

Post-1989 Publishing Activities of Rusyns in Their Mother Tongue (Periodicals and Non-Periodicals)

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Introduction

The history of European peoples testifies that a pivotal element of origin, formation, and further existence of peoples is their language. The literary language of Rusyns in Central Europe has been in existence more than three hundred years, since the first Rusyn texts came into existence at the end of the 17th c.¹ Attempts to solve the question of literary language accompanying cultural and political life of Rusyns appeared

1 In the Kingdom of Hungary, immediately after the Rusyn Greek Catholic Church became autonomous from the Roman Catholic eparchy in Eger, ideas of enlightenment started being popularized, including the idea of developing literary activities. At the time of Joseph Decamillis as the bishop of Mukachevo, in Trnava, Slovakia, the first books for Carpathian Rusyns were published. They were religious books translated from Latin to the “Slavic language” by Decamillis himself. His catechism (*«Катхизисъ для науки оугрорускимъ людемъ зложенній»*) was published in 1698, followed by the primer (*«Букварь языка славенська писаній чтенія оучитися хотящимъ въ полезное руковоженіе»*) published in 1699 (Падяк, В. 2012. *Нарис історії карпаторусиньської літератури XVI. – XXI. стороча*. Пряшів: Сполук русиньських писателів Словеньска, 19).

at approximately the same time. The language issue was connected with the issue of Rusyn national identity.² The question resurfaced again at the end of the 20th c., when, after the Velvet Revolution in the former Communist block, the situation became favorable for the development of ethnic groups and minority peoples without countries of their own, and Rusyns used this situation to their benefit. In 1995 the Rusyn language in Slovakia was codified.³

Rusyns as a minority currently live in several countries: Ukraine, Slovakia, Poland, and Hungary; because of migrations, small communities of Rusyns live in Romania, Serbia, and Croatia, as well as outside Europe in the US and Canada. There are several versions of their language (Magocsi 2004). This volume officially proclaimed the Rusyn language as the fourth East Slavic language, along with Russian, Ukrainian, and Belarusian. In Part III of the volume, titled Sociolinguistic Aspect, authors from different Rusyn communities (Igor Kercha from Ukraine, Anna Plišková from Slovakia, Olena Duć-Fajfer from Poland, Gergely Benedek from Hungary, Mihajlo Fejsa from Serbia, and Paul Robert Magocsi from the US) discuss the spheres where Rusyn language varieties are used, including journalism, to which this article is dedicated. More precisely, I will write about current Rusyn journalism in Slovakia, its achievements and problems. The post-1989 publishing activities of Rusyns in their mother tongue are connected to the establishment of the Rusyn Revival (*Rusínska obroda*; 1990),⁴ the first Rusyn organisation within the then-Czechoslovak Federal Republic, albeit the publishing activities of Rusyns in their mother tongue had a much longer tradition. It

2 See Dulichenkob (1996: 3–15).

3 About the process of the formation of the Rusyn literary language and the beginning of its functioning in various spheres of cultural and societal life, see Plishkova (2009); Magocsi (1996); Vaňko (2007).

4 In the European and non-European context, the Rusyn Revival, however, became the fourth Rusyn organisation (alongside the Rusyn Association, 1983 in Minnesota; Stovaryšiňa Lemkiv, 1989 in Poland; and Obščestvo karpatskych Rusínov, February 1990 in Ukraine) in the modern history of Rusyns (as an autochthonous nation, living in its territory in the border regions of the present-day Ukraine, Slovakia, Poland, Romania, and Hungary), which historians named the third national revival.

dates back to the second half of the 19th century, i.e., the period of intense development of national movements throughout Europe, and is related to the establishment of national-revival organisations, such as *Литературное заведение пряшевское* (The Prešov Literary Institute; 1850–1856), *Общество Св. Василия Великаго* (The Society of St. Basil the Great, 1866–1872), *Общество св. Иоанна Крестителя* (The Society of St. John the Baptist, 1862–1874), or *Русское культурно-просвѣтительное общество имени Александра В. Духновича* (The Russian⁵ Cultural-Educational Society of Aleksander V. Dukhnovich, 1923–1948).

Thus, it is not unusual for the publishing activities of Rusyns after the Velvet Revolution to follow the traditions of former associations that were more or less favourable towards their national revival activities. A favourable national revival period also occurred after 1989, when Rusyns were given a new chance for their own existence. In the context of the past era and as a reaction to new opportunities given to minorities in modern Europe, other associations and organisations, alongside the Rusyn Revival, were gradually established, focusing their activities on publishing periodicals and non-periodicals in their mother tongue. The question arises whether the contemporary model for ethnic development is suitable in all its aspects and for all national minorities in those countries where they live, with regard to their specific historical developments. The paper focuses on the following:

1. Providing an overview of publication activities of the Rusyn minority living as a compact community predominantly in north-eastern Slovakia within individual associations which take the legal form of civic associations;
2. Pointing out the priorities which Rusyns set in the process of revitalisation after 1989 and comparing and contrasting them with the actual situation in their publishing activities;
3. Defining the positives as well as the negatives of the current model of allocation of finances for the development of the Rusyn

5 Russian – in this context meaning Rusyn. In the given period, the ethnonym “Russian” was used to denote (not only) Rusyn inhabitants of Greek-Catholic religion, as national identity was often substituted for confessional affiliation.

national minority in Slovakia by means of an analysis of projects focused on publishing activities submitted by individual civic associations (in the context of equal allocation of finances as well as the quality of individual project outcomes – periodicals and non-periodicals).

Media – Print Periodicals

In 1991, in accordance with the priority goals of the Rusyn Revival defined at its first, founding, assembly in Medzilaborce in March 1990, an editorial office for periodicals and non-periodicals was established, which started to publish a weekly *Народны новинкы* (National News) exclusively in Rusyn. This editorial office operated, as was mentioned above, within the Rusyn Revival, being the first pro-Rusyn organisation in the then-Czechoslovak Federal Republic and from 2004 to the present day. It has operated as an independent civic association *Русин і Народны новинкы* (Rusyn and People's Newspaper). Between 2000 and 2008, a quarterly for talented school children and youths titled *Русалка* (Fairy) was part of the weekly *Народны новинкы*. The role of the appendix *Поздравляня Русинов* (The Greetings of Rusyns)⁶ was to present the most recent works of belles-lettres in Rusyn by adult authors. Due to a lack of finances, both appendices were issued only occasionally (when the publisher managed to find enough funds).⁷ The editorial office, as is suggested by the association title *Русин і Народны новинкы*, also issues a cultural-religious magazine with a Christian orientation – the bimonthly *Русин* (Rusyn). In 2006, this magazine was published by the World Congress of Rusyns in spite of the fact that it was still prepared

6 The title copies the first Rusyn almanac of the period, published by Литературное заведение Пряшевское: *Поздравление Русинов на год 1851*. Apart from other things, the almanac focused on publishing literary efforts (predominantly religious poetry) of the then Rusyn national intelligentsia and was issued by the Rusyn national revivalist and Greek-Catholic priest Aleksander Dukhnovich.

7 The greatest state support for these Rusyn periodicals (as the only ones of their kind) was recorded between 1991 and 1994, which is why, in this period, the newspaper could be regularly published as a weekly and the magazine as a monthly, i.e., in accordance with the terms of their registration.

by the same editorial team.⁸ Due to a lack of finances for the publishing of *Народны новинкы*, the literary appendix *Поздравліня Русинів* has, since 2016, been included in the bimonthly *Русин*. Apart from these two periodicals, providing service for the Rusyn media world, another newspaper started to be issued in 2004 – the monthly *InfoРУСИИ* (InfoRUSYN), whose publisher is the Rusyn Revival in Slovakia. The addition of this new periodical to the media market did not, however, generate an appropriate increase in finances or in quality in comparison to the existing periodicals. On the contrary, the constantly decreasing amount of finances for the first two periodicals was only further subdivided, favouring *InfoРУСИИ*. This means that not only did Rusyns not acquire finances for the new periodical, but its birth was also the outcome of conflicts between the Rusyn Revival and the editor-in-chief of the weekly *Народны новинкы*. This fact is also confirmed by the first issue of *InfoРУСИИ*, where the reader finds out that the newspaper started to be issued by the Rusyn Revival because of dissatisfaction with the content of the weekly *Народны новинкы*, as it did not pay sufficient attention to such materials which would provide information about the activities of the Rusyn Revival.⁹

Characteristics and content of periodicals

Despite a significantly different financial situation compared to that at the start of publishing *Народны новинкы*, the editorial office has been issuing this periodical until the present day with no reduction in the level of quality; nevertheless, after many years of restricted funding, its frequency has decreased and, since 2011, the newspaper has been issued

8 This was a team of editors who, after their contracts with the pro-Ukrainian weekly *Nove žytt'a* (*New Life*) were terminated, started publishing the weekly *Народны новинкы* and magazine *Русин*. These two periodicals are still issued today.

9 See the introductory material by the author Anna Kuzmiaková, the then-Chair of the Rusyn Revival in Slovakia, who, at the same time, deputised as editor-in-chief of the monthly (earlier, an editor of the weekly *Народны новинкы*): *Зачінаме*. In: *InfoРУСИИ* č. 1/2004, p. 1.

monthly (in contrast to *InfoPVCИH*, whose frequency, paradoxically, with a decrease in quality, changed in 2008 from monthly to biweekly). As the deputy editor-in-chief and copy editor Anna Plišková stated, since the very start of its existence, the editorial office has considered supporting and mobilising the cultural and national life of Rusyns in Slovakia and enhancing the formation of a nationally aware young generation of Rusyns by means of a normative language as its priority.¹⁰ That is why since its birth, *Народны новинкы* has been the one and only Rusyn-language periodical in which discussions have been held on nationality, religion, education, and literature, as well as topics related to the everyday life of Rusyns. The newspaper also provides space for linguistic topics, on which readers and academics as well as the broader lay public can comment. The views on contemporary standard language (questions and comments) are, consequently, dealt with by the Linguistic committee, operating at the Institute of Rusyn Language and Literature, University of Prešov.¹¹ In contrast, *Русин* is a cultural and Christian magazine with an interregional focus, which means that it provides space for a broad spectrum of issues affecting Rusyns in all countries of the Carpathian area (Slovakia, Ukraine, Poland, Hungary, Serbia, Romania, and Croatia), also encompassing the Czech Republic, Germany, Russia, the USA, and Canada. Apart from ethnic topics, the magazine also deals with issues of Rusyn literature and the religious life of Rusyns; in its layout, there is also a section on fine arts and museum studies (dedicated to Andy Warhol and the Museum of Modern Art in Medzilaborce). The published material reflects the academic, or scientific, character of the magazine, which bears witness to the editorship's ambition to, in this way,

10 Anna Plišková is also a professional linguist who was present at the birth of and is still actively involved in the process of the cultivation of the standardized Rusyn language in Slovakia. As a university lecturer, she forms the young generation for the needs of pedagogical practice in national education by means of the teacher-training study programme in Rusyn language and literature at the Institute of Rusyn Language and Literature, University of Prešov.

11 The readers' (as professional users of Rusyn normative language, linguists, as well as the general public) responses were a stimulus to revise and amend the language norm adopted in 1995. See Ябур – Плішкова (2005).

fill the absence of a specialised academic magazine focused on national as well as international Rusyn historical, literary, and sociolinguistic issues.

As mentioned above, in 2004, the Rusyn media world was augmented by a new monthly (since 2008 a biweekly), issued by the Rusyn Revival in Prešov – *InfoPYSIH*. Although each new periodical in Rusyn should be considered a success of the post-1989 revitalisation process, the monthly *InfoPYSIH*, in conflict with the fundamental mission of its publisher defined in the statute of the Rusyn Revival in Slovakia (to use the mother tongue in order to revive the Rusyn nationality), unexpectedly started to publish in some of its issues, as much as 40 percent of its material in Slovak (Plišková 2006), which could be considered a competitive way of attracting the attention of those readers who had subscribed to *Народны новинкы*. Over time it became obvious that the periodical had abandoned Slovak (certainly, also as a result of negative reactions from the readers, as well as criticism from the Institute of Rusyn Language and Culture at the University of Prešov) and, at present, publishes a great majority of texts in Rusyn. Concerning the content of the periodical in question, as is implied by its title, the publisher's goal is to provide information on current activities of the Rusyn national movement (predominantly those of the Rusyn Revival in Slovakia), publish annual reports from individual assemblies of the Rusyn Revival, and also informative materials regarding other civic associations, profiles of Rusyn personalities on their anniversaries (the column "Rusyn celebrities"), information from the region (the column "Our village"), the schedule of national-ethnic broadcasting on the RTVS channel, as well as the calendar of performances at the Aleksander Dukhnovich Theatre in Prešov. Moreover, the newspaper provides space dedicated for child readers – games, riddles, poetry for young learners, etc. *InfoPYSIH* contains a great amount of information which reflects the cultural-social life of Rusyns in Slovakia; however, analytical material of a more profound character is lacking from this periodical. It can be stated that, by its structure and content, *InfoPYSIH* resembles the pre-November model of the former Cultural Association of Ukrainian Workers in Prešov, which published the Ukrainian-language newspaper *Нове життя/Нове жыт'я* (which also provided information

on the events and the cultural-social life of Rusyns; however, only in Ukrainian and without any self-critique; this periodical is still issued today for the Ukrainian ethnic community in Slovakia as well as those Rusyns who have adopted a Ukrainian national identity). From the above characteristics, it follows that *InfoРУСИИ* can be considered a periodical (alongside print information media) aimed at the older generation, who prefer its classical – printed – form, or do not have access to the internet. Although in the most recent issues (after 2014, when the administration of the Rusyn Revival changed), an increase in the quality of materials published has been recorded, *InfoРУСИИ* still plays the role of a mere auxiliary medium in the Rusyn revitalisation process in Slovakia by its content as well as the quality of individual contributions. With regard to the unfavourable financial situation, Rusyn leaders are considering merging *InfoРУСИИ* and *Народны новинкы*, which would enable an increase in the frequency as well as the quality of the content.

Non-Periodicals

Non-periodicals are publications of scholarly or popular-academic literature about Rusyns, as well as publications issued in the process leading up to the codification of the standard Rusyn language, which was one of the priorities defined by the Rusyn Revival at its first assembly on March 25, 1990 in Medzilaborce¹² (*Ortografické pravidlá* [Orthographic Rules]; 1994, *Ortografický slovník* [Orthographic dictionary]; 1994, *Slovník lingvistických termínov* [Dictionary of Orthographic Terminology]; 1994 and others). There were also the first attempts to publish belles-lettres in the mother tongue of Rusyns (first, within the literary appendices of *Русалка* and *Поздравління Русинів*), later issued as self-contained collections of poetry and prose. The first recorded publication was a popular-academic book *Мирна наша русинська путь* (Our Peaceful Rusyn Way; the Rusyn Revival within the editorship of *Русин і Народны новинкы*, Prešov: 1992). It was published in Rusyn and Slovak as well as in English. The editorship of *Русин і Народны новинкы*, first, as part of the Rusyn Revival, and as an independent civic association

12 See Koporová (2008: 49–50)

since 2004, has prepared more than 120 publications for press (apart from belles-lettres and popular-academic literature, also Rusyn language and literature textbooks). Besides the publisher mentioned above who, as proved by the number of publications, has had the longest tradition and the most publishing experience, further associations and organisations with publishing ambitions have appeared in the Rusyn world. Apart from the Rusyn Revival mentioned above, non-periodicals are also issued by the following associations and societies: Spolok rusínskych spisovateľov Slovenska (The Association of Rusyn Writers in Slovakia), Združenie inteligencie Rusínov Slovenska (ZIRS, The Association of Rusyn Intelligentsia in Slovakia), and Spolok Rusínov Spiša (The Spiš Society of Rusyns) with its occasional publishing activities. Among the most recent are the civic association *tota agentura* (That Agency), the civic association Кольсочка-Коліска (The Cradle) and some other civic associations, as well as the Museum of Ruthenian Culture in Prešov (as part of the Slovak National Museum)¹³ and other independent organisations.¹⁴ These rather numerous publishers pursue their activities on the basis of projects under the auspices of the Slovak Ministry of Culture, and since 2011, by the Department for Ethnic Culture in the Slovak Government Office.¹⁵

13 In 2010, the museum issued a children's magazine *Bobrunka/Babarunka* (Ladybug), which, however, ceased to exist after this period..

14 For several years, the following authors have been publishing their own works at their own expense: Jozef Kudzej, Helena Gicová-Micovčinová, Štefan Smolej, and, more recently, Kveta Morochovičová Cvik, František Dancák and others.

15 Apart from the above organisations, publishing activities in the Rusyn linguistic world (in Cyrillic, or the Latin graphic system) are also pursued by both Eastern-rite churches – Greek-Catholic (by means of the association Obščestvo sv. Joana Krestiteľa [St. John the Baptist Society] issuing the monthly magazine *Artos*, as well as *Grekokatolyckýj rusynskýj kalendar'*; the Order of St. Basil the Great publishes the monthly *Blahovistnik/ Благовѣстник*); the Orthodox youth issues a magazine, *Истина (Istyna)*, which, however, apart from its title in Church Slavonic, uses Slovak and the Latin graphic system.

The Language of the Publications

Naturally, all those who publish in Rusyn should accept the codified standard Rusyn language established in 1995 as the language norm. It is, however, surprising that some publishers do not respect it, which results in linguistic confusion, especially as perceived by the readers,¹⁶ not to mention teachers of Rusyn and students studying the Rusyn language in teacher-training programmes at the University of Prešov. The Institute of Rusyn Language and Culture, University of Prešov (as the highest institution cultivating the language norm and guaranteeing its maintenance) has issued several academic works analysing violations of the standard language norm;¹⁷ it keeps pointing the issue out by means of a series of linguistic tutorials issued in *Народны новинкы*, as well as in linguistic spots within ethnic broadcasts on Radio Patria, as well as internet FM radio for Rusyns. In order to sum up the violations of the language norm by individual publishers, it could be stated that the civic associations in question who consult with, or have their materials to be published proofread by professionals, do not make significant mistakes or violate the language norm (also with regard to its revisions and amendments adopted in 2005, ten years after the codification). What is shocking, however, is the fact that it is the Rusyn Revival in Slovakia (or its individual members who are, at the same time, copyeditors of some non-periodicals) which respects neither the language norm adopted in 1995 – of which it was a supervisor – nor the revisions and amendments adopted in 2005. Based on an analysis of the number of cases when the language norm was violated, especially in publications issued by the Rusyn Revival in Slovakia as well as some other publishers (edited by a member of the Rusyn Revival, such as The Spiš Society of Rusyns), it can be stated that the publisher (or copyeditors of the periodical *InfoРусин*, as well as editors of non-periodicals issued by the Rusyn Revival) have not identified with the following:

16 Cf. the following material: Крайняк (2014: 3).

17 In 2007, a self-standing almanac *Jazyková kultúra a jazyková norma v rusínskom jazyku (Rusyn Language Culture and Norms)* was even issued. See Plišková (2007). See also Jabur (2008), Zozuľak (2008).

1. The grapheme ě [jo], instead of which they use ъо (soft sign + o) normally used in Ukrainian orthography.
2. The grapheme ĭ ['i] which indicates the softening of the preceding consonant.

It seems that the use of the above graphemes in the standard Rusyn language needs re-evaluating. The inconsistency in the orthographic norm was also a leading topic at the 4th International Congress of the Rusyn Language September 23–25, 2015, commemorating the 20th anniversary of the codification of the Rusyn language in Slovakia.¹⁸

Conclusions: Projects: Yes or No?

The problems in Rusyn publishing activities within projects have several aspects. To compare the contemporary situation with that prior to November 1989, it must be said that the position of Rusyns as a minority living in the Slovak Republic has not improved, but has become worse. Apart from the A. Dukhnovich Theatre in Prešov as a professional institution,¹⁹ the socio-cultural needs of Rusyns are only fulfilled at the level of volunteer activity. In practice, this means that while in the past (during the socialist era) Rusyns (then Ukrainians) had a well-functioning structure of professional employees (in the area of culture and education, editorship of periodical and non-periodical national press, as well as a full structure of services – photographers, drivers, means of transport, premises, technology, etc.), at present, with the exception of the period from the 1990s until 2004, all publishing activities are based on projects, which means there is no opportunity to employ a professional from the above areas. This causes problems in the allocation of finances assigned for the development of Rusyn culture (unfortunately, in favour of folklore

18 From the congress, the following almanac of papers was issued: *Русинський літературний язык на Словакії (20 років кодифікації)/The Rusyn literary language in Slovakia (20th anniversary of its codification)*. See Koporová (2015).

19 In spite of the fact that in 2008, following repeated urgent requests by Rusyns, the Museum of Ruthenian Culture was established in Prešov, it does not employ a single professional historian specialising in museology.

festivals, organised by the Rusyn Revival, which are also held as part of projects; therefore, with regard to the most recent government regulations in the area of taxation of part-time contracts, a great amount of finances are ‘eaten up’, that is, consequently, paid back as taxes to the State Treasury).

Moreover, an increase in the number of civic associations in the Rusyn national context cannot be ignored; these are established purposefully with the aim of receiving financing, in particular also for publishing, or any project that could be approved regardless of its contribution to the development of the Rusyn ethnic community in Slovakia. These civic associations are primarily established in north-eastern Slovakia, which is the region known for the highest unemployment within the Slovak Republic.

Based on the above facts it seems that such a model for allocating finances to Rusyns is not satisfactory since it does not make publishing activities possible at a professional level. In most cases, this publishing is done by amateurs – volunteer nationalist enthusiasts who do it alongside their main jobs; at the same time, a great number of young people, or graduates of the study programme “Rusyn language and culture,” leave their region, where they could find work as professionals in the area of Rusyn language, and instead, accept any job to avoid unemployment. Moreover, project-based activities cannot be regulated in any way (in the sense of quality improvement, adherence to the language norm, etc.), as there is no adequate monitoring mechanism in place overseeing the quality of project realisation. The Rusyn minority is, apart from other things, specific in not having its own country which would meet its socio-cultural needs, as opposed to other nationalities living in the Slovak Republic, which is why its needs should be fulfilled in different ways from those applied to nationalities which have their own states.

In the context of contemporary priorities, defined at the Rusyn Round Table discussion group established in November 2012, it could be expected that, in the allocation of funds intended for the development of the Rusyn ethnic minority in Slovakia, significant changes will take place. At one of its sessions in Prešov, the Rusyn Round Table declared that media (including print media), publishing activities and education would be priorities for Rusyns.²⁰ In any case, Rusyn leaders should

20 By voting Ing. Milan Mňahončák the new Chair of the Rusyn Revival

strive for employment opportunities for Rusyns in those areas which they defined as priority, while the contemporary model of financing (projects) would only function as a supportive mechanism, complementing, or assisting in, financing activities realised by professionals from the areas of education, media, and non-periodical publishing. Only time will tell whether the leaders of the Rusyn movement are strong enough to actually pursue all of this.

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(at its 12th assembly on May 17, 2014), this organisation, consequently, became a member of the discussion group Rusyn Round Table, implying an improvement in communication, and, mainly, in the pursuit of programme and priority goals, from which the organisation had digressed in recent years. The situation in the Rusyn Revival, however, turned out to be much more complicated, which is why, after a year in his position, Ing. Mňahončák resigned. At present, Ing. Martin Karaš, a young Rusyn activist, is the new Chair.

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Дорогі Русини і наші симпатизанти

Світло, котре пришло медкі нас в подобі Роджественных свят, освітлює душі і серця нас вшыткых силніше, главні тепер в часі свят і з приходом Нового року. Вшыто наоколо є красне і миліше. Істо кажды мать скушеность з тым, як барз ся нам жадає тото Роджественне світло, а то нелем через свята, але і про наш далшый особный, родинный і сполоченський жывоєт. Не даіме ся стянупти до комерчного колочоту, жебы сьме ся двіма старостями не охудобили о душевний замкток такого теплого і душамилівога світла. При желанях чі планам до Нового року не майме великы очі, бо потім є заримток о вельо векшій. Не прожуйме свою щедрость лем через свята, але і цілий Новый рік, бо дорогыма дарунками свос боляче сумліня не вылічме. Рік 2008 был і про Русинів як і русиньскы організації досправды богатим на культурны, освітні, церковны і іншы акції. Одбыло ся много вызначеных фактів, які ся записали до історії Русинів, написало ся

Щастливый Новый рік 2009 цілий русиньскій родині



много статей о актівах Русинів. Сьме горды нато, же майоріта Словенської републикы узнавать Русинів за народностну меншыну і неоуділіну часть нашого штату. Вшытны на кінці єдноє і зачатку другого року ся глуше задумуєме і біланцуєме, што доброго, але і плананого нам приніс старый рік. Но як уж є давным звичком при желанях до Нового року, з надійов вірме в ліпшы часы того наставяючого року. Про нас Русинів буде тот Новый рік істо о вельо ліпшій і в тім, кідь не будеме забывати на наше глубое русиньське корія. Бо кедь ся дахто зрякать свойого корія, генезы, тра-

діцій, минулости і континуіты, ці уж іде о народ або особу, кедь ей не знаєть, ці не хочє знати - зрякать ся тым нелем своей сучастности, але і будучности яка нас чекає в наставяючым році 2009.

До Нового рока нам жєлаєме, жебы сьте нашлі фурт тоту найліпшу дорогу, жебы сьте не блудили в тмі, але через світло, котре є меджі нами, нашлі оправдіву правду. Бо лем правда понукать слободу чоловіка. Нашов правдох є, же сьме Русини і надале будеме і же при найближшій зрахованю людей, котре є за дверями, на то не забудеме. Най ся у Ноейм році зміцнїть у вшыткых нас пе-

ресвідєнія і цінность ідентічности, історії, прямованя і духовных цінностей нашого русиньского корія. Цілий русиньскій родині вінкуєме най ся Роджественна атмосфера світла перенесе до цілого Нового рока. Жєлаєме вам, жебы манжєлы жили в любви і порозумліню, жебы родині мали радость зо своїх дітей а діти ся радовали з любви своїх родичів. Бо лем любов робить людей щастливима, частя зась додавать силу а лем сила нам поможе іюивати зо здравлем, котре істо многим з нас хыбить.

Велике ДЯКУЄМЕ за старым роком належть вшыткым словенським Русинам, дописователям, читателям, добровольным помічникам, симпатизантам Русинів, братам Русинам в інших штатах і вам вшыткым, котры сьте ся активно поділяли при обріджіню нашо сполочного діла на хосно і благо вшыткых Русинів Словенська.

За Выкыный выбор Русиньской обріды на Словенську вам іщі раз вінкує выдареный Новый рік до „русинства“ по цілий рік.

Сілавя Ліснова

Пріоріты діятельства РОС на 2009 рік

На основі 10. Сейму РОС і зміны Станов РОС на далшый період діятельства РОС, ВВ РОС на своїх децембровых засіданнях обговорив і схвалив главны пріоріты організації на 2009 рік. Меджі них належть - **Посиління містных організації РОС і їх фінанчне забезпечєня.** Главні ліпшов пропалацієвоє МО в окремых регионах, збогачіньом культурного жывоєта в окремых організації через інтензівацієну стрічі Русиня региону, бісіды, балы і освітні акції. Забезпечєні фінанці на актівах МО через централны акції як: Русиньскы клубовы вечеры, Дні русиньскых традицій, Віфлємскы вечеры. Зо спомянутых централных акцій РОС кажды

ход каждой організації. На актівах МО будуть жаданы фінанці і з містных грантів. Вытворити **інформачно-пропалачны таблы** о актівах МО. РОС і РОС на видітельных місцях. **Дорішты організаваня централных акцій зо заміряньом на розвой вшыткых жанрів культуры і їх пропалацію до тых областей, де жыють Русини.** Буде потрібне дорішты проблематку ексїстуючїх централных акцій і вытворїня новых. Цілословенський конкурс **Співы мого роду** преорієнтовати на пувотный фєтєвал, бо у 2009 році ся буде організавати у Старолєобованьскім і Бардїювскім регионо. Треба добудовати організачный штаб, найліпше з

мав далше якостне продовжованя і жебы го не забезпечовав лем еден чоловік. Декламаторський конкурс - **Духовнічів Пряшів** розшырити о категорію народных

розповідачів і модераторів. Вітязї у тых категоріях будуть участниками Філіярської ноты - фєстивалу гумору і сатїры. **Філіярську**

► с. 2

ФЕДОР ВІДО – ІЛЬКО СОВА З БАЮСОВА



Magazine *InfoРусин* (first issue in 2005). Note the combination of Latin and Cyrillic in the title.

НН. інфо РУСИН

Народны новинкы Русинів Словакії

Ч. 1–2 2017 | річник XIV (26)

факты | культура | історія
актуалны інформації
о Русинах а не лем про Русинів
ціна 0,50 €



Словацька влада занимала ся меншыновыма языками

Влада Словацькой републіки на своїм засіданню 11-го януара 2017-го року схвалила інформацію о стані хоснованя языків народностных меншын на території Словацькой републіки за період років 2015 і 2016. Уповномочений про народностны меншыны і етнічны групи ся день по тім стрітнув із міністром транспорту, жебы рішыти двоязычны означіня на желізіці.

З домова



Нова кнжкка Ш. Сухого

Із нашой історії



Православіє: Проблем юридікції

с. 7

с. 10

Петро Медвідь

Передкладана інформація, котру приготував Уряд влади Словацькой републіки із Урядом уповномоченого Словацькой републіки про народностны меншыны і етнічны групи, малує період років 2015 і 2016 і сумарізує внутродержавны легіслативны рамки хоснованя языків

В Пряшові представили лого ку Року Адолфа Добрянського

28-го децембра 2016-го року, на 11.00 год. скликав до просторів Сло-

Starting January 1, 2017, *Народны новинкы* transferred the copyright to the magazine *InfoРусин* hoping for an improvement of quality, and most importantly, for the upholding of the correct codified norm which *Русиньска оброда*, the warrantor of codification in 1995, could not uphold. Unfortunately, however, the front page, which also serves as the background on the Facebook profile of the chief editor, Petr Medvid, does not testify to much success in this area. At the last meeting with the members of the Society *Русин і Народны новинкы* in December 2016 at the Institute of the Rusyn Language and Culture in Prešov University, Martin Karaš, the current Chairman of the Rusyn Society in Slovakia, promised that he would do everything in the question of language norm to ensure stability and uniformity across the Rusyn publishers in Slovakia.