

GALICIA – INTRODUCTION

Galicia¹

Adapted from comments by: Alex Allister Shvartsman

The term Galicia was pressed into service by the Austrians to denote the lands taken from Poland during the 3 partitions 1775, 93 and 95. The Poles call this area Malopolska or Little Poland (actually it originally stood for Junior Poland). The Eastern part was known as the Rus' or Ruthenian Palatinate.

The name Galicia was derived from Rusyn/Ukrainian name Halychina. This is the area that is roughly the Eastern Malopolska that was a Rus' principality in roughly 1200-1400 AD (Halychina-Wolyn'). The name of the principality is in turn derived from the name of its capital city -- Halych.



The coat of arms of Halych and of Halychina is: Argent, a bird sable crowned and taloned or. The name of the particular bird in the local tongue is "halka". It might be the case that the arms are canting, but, again, this suggests the local Slavic derivation of the name.

Halychina also has a different coat of arms that are the arms of its second (historically) capital, Lwow/Lviv/Leopolis/Lemberg: Azure, a lion rampant or.

The Ruthenian Palatinate of Poland included the Galician land from roughly 1400(?) to the second partition of Poland in 1793 when the area was annexed to Austria-Hungary.

Note that the colours of the contemporary Ukrainian flag, per fess azure and or, come from the arms of Ruthenia. These come from a republication in ca. 1850 of the ca. 1790 work by Kasper Niesecki, *Corona Polska* (if memory serves me right).

The Austrian arms for Galicia and Lodomeria were: Azure, a fillet in chief (or a bar enhanced) gules between a crow sable in chief and three ancient crowns in base, according to Woodward's *Treatise*. They were probably created by the Austrians after the partition of



¹ <http://www.heraldica.org/topics/national/galicia.htm>, Heraldica site, accessed 9 June 2001

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Poland in 1793 (compare the arms invented for Bosnia). The name "crow" corresponds to the bird named "halka" in Ruthenian and "kawka" in Polish. The crow is Galicja and the three crowns are for Lodomeria. The Duchy of Galicja & Lodomeria (Rus Halicko-Wolynska or Rus Halicko-Wlodzimierska) came from the union of Duchy of Galicja and Duchy of Volynia (Lodomeria) - which was called Rus Halicko-Wolynska or Rus Halicko-Wlodzimierska . Lodomeria is a latin for of Wlodzimierz (Wlodzimieria) the capital of Rus Wolynska.

[author's note: Appendices A & B present other write-ups on Galicja]

POLISH OR RUSSIAN??

Probably the most common question the author is asked is: "so, is our heritage Polish or Russian?"

This is a tricky question to answer and here's why! Putting geopolitical boundaries to create a country does not necessarily mirror the ethnic backgrounds of the people. The research into the Barna and Malecki families tells us that the names are Polish, they were born in what was then called Galicja (lands annexed from Poland by the Austro-Hungarian empire as you read above) and we would now call Poland and the Barna family was heavily involved in the Russian Society and church (orthodox) in Salem. We believe that Mytro Malecki on the other hand was possibly affiliated with the Catholic Church. So, does that make them Polish or Russian? If we look at the area where they came from, one can better understand the confusion.

First, let's look at Galicja and it's boundaries. The map on the next page is Galicja in 1882². To find Deszno, near the center of Galicja you will see Przemysl, look west towards Sanok and Rymanow and you are in the vicinity (detailed map in Deszno section). To find Pietrusza Wola, it would be SW of Stryszow which is itself west of Przemysl (detailed map in Malecki writeup) - both right in the center! Polish or Russian?

Let's come forward in time now to the next map³ which shows Poland between 1921 & 1939, you can overlay this and see where Galicja was divided between Poland and U.S.S.R. which puts these towns in southern Poland near the Czechoslovakia border. Polish or Russian?

A modern map (2000)⁴ shows Przemysl (our landmark town from above) just about at the Poland/Ukraine border meaning that our communities of Deszno and Pietrusza Wola are within 50 miles of the Ukraine. Polish or Russian?

² accessed many times from FEEFHS, JPEG Scan from Blackie & Sons Atlas (Edinburgh, 1882), Scale: 1:2,700,000 (or one inch = about 42 miles), © copyright 1996, FEEFHS, all rights reserved, <http://feefhs.org/maps/ah/ah-galic.html>

³ accessed 19 June 2002, Polish Genealogical Society of America (PGSA), http://www.pgsa.org/images/yol1921_disp.gif

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Now, if one looks back in time to 1739⁵ (large map & detailed map), one sees that Deszno should be just about on the Polania/Hungaria/Russia border (look for the towns of Przemysl and Dukla); this is a very difficult map to read, it's original size and density of information did not "resize" legibly very well. Pietrusza Wola would be just north of Dukla along the Polania/Russia border! Polish or Russian?

So, basically these families, for most of history, have lived in an area of Poland adjacent to the Russian border. It's also interesting to read the write-ups on the two communities and realize that though they are only a few miles apart, the ethnic make-up of the towns in the late 1700s varied quite a bit!

So, to answer the question, the author has always found it easiest to say Galician or Ruthenian ... after all, that is how they were classified when they arrived in the US! If this doesn't satisfy, then the tale above is told ... so, you decide whether your ancestry is Polish or Russian.

DESZNO & PIETRUSZA WOLA

The author was able to access two documents prepared by the Austrian Authorities that give a glimpse of the communities of Galicia. One, an 1890⁶ accounting and the other a 1900⁷ one. A synopsis of what these census' are is:

"A census was taken in the Austrian Empire every ten years. Unfortunately for us, they compiled the census results into summary statistics, and then apparently didn't consider the detailed records for individual households to be worth preserving. These pages, which prove so valuable when searching for ancestors using the census of the United States and other countries, were either destroyed or lost in Austria, long ago. Perhaps some partial fragments of this data still exist, stored and forgotten in some unknown archives, and there are still some researchers looking for these. A set of volumes "Gemeindelexikon der im Reichstrate Vertretenen Koenigreiche und Laender" contain summary statistics. They list all the towns and villages (Ortsgemeinden) in the province, as well as surrounding rural areas (Gutsgebiete). There are population totals, which are also broken down by religion (Konfession) and by the native language (Umgangssprache der einheimlichen Bevoelkerung). If someone knows their ancestral village but is unsure of their ancestor's religion or ethnic group, this book can at least indicate the numbers of each group in that village. The other details about each town may also be interesting as background material. This includes the number of houses in the town, the area (in hectares) - which is further broken down by usage - fields, forest, gardens, etc. - and a census of all the livestock in town: horses, cattle, sheep, and

⁴ accessed 20 June 2002, The Polish Connection, <http://freepages.genealogy.rootsweb.com/~atyc/maps/poland-detailed-lg.html>

⁵ accessed 19 June 2002, Poland and Lithuania, by E.Adelbauer, Johan Doppelmajero, Jan Homann and Szymon Starowolski, Norymberga 1739, <http://www.muzeum-polskie.org/images/mapa8.jpg>

⁶ Vollständiges, Ortschaften-Verzeichniss der im Reichsrathe, Vertretenen, Königreiche und Länder, Nach den, Ergebnissen der Volkszählung Vom 31, December 1890, WIEN 1892

⁷ Gemeindelexikon Der im Reichstrate Vertretenen Königreiche Und Länder., Bearbeitet Auf Frund Der Ergebnisse Der Volkszählung VOM 31. Dezember 1900, XII. Galizien, WIEN 1907

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swine. There are also footnotes indicating many miscellaneous buildings or resources in each town, churches, railroad stations, post offices, doctors, veterinarians, etc.”⁸

The dictionary used to handle the non-obvious translations was “Travlang’s German-English On-line Dictionary”.⁹

NOTE: There is more than one Deszno listed in the various documents. Knowing that Wasil Barna’s family had links to Wola Pietrusza, it makes sense to chose the location closest to Wola Pietrusza (though, the other Deszno is only one district away further west!). Also, contact with this Deszno (Sanok Administrative District & Rymanow Gmina) found a record of the family.

NOTE: Deszno is sometimes found listed as Doshno (& Dosno)

1890

Deszno 430 Gemeinden (parishioners)

(listed under Rymamow, under Sanok)

Wola Pietrusza 872 Gemeinden (parishioners)

(listed under Frysztak, under Jaslo)

1900

The page headings (2 pages) looked like this:

582		Sanok: Rymanów.														
Fortifikations-Nummer	Bezirks-hauptmannschaft, Gerichtsbezirk, Ortsgemeinde, Gutsgebiet, Ortschaft	Ortsgemeinden, Gutsgebiete, Ortschaften											Ausstattung mit Institutionen			
		Areal in Hektar	Anwesende Bevölkerung			Konfession					Umgangssprache der einheimischen Bevölkerung				Häuser	
			männlich	weiblich	zusammen	Polnisch	Ukrainisch	Katholisch	Orthodox	andere	deutsch	polnisch		ruthen.		andere
	II. GB. Rymanów 34 ⊕, 32 ⊕, 2 ⊕ Ortsgemeinden:															
1	Bańclanka ○	334	123	183	256	21	229	.	.	.	.	25	281	.	45	1) II.
2	Besko	1776	1174	1438	2612	1180	1386	40	.	.	.	1310	1301	.	480	2) Polizianerinnen. A.
3	Bzianka ○	405	313	329	642	641	1	.	.	.	.	611	1	.	117	3) IV. (A), F. 400 m.
4	Czeremcha	975	219	199	418	1	398	19	.	.	.	1	417	.	72	4) I.
5	Daliowa	985	260	336	596	68	504	24	.	.	.	94	502	.	98	5) I. ca. 435 m.
6	Deszno ○	562	183	248	431	142	261	28	.	.	.	170	261	.	82	6) I. ca. 400 m.
7	Gińbokie ○	626	325	348	673	665	1	7	.	.	.	673	.	.	125	7) I. ca. 350 m.
	...	422	431	505	936	611	6	298	.	.	.	1	331	1	164	8) Disentnerinnen von hies. Herren Jesu. II. 7

⁸ The Bukovina Society of the Americas NEWSLETTER, Vol. 8, No. 1, accessed via web 29 July 2001

⁹ <http://dictionaries.travlang.com/GermanEnglish>, accessed 29 July 2001

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Katastralgemeinde Nr. der Ortsgemeinde No. of Place	Viehstand				Bezirkshauptmannschaft, Steuerbezirk, Katastralgemeinde	Katastralgemeinden														
	Pferde	Rinder	Schafe	Schweine		Areal in Hektar														
						ins gesammte	steuerpflichtige Flächen	davon							Anzahl der					
					Kultur	Wiesen	Gärten	Wald	Wald	Wald	Wald	Wald	Wald	Wald	Wald					
der Ortsgemeinden:					II. St.B. Rymanów 34 III															
1	15	139	13	88	Bajucianka	354	323	251	23	172	44	127								
10	418	1018	1	429	Besko (2, 10 & 11)	2731	2616	1632	543	54	128	222	1	1						
11	10	291		56	Bziunka (& 12)	628	603	400	124	28	41	17	1							
12	17	568	16	89	Czarnocla (& 13)	1116	1102	289	232	172	284	262	1							
13	25	420	8	71	Dulowca (& 14)	1881	1809	610	88	202	97	111	1							
14	14	280	21	20	Deszno (& 15)	604	581	365	21	202	169	21	1							
15	18	881	16	16	Giechokie (& 16)	892	810	416	19	15	90	212								
16	41	285		78	Jasiska (& 17)	613	582	345	07	121	72	98								

Deszno

(under Rymanow, under Sanok)

Wola Pietrusza

(Under Frysztak, under Strzyzow)

Areal in Hektar (Area in Hectors)	562	928
Manlick (male)	183	435
Weiblich (female)	248	498
Zusammen (altogether)	431	933
Rom.-Katholisch (Roman Catholic)	142	66
Griech.-Katholisch (Greek Catholic)	261	846
Israe.-Jitisch (Jewish)	28	21
Andere (another)	---	---
Deutsch (German)	---	---
Polnisch (Polish)	170	68
Ruthen, (Ruthenian)	261	865
Andere (another)	---	---
Hauser (houses)	82	190
Pferde (horses)	34	52
Rinder (cattle)	293	606
Schafe (sheep)	74	---
Schweine (swines)	20	138

(there is also a breakdown of the acreage in terms of farming, forest, etc...)

Additional Information:

Deszno → griechisch katholische Pfarrkirche (Greek Catholic Parish)

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→ Volksschule (elementary school)
Wola Pietrusza → Volksschule (elementary school)

Though 1929 is after the time period when our emigrants lived in these towns, it is interesting to look at a directory for the period and see a snapshot view of them¹⁰. At this time (June 2002) the files are copy protected so only a summary of the entry can be included. It looks like Deszno (Lwów Province, Sanok District) had 422 inhabitants and Wola Pietrusza (Lwów Province & Strzyżów District) had 834 inhabitants.



DESZNO

From the above information, it's obvious that Deszno was not a very big place. It had a population of 430, two-thirds Greek Catholic and about one-third Roman Catholic and two-thirds Ruthenian and one-third Polish.

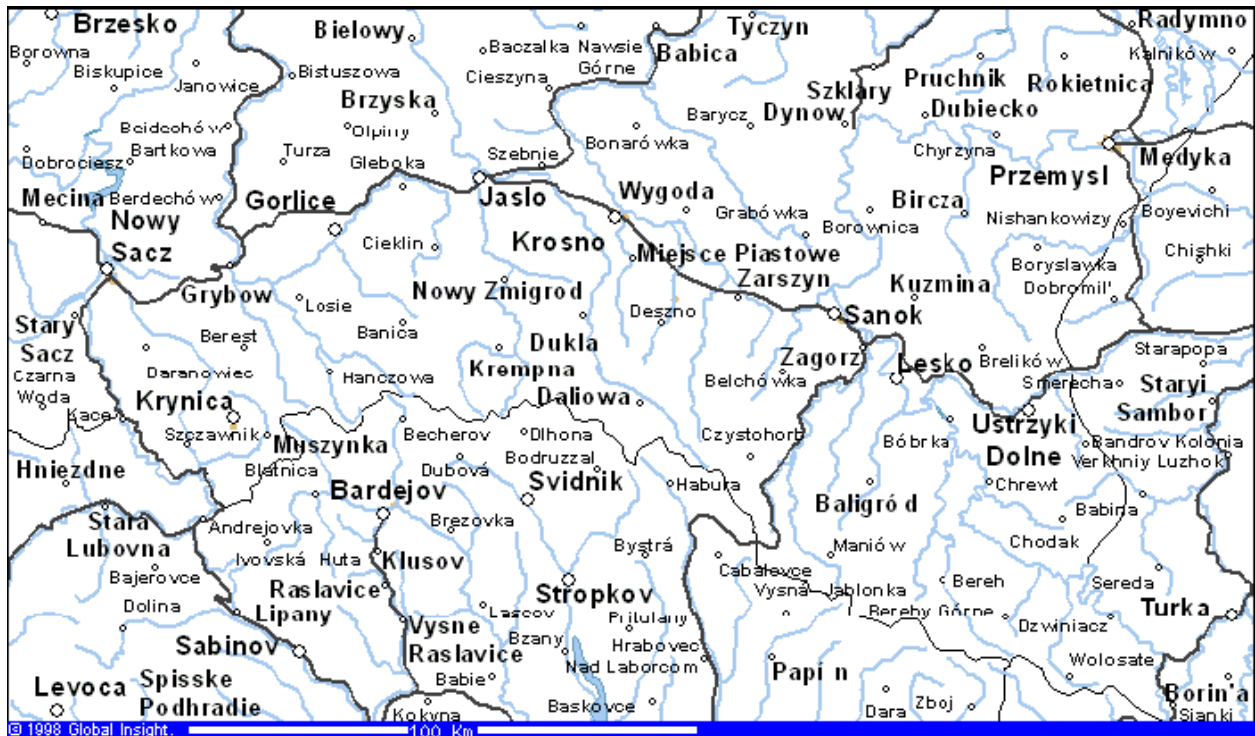
The picture to left was labeled as "Deszno - w tle Przymiarki, Sucha Góra"¹¹ Maybe the author will figure out what that means!

The map below shows a portion of modern-day Poland. Deszno is located west of Sanok.

¹⁰ accessed 20 June 2002, JewishGen Organization, The 1929 Polish Business Directory Project, <http://www.jewishgen.org/jri-pl/bizdir/start.htm>

¹¹ http://rymanow.pl/turystyka1_4.htm – web-site for Rymanow Poland, accessed 29 July 2001

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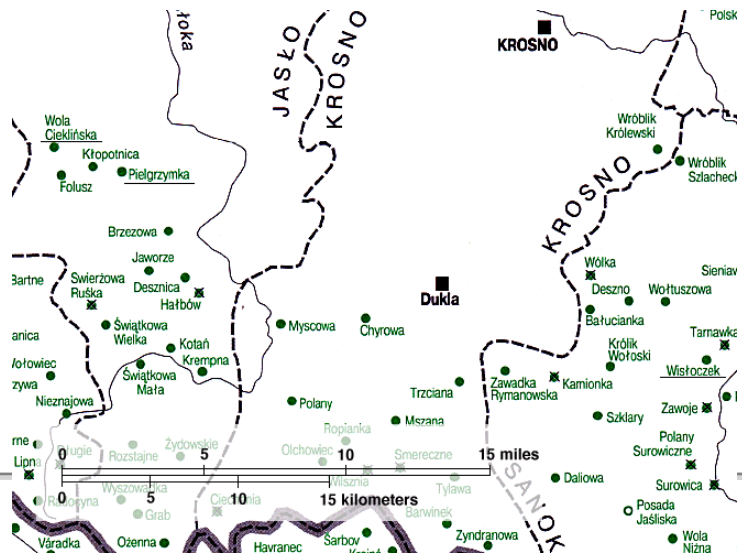


This map shows a closeup of Jasło, Krosno & Sanok counties¹². Notice that Deszno is part of Sanok county, just east of the Krosno county border.

Some additional information found on a website for the Carpatho-Rusyn Organization¹³

Desno [Ru] **Deszno** [Polish]

Sanok District, present day SE Poland



Lemko Surnames found in 1787 Austrian Cadastral Records

¹² accessed 6/21/02, <http://home.swipmet.se/roland/map.html>

¹³ www.carpatho-rusyn.org/new/106.htm accessed 6/6/01

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1. Beblo / Bebwo
2. Burdasz / Burdash (2 families)
3. Wasluga / Waszuga / Wasjuha
4. Dzula / Dzhula / Dziula / Dzhula (3 families)
5. Kowal / Koval (2 families)
6. Lech / Lekh
7. Odrzechowski / Odrekhiv's'kyj
8. Hwostyk / Khvostyk
9. Rak
10. Hrapcio / Khrapts'o (4 families)
11. Cyrka / Cyrko / Tsyрка
12. Janczyk / Janchyk

Parish Data:

The church was "**Nativity of the Blessed Virgin Mary**" [1880] [destroyed]

The wooden church erected in 1880 replaced an older church dating to 1738 The church is totally destroyed.

The village existed prior to 1389 according to Myron Korduba in *Zaxidne pohranyche Halyc'koji Derzhavy*

In 1785 the village lands comprised 6.04 sq. km. There were 120 Greek Catholics 1320 Roman Catholics and 6 Jews

1840 - 231 Greek Catholics

1859 - 379 Greek Catholics

1879 - 501 Greek Catholics

1899 - 684 Greek Catholics

1926 - 789 Greek Catholics

1936 - 295 Greek Catholics

The village was incorporated into the Lemko Apostolic Administration in

1934



(Deszno - obecnie część Rymanowa Zdroju)¹⁴



(Część południowa – Deszno)¹⁵

¹⁴ accessed 3 August 2002, http://rymanow.pl/trasy_rower.htm

¹⁵ accessed 3 August 2002, http://rymanow.pl/miejscowosci1_13.htm

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In 1936 there were 600 Roman Catholics and 36 Jews
Filiat Churches were located in BALUTJANKA (3km) and VOLUTSHOVA (3km)
The villages of POSADA HORISHNA and RYMANIV - ZHDROJ were served by the priest.

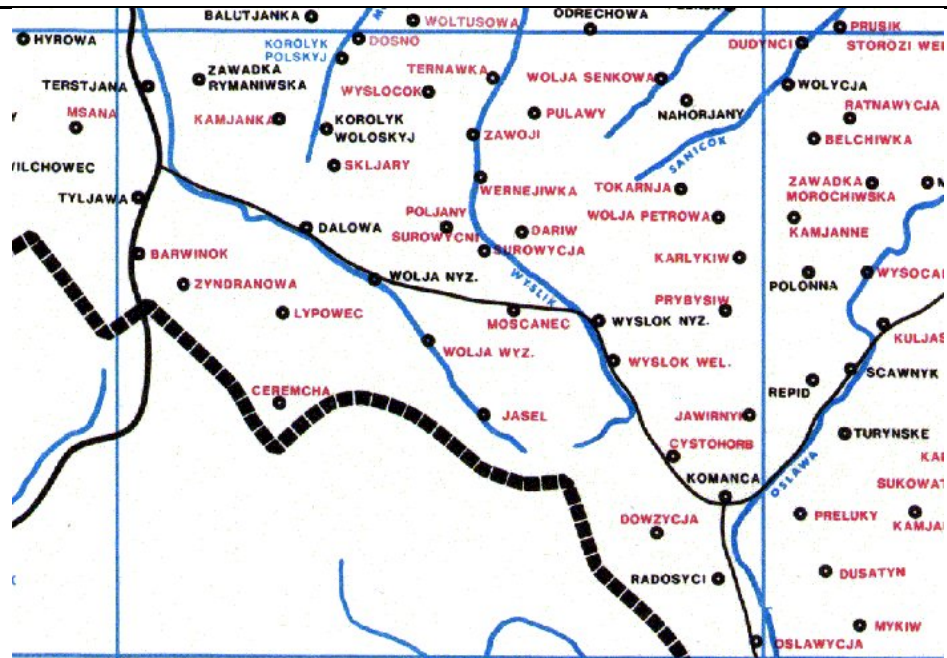
Part of the challenges of these towns is just finding them on a map! Finally, the author found a detailed map showing Deszno, just south of Posada Gorna and Rymanow¹⁶. It is reproduced on the next page. This gives you some sense of the geography of Deszno.

Additionally, the map on the next page (grid B4), scanned from "Supplement To CHURCH IN RUINS" by Oleh Wolodymyr Iwanusiw, a publication of St. Sophia Religious Association of Ukrainian Catholics in Canada, 1987, shows where churches belonging to the EPARCHY OF PEREMYSHL did or do exist¹⁷ ... "Church in Ruins" illustrates the present condition of churches of the Ukrainian Catholic (Byzantine Rite) Eparchy of Peremyshl, part of which territory fell within the boundaries of present day Poland. While a few of the churches are recognized and protected as architectural antiques by Polish museums, and others have been acquired and are cared for by the Polish Roman Catholic Church, the majority of the churches were destroyed and no longer exist. [author's note: the Lemko Apostolic Administration is a portion of the Eparchy of Peremyshl] Deszno or Dosno is near the top of the grid. The red color indicates that the church no longer exists.

¹⁶ high resolution 1:100,000 maps of the south-eastern corner of Poland, with a small encroachment into Ukraine and the Slovak Republic. These maps were recently released for public use by the Headquarters of the Polish Army, Cartographic Division, Warsaw 1994. Each centimeter corresponds to 1 kilometer, or 1 inch equals approximately 1.5 miles. Therefore on individual maps, the grid is 2 km x 2 km, accessed 21 June 2002, <http://www.lemko.org/maps100/Pages/Pages/Pg2.html>

¹⁷ accessed 3 August 2002, <http://www.lemko.org/lih/churchir/chirmain.html>

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Looking at the churches shown to still exist on the above map, indicates that Deszno belonged to¹⁸:

“DEANERY OF RYMANIV

* 16 - PARISHES

* 29 - CHURCHES

* 19,100 - PARISHONERS

COMMENTS:

Moving further east, we find only 10 out of 29 Ukrainian tserkvy standing. Most of the non-existing structures were burned down by the Polish forces evacuating the Ukrainian population or taken apart and used as building material. The Ukrainian priests of the deanery of Rymaniv suffered, together with the population. In Bosko, the Germans executed Rev. Mychaylo Velychko (1889-1939) together with 80 farmers - his parishioners. At the end of W.W.II Polish bandits shot Rev. Nykolay Holovach (1893-1944). Rev. Jaroslav Shchyrba (1902-1944), parish priest in Shklyary, met with a similar fate by means of a bullet fired through the window. In the village of Shklyary, where the tserkva of St. Nicholas (1894) no longer exists, Rev. Stefan Yadlovs'kyj was born. He formulated the only Schematism of the Lemko Apostolic Administration, for the year 1936.”

¹⁸ accessed 3 August 2002, <http://www.lemko.org/lih/churchir/chirlemayadm.html>

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PIETRUSZA WOLA

Other than the information found on a web-site for the Carpatho-Rusyn Organization (same source as for Deszno), the author has been unable to locate additional information.

Petrusha Volja [Ru] **Pietrusza Wola** [Polish]

Krosno District, present day SE Poland

Lemko Surnames cited by Krasovs'kyj from 1787 Austrian
Cadastral Records



(www.crwflags.com, FOTW, Krosno District)

1. Barnik / Barnyk
2. Byk / Bik (5 families)
3. Bibowski / Bibovs'kyj (2 families)
4. Bodnarczyk / Bednarczyk / Bodnarchyk (4 families)
5. Wozniak / Voznyak (4 families)
6. Gazdzienski / Gazdyns'kyj
7. Halko / Chalko / Galko / Alko / Hal'ko (5 families)
8. Gruchniak / Grukhnjak
9. Daniak / Danjak
10. Daszyk / Dashyk (3 families)
11. Dedzio / Ded'o (2 families)
12. Dziuk / Dzyuk
13. Zwirzynny / Zvirynnyj
14. Kaminski / Kamienski / Kamins'kyj (3 families)
15. Kaylon (2 families)
16. Kaszyk / Kaszik / Kashyk (5 families)
17. Kobelka / Kobielka / Kobelka (2 families)
18. Koscisko / Kostys'ko (5 families)
19. Labik / Labyk
20. Laniak / Layniak / Lanjak
21. Makuch / Makukh (2 families)

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22. Mientus / Mentus
23. Moysey / Mojsej
24. Pasternak (6 families)
25. Paszkowski / Pashkovs'kyj (2 families)
26. Prystasz / Przystasz / Przysztasz / Prystash
27. Swiszczy / Svyschch (2 families)
28. Trabik / Trubyk (2 families)
29. Tulko (2 families)
30. Chlebasz / Khlebash (4 families)
31. Janko

Parish Data: [from Blazejowskyj and Iwanusiw]

No church - the village was served by the priest in RIPNYK

In 1785 the village lands comprised 12.42 sq km. There were 678 Greek Catholics 30 Roman Catholics and 17 Jews

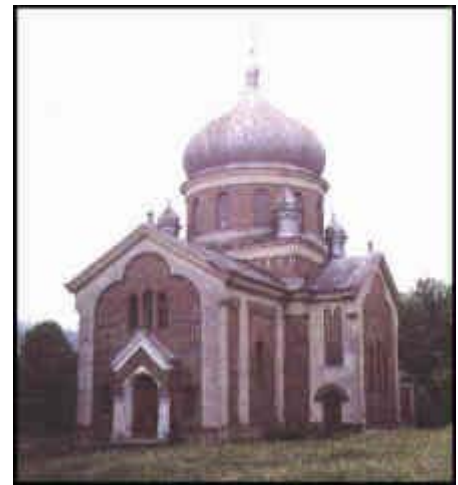
The village was incorporated in to the Lemko Apostolic Administration in 1934



If a parishioner did attend the church in Ripnyk, pictured below is St. Pareskeva, the Orthodox Church in Ripnyk¹⁹. This photo has a date of 1914 next to it ... don't know if that is the date of the pictured church or refers to something else. The notes that go with this picture, state:

"Legend says that the community was started by Cossacks, captured by the Polish army. In 1882 a

sobriety society was established in the parish. The same year the owners of the local pubs hired someone to burn down the tserkva [author's note: chapel] in reprisal. The parish counted almost 1500 souls in Ripnyk and the surrounding countryside. The tserkva is now used by Polish Roman



¹⁹ accessed 3 August 2002, <http://www.lemko.org/lih/churchir/ripnyk.html>

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Catholics.” Additionally, we learn that this church was part of “DEANERY OF KOROSNO” which had

- * 7 - PARISHES
- * 8 - CHURCHES
- * 7,100 - PARISHONERS

COMMENTS:

The deanery of Korosno forms the northern flank of Lemkivshchyna, and was lately sparsely populated with Ukrainians. It must be said, however, that the borders of Kievan Rus' were even further northwest of here, and the countryside was populated by Ukrainians. The subsequent 400 years of Polish rule resulted in the assimilation of most of the native population. All eight tserkvy that belonged to the Korosno deanery are used as kostels by the Polish Roman Catholic church.” [additional church photo is to right]²⁰



From the Polish Roots site (www.Polishroots.org) we know the following

Town	Admin District	Gmina	Roman Catholic	Jewish	Greek Catholic
Wola Pietrusza	Strzyzów	Frysztak	Laczki	Frysztak	Rzepnik (BH. Krosno)

The discussion above has focused on if the Malecki family was affiliated with the Greek Catholic faith. There is some rumor that Mytro may have been Catholic. If that was true, then the church in Laczki would have served the family. Laczki was described in 1884 by:

“Laczki, a village in Jaslo powiat, on the right bank of the Wislok,* 246 meters above sea level, occupies a silt covered river basin in a plain enclosed to the west and south by hills reaching a height of 370-377 m. absolute elevation. These hills are covered by forests. To the north and east stretch fertile plains. Laczki has a Roman Catholic parish, a 1-class people's school, and a gmina loan society with capital of 342 zl. in Austrian currency, and is attached to the powiat court and post office in Frysztak, 9 km. away. Of the 426 inhabitants, 33 live permanently on the major estate, 308 are of the Roman Catholic faith, 100 are Greek Catholic, and 18 are Jews. The major estate, owned jointly by several people, has an area of 180 morgs of farmland, 17 of meadows and gardens, 17 of pastures, and 11 of forests; the minor estate has 284 morgs of farmland, 25 of meadows, 100 of pastures, and 11 of forests. Laczki used to belong to the diocese of Krakow, but the parish church was in Leki [on modern maps this appears to be the village named Leki Strzyzowskiel], and until the partitioning of Galicja the church in Laczki was a branch of that one. But since the branch church was the more spacious and better maintained one, the Austrian government made it the parish church, and the one in Leki the branch. It is made of brick, built in 1750 and consecrated in 1756. The parish belongs to the Diocese of Tarnow, deanery

²⁰ accessed 5 August 2002, http://www.baranek.art.pl/~mateusz/wojaszowka/wojaszowka2_eng.html

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of Frysztak, and includes Lekki and its attached branch church, as well as Przybowka, Widacz, Wojszowka [Wojaszowka], Wojkowa [Wojkowka], Wysoka, Rzepnik and Pietrusza Wola, with a total population of 2,569 Roman Catholics and 48 Jews. Laczki borders to the west and south on Wojsz—wka, to the east on Rzepnik, and to the north on Lekki. - Mac.

Source: *Słownik Geograficzny Królestwa Polskiego* - Warsaw [1884, vol. 5, pp. 629-30]

Translated by William F. Hoffman, PGSA Winter 1999 Bulletin."

One observation [made by the author] is that there was a reversal that went on. In the late 1700's, Deszno was larger than Pietrusza Wola whereas for the 1890 and 1900 census, Pietrusza Wola was obviously the larger community.

There is a nice detailed map of Wola Pietrusza in the MALECKI Section.

It's nice that we have detailed maps of Deszno and area of Wola Pietrusza and area; how about their relationship to one another? For all the on-line maps available, the author had to resort to cutting and pasting a map together of a section of Poland to show how Deszno and Wola Pietrusza are related to one another! The map on the next page is this fabricated map (same source referenced in footnote#14 though printed in B&W). The subsequent map is a current overview map of Poland with an oval indicating the location of the detailed map.²¹

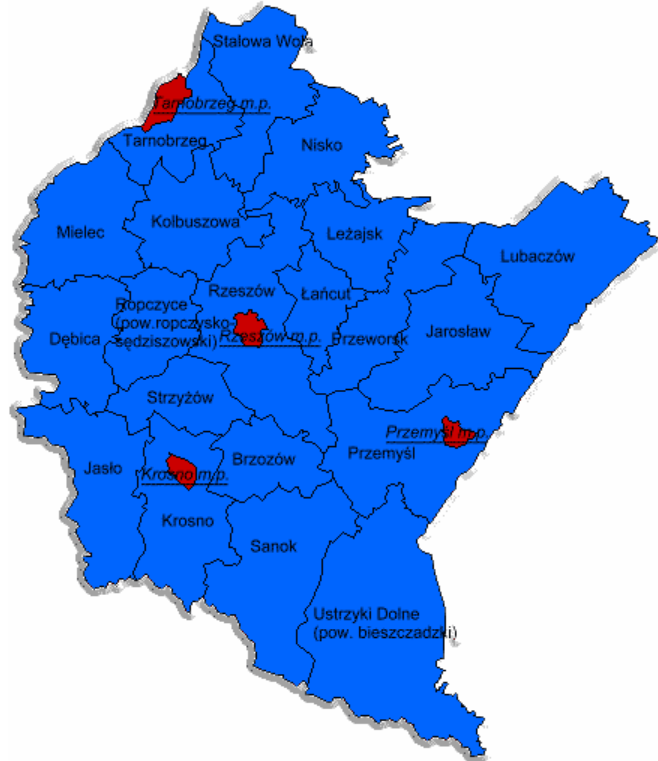
Notice how close the two towns were. This makes sense when once considers that Wasil Barna's family is said to come from Wola Pietrusza!

²¹ accessed 21 June 2002, map courtesy of maps.com, http://www.rooms-europe.de/english/poland/map_poland.html

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Additionally, Deszno (as part of Sanok district) & Wola Pietrusza (as part of Krosno district) are both part of Podkarpackie Province (southeastern most province of Poland); Pronounced (in English) - pod-car-yahtz-kee and Woj. Podkarpackie means underneath the Carpathians. The map below shows this Province and where the Krosno and Sanok Districts are²². According to the Province's website²³ "Area: 17 890 sq km (5,7% of the country's area), Population: 2,1 mln (5,8% of the country's population) Podkarpacie Province includes the southeastern part of Poland and its origin was a result of the latest administrative reorganization of the country. The Podkarpackie Province - formed 1.01.1999, as a result of the administrative reform - is the southeastern most region of Poland. The region is characterised by a large variety of natural environment conditions. It covers three natural geographical regions of significantly different physiographical conditions: The Carpathians (Bieszczady and Beskid Niski Mountains), Carpathian Plateau and the Sandomierska Valley."



²² accessed 2 August 2002, part of PolandGenWeb project, <http://www.tovegin.com.au/podkarpackie/>

²³ accessed 2 August 2002, <http://www.podkarpackie.pl/english/province.html>

Is "Greek Catholic" the same as "Russian Orthodox"??

Basically, the information on Deszno and Wola Pietrusza mentions that the populace was either Roman Catholic or Greek Catholic. We know that in Salem, the Barna family was associated with the Russian Orthodox Church. So, this got the author to wondering what the relationship is between the Orthodox denominations. It appears that they are associated. Some information on these denominations and their relationships follows²⁴.

Orthodox Church

Orthodox Catholic Church, Greek Orthodox Church, Eastern Orthodox Church

General Information

One of the three branches of world Christianity and the major Christian church in the Middle East and Eastern Europe, the Orthodox church, also sometimes called the Eastern church, or the Greek Orthodox, or Orthodox Catholic church, claims to have preserved the original and apostolic Christian faith. Figures for its worldwide membership range from 100 to 200 million, depending on the method of accounting.

Structure and Organization

The Orthodox church is a fellowship of administratively independent, or autocephalous (self - governing) local churches, united in faith, sacraments, and canonical discipline, each enjoying the right to elect its own head and its bishops. Traditionally, the ecumenical patriarch of **Constantinople** (Istanbul) is recognized as the "first among equal" Orthodox bishops. He possesses privileges of chairmanship and initiative but no direct doctrinal or administrative authority.

The other heads of autocephalous churches, in order of precedence, are: the patriarch of **Alexandria**, Egypt, with jurisdiction over Africa; the patriarch of **Antioch**, now residing in Damascus, Syria, and heading Arab - speaking Orthodox Christians in Syria, Lebanon, and Iraq; the patriarch of **Jerusalem**, with jurisdiction over Palestine; the patriarch of **Moscow and all Russia**; the patriarch - catholicos of **Georgia** (U S S R); the patriarch of **Serbia** (Yugoslavia); the patriarch of **Romania**; the patriarch of **Bulgaria**; the archbishop of **Cyprus**; the archbishop of **Athens and all Greece**; the metropolitan of **Warsaw and all Poland**; the archbishop of **Albania** (presently suppressed); the metropolitan of **Prague and all Czechoslovakia**; and the archbishop of New York and North America.

Three autonomous churches also enjoy a large degree of independence, although the election of their primate is subject to nominal approval by a mother church. These are the churches of Crete and Finland, under Constantinople, and the church of Japan, under Moscow. The autocephalous and autonomous churches differ greatly in size and membership. The churches of Russia (50 - 90 million) and Romania (21 million) are by far the largest, whereas some of the ancient patriarchates of the Middle East, including Constantinople, are reduced to a few thousand members.

²⁴ accessed, 2 August 2002, via "Askjeeves.com", information originating from: <http://mb-soft.com/believe/>

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The patriarch of Constantinople, however, also exercises jurisdiction over Greek - speaking churches outside Greece and controls, for example, the Greek archdiocese of America, which is distinct from the Orthodox church in America, listed among the autocephalous churches. In Greece the Orthodox church is the established religion. Long repressed in the U S S R and the Communist countries of Eastern Europe, it experienced renewed freedom with the removal of restrictions on religion during the Gorbachev era.

History

Historically, the contemporary Orthodox church stands in direct continuity with the earliest Christian communities founded in regions of the Eastern Mediterranean by the apostles of Jesus. The subsequent destinies of Christianity in those areas were shaped by the transfer (320) of the imperial capital from Rome to Constantinople by Constantine I. As a consequence, during the first 8 centuries of Christian history most major intellectual, cultural, and social developments in the Christian church also took place in that region; for example, all ecumenical councils of that period met either in Constantinople or in its vicinity. Missionaries, coming from Constantinople, converted the Slavs and other peoples of Eastern Europe to Christianity (Bulgaria, 864; Russia, 988) and translated Scripture and liturgical texts into the vernacular languages used in the various regions. Thus, the liturgy, traditions, and practices of the church of Constantinople were adopted by all and still provide the basic patterns and ethos of contemporary Orthodoxy.

These developments, however, were not always consistent with the evolution of Western Christianity, where the bishop of Rome, or pope, came to be considered the successor of the apostle Peter and head of the universal church by divine appointment. Eastern Christians were willing to accept the pope only as first among patriarchs. This difference in approach explains the various incidents that grew into a serious estrangement. One of the most vehement disputes concerned the filioque clause of the Nicene Creed, which the Western church added unilaterally to the original text.

The schism developed gradually. The first major breach came in the 9th century when the pope refused to recognize the election of Photius as patriarch of Constantinople. Photius in turn challenged the right of the papacy to rule on the matter and denounced the filioque clause as a Western innovation. The mounting disputes between East and West reached another climax in 1054, when mutual anathemas were exchanged (Great Schism). The sacking of Constantinople by the Fourth Crusade (1204) intensified Eastern hostility toward the West. Attempts at reconciliation at the councils of Lyon (1274) and Florence (1438 - 39) were unsuccessful. **When the papacy defined itself as infallible (First Vatican Council, 1870), the gulf between East and West grew wider.** Only since the Second Vatican Council (1962 - 65) has the movement reversed, bringing serious attempts at mutual understanding.

Doctrines and Practices

The Orthodox church recognizes as authoritative the decisions of the seven ecumenical councils that met between 325 and 787 and defined the basic doctrines on the Trinity and the Incarnation. In later centuries Orthodox councils also made doctrinal definitions on Grace (1341, 1351) and took a stand in reference to Western teachings. The Orthodox church accepts the early traditions of Christianity, including the same sacraments as the Roman Catholic church - although in the Orthodox church infants receive the Eucharist and confirmation - and the episcopate and the priesthood, understood in the light of Apostolic Succession. Married men may become priests, but bishops and monks may not marry. **The veneration of Mary, as Mother of God is central to Orthodox worship, and the intercession of saints is emphasized in the Orthodox liturgical tradition.**

After an early controversy on the subject, the images, or Icons, of Christ, the Virgin Mary, and the saints are now seen as visible witnesses to the fact that God has taken human flesh in the person of Jesus. **The Liturgy used by the Orthodox church is known as the Byzantine rite.** It has been translated from Greek into many languages,

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including the Old Church Slavonic used by the Russian Orthodox church. **The liturgy is always sung, and communion is distributed to the congregation in both kinds (bread and wine).**

Monasticism, which had its origins in the Christian East (Egypt, Syria, Cappadocia), has since been considered in the Orthodox church as a prophetic ministry of men and women, showing through their mode of life the action of the Holy Spirit. The monastic republic of Mount Athos, Greece, is still viewed among Orthodox Christians as a center of spiritual vitality.

The Orthodox church has been generally quite open to the contemporary Ecumenical Movement. One by one, the autocephalous churches have all joined the Protestant - initiated World Council Of Churches, without modifying their own view on Christian unity, but considering the council as an acceptable forum for dialogue and cooperation with other Christians. The recent steps taken by the Roman Catholic church and the decrees of the Second Vatican Council were seen by the Orthodox as promising groundwork for the future, and this positive reaction was witnessed by several meetings between Orthodox and Catholic leaders, including participation by Vatican representatives in ceremonies marking the thousandth anniversary of Russian Christianity in 1988.

John Meyendorff

Appendix A

THE LEMKO RUSYNS: THEIR PAST AND PRESENT²⁵

*The following article, authored by P.R. Magocsi, first appeared in **Carpatho-Rusyn American**, Volume 10 #1, 1987 copyright © 1987 and is used here with permission*

During the past decade, many Americans have written the Carpatho-Rusyn Research Center inquiring about their ethnic origins. Quite often these people are parishioners in a Orthodox "Russian" church and they know that their parents or grandparents came from the Carpathian mountain region of old Austria. Sometimes they have more specific information- : that their ancestors actually came from the province of Galicia, from mountain villages near the towns of Sanok, Krosno, Gorlice, or Nowy Sacz that are today in Poland.

Russians, Austrians, Galicians, Poles - who are these people and where did their forbears actually come from? What was it like in the old country and what is it like today? To anticipate our story, here are some quick answers: (1) the people in question are the people of Rus', who traditionally call themselves Lemkos, Rusnaks, or Rusyns (rendered sometimes in English incorrectly as Russians); (2) their European homeland is known as the Lemko Region, in the historic province of Galicia, which was once part of the Austro-Hungarian Empire and since 1918 is part of Poland; (3) today most of the Lemko Region has been emptied of Lemko Rusyns, who were forcibly driven from their homeland forty years ago.

Therefore, this year - 1987 - is the fortieth anniversary of the forced deportation of Lemko Rusyns from their native land. [note - 1997 will mark the 50th anniversary]. On this occasion, the Carpatho-Rusyn American decided to introduce the Lemko Region to its readers and at the same time to commemorate this most tragic event of the recent past. The present article will provide some geographic and historic background information for articles on various aspects of the Lemko Region and Lemko Rusyns that will appear in the next several issues of the Carpatho-Rusyn American.

Geographic Location

Like their brethren living south of the Carpathian crests, the Lemko Rusyns traditionally inhabited the mountain valleys and foothills on the northern slopes stretching from the Dunajec River in the west to the San River in the east. This area is geographically marked by the gently rolling hills of the Lower Beskyd range and the higher and more rugged Upper Beskyds (Bieszczady) with peaks between 3000 and 4000 feet in the far east. Several passes in the Lower Beskyds, the most famous known as the Dukla Pass, had at least before the establishment of strictly controlled borders in the twentieth century afforded easy access to the southern slopes of the mountains inhabited by fellow Carpatho-Rusyns.

According to present-day political divisions, the Lemko Region is located within the far southeastern corner of Poland, divided between two administrative units known as the Nowy Sacz and Krosno palatinates (województwa). However, it is the old administrative districts (povity) that are best remembered when describing the various parts of the Lemko Region. These are named after the district centers and from west to east they include: Nowy Targ (Rusyn: Novyj Targ), Nowy Sacz (Novyj Sanc), Grybow (Grybov), Gorlice (Gorlyci), Jaslo, Krosno, Sanok (Sjanok), and Lesko (Lisko). On the eve of World War II, there were 178,000 Carpatho-Rusyns living in 303 villages located in the southern sectors of the above-named eight districts.

Actually, most scholars consider that on linguistic and ethnographic grounds the Lemko Rusyns extend only as far as the Oslawa and Solinka River valleys, excluding therefore most of Lisko county, but Lemko writers and publicists both in Europe and in the United States consider their homeland to extend as far as the San River. Moreover, the Lemko Region, together with the Presov Region (now in Slovakia) and Subcarpathian Rus' (now in Ukraine). forms the historic land of Carpathian Rus`.

²⁵ www.carpatho_rusyn.org/lemkos accessed 26 July 2001 – there is a 2nd part not reproduced here – the permission mentioned in the heading refers to that given by the original author to the web-site for reproduction.

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Early History

The Lemko Region seems to have been inhabited by the earliest Slavic tribes known as the White Croats, who came to the area in the fifth and sixth centuries A.D. For a long time, however, the mountains remained a sparsely settled frontier region between three medieval states that were formed during the tenth century - Kievan Rus' in the east, Poland in the west, and Hungary in the south. The Lemko Region was actually divided between the Polish Kingdom and the Galician principality of Kievan Rus' roughly along a line above the Dukla Pass which was to remain the midpoint between the western and eastern portion of the Lemko-inhabited lands. The most important event during these early centuries was the coming of Christianity in its eastern or Byzantine form, which reached the Carpathians via the west (the Cyril and Methodian mission in the late ninth century) and the east (Kievan Rus' after 988). This meant that the Lemko Region was to remain within the sphere of the Eastern Christian or Orthodox world.

With the fall of an independent Galicia in the mid-fourteenth century, the whole Lemko Region came definitively under Poland. The Polish kings encouraged settlement of the area, and in the fifteenth and sixteenth centuries the newcomers began to reach the mountainous areas. Most of these settlers were Rusyns from the east as well as the so-called Vlachs from the south (actually Rusyns and perhaps some Romanians designated as Vlachs because of their work as shepherds). To attract settlers to the generally infertile mountainous area, the Polish kings and landlords provided tax-free incentives, so that the small-scale Rusyn farmers in the valleys and the shepherds in the mountains were generally left alone by governmental authorities.

In the seventeenth century, Polish landlords tried to extend actual control over the Lemko Region, but their attempt to introduce serfdom and to increase taxes and other duties among the peasants and shepherds basically failed. This was due to the general inaccessibility of the highland region and, in part, to armed bands of mountaineers led by Robin Hood-type leaders, the most famous in the Lemko Region being Vasyl' Bajus from Leszczyny (Liscyny) and Andrij Savka from Dukla.

The seventeenth century also witnessed another kind of attempt to impose Polish or western influence on the Orthodox Rusyns. Already in 1596, several Orthodox Rus' bishops in Poland agreed to the provisions of the Union of Brest, which united them with Rome and brought into being the Uniate Church. It was not until the very end of the century (1692) that the bishop of Przemysl, who was responsible for the Lemko Region, finally accepted the Union. But even this did not really effect the Rusyn masses, since they continued to practice the Byzantine rite (with its liturgy in Church Slavonic) and to use the Julian calendar (at that time 14 days ""behind" the western Gregorian calendar). Moreover, these cultural characteristics, together with their East Slavic language, was what distinguished Rusyns from the Poles living in the lowland villages.

Austrian Rule

The rather lax and ineffective aspects of Polish rule came to an end after 1772. In that year, the first partition of Poland took place (the whole country was to disappear from the map by 1795), whereby the Lemko Region was annexed by the Habsburg-ruled Austrian Empire. Now part of the Austrian province of Galicia, the Lemko Region became subject to Habsburg decrees issued from the imperial capital in Vienna. While it is true that the peasants were liberated from serfdom in 1848, before then they had never been greatly burdened by feudal obligations to faraway landlords generally uninterested in unproductive mountainous lands. But the Austrian government prohibited free use of the forest and it carefully registered all land holdings in order to have a better control for assessing and collecting taxes.

By the end of the nineteenth century, the pastoral lands in the Lemko Region had been taken over by farmers, although their plots were continually subdivided and unable to support a growing population. In the absence of any industry in nearby cities, the Lemko Rusyns began to seek extra income by crossing the mountains each summer to do harvest work on the Hungarian plain. Then, beginning in the 1870s, a few Rusyns from the Lemko Region began to go to the United States, where they would work for a few years and then return home to buy land - incidentally pushing up prices and driving fellow villagers into even deeper poverty.

While it is true that extreme poverty seemed to be characteristic of the Lemko Region in the decades before World War I, there were some benefits under the benign rule of the Habsburg Emperor Franz Joseph (reigned 1848-1916). Austria had a constitutional system governed by the rule of law, so that Lemko Rusyns were not discriminated

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against because of their religion or ethnic identity. In that regard, the second half of the nineteenth century also allowed for the beginning of cultural activity.

Some Lemko Rusyns were even able to make distinguished careers, especially in the ranks of the Uniate, or as it was renamed by the Austrians, the Greek Catholic Church. Among these were two metropolitans: Josyf Sembratovyc: (consecrated 1870) and Sylvester Sembratovyc (consecrated 1885): and three bishops: Toma Poljans'kyj (consecrated 1864), Julijan Peles (consecrated 1885), and Josafat Kocylovs'ky (consecrated 1916). With regard to the population as a whole, elementary schools were set up in nearly two-thirds of the Lemko villages and gymnasia (high schools) were opened in the nearby towns of Nowy Sacz, Gorlice, and Sanok. The region was also exposed to the nationality question that faced all of Galician society; namely, were the inhabitants who called themselves Rusyns part of the Russian nationality or Ukrainian nationality, or perhaps did they form a distinct Slavic group? In the Lemko Region, it was clear that the pro Russian (Russophile) orientation was the strongest, and it was promoted by the 109 reading rooms established by the Kackovs'kyj Cultural Society.

It was also at this time that the name Lemko was first introduced. Until then, the inhabitants had always called themselves Rusyns or Rusnaks, and although the common folk continued to use their ancient name, local leaders preferred to designate those Rusyns who lived north of the Carpathians and west of the San River as Lemkos. (The term derives from the preposition "lem", meaning "only", which is actually used in all Carpatho-Rusyn dialects). The use of the new ethnic name was particularly evident in the first newspaper published for the group and aptly called Lemko (1911-16). Along with this cultural activity appeared the first modern Lemko writers like Vladimir Chyljak (pseudonym Ieronym Anonym), Kljavidija Aleksovyc, and Dimitryj Vysloc'kyj (pseudonym Van'o Hunjanka).

World War I

The stability and order in Lemko life that prevailed under Austrian rule began to break down on the eve of World War I. Austria-Hungary was especially suspicious of the Russian Empire and of the Orthodox movement that had begun to take hold in Galicia, in particular in the Carpathian region. Former Greek Catholic immigrants to the United States had returned home as Orthodox converts and they frequently encouraged the establishment of Orthodox churches in their native villages. For its part, the Austrian government suspected Orthodox priests and parishioners to be supporters of Russia (indeed, some Orthodox believers did see the Russian tsar as their earthly saviour), and Habsburg authorities even brought some clergy and peasants to trial on charges of treason. This situation only worsened with the outbreak of World War I in August 1914. Within one month, tsarist Russia's armies had rolled into Galicia and controlled the province as far as the San River. Then, by March 1915, they moved farther west, bringing all of the Lemko Region under their control. For many months during the winter of 1914-1915, the western Lemko Region in particular was in the war zone and the scene of many bloody battles, the fiercest being near Gorlice in May 1915.

During its presence in the area, the Russian military and civil administration were friendly to the Orthodox and Russophile Lemkos, although they persecuted pro-Ukrainian activists. On the other hand, many Lemkos suffered at the hands of the Austrian administration both before the Russian military advance that began in August 1914 and its retreat from Galicia in June 1915. During those months, the retreating and then returning Austro-Hungarian forces summarily shot, hanged, or arrested priests and peasants simply because they called themselves Rusyns, said they spoke Rusyn (rus'kyj), or because they were Orthodox and suspected of being pro-Russian. This led to the first forced deportation of Lemkos in 1914-1915, which brought several thousand innocent peasants to Austrian concentration camps in the western part of the empire, the most infamous of which was at Talerhof near Graz, where they remained for the duration of the war. It is also from this time that the Ukrainian problem became an issue for many Lemkos. Some had fought with Ukrainian units in the Austro-Hungarian Army during World War I, and as a result became conscious Ukrainian patriots. On the other hand, many who experienced the Talerhof internment blamed pro-Ukrainians in Galicia for having cooperated with the Austrian regime in "uncovering" Russian sympathizers or simply Rus' patriots among the Lemkos.

The Interwar Years

With the end of World War I and the break-up of the Austro-Hungarian Empire in the closing months of 1918, Carpatho-Rusyns in the Lemko Region like their brethren south of the mountains formed several national councils to

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decide the political fate of their homeland. On December 5, 1918, hundreds of Lemkos met in the village of Florynka (Grybow district) where they formed a Rusyn Council of the Lemko Region. Initial proposals to unite with Russia were rebuffed, and spokesmen like Andrej Gagatko and Dmitrij Visloc'kyj proposed instead to negotiate with fellow Rusyns south of the mountains who had just set up their own national council in Presov. The goal was to have Lemko Rusyns join with their brethren in the Presov Region to form a single Carpathian Rus' autonomous state within the new republic of Czechoslovakia. To achieve this, a joint Lemko and Presov Region Carpatho-Rusyn National Council was formed on December 21, 1918, which prepared several memoranda proposing a unified Carpathian Rus' "state" within Czechoslovakia. These were submitted to the new Czechoslovak Government and to the Paris Peace Conference which in early 1919 was redrawing the boundaries of Europe.

While leaders in the western part of the Lemko Region were speaking of Rusyn national unity and seeking to unite with Czechoslovakia, some other Lemkos farther east under the leadership of the Greek Catholic priest Pantelejmon Spil'ka, gathered at Komancza (Sanok district) to declare their loyalty to the West Ukrainian People's Republic, which since November 1918 had been engaged in a fierce battle with the Poles in an effort to establish an independent Ukrainian state. However, the pro-Ukrainian Komancza initiative lasted only a few weeks in February 1919, and four months later the Galician Ukrainian Army and government were driven entirely out of Galicia which henceforth was administered by the Poles.

The Poles were also able to block any efforts to have the Lemko Region unite with Czechoslovakia. Left for a while on its own, the Rusyn National Council in Florynka set up an administration headed by a local lawyer, Dr. Jaroslav Kacmarcyk. Popularly known as the Lemko Republic, it administered the western Lemko Region [Nowy Sacz, Grybow, and Gorlice districts) for nearly sixteen months. But by March 1920, the Polish government brought an end to Lemko "independence." Kacmarcyk was arrested (and later put on trial and acquitted), while other Lemko Republic Leaders fled to Czechoslovakia. In Poland, there was to be no question of a distinct Lemko political entity. The interwar years in Poland were marked by a heightened political, national, and religious struggle for the allegiance of the Lemko Rusyns. In the political sphere, the Polish government tried its best to undermine Ukrainian influence by supporting the idea of Lemko distinctiveness, allowing the Lemko Rusyn dialect to be taught in schools, and sometimes arguing that Lemkos were no more than an ethnographic branch of the Polish people. While it is true that during the interwar years many Polish publications began to overemphasize the affinity of Lemko to Polish culture, some of the best scholarly research ever done on the Lemko Region was begun in the 1930s by the Polish ethnographer Roman Reinfuss and Polish linguist Zdislaw Stieber.

Ukrainian activists, on the other hand, argued that Lemkos were Ukrainians, and they were particularly successful in having a Ukrainian identity accepted by many inhabitants in the eastern Lemko Region (Sanok and Lisko districts). They made few inroads, however, in the western Lemko Region, and to counter the growing sense of Lemko distinctiveness there, pro-Ukrainian Lemkos established during the 1930s a Lemko Museum in Sanok and a Lemko Commission farther east in L'viv, which published a biweekly Ukrainian newspaper, *Nas Lemko* (1934-39) and helped to promote the belletristic and cultural writings of Franc Kokovs'kyj, Hryhorij Hanul'-ak, and Julijan Tarnovyc (pseud. Julijan Beskyd).

With regard to religion, the movement to "return to Orthodoxy" that had begun before World War I, now increased rapidly. This was, in part, because Lemko villagers resented the Ukrainian orientation of the Greek Catholic Church, and instead associated Orthodoxy with their own Rus' identity. Concerned that the Greek Catholic Church was tied too closely to the Ukrainian movement and afraid, therefore, that this would alienate further the Lemkos, the Vatican decided in 1934 to establish a separate Greek Catholic Lemko Apostolic Administration with a pro-Rusyn, even Russophile oriented hierarchy under the Reverends Vasylij Mascjuch and Jakov Medvec'kij.

As for the majority of Lemkos, they were struggling to survive economically. Interwar Poland remained an underdeveloped agrarian society and was unable to improve the economic situation. Not surprisingly, the poverty-stricken Lemkos were attracted to left-wing and pro-Soviet political parties that called for the establishment of a Communist society.

Lemkos also continued to emigrate abroad, to the United States and most especially to Canada. This increase in the number of Lemkos abroad, including national leaders like Dmitrij Visloc'kyj and Simeon Pysh, led to the establishment of the first Lemko-American newspapers (*Lemko*, 1928-39, *Karpatska Rus*: 1938-present) and permanent organizations, such as the Lemko Association (*Lemko Sojuz*) in 1929 and the Carpatho-Russian American Center in 1939. Pro-Ukrainian Lemko immigrants founded their own Organization for the Defense of the

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Lemko Region in 1934. Besides trying to fulfill the social and cultural needs of Lemko immigrants, these organizations also sent moral and financial help to the European homeland.

In the homeland, the question of national identity -whether Lemko Rusyn, Russian, Ukrainian, or Polish - was still being fought over among the intelligentsia. For its part, the populace in general, whether Greek Catholic or Orthodox, was content to have its own language taught in schools (after 1933) and its own Greek Catholic administration (after 1934). Therefore, with the exception of the far eastern districts [Sanok and Lisko] where a Ukrainian orientation predominated, the majority of villagers in the Lemko Region continued to identify as Lemkos or Rusyns and to have reinforced a sense of national affinity with their Rusyn brethren south of the mountains in Czechoslovakia. The Lemko ideology was best represented at the time by Metodij Trochanovs'kyj, the author of Lemko language elementary school texts (a primer and two readers) and editor of the weekly newspaper Lemko (1934-39); Dr. Orest Hnatysak, the head of the Lemko Association (Lemko Sojuz) in Krynica (Nowy Sacz district); and the lyric poet Ivan Rusenko.

World War II

The outbreak of World War II in September 1939 changed the situation radically. Under the combined attack of Hitler's Nazi Germany and Stalin's Soviet Union, Poland was wiped off the map and the San River became an international border between the two countries. As for the Lemko Region, it fell into Nazi hands as part of the so-called Generalgouvernement, a colony of "Greater Germany." The new German regime welcomed Ukrainians from east of the San who were fleeing Soviet rule. A Ukrainian Central Committee was set up in Cracow to coordinate cultural and educational activity.

The German rulers accepted the view that Lemkos were Ukrainians, so that Ukrainian technical schools (in Sanok and Krynica), a teacher's college (Krynica), and cooperatives were set up throughout the Lemko Region. The Lemko Apostolic Administration of the Greek Catholic Church also received a new administrator, the Reverend Oleksander Malynovs'kyj, who in contrast to his predecessors was sympathetic to the Ukrainian orientation. Besides their serious cultural work, Ukrainians from east of the San also were given jobs as policemen and as local officials in the German regime. These elements were less sympathetic to the peculiarities of the Lemko Region, especially the continuing Rusyn or pro-Russian national orientation of the population, the strength of pro-Russian Orthodoxy, and the pro-Soviet sympathies (by 1940 as many as 4,000 Lemkos voluntarily emigrated to the Soviet-controlled territory east of the San River).

The potential for friction increased after Hitler's Germany invaded the Soviet Union in June 1941. In the Lemko Region, many Orthodox priests and other suspected pro-Russian individuals were arrested as well as the families of Lemko partisans (organized in a Subcarpathian Formation headed by Ivan and Michal Dons'kyj), who in cooperation with Polish Communists were fighting against the German regime and the local Ukrainian-dominated administration. Some Lemko writers have subsequently blamed their suffering during World War II on the excesses of Ukrainian "nationalists" working under the Germans.

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Appendix B

GALICIA²⁶

Huns and Cossacks, Tartars and Turks, invading armies, soviet tanks, marriages of kings and queens, changing politics, changing boundaries, changing borders -- all changed the face of Poland.

Galicia has a rich, colorful and sometimes, exciting history. Galicia is the geographic area located in southern Poland.

Looking at a modern map, it lies north of Slovakia and west of Ukraine. Because of its proximity to Greece, Christian missionaries visited Galicia first on their travels north bringing their message to the slavic lands of Eastern Europe.

The year 966 is generally celebrated as the landmark date that Poland converted to Christianity.

Galicia is sometimes also referred to by the names Halicz, Malopolska and Little Poland. Galicia was a mixture of Polish and other nationalities. Much information about Galicia can be found in the history of Poland, as well as in the history of Ukraine, Hungary and Russia. I have also found some historical information while reading about Slovakia.

Statistics show that turn of the 19th century was the period of the largest immigration to the United States from Eastern Europe. During this time, there was no country known as "Poland." When doing genealogical research in Poland, it important to know these dates. On August 5, 1772, Poland lost the lands of Galicia to the Austrian-Hungarian Empire. After the signing of the Constitution of May 3, 1791, there was revolution, war, and generally, a lot of turmoil in Poland. As a result of the wars "fought in defense of the Polish Constitution," there were two more partitions of Poland -- 1793 and 1795. From 1795 to 1918, Poland ceased to exist as a country.

You may recall, that two of Poland's generals fought for the 13 colonies, in their freedom from England. They were General Pulaski and General Kosciusko. General Pulaski founded the American Cavalry. He gave his life for the cause of freedom at the Battle of Savannah in 1789. General Kosciusko returned to Poland to fight, unsuccessfully, for the freedom of his own country.

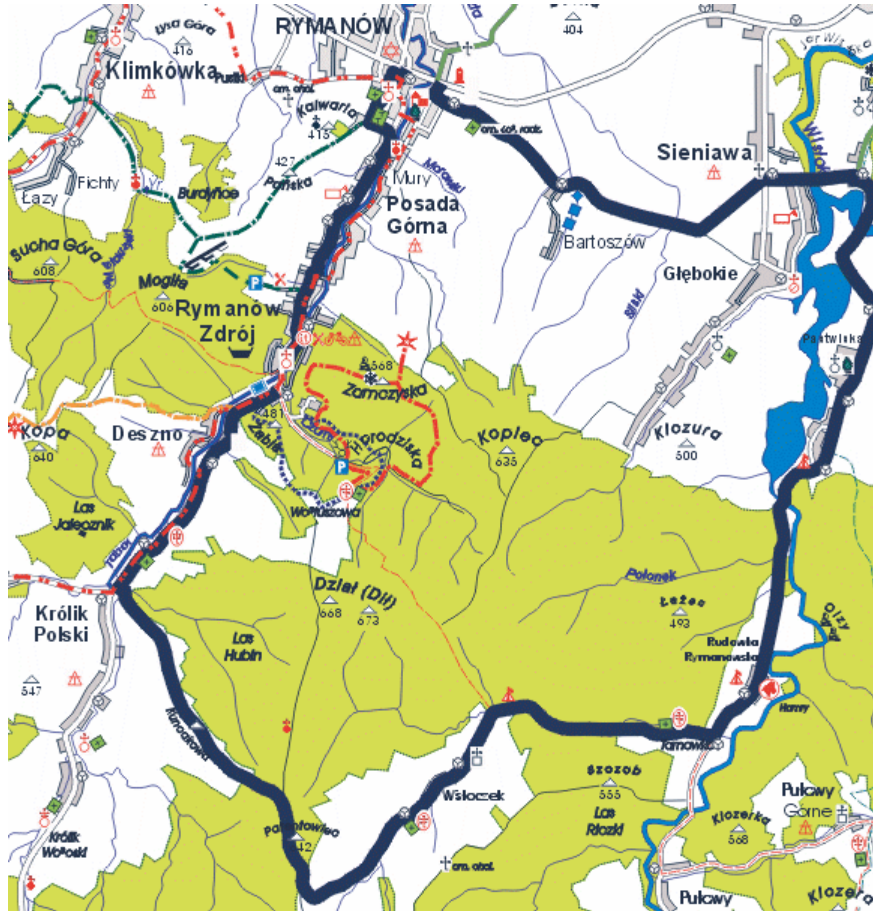
Galicia is bordered on the south by the majestic Carpathian Mountains. The lands south of the mountain borders in eastern Galicia is sometimes referred to as "Ruthenia". The people are known by various terms: Ruthenian, Carpatho-Rusyn, Rusyn or Rusini. The land became part of Poland in 1366. Three centuries later, it was under a different rule. In our most recent history, 1918, Galicia was again divided. Over the years, there has been a lot of discussion as to the ethnicity of the Rusyn people. I will leave it up to you to research and make your own decisions about this issue.

²⁶ <http://homepages.rootsweb.com/~tobiasiz/advgalicia.html>, Web Design by Maryellen Tobiasiewicz, Created: July 2000 – accessed 26 July 2001

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Galicia Introduction & Towns of Deszno & Wola Pietrusza

Addenda
8/15/02

Genealogy research is always ongoing. The author has discovered two new bits of information recently. One is the map below giving another perspective on Deszno²⁷.



The second bit of information is regarding the church in Deszno. The author contacted, Oleh Iwanusiw, the author of "Church in Ruins," found on www.lemko.org. My query (8/3/02) and his reply

I was curious to know if you had been able to discover what the church in Deszno/Dosno had looked like? Unfortunately the web-site wasn't able to include the drawings you had done of the churches that had been destroyed.

²⁷ accessed 3 August 2002, http://rymanow.pl/trasy_rowerowe/m1_3.htm

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[Oleh] Unfortunately no, There is no drawing of the church in Doshno as I did not find any old photos . . .

When one can't find something substantive, one goes looking for related information. With the difficulties of learning anything about Wola Pietrusza, the author at least learned the meaning of "Wola!"

At this point another entry written by Bronisław Chlebowski for the *Słownik geograficzny* becomes helpful: the one on **Wola**:

Wola, in Latin *libera villa, libertas*, a name given to agricultural villages, appearing as early as the first half of the 13th century and constituting a separate category of settlements, by comparison to others, in terms of the populace used to settle them and the freedoms they were granted. The need to make use of empty wooded lands belonging to princes, clergy, and knights, along with the growth in numbers of free men, the end of the slave trade, and the decreasing inflow of prisoners of war, brought about the founding of villages with free populace, either Poles or new arrivals from other countries, mainly Germans. These settlers were given plots of land and exemption for a certain number of years (up to 20) from all rents, fees, and taxes, and in most cases separate institutions and charters based on German law. That free villages (Wola's) existed based on Polish law is attested by the fact of their conversion to German law. Thus, for instance, in 1328 Władysław, Prince of Dobryń, conferred Chelmino law on Wola and other villages in Dobryń *ziemia* (*Kodeks dypl. pol.* II, 658). In 1363 King Kazimierz transferred the villages of Chothow and Wola, property of Krzesław, from Polish law to that of Sroda (*Kodeks Malop.* III, 168).

An important indication as to the populace used to settle these villages is given by a Latin-language document which "Boliziarus dux Polonie" issued in 1255 to the monastery in Łódź: "We have granted [to the monks] the freedom to locate a new free village between the river called Wirbec and their monastery, which is to be called *Libera villa* and is to be populated by Germans or free Poles with full German law" (*Kodeks Wielkop.* No. 331, 600). In a document from 1325 that village is called "Wolany alias Villa Gerlaci." Here we learn that it was founded on land of the village of Dolany

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and populated by German settlers. It is mentioned in a 1255 document endowing the monastery in Krzyżanowice: "Volia, which in the vernacular is called Grochovisko" (*Kodeks dypl. pol.* I, 75). We also encounter this Wola in an act of endowment for the monastery in Zawichost in 1257. In Silesia and adjoining parts of Wielkopolska [*Great Poland*] and Malopolska [*Little Poland*] such settlements were called by the name **Lgota** or **Ligota**. A document from 1369 mentions a Wola and Ligota near each other, in the vicinity of Żarnowiec (*Kodeks Malop.* III, 229).

Wola's appear most frequently during the 14th century in areas of northern and eastern Malopolska and the eastern borderlands of Wielkopolska, in the 15th century in Mazovia, Podlasie, and Rus Czerwona, and finally extended as far as Volhynia. The name *Wola* sometimes disappeared, superseded by the original name of the area, or sometimes it changed its second part along with a change of owner or connection with a nearby settlement. As the differences were gradually erased between free people and those bound to the soil, the name *Wola* came to mean a newly founded settlement, and one therefore free from taxes for a certain period, just like **Nowa Wies** [*which means literally "new village"*]. Also used in the same meaning was the name **Woika** [*a diminutive form, literally a "little wola"*]. [*Bronisław Chlebowski, Vol. 13, pp. 774-775*].