



God is a Rusyn  
He wears a *kleban* (*hat worn by older men*)  
just like my *nianio* (*father*)

God is a Rusyn  
He is hairy and pale  
just like my *dido* (*grandfather*)

God is a Rusyn  
He has embraced my land with love  
just like me

**FIRST CLASS MAIL**

**Rusin Association**  
1817 121st Ave. N.E.  
Blaine, MN 55449