In memorium
Bohdan Yevhen Nadragа – a doctor by destiny’s calling
Marta Nadragа1,2, Roman Holyk3, Vassyl A. Lonchyna4, Melania-Iryna Nadragа1

1Danylo Halytsky Lviv National Medical University, Lviv, Ukraine
2Hetman Petro Sahaidachny National Ground Forces Academy, Lviv, Ukraine
3I. Krypyakevich Institute of Ukrainian Studies National Academy of Science of Ukraine, Lviv, Ukraine
4Chicago University, Chicago, IL, USA, Ukrainian Catholic University, Lviv, Ukraine

The year 2022 marks the 100th anniversary of Bohdan Yevhen Nadragа’s birth (1922–2018): A medical doctor, an active member of the SHEVCHENKO SCIENTIFIC SOCIETY (SSS) and the UKRAINIAN MEDICAL ASSOCIATION (UMA), and one of the promoters of the restoration of the traditions of Galician medicine.

The purpose of the article is to show the figure of Bohdan Yevhen Nadragа in the context of the history of medicine, scientific and professional interests, and reader preferences based on his own memories and the collective memory of him as a doctor.

Bohdan-Yevhen Nadragа was born on March 24, 1922, in Lviv, in the family of lawyer Oleksandr Nadragа and one of the first Galician Ukrainian doctors, Theodosia Tuna-Nadragа. The father passed on a keen sense of moral and legal justice to his son, while the mother – an interest in medicine. His love of medicine and biology was facilitated by his matriculation at the Lviv Academic Gymnasium in the conditions of interwar Poland. After graduating from the gymnasium, B. Nadragа entered Lviv State Medical Institute, where he studied specialized medical courses organized by the German occupation authorities from 1941 to 1944 and graduated in 1945. Here, he entered postgraduate studies at the Department of Normal Physiology, but in October 1947, he was deported to Anzhero-Sudzhensk, Kemerovo Region (Siberia) with his family. There, he worked with his mother, first as a state farm worker and then as a district pediatrician. Only in 1959 was he able to return to Galicia, where he worked as a doctor and was the chief doctor (1966–1983) at Sambir City Children’s Hospital. In 1993, he returned to his native Lviv, where he began working in the methodological office of Lichnytsia (Hospital) named after Metropolitan Andrey Sheptytskyi (“Narodna Lichnytsia”), became a member of the board of the restored UMA, joined the work of the medical commission of the Shevchenko Scientific Society, and was the author and editor of many publications of these societies. As the head of the Council of Medical Ethics at UMA, he became one of the authoritative participants in ethical discussions in the medical environment in 1990–2000; he was interested in the history of Lviv medicine and promoted the image of Lviv and Galicia. Respected by everyone as a model doctor and patriot, he passed away on September 28, 2018, at the age of almost 97. The activities of Bohdan Yevhen Nadragа are part of the history of Lviv and Galicia and Galician medicine, in particular pediatrics, to which he devoted his entire professional life.

Keywords: Bohdan-Yevhen Nadragа, pediatrics, medical ethics, Ukrainian Medical Society (UMA), Galician Medicine, Lichnytsia (Hospital) named after Metropolitan Andrey Sheptytskyi, Shevchenko Scientific Society.
In medicine, everything changes as rapidly as in the world.
Self-education is essential...
Bohdan Nadraga

The development of medicine in Western Ukraine is the development of ideas, institutions and individuals that ensured its functioning despite administrative, political, and cultural changes. Its fundamental principle was the interpersonal relationship between doctors and patients. The needs, values and thinking style of society determined views on medicine, treatment options, and the social status of medical personnel and patients.

The purpose of the article is to show this figure in the context of the history of medicine, scientific and professional interests, and reader preferences within the context of Bohdan Nadraga’s own memories and the collective memory of him as a doctor.

One of those who contributed to the development of pediatrics, medical bioethics and deontology in the complex history of the 20th – 21st centuries was Lviv Doctor Bohdan Nadraga (Figure 1). He was born on March 24, 1922, in Lviv, in a family with strong traditions of Galician Greek Catholic priests. His father, Oleksandr Nadraga (1885–1962), the son of the Ukrainian Austrian official in Lviv, graduated from the Law Faculty of Lviv University and was a well-known lawyer in Lviv who was also close to the leadership of the Greek Catholic Church. In 1920–1930, together with the politician and ethnographer Volodymyr Okhrimovych, he ran a private law practice, was an active member of the Shevchenko Scientific Society (SSS) and engaged in literary activities, published popular essays about Lviv [9], taught Roman law at the secret Ukrainian University and Lviv Theological Seminary / Theological Academy, and was a member of the editorial board of the Ukrainian legal journal “Life and Law”. In 1939–1941 and 1945–1947, he held the associate professor position at Ivan Franko Lviv State University [10]. Charitable and public activities made lawyer Oleksandr Nadraga a member of the “Narodna Lichnytsia” society. He supported the public initiative to build the Andrey Sheptytskyi Hospital in Lviv, contributing to the development of Ukrainian medicine. The concepts of law and justice in the field of public health laid down in Roman law [11] and the principles of Christian ethics promoted...
by Oleksandr Nadraga both influenced the acute perception of deontological problems in the medical activities of his son Bohdan Nadraga.

The main factor in Bohdan-Yevhen Nadraga’s choice of profession was his mother’s calling. Theodosia Tuna-Nadraga (1893-1976) was the daughter of a parish Greek-Catholic priest who, after studying at the Ukrainian Institute for Girls in Przemyśl, started studying medicine at the University of Lviv and completed it at the University of Vienna [12, 13].

Here, she listened to lectures by prominent scientists, including the Austrian pediatrician Clemens von Pirquet (1874-1928), the author of the term “alegría” and the diagnostic test for tuberculosis. Theodosia Tun became one of the first Ukrainian female doctors after Doctor Sofia Okunewska-Moraczewska (1865–1926), a historic gender breakthrough in the medical environment. After her studies, the young doctor gained experience in military medicine during the Polish-Ukrainian war as a medic of the Ukrainian Galician Army [14]. In 1920–1930, she was an activist of the Ukrainian “Medical Society”, a Ukrainian women’s society, and since 1920, a member of UMA (Ukrainian Medical Association). She worked as a pediatrician in “Narodna Lichnitsia” and “Poradna Materiv” and as a school doctor in the gymnasium of the Sisters of the Order of Saint Basil the Great. In the interwar period, along with radiographer Yaroslava Kryshtalska (1898–1966), Daria Lezhogubska-Chubatova (1896–1934), midwife Sofia Parfanovych-Volchuk (1898–1968), T. Tuna-Nadraga continued to be one of the few women in Galician medicine [15]. Her medical library and practical medical experience were the main factors in Bohdan Nadraga’s shaping as a medical student and pediatrician (Figure 2).

This was facilitated by Bohdan Nadraga’s education at the branch of the Academic Gymnasium in Lviv, in particular his inclination towards exact sciences and the high professionalism of the physics, chemistry, mathematics, and biology teachers of that time, such as, for example, one of the founders of Ukrainian mathematics, close to Lviv-Warsaw school of Myron Zarytskyi (1889–1961). Bohdan Nadraga acquired basic knowledge of biology and exact
science from Ukrainian and Polish textbooks: Ukrainian textbooks (or manuals) on mathematics edited by the founder of Lviv Mathematical School Stefan Banach (1892–1945), textbooks on botany by Mykola Melnyk (1875–1954), general biology and human biology by Edmund Forelle and Henryk Raabe (1882–1951), Stanisław Tolpa (1901–1996) and Jan Radomski (1898–1977) [16]. On the other hand, catechism lectures by Fr. Gavrilo Kostelnky (1886–1948) instilled a relatively strict system of Christian ethics into the minds of high school students. At that time, the Nadraga family was also in contact with the Ukrainian Greek Catholic Church (UGCC) hierarchy, such as, for example, the rector of the Theological Academy Yosyf Slipyi (1892–1984), Archimandrite Klymentii Sheptytskyi (1869–1951) and representatives of medical circles of that time – Ivan Kurovets (1863–1931), T. Burachynskyi (1880–1968), Stepan Korzynskyi (1906–1997), Stepan Barvinskyi (1917–1991). This had an impact on the worldview of Bohdan Nadraga as a student. Directly and indirectly, he also came into contact with the experience of Galician medicine in the 1920s and 1930s, which, under the conditions of new Poland, developed and modernized the medicine of Austrian Galicia [17], such as the clinics of Lviv University, the Regional Hospital, the Hospital of St. Sofia in Lviv. New institutions emerged, e.g., Szpital Ubezpieczalni Społecznej we Lwowie, which later housed a children’s hospital [18]. The healthcare space was divided into national lines; most medical institutions in 1920–1930 were officially Polish. Ukrainian physicians held only a part of government positions and mostly worked privately. In addition, there was a Jewish hospital in Lw [16] and the Ukrainian hospital “Narodna Lichnytsia,” modernized in the 1930s, one of the projects of Metropolitan Andrey Sheptytskyi [19]. The social life of doctors was divided: there were Polish, Jewish, and Ukrainian branches, in particular, the Ukrainian Medical Association with its own publications (“Narodne Zdorovlye”, “Likarsky Visnyk”) [20]. They signaled the presence of Ukrainian and Jewish medicine in Polonized Lviv. There was also a feeling of the unity of the state of healthcare and mutual support regardless of nationality.

This affected the idea of deontology in the relationship both within the medical environment and between doctors and patients and was based on the categories of medical duty and social distance. At the same time, Catholic ethics strongly influenced the Ukrainian and Polish medical circles.

The interwar medicine of Galicia was a medicine of contrasts. Advanced technologies and modern medicines were used in the cities, especially in Lviv. The ideas and methods recognized in Europe were used in Ludwig Anton Rydiger von Ruediger’s surgical school (1850–1920), Hilary Schramm’s school of pediatric surgery (1857–1940), Adam Jan Sołowij’s school of obstetrics (1859–1941), etc. At the same time, the level of medical care and technology (including X-ray equipment and transport) in the Galician province was weak. Mostly private doctors worked here, and the state of sanitation of the majority of the population from the mountainous regions of Galicia was deplorable.

Bohdan Nadraga’s graduation from the gymnasium coincided with the accession of Lviv and Western Ukraine to the Ukrainian SSR due to the start of WWII in 1939. This resulted in a temporary (1939–1941) restructuring of medical education institutions, so he entered the medical faculty of Lviv State Medical Institute, which was created to replace the medical faculty of Lw University (Figure 3). Education and acquisition of medical knowledge took place using a mixed model. Elements and personnel of Soviet science were combined with elements and personnel of European scientific schools [21]. In 1941, when Galicia came under Nazi occupation, the system of higher medical education was abolished in the occupied territories, and it was formally replaced with the State Medical Specialist Courses (Staatliche Medizinische Fachkurse) in 1942. Despite this, high-quality higher medical education was still provided [22].


In this period, attention was mainly paid to German and Austrian medicine of that time, which was used as the model of medicine. A number of these lectures were given in the German language. Bohdan Nadraga was a student of the State Medical Professional Courses for eight semesters.

Student Bohdan Nadragа was an active member of the Organization for Aid to Ukrainian Students, which helped pay for the tuition of low-income Ukrainian students (who, after completing their studies, were obliged to return the borrowed money). This organization was part of the structure of Lviv branch of the Ukrainian Central Committee headed by Volodymyr Kubiyovych. Later, employees of the Ministry of State Security of the Ukrainian SSR would assess this membership as a sign of cooperation with the Organization of Ukrainian Nationalists (OUN), which sounded like “aiding and abetting gangs of Ukrainian nationalists.” He learned about this fact only in 1949 at a special settlement in Tomsk region from the head of the commandant’s office. (One of the reasons he and his family were exiled to Siberia).

Both during the German occupation and after the return of Galicia to the Ukrainian SSR, Bohdan continued studying diligently (during the German occupation, education was conducted exclusively in German). From August 1944 to September 1945, he passed more than 30 external exams during his 3rd, 4th and 5th years of medical studies. On July 20, 1945, he passed state exams with the highest grades and received the diploma of “Doctor with Distinction” [23].

After graduation, he entered graduate school at the Department of Physiology, where he completed his dissertation on the topic, “The influence of the sympathetic nervous system on the formation of bile in the liver”. His academic supervisor was Professor of the Department of Normal Physiology Vorobiov Anatoliy Markovych (1900–1956) [24].

However, Bohdan Nadragа’s postgraduate studies were short. On October 21, 1947, his father (a lecturer at the Law Faculty of Lviv University), his mother (a doctor at Lviv Regional Clinical Hospital), his sister Olena (a student of classical philology at Lviv University), and Bohdan Nadragа himself were deported to Siberia [22] (Figure 4). As it was later found out from the open archival data of the Security Service of Ukraine (SSU), the Nadragа family was sentenced in absentia to deportation to Kemerovo region by the extrajudicial organization “Osoboye soveschanie” under the Ministry of State Security of the USSR in Moscow. They were accused of collaborating with the anti-Soviet underground, but the main reason was their ties to the UGCC (in particular, Metropolitan Yosyf Slipyi) [25].
After a 14-day exhausting journey to Siberia, the family was resettled in Anzhero-Sudzhensk, Kemerovo region (Siberia). Bohdan Nadragа and his mother first worked as workers at the state farm “Krasnaya Gorka”, and only in 1948 did they become district pediatricians in the challenging conditions of the Russian mining town, in the dispensary of the “Phiskulturnik” mine, where at that time, there was not enough transport and roads, necessary clothing, but where winter temperatures were extremely low: “cotton pants, tarpaulin boots and felt boots – this was the equipment of the district pediatrician. We had a dressing gown, phonendoscope, sterilizer with syringes, medicines and anti-diphtheria serum in the utility bag,” recalled Bohdan Nadragа [26,28].
Subsequently, he continued to work as a doctor at the 2nd city hospital of Anzhero-Sudzhensk, Kemerovo region. Another case was opened against him in the local KGB station: “Personal case No. 690 against the special settler Nadragа Bohdan Oleksandrovych, initiated on February 28, 1949.” It contained all received information about the person and copies of appeals and requests for rehabilitation and official responses [27].

Nadragа’s circle of communication was no longer medical but included leading representatives of the Western Ukrainian intelligentsia: linguist Petro Kostruba (1903–1979), politician Serhii Khrutskyi (1887–1954), ethnologist and teacher Mykhailo Skoryk (1895–1981) and his son, the future composer Myroslav Skoryk (1938–2020) [22] (Figure 5).

In 1959, after being released from the special settlement, Bohdan Nadraga returned to Galicia. However, as a repressed person, he was not allowed to work in Lviv. After complex bureaucratic procedures, Bohdan Nadraga managed to get a doctor’s position in the district center in Lviv region – the town of Sambir, at Sambir Children’s Hospital. He started a medical family here, marrying a pediatrician (later head of the department), Myroslava Nadraga (Savchak). His son Oleksandr, a future pediatrician, was born here in 1963.

In 1966, Bohdan Nadraga became the hospital’s chief physician and began to expand and develop it actively (Figure 6, Figure 7). He had to master the basics of managing a medical institution under the conditions of the socialist economy with central planning, free medicine and education. On the one hand, he was faced with the problem of expanding the network of hospitals and rural clinics – and, on the other hand, constant shortages, lack of comfort and new technologies. The old medical establishment no longer existed; instead, a new Soviet medical intelligentsia appeared, which was supposed to be guided by “socialist morality.” The doctor-patient relationship in this system was paternalistic and determined by budgetary funding, negatively affecting the quality of medicine. But even the Soviet authorities appreciated Bohdan Nadraga’s honesty and principles.
For almost twenty years, he was the head of the hospital despite not joining the Communist Party out of principle. In 1983, Bohdan Nadraga was removed from his position as chief physician. He constantly sought to return to Lviv and work in the scientific field, was engaged in self-education, and published scientific articles, mainly on terminal conditions in children [26]. Bohdan Nadraga’s important references included “Nelson’s Textbook of Pediatrics”, “Pädiatrische Differentialdiagnose von Michael Hertl,” Bulgarian (“Clinical Pediatrics” by Bratan Bratanova), Polish (“Zarys pediatrii” by Karol Gustaw Jonsher), and Ukrainian and Russian monographs on pediatrics. He was interested in the works of Hans Selye (1907–1982) on adaptation syndrome, works on surgery by René Leriche, medical memoirs of Ernst Ferdinand Sauerbruch (1875–1951), memoirs of Lviv surgeon Stanislav Liaskovnitskiy, etc. This allowed Bohdan Nadraga to go beyond Soviet science and look at medicine through the lens of world experience.

On September 11, 1989, after numerous appeals to the authorities, the Ministry of Internal Affairs, the KGB, and the General Prosecutor’s Office, a protest was filed against the order of supervision before the judicial panel on criminal cases by the deputy prosecutor of the Ukrainian SSR. On October 22, 1989, the Supreme Court of the Ukrainian SSR passed a decision to revoke the resolution of the “Special Meeting” under the Ministry of Internal Affairs of the USSR. On October 26, 1989, all members of the Nadraga family were fully rehabilitated. It took 42 years to restore their lost rights and good name.

In 1993, Bohdan Nadraga was finally able to move to Lviv with his family. He worked for over twenty years as a methodologist at Lviv Regional Children’s Clinical Hospital, becoming an expert in medical statistics. Bohdan Nadraga mastered new principles of medical management in market (and crisis) conditions, faithfully performing the functions of the chief physician of the restored Hospital named after Metropolitan Andrey Sheptytskyi (“Narodna Lichnytsia”) in 1993–1995 (Figure 8). During this time, he established a good relationship with the Greek Catholic
hierarchy, particularly with the future Cardinal and Patriarch of the UGCC, Liubomyr Husar (1933–2017). During the days of Ukrainian independence, Bohdan Nadragа initiated the restoration of the interwar form of the social life of doctors, in particular, the Ukrainian Medical Society (UMA) in Lviv (1990), and the renewal of its publications (the newspaper “Narodne Zdorovya”). He was the first deputy chair of the society, and in 2000–2001 served as its chair. As the Chair of the Court of Medical Honor (1992–1996), he particularly emphasized the deontological and bioethical components of medical actions. The market economy contributed to the emergence of private initiatives alongside state medicine, and the paternalistic relationship between the doctor and the patient was replaced by the relationship between the client and the service provider. Such a transformation gave rise to new problems and conflicts. Therefore, Bohdan Nadragа got involved in the debate between supporters of pro-Catholic bioethics (Elio Sgreccia and Victor Tambone from their “Manuale di Bioetica”) and adherents of pragmatic theory (Thomas L Beauchamp and James F Childress from their “Principles of Biomedical Ethics (1985), in particular in cases euthanasia, abortion, surrogate motherhood, etc., stressing the Christian interpretation of life as a supernatural gift.

As an active member of the restored medical commission of the SSS, Bohdan Nadragа also worked in the field of the history of Galician medicine and biography. On the pages of the SSS and UMA publications, Bohdan Nadragа wrote about the institutions of Galician medicine (“Narodna Lichnytsia”, “Poradna Materiv”, UMA [32–34], Figure 9). He wrote about doctors of the first half of the 20th century, such as Maryan Panchyshyn [35], physician, ethnographer, and archaeologist Volodymyr Kobiliynk (1885–1937) [36], Ivan Kurovets [37], Tit-Yugen Burachynskyi, Rodion Slipyi (1887–1948), and contemporaries such as Yuri Gavryliuk (1960–2000), Dmytro Lutsyk (1913–2004) [38] and others. Advocating for a change in deontological relations between doctors, he created medical ethics committees and worked on ethical codes for doctors, particularly translating the Catholic medical code [39-41]. He prepared translations of German and English textbooks on pediatrics and child psychology for pediatricians, which, unfortunately, were not published. He was the initiator and member of the editorial board, the author of medical publications, in particular, the “Ukrainian Information Bulletin of Health” (2001–2006), separate volumes of the Medical Collection of the SSS, the newspaper “Narodne Zdorovya”. He also submitted ideas for works on the history of medicine, which were published after his death, for example, a collection about medical professionals of the Ukrainian Galician Army [14]. He was active as a member of the Society of Political Prisoners and the Repressed.
He promoted the image of Lviv, for whose history and culture, as a “Lvivian with interrupted experience” he had a personal sentiment. Therefore, in 2010, by a resolution of Lviv City Council, the Nadraga family and its patriarch, Bohdan Nadraga, were awarded the honorary title of “Noble Lviv Family” for “active activity and merits in the field of medicine for several generations”. Even at the age of 90, he remained the oldest working Lviv doctor. On September 28, 2018, Bohdan-Yevhen Nadraga passed away, having lived for almost 97 years. Due to political persecution, he was unable to fulfill himself as a scientist but managed to continue the medical tradition, as well as the interest in Lviv and Galicia in his family: his son, Oleksandr Nadraga, defended his candidate and doctoral theses in pediatrics, became a professor and dean of the medical faculty of Lviv National Medical University, grandson Bohdan-Stepan Nadraga received the degree of Doctor of Philosophy in Medicine; nephew Yurii Golyk defended his PhD thesis in surgery; granddaughter Melania-Iryna Nadraga became a student at Lviv National Medical University; daughter-in-law Marta Nadraga and nephew Roman Golyk are concentrating on the history of Lviv and Galicia.

Memoirs
Lesia Rudavska
“It has been a long time since my last meeting with Dr. Bohdan Nadraga, which took place from the first days of restoring the Ukrainian Medical Society (UMA) in Lviv. At that time, our meetings of the initiative group were held at the First Polyclinic of Lviv and then at different locations because we did not have our home yet. The Soviet KGB was monitoring us from outside the window...it was the late 80s and early 90s. I remember Dr. Nadraga as always smiling, extremely gentle and with a soft voice. It was hard to imagine what this man courageously endured, how he did not break but spread the glow of the goodness of culture and knowledge around him. It should be noted that Dr. Nadraga lived and worked in Sambir at that time. During the initial meetings and later steps, I do not remember him being late or absent without a reason. His presence brought solemnity and respect. Warmth, gentleness and respect were felt in conversations with colleagues. He knew how to listen, support and advise with tact and kindness. I greatly enjoyed our work at UMA with Dr. Nadraga. He was a man of his word and great culture. The bright, smiling and gentle image of the doctor, colleague and great personality remains in my memory.”

Volodymyr Semeniv
“When I think of Bohdan Oleksandrovych Nadraga, the phrase, “Galicia that we lost” always comes to mind. We met him for the first time in 1994 when he agreed to head the Sheptytskyi Hospital. For more than two years, he worked here on a volunteer basis, coming from Okhmadyt (Hospital), where he held a position in the organizational and methodological department and managed the hospital on Ozarkevycha Street until late in the evening. He had an
extraordinary devotion to this institution, where his mother worked and where he visited several times in the 1930s. With this person, I wanted to be better, rise above the usual self, and reach for the higher moral standard Mr. Bohdan personified. When faced with some incongruity or improper behavior, he only shook his head sadly, demonstrating that he saw everything but did not understand such behavior. In a word, for us, the generation that grew up in the conditions of the Soviet evil soul, he looked like a “white crow”, a grey-haired Don Quixote with a Pickwickian figure and a slightly bewildered facial expression, which was accentuated by his hyperopic lenses.

Roman Holyk

“My uncle Bohdan-Yevhen Nadragа stays a fascinating and multifaceted figure in my memory. He always emphasized that he came from the interwar generation of Lviv/Galician doctors-intellectuals who followed clear, sometimes rigorous moral principles and demanded the same from others. This generation seemed to him to be completely different (“as if from another planet”) compared to our contemporaries. Perhaps that is why he nostalgically remembered Lviv of his childhood and youth and treated those representatives of the Ukrainian medical environment among whom he was brought up with exceptional piety (starting with his mother, Theodosia Tuna-Nadraga, and the famous doctor Maryan Panchyshyn). For him, they represented a lost and forgotten ideal worthy of imitation. At the same time, Uncle Bohdan constantly aspired to be a doctor with modern knowledge and skills, so he tried to improve himself professionally permanently.

On the other hand, he was always aware of every doctor’s complex moral dilemmas and somewhat limited possibilities of medicine in fundamental matters of life and death – regardless of scientific progress. He knew how to approach the most challenging issues intellectually, ironically and with humor. At the same time, he constantly emphasized that doctors and biologists should have a good understanding of the uniqueness and mystery of human life, feel responsible for people, constantly be amazed by the world around them, get to know it, always doubt their knowledge and realize that, unfortunately, human knowledge and existence have their limits, beyond which we cannot go. He often said that his ideals and thoughts were probably outdated and seemed old-fashioned and ridiculous, but he would not give them up. He could be kind and strict, soft and demanding, surrounded by doubts and categorical, very effective and confused and helpless in front of reality – and will remain like this forever.

Bohdan Nadragа remains a “doctor respected by all” in the memory of Lviv doctors, an example of a specialist doctor, a patriot and a professional, one of the founders of the revived UMA, an activist of the medical commission of the SSS. The story of Bohdan-Yevhen Nadragа’s life is the story of ethical ideals in the medical environment and, at the same time, doctor-patient and doctor-doctor relations. The activity of Bohdan Nadragа is an integral part of the history of Lviv, Galicia, the history of Galician medicine, its ideas and institutions, which still needs more profound studies.”

The article’s authors express their gratitude to Doctor of Historical Sciences Bohdan Levyk for searching and processing the data of the Nadragа family from the declassified archives of the KGB of the Ukrainian SSR – SSU of Ukraine.

References


Bohdana Nadrahy printed articles (Suplement 1)


