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## ЛЕМКОЗНАВЧІ СТУДІЇ В УКРАЇНСЬКІЙ ЗАРУБІЖНІЙ ІСТОРІОГРАФІЇ (1950–1980-ті рр.)

**Анотація.** *Мета статті* полягає у дослідженні становлення лемкознавства в закордонній українській історичній науці 1950–1980-х рр. як інтегральної складової української історичної регіоналістики. **Методологічною основою** статті є принципи системності, історизму та компаративності із застосуванням культурно-історичного та порівняльно-типологічного методів. **Наукова новизна** статті полягає у спробі цілісної реконструкції становлення та розвитку академічного лемкознавства в діаспорних українознавчих центрах протягом 1950–1980-х рр. **Висновки.** Проведене дослідження дає підставу переконливо ствердити, що протягом 1950–1980-х рр. у країнах Північної Америки зусиллями вихідців з регіону українських Бескидів було розпочато системне дослідження Лемківщини як унікального історико-культурного феномену. Цей процес мав два головні виміри – інституційний (організація громадських і дослідницьких інституцій, періодичних видань, музею) та концептуальний (всебічне обґрунтування історико-культурної єдності лемків з українством) виміри. Найбільш вагомим підсумком цієї довготривалої і наполегливої роботи є

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ливої праці лемківських інтелектуалів, що представляли американські та західноєвропейські діаспорні осередки, була підготовка і видання фундаментальної енциклопедії лемківської історії та культури. Власне двотомна студія «Лемківщина: земля-люди-історія-культура» остаточно утвердила в свідомості не лише пересічного читача-українця, але й представників західного експертного середовища розуміння Лемківщини як самобутнього українського історичного феномену.

**Ключові слова:** українська закордонна історіографія; лемкознавство; «Лемківське слово»; «Лемківщина»; Федерація дослідження Лемківщини; міжнародні відносини.

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## **LEMKOLOGICAL STUDIES IN FOREIGN UKRAINIAN HISTORIOGRAPHY (1950s – 1980s)**

**Summary.** *The purpose of this article is to study the formation of lemology in foreign Ukrainian historical science as an integral component of Ukrainian historical regionalism, encompassing the period from the 1950s to the 1980s. The methodological basis of the article is the principles of systematization, historicism and comparability with the use of cultural-historical and comparative-typological methods. The scientific novelty of this article lies in the attempt to comprehensively reconstruct the formation and development of academic lemology in diasporic Ukrainian study centers during the 1950s and 1980s. Con-*

*clusions.* This study convincingly proves that during the period, encompassing the 1950s to the 1980s, a systematic research of Lemkivshchyna as a unique historical and cultural phenomenon was initiated in North America by the people originating from the Ukrainian Beskid Mountains. This process consisted of two principal dimensions – institutional (organization of public and research institutions, periodicals, museums) and conceptual (comprehensive justification of the historical and cultural unity of the Lemkos with Ukrainians). The most significant result of this long and persistent work of Lemko intellectuals representing American and Western European diasporas was the preparation and publication of an essential encyclopedia of Lemko history and culture. In fact, the two-volume "Lemkivshchyna: Land-People-History-Culture" study has been finally established in the minds of not only the average Ukrainian reader, but also representatives of the Western expert community the understanding of Lemkivshchyna as an original Ukrainian historical phenomenon.

**Key words:** *Ukrainian foreign historiography; Lemkology; "Lemkivske slovo" periodical; "Lemkivshchyna"; Lemkivshchyna Research Federation; international relations.*

**Formulation of the problem.** The onset of lemology as an interdisciplinary field of study focused on comprehensive research of the history and culture of the Ukrainian population of the Carpathian region dates back to the turn of the 19<sup>th</sup> – 20<sup>th</sup> centuries, when representatives of the Lviv Mykhailo Hrushevskyy historical school began a districtwide historical retrospective study of the western Ukrainian lands (Telvak & Pedych, 2016, pp. 345–375). Already the first results of such persistent work awoke lively interest within the broad circles of Ukrainian society (Telvak, 2008, pp. 41–74), convincing of the fruitfulness of the regional view of Ukraine's past. This work continued in the interwar period on the pages of the Lemko periodicals, while encountering further difficulties caused the Polish administration of the region (Nakonechnyi, 2016). Therefore, lemology as a component of historical regionalism received a new impetus only in the postwar period, when the selfless efforts of Ruthenian emigrants on the American continent instituted the necessary material and organizational conditions.

**Analysis of recent research and publications.** The problem of lemology establishing itself as a separate study within the dias-

poric period of development of Ukrainian historiography has not yet become the subject of an independent comprehensive scientific understanding. At the same time, some aspects of this problem were touched upon in the articles by O. Turchak (Turchak, 1995) and V. Nakonechnyi (Nakonechnyi, 2016). The urgent task of modern Ukrainian historiography is to reproduce the development of lemology as an integral direction of historical regionalism in the diaspora during the late 20<sup>th</sup> century.

**The purpose of the article** – to study the establishment of lemology in foreign Ukrainian historical science in the 1940s to the 1980s as an integral component of Ukrainian historical regionalism. At the same time, in agreement with Yaroslava Vermenych, we understand historical regionalism as an interdisciplinary scientific field of study that explores the societal processes of communities and communicative relations in the territorial spectrum, within the historically formed regions; analyzes the interaction of geographical, economic, demographic, environmental, socio-cultural and other processes in the regional dimension (Vermenych, 2003, pp. 15–42).

**The presentation of the main material.** The precondition for the formation and development of diasporic lemology was the institutionalization of the Lemko movement on the American continent. The origins of these processes date back to the interwar period. Thus, back in 1922, the Lemko Aid Committee (founded by Viktor Hladyk) with its "Lemkivshchyna" newspaper published during 1922–1926. The "Lemko Union" was established in 1931 at the first Lemko congress in Cleveland alongside its own "Lemko" periodical. This institution began to set specific academic goals for research of the material and spiritual culture of the Lemkos as well as their past. Shortly afterwards, in 1934, the Lemkivshchyna Relief Committee (founders Mykhailo Dudra, Vasyl Karbovnyk and Vasyl Levchyk) was established in New York, which changed its name to the Lemkivshchyna Defense Organization (OOL) two years later. OOL had its own periodical, the "Lemko Bell" (1936–1940). This institution soon became pan-American, extending its influence to other countries with significant Lemko presence, most notably Canada. With the outbreak of World War II, this Lemko organization was forced to suspend its existence for several years.

The development of lemology in the post-war period is connected with the activities of the OOL, when the organization was re-

established in Yonkers, USA. An important feature of the ideology of the founders and activists of this institution was the expressive Ukrainian worldview, according to which the Lemkos were treated as the most western ethnographic group of the Ukrainian people. Such a clear position was extremely important, as anti-Ukrainian forces in the United States and Canada established Ruthenian institutions that preached so-called Lemko separatism or spread propaganda slogans of the Polish and Soviet regimes about the "all-Russian" ethnic roots of Ukrainian Carpathians.

The popularization by the ideologists of the OOL of the image of the Lemko region as a specific Ukrainian ethnic territory gave impetus to the formation of lemkoology in line with the methodological practices of historical regionalism. An important event in this vein was the founding of the "Lemkivshchyna" periodical in 1979. This periodical became respected in both Lemko and Western academic circles, due to such prominent figures of the Ruthenian movement on the American continent as Orest Pytliar, Ivan Hvozda, Kateryna Mytso, Melaniia Chaikivska-Kudelia, Mykhailo Cheresnovskyi and Mykola Dupliak. The lemkoological ambitions of the new magazine have already been reflected in the editorial preface to the first issue: "Dear reader, the yet little known ways of the Lemko region and its struggle for unity with Ukraine will unfold before you in this magazine as if from the cream of the Lemko Beskid itself. You will get acquainted with the outstanding people of Lemkivshchyna – those who paved the way for us to education and national consciousness. You will also meet those who, through the sacrifice of their life and youth, wanted to gain our freedom. You will learn about the villages where the forest now grows, about the church of which there is no trace, you will find a poem, a song or a fairy tale, which may never have been known or heard, or have been long forgotten" ("Dorogi zemlyaky", 1979, p. 2).

It was on the pages of "Lemkivshchyna", in the "Culture and Art", "Folk Traditions" and "Memories" sections that an important process of accumulating diverse empirical material and understanding of the Lemko phenomenon in its historical, spiritual and material aspects started to take place (Nakonechnyi, 2016). Thanks to an enthusiastic team of authors, this historical region of Ukraine has finally established itself in the eyes of the general public, tracing its legacy from the ancient times. "Lemkivshchyna" contributors managed to fully reconstruct many

important aspects of the original culture of the Ukrainian hillmen, thus giving impetus to the academicization of lemology. Another important feature of the magazine's editorial policy was the constant emphasis on a comprehensive understanding of international relations, specifically Polish-Ukrainian ones, from the standpoint of equal and tolerant interethnic dialogue. As a result, this led to the normalization of Polish-Ukrainian relations with the fall of communist regimes in Eastern Europe.

Another important printed forum for lemology on the American continent, which performed national-consolidating functions similar to "Lemkivshchyna", was the "Lemkivske Slovo" magazine. It was established in 1957 as a thematic offshoot of "Our Word". A researcher of "Lemkivske Slovo" Oleksandr Turchak convincingly showed that the periodical raised important issues for the existence of diasporic Ruthenians in the political, cultural, and educational life of the Lemkos (Turchak, 1995).

However, much more important for the establishment of lemology as a direction of historical regionalism, were the materials published on the pages of "Lemkivske Slovo" focusing on the past and ethnography of the Ukrainian hillmen. Such authors of the publication as S. Herasym (Herasym, 1958), M. Yurchenko (Yurchenko, 1961) and O. Toronskyi (Toronskyi, 1985) consistently pursued the idea of the continuity of the historical fate of the Lemkos with the rest of the Ukrainian people from the times of the Kyivan Rus to the turbulent events of the 20<sup>th</sup> century. Such a vision soon prevailed both among the Lemko community and Western researchers of this ethnographic group of the Ukrainian people.

But the numerous works of the well-known researcher of the Ruthenian subethnic group Ivan Krasovskyi were of special significance for the formation of academic lemology. A large series of his articles, "On Lemko History and Culture", was published in the pages of the "Lemkivske Slovo", beginning with issue № 17 in 1977. The articles of this series contained interesting and scientifically balanced information about the material and spiritual culture of the ethnic group, covered their difficult history, comprehended the complex international, mostly Polish-Ukrainian relations. I. Krasovskyi reconstructed biographies of significant figures of Lemko life listed alphabetically, and eventually formed the first biographical encyclopedia of the Ruthenian world, were also of great value. The respectability of I. Krasovskyi's public service to his

small homeland is evidenced by the fact that the thousandth article from the mentioned cycle was published in 1985.

In addition to historical essays, the pages of the "Lemkivske Slovo" often published linguistic materials, which displayed an important fixation and a serious discussion of the specifics of the Lemko dialect. For example, we will mention such works as "Atlas of Lemko dialects" (1960, № 19), "On the pronunciation of the letter «l» in Lemko dialects" (1965, № 42), "On some features of the Lemko dialect" (1986, № 32), "The dialect of the northern Lemko ethnographic island" (1987, № 28) and others. The publication of toponyms, homonyms and ethnonyms in the columns of the "Lemkivske Slovo", which were used by the Ruthenian population, was also of great academic importance. V. Makarskyi's "On the local names of the ancient Sanok Land" (Makarskyi, 1986) was of particular value. All these and other publications, cherishing the goal of reminding the Ruthenians that they evicted from their native homes of their mother tongue, also performed an important research task, recording and initially systematizing the linguistic diversity of the population of the Ukrainian Carpathian Mountains.

Numerous cultural projects carried out by representatives of the diaspora were also called upon to promote the understanding of Lemkivshchyna as a unique phenomenon of Ukrainian historical regionalism. For example, let us mention perhaps the most vocal literary action – publication of works by Bohdan-Ihor Antonych, dubbed "The Minstrel of Lemkivshchyna", edited by Sviatoslav Hordynskyi and Bohdan Rubchak. This technically complex and financially costly project was a testament to the cultural maturity of the Lemko diaspora, its ability to set itself a purely academic task, as it was a professional arrangement and commentary on the poetic texts of the Lemko literary genius. Also the implementation of the project of publishing B.-I. Antonych's works demonstrated the high quality of cooperation between representatives of many Lemko branches from different countries, as it was attended by a dozen OOL departments in the United States and Canada. The esteemed academic level of this literary project is indicated by the fact that even by today's standards it's one of the best collections of works by B.-I. Antonych, in terms of the quality of literary elaboration.

An important step towards the institutionalization of any phenomenon of historical regionalism is the creation of such cultural, educational and research institutions as museums. As you well know, museums

are shrines of remembrance, designed to involve citizens who are not indifferent to their inner self and national identity with the rich cultural heritage of their ancestors. Representatives of the Lemko diaspora on the American continent were no exception, although their journey towards the establishment of their own museum turned out to be quite arduous.

The leaders of the Ruthenian movement first spoke about the need for a Lemko museum in the interwar period, but the important work of developing the concept of this national institution was suspended by the events of World War II. Therefore, they returned to the idea of the Lemko Museum in the postwar years, starting to raise funds for its implementation. The idea of the Ruthenian movement was that the unique culture – not only material but also spiritual, that of their sub-ethnic group, which was subject to continuous destruction within their homeland, could be completely reconstructed and preserved for future generations. Therefore, the American Lemkos called for donations to this noble cause. The necessary funds were accumulated in the late 1960s, and in the fall of 1969 the project of the Lemko Museum was first discussed during the 12<sup>th</sup> Congress of the OOL in New York. During one of the sessions of the congress, the newly elected chairman of the OOL, Prof. Ivan Hvozda addressed the audience with a proposal to implement the cultural needs of the Lemkos around the world in their own museum. Hvozda's idea evoked a keen response from the delegates of the Lemko communities of the American continent present at the congress, who sent an appeal to the Ruthenian community around the world: "A separate branch is the museum-archival activity of the OOL in order to preserve the cultural and artistic heritage of the Lemkos for the cultural treasury of Ukraine and the world. We are talking about all kinds of material, as well as spiritual possessions (songs, music, customs, etc.). Not only must we act here in the New World, but we must keep everything that is still possible there, behind the Iron Curtain. We ask you to not keep anything that could have museum value at home. Send it immediately to the Main Directorate for professional preservation. A special Archives and Museum Board of Directors will soon be appointed to deal with these matters professionally, including finding a suitable premises" (Dupliak, 1987, p. 22).

Mykola Dupliak, one of the most respected figures of the Ruthenian movement on the American continent, was appointed responsible for the realization of the Lemko Museum idea. Understanding the



concept of the future museum, M. Dupliak identified the following thematic priorities: "1) to collect exhibits of material and spiritual culture of the Lemkos and preserve them so that they become the basis for the design of the Lemko Museum; 2) collect and organize all kinds of materials related to the work of the OOL, so that they become the basis of the organizational archive; 3) to collect all multilingual literature related to the Lemko region and the UPA, so that it would later become a library of Lemko studies and the UPA" (Dupliak, 1987, p. 22). Special attention should be paid to the last of the thematic priorities, which was related to cultivating the memory of the national liberation struggle on Lemko territory during World War II. Its purpose was to counter the Polish and Soviet propaganda, which, by falsifying the history of the conflict, tried in every way to discredit the heroic acts of the UPA.

The problem of finding a suitable room for exposition purposes became an obstacle to the realization of the Lemko museum idea. After lengthy discussions, the initiators of the museum decided to gratefully accept the generous offer of the Bishop of the Greek Catholic Church in Stamford, who gave part of his own diocesan premises to the noble cause of preserving Lemko collections. So, after many years of fundraising, searching for the most valuable exhibits and developing the concept of exhibition space, in 1981 the Ukrainian Lemko Museum was finally inaugurated, and it still bolsters one of the most complete collections, which allows anyone to understand the Lemko ethnic phenomenon in all the diversity of its spiritual and material manifestations. The most distinguishing feature of the museum is its unique library collection, which contains rare editions that shed light on the heroic struggle of the UPA against the different oppressors in the Lemko lands. A separate part of the library funds is dedicated to a rich literary collection depicting the relations of the Lemkos with other nations, primarily the Poles.

Eventually, the preparation and publication of an encyclopedia of the cultural world of Ukrainian mountaineers – the two-volume "Lemkivshchyna: Land-People-History-Culture" – became somewhat of a summation of diasporic lemology, which became a convincing evidence of its transformation into an academic branch of historical regionalism. The implementation of this project, which was conceived in the first postwar decades, was undertaken by the Lemkivshchyna Research Foundation (LRF). It was founded in 1976 as a public organization with ambitious scientific and educational goals focused on studying the

multifaceted Lemko phenomenon and disseminating information about it to a wide range of interested parties. Venerable Lemko activists and researchers such as Ivan Hvozda, Petro Haraida, Vasyl Maikovykh, Mykhailo Shashkevych, Dmytro Barna, Yuliiian Kotliar, Mykola Hrytskovich, Ivan Polianskyi, Mykhailo Farbanets, and Ivan Blykha became active members of the LRF. The LRF was headed by Myron Mytso, Volodymyr Kikta and Stefan Hovanskyi.

It is clear that this complex academic interdisciplinary project had been prepared for a long period of time with the involvement of lemology scholars not only from the American continent, but also from many Western European countries. Such outstanding Lemkivshchyna connoisseurs as Volodymyr Kubiiovych, Yaroslav Padokh, Bohdan Kravtsiv, Mykola Shlemkevych, Pavlo Mahochii, Bohdan Struminskyi and Bohdan Zahaikevych were also involved in the project. Other participants included interdisciplinary scholars (Ivan Hvat, Ivan Krasovskyi, Mykola Dupliak, Mykola Mushynka, etc.), who worked on certain areas of lemology. The organizational leadership of the whole project was taken over by the leading Ukrainian studies institution of the Western world – the Harvard University Ukrainian Research Institute (Padokh, 1988, pp. 6–7).

Finally, in 1988, after many years of persistent hard work of lemology scholars of the free world, the first and second volumes of the fundamental "Lemkivshchyna: Land-People-History-Culture" study (*Lemkivshchyna*, 1988a, 1988b) were published. This encyclopedic study summarized all of Lemkivshchyna's diversity. In its pages we see thorough investigations into the material and spiritual culture of Ukrainian hillmen, their largely tragic but at the same time heroic history, features of physical geography and cultural anthropology, etc. The main theoretical tenet of the whole work was the consistent tracing of the age-old unity of the Lemkos with other Ukrainian ethnographic groups, which finally tarnished the attempts of Polish and Soviet chauvinists to separate the Ruthenians from their native Ukraine. The astuteness of the theoretical concept of the two-volume book and the detail of the scientific argumentation presented in it were greatly appreciated by the representatives of the Western academic world, turning the publication into one of the most authoritative and cited lemological studies.

**Conclusions.** This study convincingly establishes that during the period, encompassing the 1950s to the 1980s, a systematic study of the

Lemko region as a unique historical and cultural phenomenon was initiated in North America by the efforts of people from the Ukrainian Beskid Mountains. This process consisted of two primary dimensions – institutional (organization of public and research institutions, periodicals, museums) and conceptual (comprehensive justification of the historical and cultural unity of the Lemkos with Ukrainians) dimensions. The most significant result of this long and persistent work of lemology scholars representing American and Western European diasporas was the preparation and publication of a fundamental encyclopedia of Lemko history and culture. In fact, the two-volume study "Lemkivshchyna: Land-People-History-Culture" has finally established in the minds of not only the average Ukrainian reader, but also representatives of the Western scientific community an understanding of Lemkivshchyna as an original Ukrainian historical phenomenon. We consider clarification of the peculiarities of the Lemko ethnic phenomenon, through correct construction of this thesis in modern historical and regional discourse as a promising area of research.

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