Agnieszka Szokaluk-Gorczyca

Summary of Doctoral Dissertation

The Orthodox and Greek Catholic Cemeteries in the Eastern Cultural Borderland (Lublin Voivodeship)

For centuries, the present-day territory of the Lublin Voivodeship was an area where cultures, nationalities, religions and denominations coexisted. The events of the 20th century, especially World War II, and its aftermath put an end to this multiculturalism. Orthodox, Greek Catholic/Uniate, Jewish, Protestant, and Tatar cemeteries are the signs that remain in the cultural landscape.

The subject of the study are cemeteries of Eastern Christianity: Orthodox and Greek Catholic, created from the end of 18th to the beginning of 20th century, located in the eastern part of the Lublin Voivodeship. They were developing until World War II. The development of most of them came to an end after deportations to the Ukrainian SSR and during the 'Wisla' action.

The paper is based on the own field research, conducted from 2005 to 2020 on 213 Orthodox, Greek Catholic and Roman Catholic (formerly also Greek Catholic and Orthodox) cemeteries in the Lublin Voivodeship. Most of the cemeteries are rural, often difficult to access.

As an introduction, a proper research analysis is preceded by a historical analysis. The first chapter presents the historical development of burial sites, from prehistoric times to the beginnings of modern cemeteries, taking into consideration the development of sites commemorating the dead in Eastern Slavic lands. The second chapter introduces the historical-political and religious-social conditions which influenced the development and functioning of cemeteries of Eastern Christianity in the present Lublin Voivodeship. It presents the phases of settlement in this area, changes in nationality, the fate of the Orthodox and Uniate Churches, state policy towards the Churches and the inhabitants of these areas.

Another element of the introduction is the presentation of the stages and methods of the research procedure. The third chapter presents the state of the research, the source base on which the work is based and the research tools and techniques. The concepts developed by semiotics: sign, text and cultural text, as well as the comparative method derived from anthropology, are crucial in the construction of interpretation methods. By describing a cemetery as a cultural text: a macrosign, composed of elements - signs, the whole structure of a cemetery and its communicative sense can be described. This method of description provides the structures to order the interpretation of all aspects of the cemetery - from space to the gravestone and its elements, both individually and in relation to each other. It allows for the separation of elements, their description and interpretation,

and on this basis the creation and presentation of the issue of Eastern Christian cemeteries in a holistic way.

The fourth chapter presents cemeteries of Eastern Christianity in the Lublin Voivodeship in the light of preserved archival documents. Documents concerning cemeteries in the State Archive in Lublin were analysed: "Chelm Greek Catholic Constituency", "Gubernatorial Government of Lublin", "Lublin Governor's Office", "Chelm Clergy Board" and "Clergy News". On the basis of them and the literature, the legal regulations concerning the cemeteries of Eastern Christianity in the Polish lands in the 19th and 20th centuries, the functioning of the cemeteries: requirements and difficulties accompanying their establishment, questions of administrative affiliation, as well as the historical and contemporary appearance of the necropolises are presented.

The fifth chapter presents a description of the cemetery as a cultural text. It considers such significant elements as location, fencing, gate, spatial layout, gravestone and grave markers, inscriptions, photographs, commemorative monuments, lapidaries and living cemetery vegetation. The analysis of the cemetery sign structure showed that in terms of space layout, cemetery vegetation and types of gravestones, the cemeteries of the Eastern tradition do not stand out from others in the area. Distinctness in terms of symbolic signs: the occurrence of Orthodox crosses, both in Orthodox and Greek Catholic cemeteries, the arrangement of the legs of the crucified Christ, whose feet are set parallel and nailed with two nails, and the decidedly smaller number of figural representations in Orthodox cemeteries (as compared to Roman Catholic cemeteries) is due to denominational differences and other ways of representing religions in the Eastern tradition. There is also a clear distinction between the initial and final inscription formulas which may also be partially connected with the denominational differences - originating from the Orthodox prayer formulas, and especially the distinction between the foundation formulas which are more extensive especially in the Orthodox cemeteries, and much rarer and less detailed in the Roman Catholic tradition.

The sixth chapter contains the results of a comparative analysis which was conducted in order to build a typology of Eastern Christian cemeteries in the area of the Lublin Voivodeship. It allowed to divide the research area into smaller units, quite homogeneous in terms of the dominant feature or set of features. The basic criterion which allows for distinguishing entities compared with others of a similar nature are gravestones evolving in time, located in cemeteries in a specific geographical space. Distinguishing the constitutive features for particular groups of gravestones and defining the relations between them allowed to determine the areas of domination of certain features. The comparative elements were: material, form, ornamentation, inscriptions. The analysed gravestones sometimes appear in several research areas, in one case as a basic or essential form, in the other - as additional and uncharacteristic, testifying to the permeation of forms and borderlines.

The study area was divided into smaller areas, named: Galician (Southern Roztocze), Hrubieszow-Zamosc, Chelm and Southern Podlasie.

The Galician area is the most homogeneous of the whole studied area. Its distinguishing feature is the overwhelming dominance of Brusno stonework which was the most accessible and interesting pattern for the Greek Catholic population in this part of Galicia. The influence of other masonry centres or the spread of cast iron products were negligible. The most popular and widespread type of gravestone was the cross with crucified Christ and two Marys at its base, placed on a slender rectangular pedestal. Also inscriptions are distinguished by language (Ukrainian), conciseness and writing (use of the Orthodox-Slavic alphabet, numerous abreviations).

The Hrubieszow-Zamosc area is characterised by the predominance of Jozefow stonework over others. The proportion of products made of other stone is negligible. The share of cast iron products is also marginal. The preserved paintings are unique on the scale of the whole research area. What draws attention is the variety and variability of inscription formulas and the great scale of damage caused by human actions.

The Chelm area, like those previously discussed, was based on its natural wealth. In this case it was wood. Wooden crosses are the most characteristic element of the area's cemetery landscape. When it comes to other elements, the high proportion of stone and stone-like gravestones from municipal and local workshops and cast iron gravestones are noteworthy, and in terms of inscriptions, the exceptionally numerous foundation formulas in the inscriptions.

The cemeteries of Southern Podlasie area are characterised by: widespread occurrence of metalwork crosses set in erratic boulder bases, considerable uniformity of concrete and terrazzo as well as cast iron gravestone forms, large number of Polish-language inscriptions compared to other areas. To a large extent these cemeteries are active and still used today, taken care of by the local community.

The last research issue tackled in the seventh chapter is the question of how the fact of cultural borderlandism influenced the cemeteries of Eastern Christianity. While researching the issue of cultural borderlandism and looking for it in cemeteries, we should notice, first of all, the influence of Jozefow stonework on the occurrence of figural sculptures in the examined cemeteries of the Hrubieszow-Zamosc area, and, as a result of the meeting of languages and alphabets, interesting solutions in the form of bilingual inscriptions and linguistic mappings and mistakes, which testify to the permeation of cultures and the creation of new cultural qualities.

Lublin, 29.04.2022