

UDC 39(477.87)(437.6)(438)
DOI: 10.24919/2519-058x.8.143428

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AT THE BEGGININGS OF ACADEMIC LEMKO STUDIES: THE «LEMKIVSHCHYNA» PHENOMENON

The article investigates the phenomenon of the journal «Lemkivshchyna». It has been found out that the constant constituents of the journal were «Art and Culture», «Folk Traditions», «Memories», «Life organization», «Bulletin of the World Federation of Ukrainian Lemkos' organizations». It has been summed up that the journal was the evidence the upgrade of Diaspora Lemkos studies to the academic level of investigating of the ethnic community, as its editors paid special attention to cartographic, analytical and source materials that formed the necessary basis for a comprehensive understanding of the phenomenon of Lemkos ethnic group in its material, spiritual and civilization representations.

Key words: «Lemkivshchyna», Orest Pytlyar, Lemkos studies, deportation, Ukrainian diaspora, history, culture.

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БІЛЯ ВИТОКІВ АКАДЕМІЧНОГО ЛЕМКОЗНАВСТВА: ФЕНОМЕН «ЛЕМКІВЩИНИ»

В статті досліджено наукознавчий феномен журналу «Лемківщина». З'ясовано ідейні засади видання, що виходили з розуміння одвічної українськості лемківського субетносу. Розглянуто особливості рубрикації та змістового наповнення журналу. З'ясовано, що традиційними складовими часопису були «Культура і мистецтво», «Народні традиції», «Спогади», «З життя організації», «Бюлетень Світової федерації українських лемківських об'єднань». Виявлено, що оперативній комунікації редакційної колегії зі своїм читачем сприяли рубрики «З листів до редакції» та «Листування». Вони містили як епістолярні роздуми читачів видання з приводу опублікованих на його шпальтах різнопланових матеріалів, так і численні прохання-звернення лемків з усього світу про допомогу чи поради у численних клопотах щоденного життя, що їх спіткали. Підсумовано, що «Лемківщина» стала авторитетною медійною трибуною тієї частини діаспорного українства, котре було представлене переселенцями з Надсяння. Вказано, що виконуючи важливі просвітні й інформаційні функції, це видання трансливало своїм читачам пам'ять про втрачену батьківщину, разом із тим наголошуючи на її органічній єдності з усіма українськими етнічними землями. Відзначено, що поряд із цим, журнал став свідченням виходу діаспорного лемкознавства на академічний рівень вивчення цієї етнічної спільноти, адже його редактори значну увагу приділяли картографічним, джерельним та аналітичним матеріалам, котрі сформувавши необхідне підґрунтя для всебічного осмислення лемківського феномену у всіх його проявах – матеріальному, духовному та цивілізаційному. Наголошено, що цей вагомий інституційний статус «Лемківщини» став ключовим аргументом для перенесення видання до материкової України після здобуття нею незалежності.

Ключові слова: «Лемківщина», Орест Пятляр, лемкознавство, депортації, українська діаспора, історія, культура.

Problem statement. The leading importance of scientific periodicals in the process of formation and development of any academic field is universally recognized. Indeed, in the process of establishing of research traditions, periodicals play the role of a significant institutional factor, which in most cases precede the emergence of heterogeneous scientific societies as institutions in the usual sense of the word. Periodicals acquired particular importance with the specialization of the research field of ethnographic studies, when the appearance of a particular branch was marked by the publication of an article dedicated to it. A striking example of these processes is the institutionalization of Lemko studies as an interdisciplinary trend. These were the Lemko studies periodicals that became the forerunners of the formation of a new experimental field and established the tradition of studying the history and culture of Lemkos in the Science studies of the twentieth century. At the same time, unfortunately, even nowadays this aspect did not merit the importance on the part of Lemko studies researchers. By drawing the attention of our colleagues to the necessity of studying the mentioned periodical, we will demonstrate the importance of such an analysis on the example of the magazine «Lemkivshchyna» – the leading speaker of diasporian Lemko studies.

The analysis of sources and recent researches. Considering the significance of the magazine «Lemkivshchyna», it has been in the field of the researchers' attention of the Rusyn subethnic for quite a long time. The materials or references to it appear in many works of contemporary Lemko scientists. At the same time, there is no independent analysis of this publication as an institutional phenomenon. This defines the topicality of our research. At the same time, we will focus on the diaspora period of the journal's existence, when it performed not only scientific but also significant popularization-educational and ideological functions.

The purpose of the paper is to study the institutional phenomenon of the «Lemkivshchyna» magazine, to elucidate the ideological foundations of the publication, the features of its heading division and content.

Statement of the basic material. «Lemkivshchyna» is a Ukrainian-language magazine, which was issued quarterly in 1979 in New York. The publisher of the magazine was the International Foundation for the Study of Lemkos, sponsored by the World Lemko Federation, the Lemko Defense Organization and the Lemko Association of Canada. The journal was run by the chairman Orest Pytliar, and members of the editorial board were famous activists of the Lemko community in emigration Ivan Gvozd, Kateryna Mitsio, Melania Chaykivska-Kudelia and Mikhailo Cheresnovsky until the mid-1980's. Later on they were replaced by the younger generation of Lemkos. From 1984, the leadership of the «Lemkivshchyna» editorial board passed to Mykola Duplyak. In terms of the genesis of the journal, the magazine considered itself to be a continuation of the newspaper «Lemkivski Visti». It should be noted that such a transformation of the newspaper into the journal was the evidence of the institutional maturity of the diaspora Lemko studies, its transition to a higher academic level.

The key ideological foundations of the magazine were issued as a slogan on the back of the title in its first edition: «Our goal: the unification of Ukrainian ethnographic lands in the free Ukrainian state». Details of the tasks and objectives of the new edition were given in the editorial board's appeal. In particular, it was emphasized at the need to unite the representatives of the Lemko intellectuals, scattered in emigration groups, who should act as the only organized force to overcome the numerous challenges that the history destined for the Rusyns. Among the main tasks was the struggle against «hostile Polish and Muscovophile biased ideas» – the attempts of Ukrainian enemies to use Lemkos to split of the unity of the Ukrainian people in its ethnographic borders and the diverse unity of regional identities

(Dorogi zemlyaky, 1979: 1). Hence, the main task of the publication was proclaimed: «to consolidate the members of the union and promote the love for Ukraine, encourage them to participate in other Ukrainian organizations in order to protect them from the influence of the Muscophile movement be it the old or new stream» (Dorogi zemlyaky, 1979: 1).

Another important goal of the journal was to launch the counterpropaganda as a necessary response to the ideological sabotage by Polish politicians of different parties, united in their objective to «cling to a sense of inferiority among the Ukrainian youth and to compliment traditional Polish contempt and hatred of everything that is Ukrainian» (Dorogi zemlyaky, 1979: 2). Encouraging Lemkos to support the new edition financially, the editors expressed the credo of the new magazine: «From our magazine, as if from the top of Lemkivsky Beskydy, you will discover, Dear Readers, unknown paths of the historical past of Lemkivshchyna and its competition for unity with Ukraine. You will get to know the prominent people of Lemkivshchyna who have fostered our path to education and national consciousness. You will also meet those who sacrificed their youth and life to gain our freedom. You will find out about the villages where the forest grows now, about the churches that left no trace, you will find a poem, a song or a fairy tale that you have never known or heard, or forgotten» (Dorogi zemlyaky, 1979: 2).

The implementation of the newly mentioned tasks and goals was facilitated by a well thought out structural architectonics of Lemkivshchyna. At the same time, we note that the headings division of the journal became the subject of a long-term creative search for its editors, who, in close communication with its readership, comprehended the optimal logic of the material arrangement. If the first issues did not have a clear content heading, then in the future – thanks to the benevolent advice of its subscribers – the following permanent headings were established: Culture and Art, National Traditions, Memoirs, Life of the Organization, Bulletin of the World Federation of Ukrainian Lemko associations». Independent meaning was attributed to artistic design of the journal, especially its cover, which always exhibited the visual images important for each Lemko, including the following: landscapes of a native land, photographs of churches and cultural institutions, and, finally, the iconography of the honored figures of the Lemko movement. It should also be noted that a well-thought-out distribution of the new edition – in the short term, the journal, in addition to the American continent, was spread to the countries of Europe, and illegally got into the countries of the socialist camp and, of course, Ukraine. An example of this was the separate non-periodic section «We are read in Ukraine», where the letters of the Ukrainian Lemkos were presented with their impressions about the new magazine.

Popularization of the publication, not only in the environment of Ukrainian emigrants, but also among the broad circles of readership in the countries of Western Europe and the American continent contributed to the introduction in 1980 of the English language content of the publication. The appropriateness of such a marketing decision is evidenced by the emergence from the second day of 1981 of the rubric «English-language correspondence», in which their compatriots who forgot their native language, having long left their parental homes, or foreign friends of the Rusyns, could share their impressions about the reading.

Among the issues that were presented in the journal, we first of all point out at the distinct domination of historical essays devoted to the most important aspects of the past of Lemkos. These essays, created by authoritative experts in the subject, were supposed to inform the reader about the history and culture of their small homeland, raising the reader's awareness on the one hand, and understanding of the uniqueness of their subculture on the other hand,

the unity of the historic destiny of Lemkos with the entire Ukrainian nation. Let us recall here the most resonant articles by Kateryna Mitsio (Mitsio, 1979a; Mitsio, 1979b; Mitsio, 1980), Maria Ostromyra (Ostromir, 1979), Mykhailo Bryk-Devyatnitsky (Bryck-Devyatnitsky, 1979), Orest Pytliar (Pytliar, 1980; Pytliar, 1981; Pytliar, 1979; Pytliar, 1979b; Pytliar, 1983), Ivan Rad (Rad, 1980), Harasim Lemko (Lemko, 1981), Pavlo Lopata (Lopata, 1982; Lopata, 1984; Lopata, 1986; Lopata, 1982), Yulia Sanotska (Sanotska, 1982), Vasyl Borodach (Borodach, 1985). A lot of these materials concerned the greatest tragedy of the Lemko world – the destruction of the original material culture in the interwar period by the Polish, the unequal liberation struggle with the enemy in the Second World war and post-war deportation campaigns that had all the features of an ethnocide.

The pages of «Lemkivshchyna» contained the local materials that were aimed at keeping Ukrainian emigrants in touch with their little homeland. Subsequently, these reports were transformed into a separate section «From «Lemkivshchyna» and about Lemkivshchyna». The historical essays on villages Vilka (Village Vilka, 1979), Sianik (Sianik, 1979), Lissko (Lissko, 1979), Mushina (Bogun, 1979), New Village (Nove Selo, 1980), Pantna (Bogun, 1980) and others. The popularity of such essays among the readers was an impulse for the creation of section «Materials to the history of Lemkivshchyna». At that time, the readership especially admired the essays of Irina Bohun, later united in the cycle «From the journey to western Lemkivshchyna».

Even more attention was paid to the popularization of the life and activities of prominent figures of the Lemko movement. The pages of «Lemkivshchyna» highlighted talented biographical essays of the genius artist Nikifor Drovniak (Mikhailov, 1980; Pasyk, 1984), the Father Vasyl Hrynyk (Gotsky, 1979), public figure Petro Shcherba (Skomsky, 1979), professor of Art Studies Damian Gonitkevich (Memory of 1980), journalist Julian Taranovich-Beskid (Vasiliev, 1981) writer Ivan Filippach (Dibko, 1981), icon painter Lev Gets (Lopata, 1982), artist Vasyl Shalida (Lopata, 1984), carver Ivan Stefaniak (Lopata, 1986) and many other prominent promoters of Lemko history and culture.

The personal experience of the life and activities of the contemporary Ukrainian people was presented by the tradition of publishing memoir and diary materials, as well as numerous interviews with the then leaders of diaspora Ukrainians. We can recall here the memoirs of Mykhailo Cheresnovsky (Such, 1979), Ivanna Savitska (Savitskaya, 1980), Volodymyr Olgovich (Olgovich 1980), Natalya Leontovich-Bashuk (Leontovich-Bashuk, 1980), Omelyan Mazurik (Omelyan Mazurik, 1981) Ivan Kornafel (Kornafel, 1981), Oleksiy Galushchak (Galushchak, 1982), Bogdan Morohivsky (Morohivsky, 1985) and Yaroslava Fil-Marta (Fil-Martha, 1987).

A lot of attention was also paid to the biographies of those Ukrainian cultural figures who were tempted to escape from the other side of the «Iron Curtain». For example, already in the first issue we observe greetings to Valentin Moroz on the occasion of «liberation from Russian hard labor» (Congratulations, 1979). In a short time, he became an active figure in Diaspora Ukrainians and Lemko life in a foreign country.

Instead, information about the new arrests of dissidents in the Soviet Union is provided in especially emotional way. The campaign of informing the world community about the scandalous arrest and the exile of Mykola Horbal, Lemko by origin (Arrested, 1979), was particularly broad. The matter of his release from Soviet captivity was a subject of numerous meetings, in which representatives of the governments of countries in which Lemkos lived on emigration were invited (Orp., 1981).

Alongside with the well-known figures of Lemko cultural life, a lot of attention was paid on to the cult figures of Ukrainian culture of national scale. A lot of materials concerned the popularization of the creative genius of Taras Shevchenko (Barsky, 1980; U. L., 1979), Ivan Franko (Krasovsky, 1980) and Bogdan-Igor Antonych (Kudlik, 1988; Pytliar, 1979b). The journal reflected the eighty-year anniversary of B.-I. Antonych in 1989 (Kikta, 1989; Lucuch, 1989). At the same time, interestingly, the authors of the abovementioned essays tried to trace the attitude of the heroes of their paper to the cultural world of Lemkivshchyna, or even trace their origin to Lemko roots.

The orientation of the «Lemkivshchyna» editors to the broadest circle of readers was seen in the meticulous attention to the literary component of the magazine. On its pages, along with the generally accepted classics of our literature (Lesya Ukrainka, Taras Shevchenko, Ivan Franko, Bogdan Lepky, Vasyl Symonenko), the works of such well-known masters of the Ukrainian artistic word as Valentin Moroz (Moroz, 1979a; Moroz, 1979b; Moroz, 1980), Bogdan-Igor Antonich (Antonich, 1979a; Leonid Poltava (Poltava, 1979), Anton Verba (Verba, 1979), Ivan Golovchak (Golovchak, 1979) and Jerzy Gerasimovich (Gerasimovich, 1985) were also highlighted. Political changes in the Soviet state since the second half of the 1980s resulted into the publication of texts of Ukrainian literary headliners of the second half of the twentieth century: Lina Kostenko, Ivan Drach, Vasyl Stus, Volodymyr Barna, Igor Kalynets.

Given the important communicative tasks, there was also a block of informational materials in «Lemkivshchyna». On the pages of the publication, along with the acquaintance with the novelties of the Lemko movement, for the first time among the Ukrainian editions, there appeared official materials that covered the activities of the heads of Ukrainian diaspora institutions and organizations. This information was provided in the rubrics «From the life of organizations» and «From Comrade Chronicles».

In general, the information under headings was aimed at the defense of the cultural and public rights of Lemkos on the territory of their compact residence. Such materials were published in the rubric «The Chronicle of Lemkivshchyna and Posyaniya», divided into two explicitly named subheadings – «On the native land» and «In a foreign land». At the same time, the editorial board paid special attention to the situation of their fellow countrymen on the territory of Poland, which in the future, despite the change of political force, was engaged in compulsory assimilation of the Rusyn subethnic. On the pages of the magazine we see the appeals of Ivan Gvozd (Gvozd, 1981; Gvozd, 1979; Gvozd, 1979b; Gvozd, 1982), journalistic essays by Valentin Moroz (Moroz, 1980) and Vasyl Pasichniak (Pasichniak, 1982), Orest Pytliar's analytical reports (Pytliar, 1980; Pytliar, 1981; Pytliar, 1979; Pytliar, 1979b; Pytliar, 1983) et al. At the same time, the authors of the magazine were very supportive towards the Polish opposition movement «Solidarity», whose leaders unanimously condemned the state's deportation and assimilation policy, calling on the communist government to restore the humanitarian rights of the Ukrainian minority (Liko, 1982).

The operative communication of the editorial board with its reader was facilitated by the sections «From Letters to the Editor» and «Correspondence». They contained both epistolar reflections of the readers of the publication on the various materials published on its pages, as well as numerous requests from Lemkos from all around the world for help or advice in the many troubles of everyday life that they encountered.

Conclusions. Thus, the carried out analysis makes it possible to convincingly assert that «Lemkivshchyna» became the authoritative media platform of the part of the diaspora Ukrainianness, which was represented by migrants from San part of Ukraine. In carrying

out important educational and informational functions, this publication broadcast its readers the memory of a lost homeland, at the same time emphasizing on its organic unity with all Ukrainian ethnic lands. Alongside with this, the magazine testified to the emergence of diaspora Lemko studies to the academic level of studying this ethnic community, as its editors paid a lot of attention to cartographic, source and analytical materials that formed the necessary foundation for a comprehensive understanding of the Lemko phenomenon in all its manifestations – material, spiritual and civilizational. This significant institutional status of the «Lemkivshchyna» has become a key argument for transmitting the publication to mainland Ukraine after it gained independence.

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*Стаття надійшла до редакції 03.08.2018 р.
Стаття рекомендована до друку 12.09.2018 р.*