

UDC 930.1:050.9(477)
DOI 10.24919/2519-058X.23.258979

Volodymyr NAKONECHNYI

PhD (History), Associate Professor of the Department of International Relationships, Kyiv National University of Culture and Arts, 36 Konovaltsia Street, Kyiv, Ukraine, postal code 01601 (nakonechniy.ua@gmail.com)

ORCID: 0000-0002-0386-2162
ResearcherID: 3097015

Andriy DUSHNIY

PhD (Education), Associate Professor, Head of Folk Musical Instruments and Vocals Drohobych Ivan Franko State Pedagogical University of Drohobych Ivan Franko State Pedagogical University, 24 Ivan Franro Street, Drohobych, Ukraine, postal code 82100 (accomobile@ukr.net)

ORCID: 0000-0002-5010-9691

Володимир НАКОНЕЧНИЙ

кандидат історичних наук, доцент кафедри міжнародних відносин, Київський національний університет культури і мистецтв, 36, вул. Є. Коновальця, м. Київ, Україна, індекс 01601 (nakonechniy.ua@gmail.com)

Андрій ДУШНИЙ

кандидат педагогічних наук, доцент, завідувач кафедри народних музичних інструментів та вокалу Дрогобицького державного педагогічного університету імені Івана Франка, вул. Івана Франка, 24, м. Дрогобич, Україна, індекс 82100 (accomobile@ukr.net)

Bibliographic Description of the Article: Nakonechnyi, V. & Dushniy, A. (2022). "Because History is a Teacher of Life": Historical Policy of Editorial Office of the Periodical "Nash Lemko". *Skhidnoievropeiskyi Istorychnyi Visnyk [East European Historical Bulletin]*, 23, 90–98. doi: 10.24919/2519-058X.23.258979

“BECAUSE HISTORY IS A TEACHER OF LIFE”: HISTORICAL POLICY OF EDITORIAL OFFICE OF THE PERIODICAL “NASH LEMKO”

Abstract. *The purpose of the research is to determine the peculiarities of the historical policy of the periodical Nash Lemko” (“Our Lemko”). The methodology of the research is based on the interdisciplinary approach. The following methods and approaches have been used in the article such as: systematic, comparative and critical analysis of the source base represented by large text arrays. Due to the application of the content analysis technique, it was possible to carry out the correct interpretation of diverse genres of the newspaper information. The scientific novelty consists in making the attempt in order to analyze the historical ideology comprehensively constructed by the editors of the periodical “Nash Lemko”. The Conclusions. Summarizing the historical policy of the magazine editors of “Nash Lemko”, we should note its conceptual thoughtfulness, genre diversity and richness of content. The eternal connection of the Ruthenian with the Ukrainian was affirmed consistently on the pages of the magazine in numerous popular science articles, local lore, journalistic essays and works*

of art. The conciliar ideology was established by “anti-Polonization” of the historical consciousness of the Lemkos, who were denationalized violently by the propagandists of the Second Polish-Lithuanian Commonwealth. Along with this, in the periodical “Nash Lemko” the articles focused on education of local patriotism. Encouraging an in-depth acknowledgment of their own history and culture, the magazine’s editors motivated them to transform the gloomy present vigorously and create a balanced future. All the above-mentioned measures had an important consolidating effect on the Ruthenian community on the eve of the difficult trials of World War II. Owing to such kind of historical policy, the Lemkos emerged as one of the most consolidated emigration communities after being ousted from their native lands.

Key words: “Nash Lemko”, the Ruthenians, historical policy, conciliar ideology, the Polish-Lithuanian Second Commonwealth.

“БО ІСТОРІЯ – ЦЕ ВЧИТЕЛЬКА ЖИТТЯ”: ІСТОРИЧНА ПОЛІТИКА РЕДАКЦІЇ ЧАСОПISY “НАШ ЛЕМКО”

Анотація. Мета дослідження полягає у з’ясуванні особливостей історичної політики редакції часопису “Наш лемко”. **Методологічне підґрунтя** роботи становить міждисциплінарний підхід. У статті використано такі методику та підходи, як систематичний, порівняльний і критичний аналіз джерельної бази, представленої великими текстовими масивами. Здійснити коректну інтерпретацію різножанрової газетної інформації уможливило застосування методики контент-аналізу. **Наукова новизна** статті полягає у спробі комплексного аналізу конструйованої редакторами “Нашого лемка” історичної ідеології. **Висновки.** Підсумовуючи історичну політику редакторів “Нашого лемка”, відзначимо її концептуальну продуманість, жанрову різноплановість і змістову насиченість. На сторінках часопису у численних науково-популярних дописах, краєзнавчих розвідках, публіцистичних нарисах і художніх творах послідовно утверджувався одвічний зв’язок русинства з українством. Ця соборницька ідеологія утверджувалася шляхом “відпольщення” історичної свідомості лемків, що зазнавали гвалтовного денационалізуючого впливу пропагандистів Другої Речі Посполитої. Водночас, чимало уваги “Наш лемко” присвячував вихованню місцевого патріотизму. Заохочуючи до глибокого пізнання власної історії та культури, редактори часопису спонукали енергійно перетворювати неприглядне сьогодення та виважено творити майбутнє. Усі ці заходи мали важливий консолідуючий вплив на русинську спільноту напередодні складних випробувань, котрими виявилася Друга світова війна. Завдяки такій історичній політиці лемки постали як одна з найбільш згуртованих еміграційних спільнот після вигнання з рідних земель.

Ключові слова: “Наш лемко”, русини, історична політика, соборницька ідеологія, Друга Річ Посполита.

The Problem Statement. In the Second Polish-Lithuanian Commonwealth the Ukrainian community faced a real threat of losing its identity as a result of an aggressive national policy of the Polish governments. The point is that new owners of the Ukrainian territories of Austria-Hungary tried to undermine the national choice of the largest minority in restored Poland at all costs. It was manifested in an arbitrary attempt to impose the use of an old ethnonym the “Ruthenians” instead of a modern one – the “Ukrainians”, to introduce a new geographical name “Eastern Małopolska” instead of the traditional indigenous people toponym “Halychyna”, and, finally, to delay legal obligations, taken at international arena, to Ukrainianize primary and secondary schools and opening of the Ukrainian university. However, the joint efforts of the Galician community allowed to neutralize the state plans to dissolve the Ukrainians in the “Polish Sea”.

It should be mentioned that such struggle for the right of the Ukrainians to their own national choice was much fiercer on the periphery of the ethnic settlement of our people in the hard-to-reach region of the Eastern Beskyds. In this region, due to a low population

density, low literacy and long residence in a non-ethnic environment, the Polish authorities behaved particularly unceremoniously. The Polish government representatives facilitated the forced conversion of the population from the Uniatism to the Orthodoxy and the Catholicism, they polonized the public school arbitrarily, banned the distribution of the Ukrainian institutions and publications cynically, and etc. The representatives of the Western Ukrainian intelligentsia, especially the Ruthenian activists, realizing that the fate of the Ukrainians was being decided on the territory of the Lemko region, decided to oppose such a violent denationalizing policy. At the same time, the most effective tool was publishing a newspaper for people, which was designed to raise awareness of the Lemko community and provide it with the necessary ideological antidote. The renowned biweekly the “Nash Lemko” became such periodical (1934 – 1939). There was much written about its diverse influence on the Ruthenian community of the Second Commonwealth up till nowadays. Instead, the discursive practices issue of the editors of the publication of the historical and ideological plan is still on the periphery of research interests, due to which the Lemkos largely made the Ukrainian choice. Hence, the issue of the historical policy of the “Nash Lemko” becomes relevant for modern historiography.

The Analysis of Recent Researches. Taking into consideration the special importance of the “Nash Lemko” as a historical source for the reconstruction of the interwar Ruthenianism history, it was mentioned in the historiography of the Lemko studies a number of times (Nakonechnyi, 2017; Nakonechnyi, 2018; Telvak & Nakonechnyi, 2020; Telvak & Nakonechnyi, 2021). At the same time, currently there are no independent studios to clarify the peculiarities of the historical ideology constructed by the editors of the “Nash Lemko” and broadcast to a wide range of the Ruthenian circles. Hence, it determines the topicality of our study.

The purpose of the research consists in determining the peculiarities of the historical policy of the periodical “Nash Lemko”.

The Results of the Research. The main task for the editors of the “Nash Lemko” in the course of constructed historical policy was to oppose the theses of the Polish propaganda about the ethnic connection of the Ruthenians with the Polish people. Such kind of the “anti-Polonization” of the Lemko’s historical consciousness took place owing to the active popularization of the idea of an organic connection of the historical destiny of the Ruthenianism with the Ukrainian people. Much attention was paid to the manipulative nature of the Polish chauvinists’ claims in their desire to deny that the Lemkos belonged to the Ukrainians. The Polish chauvinists produced increasingly surprising ethnogenetic myths such as the Wallachian origin of the Lemkos.

In the periodical “Nash Lemko” it was denied the anti-Ukrainian nature of the Polish propagandists thoroughly by providing numerous examples in order to prove the historical unity of the Ruthenians with their counterparts from Bukovyna, Halychyna, Volyn, and Naddniprovyanshchyna. The editorial board of “Nash Lemko” emphasized the following in order to affirm consistently the catholicity vision in the Lemko community: “[...] Lemkivshchyna was inhabited by the Slavs as well as Boykivshchyna, Podillia and Volyn, those Slavs had the same faith and language and customs and clothes as their brothers near Lviv and Kyiv. [...] We are not the Wallachians, only thousands of years ago some of our ancestors settled on the Wallachian territory. Namely, local people, who lived in the Lemko Pidkarpattya (Subcarpathians) since time immemorial, and brothers and sisters from Podillia, Volyn and Nadniprovyanshchyna, as well as from distant Chernihiv region, came and settled near them” (Lemko, 1934, p. 4).

The editors of the periodical “Nash Lemko” rejected any existing Polish influences on their own history and culture categorically and emphasized constantly that the Ruthenians from chronicle times – ideologically and economically – oriented exclusively on the East Slavic territories. “As we can see, the Lemko region still had living ties only with the east”, – in the periodical “Nash Lemko” it was summed up the controversy with the Polish ideologues. – Allegations that all Lemko churches were built by the Polish gentry are also untrue. In the church chronicles it is clearly written that the Lemkos built churches together, and some churches were built by the Lemkos-soltysy” (Lemko, 1934, p. 4).

It should be noted that, in addition to historical arguments, the language policy of the editors also contributed to the establishment of a conciliar sense in the Lemko environment. Contrary to the Muscovite newspaper “Lemko”, which was basically published only in the Ruthenian (Nakonechnyi, 2020), the publishers of the Ukrainophile edition varied the language discourse in their newspaper. Some of the articles, which mostly had an intra-Lemko content, were published in the Ruthenian dialect. Instead, the articles of a broader cultural and ideological orientation were presented in the literary Ukrainian language. Explaining the language policy, the editors wrote the following: “[...] We will write in that newspaper in the literary language and our Lemko language. The literary language is used in order to give readers a model of a correct language, such as is spoken around Kyiv, which was written by our poets, such as: Taras Shevchenko, Ivan Franko and now all writers write, and which we all need to know. Reading articles written in the literary language, the Lemkos learn and see that the Lemko’s speech is both a spirit and a component [...] a native child of our common native language of writing, and not some other, foreign” (Do nashykh chytachiv, 1934, p. 2).

Having affirmed in the readers’ minds the understanding of the eternal Ukrainianness of the Lemko sub-ethnic group, the editors of the periodical tried to answer a crucial historiosophical question concerning the peculiarity of the historical mission of the Ruthenianism among all other tribes of our people. Exposing the fact of the geographical location of the Lemko region as the most western Ukrainian region was exposed, such mission was determined to become a reliable bastion of the Ukrainians on the western edge of the East Slavic world. The famous Lemko poet O. Kostarevych shared the above-mentioned idea the following: “Relying on the High Tatras, you stand in the far West as if on guard of the Great People. With your body you restrain the overwhelmed pressure of the foreign tribes for centuries” (Kostarevych, 1934, p. 3).

According to the publishers of the “Nash Lemko”, the Muscovite ideology posed no less danger than the Polish propaganda. It could be explained by the fact that the Old Ruthenian cultural influences were traditionally popular in the Lemko environment. Taking into account this fact, the authors of the periodical convinced their readers that the cultural Slavophilism of the Galician leaders of the XIXth century had nothing to do with the aggressive ideology of modern Muscovite. Its representatives, it was explained in many articles of the “Nash Lemko”, in alliance with the Polish officials tried at any cost to break the link between the Ruthenian and the Ukrainian, turning the Lemkos into the ethnic material for foreign cultures (Ne tishsia, 1939, p. 4; Vsevolod Yaroslavych, 1939a, p. 7). One of the active authors of the periodical under the pseudonym Vsevolod Yaroslavych explained to his readers: “In the Lemko region the Muscovite leaders and figures tried their best to obscure, distort and completely extinguish the national consciousness of the Ukrainian Lemkos” (Vsevolod Yaroslavych, 1939a, p. 7).

The ideological confrontation between the publishers of the “Nash Lemko” and the Muscoviteism revolved around the issue of covering the Thalerhof tragedy – extrajudicial

imprisonment and mass executions of the Galician population due to mostly unfounded suspicions of its cooperation with the Russians. The Muscovites blamed conscious Ukrainians of this “hell of the Galician Ukraine”, who allegedly sent their ideological opponents to the gallows and concentration camps by denunciations to the Austrian authorities. Providing numerous eyewitness testimonies, the authors of the Ukrainian periodical argued that the real causes of the tragedy were the Muscovites themselves, who, with hypertrophied zeal for the Russian officials during the occupation of the region, brought on the terror of the Austrian military administration to the local population (Yizdiat sobi, 1934, p. 2).

In the second half of the 1930s, the events in Naddniprovyanshchyna, when the Stalinist regime launched an aggressive anti-Ukrainian campaign that targeted prominent Ukrainian figures, prompted the editorial board of the “Nash Lemko” to reflect on the Ukrainian-Russian relations more deeply. In many publications on the above-mentioned issue, which was little known to the majority of Lemkos, the Russian imperialism was compared to the Polish justifiably in terms of danger to the existence of our people. While depicting the Ukrainian-Russian confrontation, the authors of the “Nash Lemko” resorted to the metaphor of an eternal struggle of the Western civilization with the anarchy of the Asian East. Describing the tragedy of our people’s relations with their eastern neighbour, the following was mentioned in the editorial post: “The Ukrainian-Moscow rivalry dates back to the ancient times of the Ukrainian Kyivan State and extends an inseparable thread from all the centuries of our past up to the present moment. Moscow is written in bloody letters on the pages of our history. [...] Moscow brought us fires and ruin, destruction and death, on the bayonets carried to us fratricidal calls that disarmed our spirit, so that to tighten the loop around our necks harder (Yak Moskva ponevoliuvala, 1936, p. 2).

According to the editors of the “Nash Lemko”, the education of readers’ culture was the key to success of the pro-Ukrainian historical consciousness formation in the Lemko environment. Consequently, the periodical introduced in its structure a permanent column “What kind of books to read?” since the first issues, which often referred to the most popular historical works. “First of all, we need to know that we have such kind of books that will become the fireproof pillars, – it was mentioned in the periodical. – Such book is the history of our Ukrainian people. There we can see all glorious deeds of our ancestors, because history is a teacher of life. It teaches us good omens, shows us how to avoid evil, useless deeds and actions” (Yaki knyzhky chytaty?, 1934, p. 2).

The readers’ interest in the mentioned column prompted the editors of the “Nash Lemko” to introduce a new structural part of the periodical, devoted to historical and local lore issues exclusively. The publishers of the “Nash Lemko”, justifying the need for a new historical column, pointed out the following: “At the request of our readers, we begin to conduct a historical corner with this issue to give everyone the opportunity to get acquainted with native history. A human being, who does not know one’s own history becomes a slave, a dung of the others” (Podii, 1934, p. 5). According to the editors, the historical and local lore essays created by experienced researchers were designed in order to educate a reader to understand the value of their own cultural heritage (Lemkivshchyna, 1938, p. 12) and the unity of the historical destiny of the Ruthenians with the rest of the Ukrainian people (Vsevolod Yaroslavych, 1939b, s. 11). The above-mentioned historical column had the following rubrication components: “From our Native Villages”, “From our Towns and Villages”, “Let’s Travel across our Native Villages”, “Let’s Get to Know our Native Villages”, “Let’s Travel across our Native Land”, “The Events in the History of Ukraine” and the others. The historical

page of the "Nash Lemko" most often contained descriptions of such significant events in the history of our people as the 950th anniversary of the baptism by Volodymyr of Ukraine (U 950-littia, 1938), the November Disruption (Den 1 lystopada, 1934), the Act of Unification (Perelomovi dni, 1935), the Battle of Kruty (Trysta khorobrykh, 1935) and the others. The periodical magazine "Nash Lemko" also tried to develop the historical culture of its readers by means of fiction word. A number of historical fiction devoted to the legendary history of Lemkivshchyna was published in the magazine. The main characters were brave Ruthenian princes (for example, Yakun), who rule their people justly and in solidarity with them resist the overwhelmed appetites of neighbours (Fylypchak, 1935, p. 7). The authors of those historical stories were such renowned Ruthenian publicists as I. Fylypchak, V. Kachmarsky, V. Kosar, M. Kyparys, and the others. Regarding modern era, the periodical "Nash Lemko" published the eyewitness memoirs about the tragic events of World War I and heroic times of the Ukrainian Revolution in western Ukraine regularly.

It is important that the editorial board of the "Nash Lemko" not only spread the ready-made historical knowledge to its reader, but also encouraged to write the history of the native land together. To this end, the periodical published an appeal to the public to record historical testimonies from the elders, to record ritual practices and to describe the toponyms and hydronyms of their villages in order to achieve this goal (Zbyraimo, 1935, s. 3). The editorial board invited readers to cooperate and explained it the following way: "The question: Where did we the Lemko Ukrainians come to the Carpathians and expanded this wedge all the way out of the Poprad – is very interesting. In order to solve the above-mentioned question properly and provide our scholars with relevant materials for this solution, we must all undertake this work" (Za slidamy mynuloho, 1935, p. 3). Hence, in order to facilitate that work, the editorial board of the "Nash Lemko" developed a special questionnaire, improving periodically and publishing it on the pages of the periodical. According to numerous correspondents' articles under the joint headline "The Earth as a Witness to the Past", the idea of involving the Lemkos in local history work found a considerable support among them.

A vital element of historical policy is the formation of the national Pantheon, the figures of which, through universal recognition and acceptability, should unite the community with an awareness of common values. In the periodical "Nash Lemko" we can spot a rather complex hierarchy of national heroes of both regional and national dimensions. The cult figure of all Ukrainians Taras Shevchenko was placed at the top of the National Pantheon justifiably. The editorial board of the "Nash Lemko", as other Ukrainian publications usually did, always devoted the first of March issues to honoring the Kobzar, who was certified the "Prorok" ("Prophet") and the "Apostle of Our Truth and Will" in the periodical. At the same time, a biography of the poet was briefly cited with an emphasis on his peasant origins, miserable hungry childhood and life's wanderings in foreign lands. It was supposed to evoke empathy in the Ruthenian reader, who often had similar life experiences. T. Shevchenko's days issues were illustrated in abundance with portraits of Kobzar, sketches of related locations, and also contained the most popular poetic works of our genius.

In explaining the national significance of T. Shevchenko, his mission as an exponent of the suffering and hopes of all enslaved Ukrainians was emphasized. The periodical "Nash Lemko" tried to explain what an outstanding poet was for our people, wrote the following: "As a good father for children, so was he for the innocent people, defended with all his heart, wrote and dreamed of our past, bravely showed the national insults before the tsars-executioners' eyes and sought for the brothers' freedom by loud words. As a father, he rebuked his people for bad

and wrong deeds, but also taught them how to do good deeds. He is also our teacher, because he taught all Ukrainian brothers how to love their land and people in order to achieve a better destiny” (Taras Hryhorevych Shevchenko, 1934, p. 2). Taking into consideration such kind of description, the periodical strongly advised its readers to get acquainted with “Kobzar”, which was called “the most famous and interesting book we have”. The editors repeatedly emphasized that every Lemko house must have Shevchenko’s Kobzar.

Along with T. Shevchenko, the pages of the “Nash Lemko” honored from time to time another poetic genius of the Ukrainians – Ivan Franko. The August issues of the magazine were devoted to demonstrate Kameniar’s national feat, similar to the practice of celebrating T. Shevchenko’s days. Introducing the readers to the national service of Ivan Franko, the periodical “Nash Lemko” emphasized that it was the Galician poet “among the wildest thickets paved the way for the others, the stonemason who for many years pounded the rock of inaction, indifference, the one who broke the hearts and consciences of his people – was the Moses, who led the people to the inhabited land of people’s happiness and fell on that path...” (Ivan Franko, 1934, p. 3).

Among the prominent figures of modern times, as expected, the figures of the Ukrainian Revolution on both sides of the Zbruch dominated completely. At the same time, personal accents often determined the events of the memorial plan. Hence, a true tragedy for the Ukrainians was the untimely death of Mykhailo Hrushevsky, the Tsentralna Rada Chairman and “our greatest and most glorious historian” in November of 1934 (Pomer M. Hrushevskiy, 1934; Telvak, 2008, p. 350). Along with it, much attention was paid to prominent Ruthenian figures on the pages of the periodical “Nash Lemko”. The reason for attention was anniversaries or memorial events. Among those honored figures by the periodical we came across spiritual pastors (R. Vynnytsky, M. Denko, A. Malyniak), former Ukrainian Sich shooters (V. Yurchenko, V. Skrypchuk), cooperative figures (V. Polyanskyi, H. Bankivskiy), educational figures (M. Yurha, V. Tchaikovskiy, V. Yavorsky) and cultural figures (B.-I. Antonych, V. Tchaikovskiy). In all the letters of such plan, the sacrificial service of the mentioned persons to the Lemko community was mentioned.

Encouraging their readers to cultivate historical memory in the regional and national dimensions, the editors of the “Nash Lemko” drew attention to the importance of creating historical museums. Thus, when the first Lemko Museum in Sanok was established, the periodical’s editors appealed to the Ruthenians to enrich its collections with their own antique items. Explaining the importance of the existence of such cultural centers, “Nash Lemko” highlighted the importance of their memorial mission: “Such museum is needed. In the museum as in a mirror you can see our past” (Lemkivskiy Muzei, 1934, p. 4). It should be noted that the editors of the periodical informed their readers about the affairs of the native museum constantly, encouraging the growth of its stock collections.

Finally, we can say that about the problem of reception by readers of the “Nash Lemko” features of the historical and ideological component of the periodical, we cannot say much, because the preserved archive of the editorial office contains almost no correspondence. Instead, we have numerous pieces of evidence that the government officials reacted with considerable concern to the historical policy of the Ruthenian newspaper. Eloquent evidence of it is the abundant empty columns left by the censor’s hand in those sections where historical essays were contained. Nowadays we have a unique opportunity to reconstruct the censored parts of the posts, because in the library of Ivan Franko National University of Lviv there is a single full-text copy of the periodical “Nash Lemko” from the censorship committee. Its

comparison with the censored version suggests that the texts of the historical and ideological plan were most often intervened. It is eloquent evidence of the correctness of the editorial policy chosen by the publishers.

The Conclusions. Summarizing the historical policy of the editors of the periodical “Nash Lemko”, we should note its conceptual thoughtfulness, genre diversity and richness of content. The eternal connection of the Ruthenian with the Ukrainian was affirmed consistently on the pages of the periodical in numerous popular science articles, local lore, journalistic essays and works of art. The conciliar ideology was established by “anti-Polonization” of the historical consciousness of the Lemkos, who were denationalized violently by the propagandists of the Second Commonwealth. Along with this, the magazine “Nash Lemko” paid much attention to the education of local patriotism. Encouraging an in-depth acknowledgement of their own history and culture, the magazine’s editors motivated them to transform the gloomy present vigorously and create a balanced future. All the above-mentioned measures had an important consolidating effect on the Ruthenian community on the eve of the difficult trials of World War II. Owing to such kind of historical policy, the Lemkos emerged as one of the most cohesive emigration communities after their expulsion from their native lands.

Acknowledgements. We express sincere gratitude to all members of the editorial board for consultations provided during the preparation of the article for printing.

Funding. The authors did not receive any financial assistance for the research and publication of this scientific work.

BIBLIOGRAPHY

Vsevolod Yaroslavych. (1939a). Moskvofilstvo na Lemkivshchyni [Muscoviteism in the Lemko region]. *Nash lemko – Our Lemko*, 10, 7. [in Ukrainian]

Vsevolod Yaroslavych. (1939b). Khrystyianstvo na Lemkivshchyni (Vid naidavnishykh chasiv do tserkovnoi, Beresteiskoi unii)). *Nash lemko – Our Lemko*, 1, 11. [in Ukrainian]

Den 1 lystopada. (1934). Den 1 lystopada dlia nashoho narodu [Day November 1 for our people]. *Nash lemko – Our Lemko*, 21, 3. [in Ukrainian]

Do nashykh chytachiv. (1934). Do nashykh chytachiv [To our Readers]. *Nash lemko – Our Lemko*, 1, 2. [in Ukrainian]

Za slidamy mynuloho. (1935). Za slidamy mynuloho [In the Footsteps of the Past]. *Nash lemko – Our Lemko*, 22, 3. [in Ukrainian]

Zbyraimo. (1935). Zbyraimo vsi materialy i nazvy Lemkivshchyny [Let’s Collect all the Materials and Names of Lemkivshchyna]. *Nash lemko – Our Lemko*, 17, 3. [in Ukrainian]

Ivan Franko. (1934). Ivan Franko [Ivan Franko]. *Nash lemko – Our Lemko*, 11, 3. [in Ukrainian]

Yizdiat sobi. (1934). Yizdiat sobi na talerhofskim konyku [They Ride a Thalerhof Horse]. *Nash lemko – Our Lemko*, 20, 2. [in Ukrainian]

Kostarevych, O. (1934). ***. *Nash lemko – Our Lemko*, 1, 3. [in Ukrainian]

Lemkivskyi Muzei. (1934). Lemkivskyi Muzei v Sianotsi [Lemko Museum in Sanok]. *Nash lemko – Our Lemko*, 2, 4. [in Ukrainian]

Lemkivshchyna. (1938). Lemkivshchyna v narodnykh perekazakh [Lemko Territories in Folk Tales]. *Nash lemko – Our Lemko*, 1, 12. [in Ukrainian]

Lemko. (1934). V oboroni istorychnoi pravdy [In Defense of Historical Truth]. *Nash lemko – Our Lemko*, 7, 4. [in Ukrainian]

Nakonechnyi, V. M. (2020). Selianskyi chasopys “Lemko”: ideolohiia, rubrykatsiia, problematyka [Peasant Periodical “Lemko”: Ideology, Headings, Issues]. *Ukrainskyi selianyn – Ukrainian Peasant*, 23, 73–78. Doi: 10.31651/2413-8142-2020-23-73-77 [in Ukrainian]

Nakonechnyi, V. M. (2017). Rusynska spilnota mizhvoiennoi Polshchi u vysvitleni “Nashoho Lemka” [Ruthenian Community of Interwar Poland in Terms of “Our Lemko”]. *Skhidnoievropeiskyi*

Istorychnyi Visnyk – East European Historical Bulletin, 5, 129–137. Doi: 10.24919/2519-058x.5.116977 [in Ukrainian]

Nakonechnyi, V. M. (2018). Bilia vytyokiv akademichnoho lemkoznavstva: fenomen “Lemkivshchyny” [At the Beginnings of Academic Lemko Studies: the “Lemkivshchyna” phenomenon]. *Skhidnoievropeyskyi Istorychnyi Visnyk – East European Historical Bulletin*, 8, 206–215. Doi: 10.24919/2519-058x.8.143428 [in Ukrainian]

Ne tishsia. (1939). Ne tishsia vrazhe [Do not Rejoice Enemy]. *Nash lemko – Our Lemko*, 5, 4. [in Ukrainian]

Perelomovi dni. (1935). Perelomovi dni v istorii Ukrainy. 22 sichnia – Ukraina ponad use! [Breaking Days in the History of Ukraine. January 22 – Ukraine above All!]. *Nash lemko – Our Lemko*, 3, 2. [in Ukrainian]

Podii. (1934). Podii z istorii Ukrainy [Events in the History of Ukraine]. *Nash lemko – Our Lemko*, 16, 5. [in Ukrainian]

Pomer M. Hrushevskiy. (1934). Pomer M. Hrushevskiy [M. Hrushevsky Died]. *Nash lemko – Our Lemko*, 24, 4. [in Ukrainian]

Roman Pereiaslavych. (1938). Try naisvitlishi momenty Sianoka [The Three Brightest Moments of Sanok]. *Nash lemko – Our Lemko*, 15, 11. [in Ukrainian]

Skomorovskiy, Yu. (1938). Yuvileinyi rik khrystyianskoi Ukrainy [Anniversary Year of Christian Ukraine]. *Nash lemko – Our Lemko*, 15, 2. [in Ukrainian]

Taras Hryhorevych Shevchenko. (1934). Taras Hryhorevych Shevchenko. V 120-tu richnytsiu urodyn [Taras Hryhorevych Shevchenko. On the 120th Anniversary of Birth]. *Nash lemko – Our Lemko*, 5, 2. [in Ukrainian]

Telvak, V. V. & Nakonechnyi, V. M. (2020). Stanovyshche rusynskoi menshyny v Druhii Rechi Pospolytii za materialamy hazety “Nash Lemko” [The Rusin Minority in the Second Polish Republic According to the “Nash Lemko” Newspaper]. *Rusyn – Rusyn*, 61, 166–182. Doi: 10.17223/18572685/61/10 [in Ukrainian]

Telvak, V. V. & Nakonechnyi, V. M. (2021). “Het otruiu z nashykh khat!”: protyalkoholnyi dyskurs hazety “Nash lemko” [“Get Rid of Poison in our Houses!”: anti-alcohol discourse of the newspaper “Nash Lemko”]. *Rusyn – Rusyn*, 66, 34–47. Doi: 10.17223/18572685/66/3 [in Ukrainian]

Telvak, V. (2008). *Tvorcha spadshchyna Mykhaila Hrushevskoho v otsinkakh suchasnykiv (kinets XIX – 30-ti roky XX stolittia)* [Mykhailo Hrushevsky’s Creative Heritage in the Estimations of Contemporaries (the end of the XIXth – the 30s of the XXth century)]. Kyiv–Drohobych: “Vymir”, 494 p. [in Ukrainian]

Trysta Khorobrykh. (1935). Trysta khorobrykh. Khto i za shcho borovsia pid Krutamy [Three Hundred Brave. Who and for what Fought near Kruty]. *Nash lemko – Our Lemko*, 4, 2. [in Ukrainian]

U 950-littia. (1938). U 950-littia Volodymyrovoho khreshchennia Ukrainy [On the 950th Anniversary of Volodymyr’s Baptism of Ukraine]. *Nash lemko – Our Lemko*, 8, 2. [in Ukrainian]

Fylypchak, I. (1935). Viche v Sianotsi v 980 r. [Chamber in Sanok in 980]. *Nash lemko – Our Lemko*, 13, 7. [in Ukrainian]

Yak Moskva ponevoliuvala. (1936). Yak Moskva ponevoliuvala Ukrainyskyi Narid [How Moscow enslaved the Ukrainian people]. *Nash lemko – Our Lemko*, 5, 2. [in Ukrainian]

Yaki knyzhky chytaty? (1934). Yaki knyzhky chytaty? [What books to read?]. *Nash lemko – Our Lemko*, 4, 2. [in Ukrainian]

*The article was received July 22, 2021.
Article recommended for publishing 25/05/2022.*