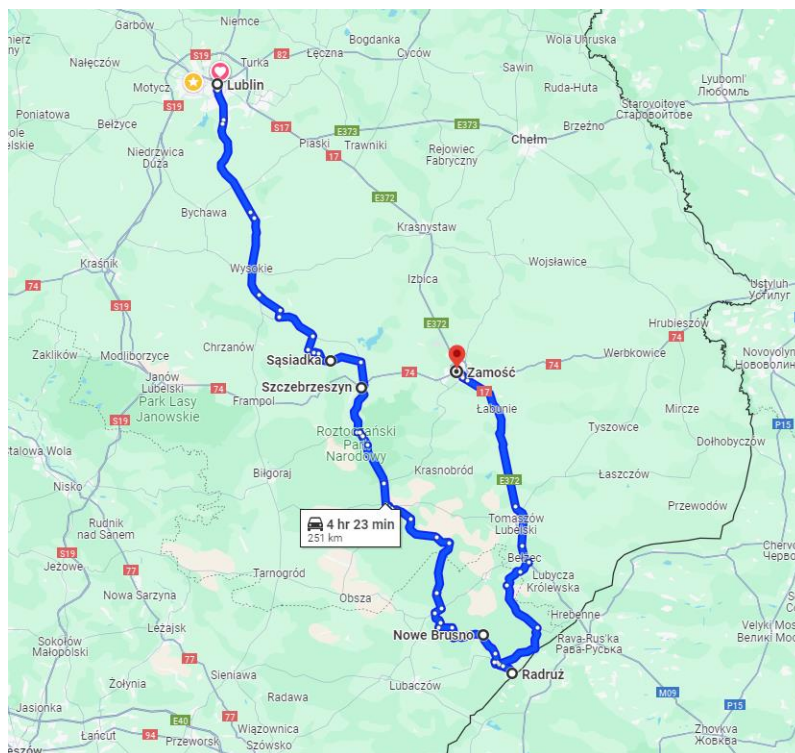


PECSRL 2024 BORDERSCAPES – PAST AND FUTURE
9 – 15 September 2024, Lublin and Zamość, Poland

How the landscape of Poland's eastern borderlands was shaped (the Roztocze region example)

FIELD TRIP 2—Guide

Lublin—Sąsiadka—Szczepieszyn—Kawęczyn—Radruż—Zamość



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Short description

The trip route leads through the Roztocze region, located in the range of medieval historical borders between Poland and Kievan Rus (11th century) and the EU modern border with Ukraine.

The Roztocze cultural landscape is a result of long-lasting development processes and reflects the values and ideas shared by society as well as a certain type of social and spatial order. It also reflects the function of the area, the characteristics of the culture of society, its technological capacity, and the level of economic advancement.

During the trip, the participants will have the opportunity to study examples of the various cultural landscapes of Roztocze and the complicated factors that have led to the shaping of the region's contemporary features.

Sąsiadka—an ancient Slavic gord, which was one of the most important administrative centres of the so-called “Cherven Towns” (“Grody Czerwieńskie”), a historic region between Poland and Rus. The Cherven Towns was a point of dispute between the Kingdom of Poland and Kievan Rus at the turn of the 10th and 11th centuries, with both sides claiming their rights to the land.

Szczebrzeszyn—one of the Cherven Towns located on an important trade route leading from Arab countries through Kiev and Vladimir Wolynski to Krakow and Prague. An example of a multicultural town of the former borderland (synagogue, Jewish cemetery, renaissance churches, Greek-Catholic/Orthodox church).

Kawęczyn—rural landscape of Roztocze (characteristic narrow fields), cultural loess forms that began to take shape after 1864, when the enfranchisement of peasants in the Russian partition took place. Szczebrzeszyn and Kawęczyn are located in the Roztocze Transboundary Biosphere Reserve (entry of the Polish part in 2019). The area is inhabited by people for whom agriculture, forestry, or tourism are the main source of subsistence. It has a long tradition of using natural resources, including forests and hence, the local people know that the quality of their life is among things that depend on the condition of nature.

Radruż—UNESCO site. St. Paraskevi Greek Catholic Church (tserkva) in Radruż—a gothic, wooden church from the sixteenth century, which together with other tserkvas is designated as part of the UNESCO Wooden tserkvas of the Carpathian region in Poland and Ukraine. The tserkva belongs to the oldest and best-kept wooden sacramental architecture tserkvas in Poland.

Lublin–Sąsiadka

Features of the Roztocze region

The Roztocze region is marked in the landscape as a distinct range of hills stretching from Kraśnik to Lviv. Its overall length is about 180 km, with 110 km within Polish borders, and its width varies from a dozen to twenty-something kilometres. It is marked by distinct edges, several dozens of metres high. It is characterised by a varied land surface conditioned by its geological structure. The region is dominated by Late Cretaceous carbonate-siliceous rocks covered by Miocene limestone in the south-western part and by loess in the western part. Absolute heights rise from about 300 m a.s.l. at the northwestern end to 390 m a.s.l. at the southeastern end.

The region is a second-order watershed between the Bug, Wieprz, and San rivers. It is distinguished by high abundance of groundwater, numerous and efficient springs, and a low density of the river network.

The location of the Roztocze region between the Polish highlands and the Carpathian Mountains, in the zone of disappearing Atlantic climate influences and increasing continental climate influences and in the range of mixed temperate zone forests (beech, fir, spruce) and forest–steppe, makes the region concentrate very diverse biogeographical elements—Holarctic, Mediterranean, and Iranian–Turanian. It also provides a frontier for numerous animal species.

Roztocze is inhabited by about 150 thousand people. The current Polish-Ukrainian border crosses this region in its southern part. Poland covers 2/3 of the region.

Economically, the region has an agricultural character. The land use structure is dominated by arable land (32%) and forests (31%).

Roztocze is one of the unique regions in Europe. With relatively low industrialization, a low level of urbanization, and a large role of agriculture, spaces of unique natural and cultural values have been preserved here. Forest and field systems have survived almost unchanged over the last two centuries. Traditional agricultural economy is maintained here. Currently, in conditions of an almost homogeneous ethnic structure, there are unique landscapes, shaped in the past by representatives of different nations, religions, and cultures living together.

As a borderland area, Roztocze is distinguished by a significant saturation of cultural resources with a marked religious and national diversity.

Features of the Zamoyski Estate

The Zamoyski family was one of the most powerful magnate families in Poland. An Estate was a large area of land, a property that could not be divided. It was inherited by the oldest male descendant of the family. Dividing the property and inheriting it by women was prohibited. It was the second (after the Radziwiłł family) magnate Estate in Poland. It was created by excluding a specific area of land from general legal regulations and giving it a special statute approved by the Polish Parliament (Sejm).

It was established by the Grand Chancellor of the Crown and Hetman Jan Zamoyski. It was approved by the Sejm Act of July 8, 1589. It was liquidated after World War II as part of the agricultural reform. At that time, the post-war communist government of Poland took away large farms from wealthy landowners. They were divided into smaller parts and given to poor farmers.

The centre of the Estate was Zamość town. It was a private fortress city with a university called Zamość Academy, a printing house, and a court (tribunal). Currently, Zamość town is on the UNESCO List.

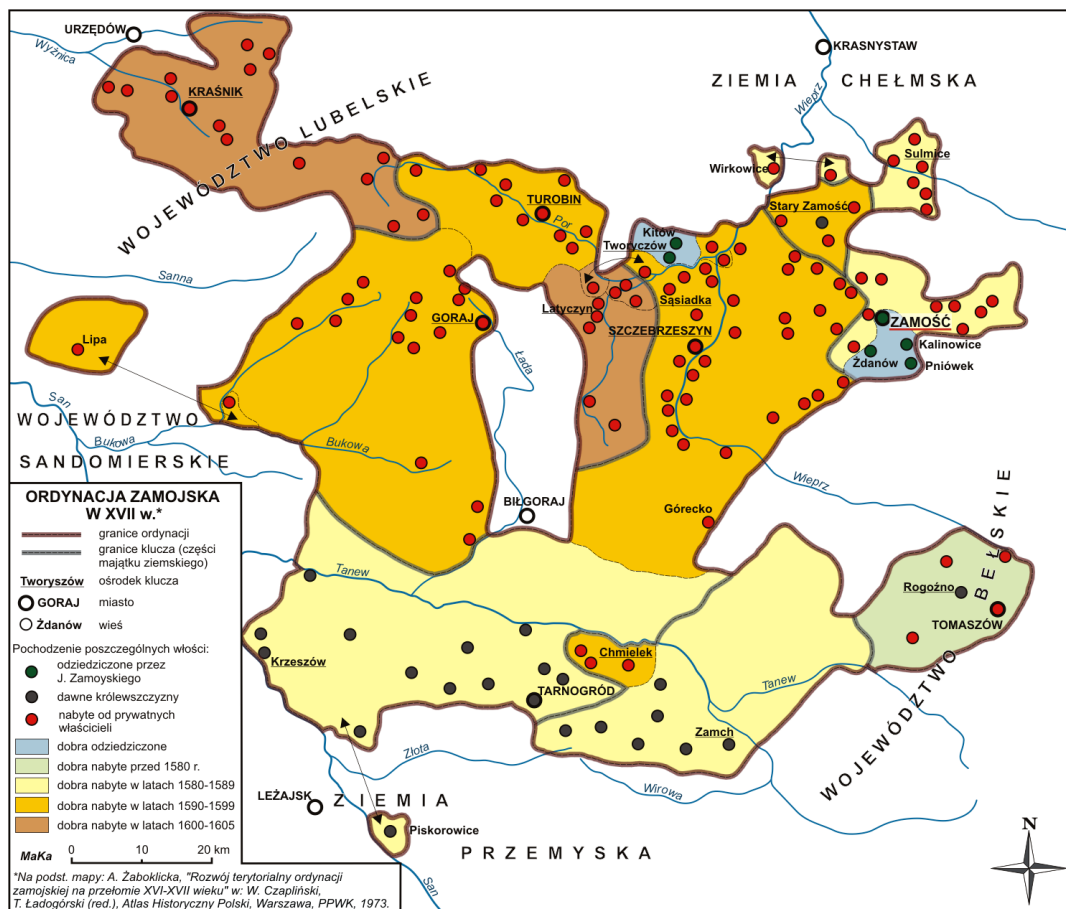
Thanks to its large economic potential and offices, the Estate was largely an independent administrative and economic entity. It was a kind of small country in a large country. In exchange for these privileges, the Estate was obliged to maintain a permanent armed force on standby, ready to defend the country. The number of soldiers was proportional to the size of the Estate.

For example, in the 17th century, the Estate included 9 towns: Zamość, Goraj, Janów, Kraśnik, Krzeszów, Szczepieszyn, Tarnogród, Tomaszów, and Turobin and 157 villages. In addition to farms, it had glassworks, ironworks, mills, breweries, and other industrial equipment.

For example, in the 18th century, the owners wanted to develop grain exports. A river flotilla of the Estate was built as well as river ports on the San and Vistula. Porcelain and soap factories were built in Zwierzyniec.

In the mid-19th century, the area of the Estate was 373,723 ha (3,737 km²) and was inhabited by 107,764 people. It included 9 towns: Goraj, Janów, Józefów, Kraśnik, Krzeszów, Szczepieszyn, Tarnogród, Tomaszów, and Turobin, 291 villages, 116 big farms, 41 mills, 8 breweries, 7 distilleries, an oil mill, a nail factory, sawmills, brickyards, and lime kilns. The total profit was approximately 1.4 million złoty per year.

In 1885, the Zamoyski Family Library had large numismatic collections, unique archival collections, valuable national memorabilia, and a collection of 52,705 books.



Zamoyski Estate in the 17th century

Introduction to the historical conditions of the development of the Roztocze landscape

The oldest sparse traces of human presence in the Polish part of the region come from the late Vistulian (10,500–10,300 BC).

These areas were penetrated by communities in the late Pleistocene (10,000–8000 BC). In the Mesolithic period (8,000–4,000 BC), groups of hunters from the Komornica and Janisławice cultures arrived here.

During the Neolithic period (ca. 3100 BC), the area was inhabited by shepherds and farmers of the Funnel beaker, Globular Amphora, and Corded Ware cultures.

In the Early Bronze Age (1450–1200 BC,) Roztocze was already settled, especially by the Trzciniec culture. In the period from 1200 to 1000 BC, Lusatian culture people appeared. However, the population density in Roztocze was extremely low.

It was not until the 6th century AD that several dozen settlements were recorded throughout Roztocze, including Szczepreszyn, the town which we will be visiting.

In the 9th and 10th centuries, settlement processes intensified. The population was concentrated primarily in the river valleys—Wieprz and Tanew.

In the second half of the 10th century, the Roztocze region was identified with the Cherven Towns. It was an area of rivalry between Poland and Ruthenia. This caused enormous changes in the cultural face of these lands. It affected the diverse ethnic structure of the inhabitants, who were exposed to displacement, colonization and resettlement.

Therefore, hillforts were a permanent element of the Roztocze landscape at that time. The remains of one of them can be seen in Sąsiadka (Neighbour) village.

Cherven Hillforts

The hillforts were built in this place for two reasons.

Firstly, it was a borderland between Poland and Ruthenia. That is why several defensive sites were built in this area, which were called Cherven Hillforts (Grody Czerwieńskie on the map). The name probably came from one of the hillforts named Cherven (Czerwień). During battles, the hillforts were destroyed and rebuilt. This place in Sąsiadka was probably destroyed and rebuilt three times.



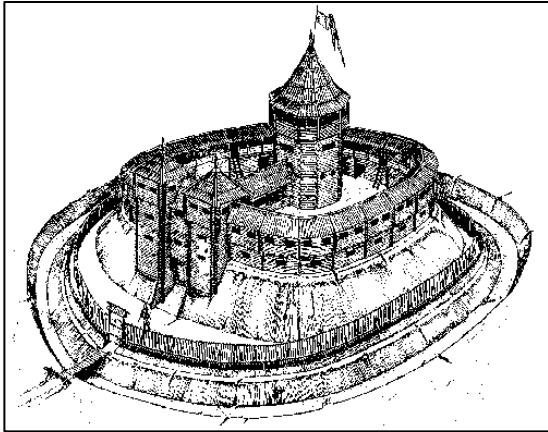
Map of Poland in the 10th/11th century

The second reason is trade. The Cherven Hillforts had a strategic location on the transcontinental land trade route from Western Europe to the Middle East. The trade route led from Spain through France, Germany, the Czech Republic (Prague), the Moravian Gate, Kraków, and the Przemyśl Gate to the Black Sea and Kiev (and further to the Middle and Far East).



Location of Cherven Hillforts

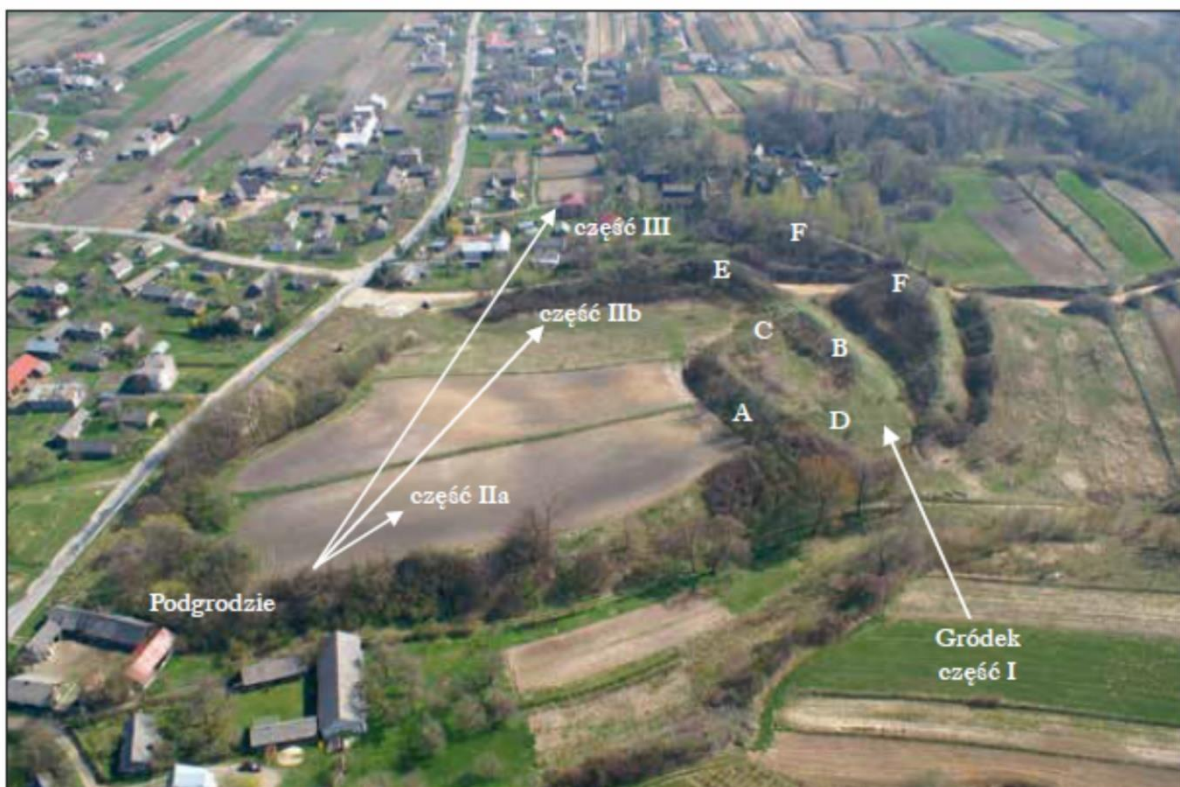
In addition, in the Cherven Hillforts area, the transcontinental route intersected by river routes connecting the Baltic Sea with the Black Sea. Control over the Cherven Hillforts area allowed controlling a large part of the trade between the East and the West.

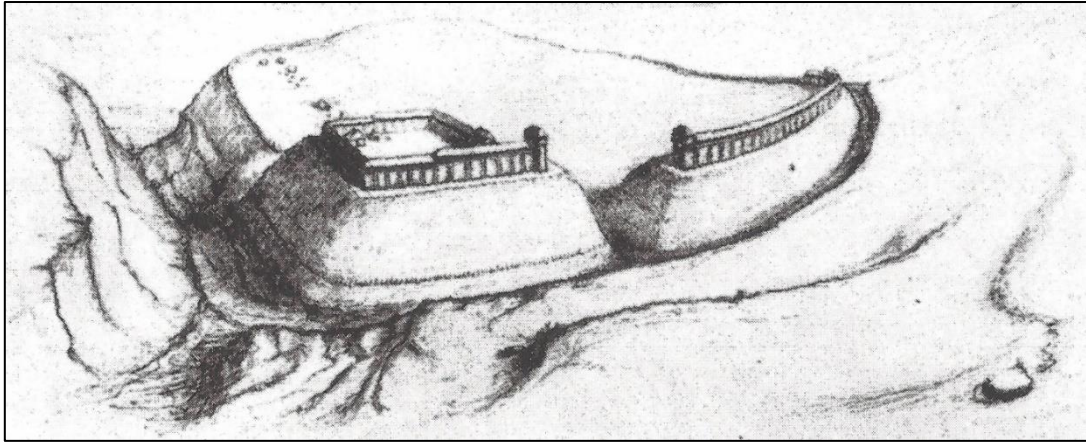


Hillforts—examples

Stop. 1. Sasiadka—one of the Cherven Hillforts

It is an ordinary small village, where only about 350 inhabitants live, but there is something special in this place. There are remains of an old hillfort, which was called Sutiejsk. It was probably built in the 11th century, destroyed, and rebuilt three times. It was here for about 250 years.





The hillforts of the early Middle Ages were built of earth, stones, and wood. The ramparts were made of earth. They were reinforced with a wooden palisade and a wooden tower and surrounded by a moat. Inside there were wooden buildings, and a place for the people living in the area who could have protection here in case of danger.

There may also have been a group of armed warriors in the hillfort, who guarded the border area.

The Sutiejsk hillfort consisted of three parts with an area of 21 hectares together with the surroundings:

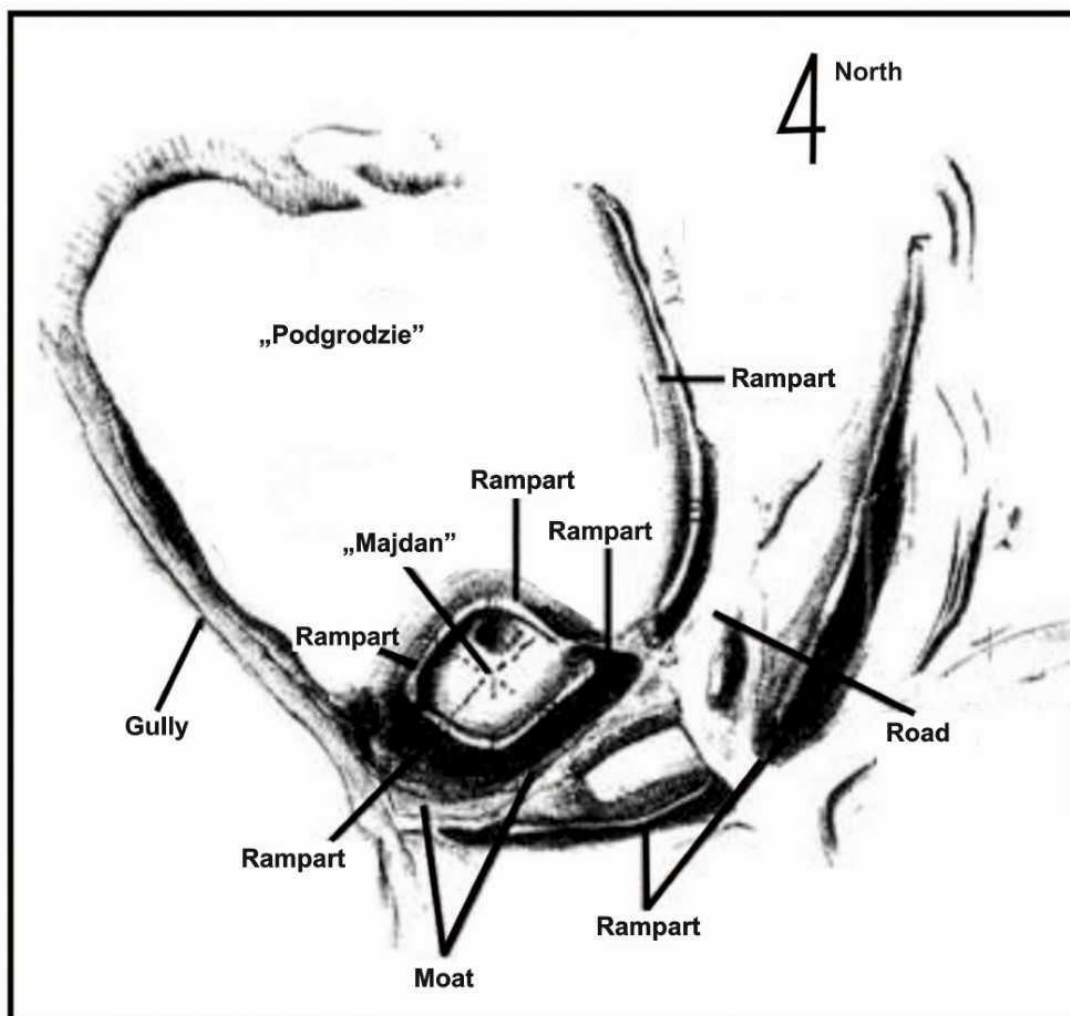
The inner part, surrounded by a 6-meter-high rampart, was the so-called stronghold with a diameter of about 20 meters. It was the prince's seat. In the second part, with an area of about 16 thousand m², the economic life was concentrated. The third part had a defensive function.

Many valuable things, informing about the lives of its inhabitants, were found on the hillfort's territory including:

- tools for woodworking,
- decorated clay dishes,
- elements of weaponry, swords, spurs,
- jewellery.

The population of the hillfort was engaged in agriculture, fishing, hunting, and crafts.

Hillfort Sąsiadka (Sutiejsk)



Rampart – high hill of earth or a stone wall built around a city/castle/hillfort to protect it against an enemy

Moat – a deep wide hole, usually filled with the water, that surrounds a castle/hillfort as protection against attack

Gully – erosion form in loess

„Majdan” – a type of square in a village, in a military camp, in a stronghold, in a hillfort

„Podgrodzie” – the equivalent of a suburb. A settlement established next to a hillfort, often connected to it by a defensive system. The inhabitants worked for the castle: farmers, craftsmen, traders. In case of danger, they could take refuge inside the hillfort.

Sąsiadka hillfort plan

Sąsiadka–Szczepieszyn

Landscape features of the Western Rostocze

The western part of the Rostocze region is distinguished by a thick cover of loess covering carbonate-silica rocks of the Late Cretaceous. Locally, relative heights reach up to 113.0 m and on average—44.0 m. Characteristic are asymmetrical valleys referring to tectonically activated faults. A distinguishing feature of the mesoregion is a system of gullies formed in the loess cover. The density of this network is one of the highest in the Polish highlands and reaches up to 10.0 km·km⁻² near Szczepieszyn.

The region belongs to areas with a very sparse network of surface waters. The largest river is the Biała Łada. About 70–80% of water is supplied to the rivers by springs draining Late Cretaceous and Miocene rocks. The depth to the water is varied and ranges from a few meters in the valleys to about 90 on the hilltops.

The largest areas are occupied by brown and lessive soils. Arable lands dominate (57.3%) with rapeseed, cereals, and root crops, followed by semi-natural forests (27.3%), mostly hornbeam forests in gullies (beech and beech-hornbeam) and meadows in river valleys (8.2%).

Stop. 2. Szczebrzeszyn town - an example of multicultural town of the former borderland

Settlement in the area of today's Szczebrzeszyn dates back five thousand years. **It was one of the Cherven Towns** located on an important trade route leading from Arab countries through Kiev and Vladimir Wolynski to Krakow and Prague.

In the 14th century, Szczebrzeszyn was a town in Kievan Rus. **In 1366, the city was occupied and annexed to Poland by Casimir the Great.**

In 1378, King Louis I of Hungary rewarded Dymitr of Goraj for his loyalty during military expeditions, giving him ownership of the Szczebrzeski county. Władysław Jagiełło confirmed this grant in 1388.

In the times of the Gorajski family, at the end of the 14th century, Szczebrzeszyn received Magdeburg rights. The town was given a new spatial shape with the market square to the east of the previously existing church and to the west of the church.

Thanks to Dmitri's foundation, a parish church of St. Nicholas was built in Szczebrzeszyn town, as well as a church of St. Trinity and a monastery to which Franciscans were brought. Dmitri died in 1400 and his estate was divided among his wife, nephews and three daughters.

At the end of the 15th century, Jews arrived here and settled in the quarter to the south-west of the market square. **In 1555, Szczebrzeszyn became the property of the Górka family, followers of Calvinism.** Soon it became a center of the Reformation and a shelter for persecuted Calvinists, and the church of St. Nicholas was converted into a church. In 1593, the Górka family sold their property to the Czarnkowski family, who in the same year sold the town to Jan Zamoyski. **In 1595, the town was incorporated into the Zamoyski Estate.** Zamoyski funded a brick Franciscan monastery complex, supported work on the church, the Orthodox church and the synagogue, and then financed the subsequent renovation of these facilities.

In the 17th century, the city was plagued by epidemics and wars. In 1648 there was a Cossack invasion, in 1656 a Swedish invasion, and in 1672 an invasion of Tatars who burned the town. Several times the buildings of the city were subject to fires (the biggest ones in 1755, 1832 and 1866).

From 1772 to 1809, Szczebrzeszyn town was in the Austrian partition, then briefly in the Duchy of Warsaw (1809–1815), and then for a century in the Russian-dependent Kingdom of Poland (1815–1915). During the time of the Duchy of Warsaw, in 1809, the Provincial School was transferred here from Zamość town, which continued the traditions of the Zamoyski Academy and operated until 1852.

In 1820, Szczebrzeszyn had 2,828 inhabitants, including 763 Jews, and had 466 wooden and 23 brick houses. It was an administrative and agricultural center. Textile factories prospered in its area.

In 1860, only 31 of the 466 houses were made of brick. Brick buildings were built only from the beginning of the 19th century.

The activities of the partitioning powers caused changes in the purpose of sacred buildings. In 1875, as a result of the liquidation of the Greek Catholic diocese of Chełm, the Greek Catholic church was changed into an Orthodox church. In 1886, the Roman Catholic Church of the Holy Trinity was converted into an Orthodox church. **In 1890, Szczebrzeszyn town already had 5,129 inhabitants, including 912 Orthodox and 2,381 Jews.** Jews were mainly engaged in trade and crafts. They leased fish ponds and ran inns.

During World War I, Szczebrzeszyn passed from the hands of one partitioner to another, who destroyed and plundered the town.

In 1921, Szczebrzeszyn had 6,350 people of two main nationalities—Polish (50%) and Jewish (42%), the rest of the inhabitants were Orthodox Poles.

There was a gradual reconstruction and development of the town. In the 1920s, all streets were paved with stone and lit with kerosene and carbide lamps. Such institutions as the Grodzki Court, banks, a hospital, a pharmacy, a post office, as well as two elementary schools and the Male Teachers' Seminary operated. The town had a craft and agricultural character.

In the years preceding the outbreak of World War II, Szczebrzeszyn, apart from Zamość, was the only town in the county and grew into a local craft, trade and educational center.

In 1936, the number of its inhabitants increased to 8,128 people. The community was made up of Poles—60.5% (4,933), Jews—39.2% (3,169) and Orthodox—0.3% (26).

During the occupation, the Nazis bloodily dealt with the local population. In 1942, they shot about 4,000 Jews in the local cemetery, and the rest were transported to the death camp in Bełżec. On July 10 and 11, 1943, almost the entire population was deported, leaving only a few needed to work for the Germans. German colonists were placed in their place. The extermination of the inhabitants of Szczebrzeszyn was put to an end by the liberation of the town from the German occupation on July 25, 1944.

The modern town has a population of about 5300. Although the community today represents a homogeneous ethnic structure, unique elements of cultural heritage built in the past by representatives of different nations and religions living here together have survived on its territory.

Synagogue

The oldest information about Jews in Szczebrzeszyn comes from 1560. They were mainly specialists in trade. In the 19th century, over 2,500 Jews lived here, which was over 40% of the population of Szczebrzeszyn. They were murdered or deported from the town by the Nazis during World War II. In 1583, the town was destroyed by a great fire and its redevelopment began. A year later, in 1584, the first wooden synagogue was built here and a place was chosen for a Jewish cemetery. We will go to see it later. In the 17th century, a brick synagogue was built, which was later rebuilt several times. It was last rebuilt after it was burned down by the Nazis during World War II. Currently, the Municipal-Communal Cultural Centre is located here.

Not much of the synagogue's former equipment has survived. Inside the main hall is the Aron Kodesh frame. Above it is the Hebrew text of the psalm "I set the Lord before me always". On the southern wall there is a menorah (a Jewish seven-branched candlestick) and a pomegranate - a symbol of the Promised Land (Land of Israel). On the western and northern walls, symbols of the Levites, a jug and a bowl, have been preserved. The Levites are the descendants (three sons) of Levi, one of the 12 sons of Jacob.

Orthodox church

In this place, there was originally a Romanesque church from the 12th century. Then the building was handed over to Orthodox believers. The building in its current form was erected in the 16th century, but it was rebuilt many times. Since 1596, after the Union of Brest, it was a Greek Catholic church. After World War II, it was a warehouse and the building was completely devastated. Since 2006, it has been an Orthodox church again. The church, like all old religious buildings, is oriented. This means that its most important part, the presbytery, faces east, towards the Holy Land Jerusalem.

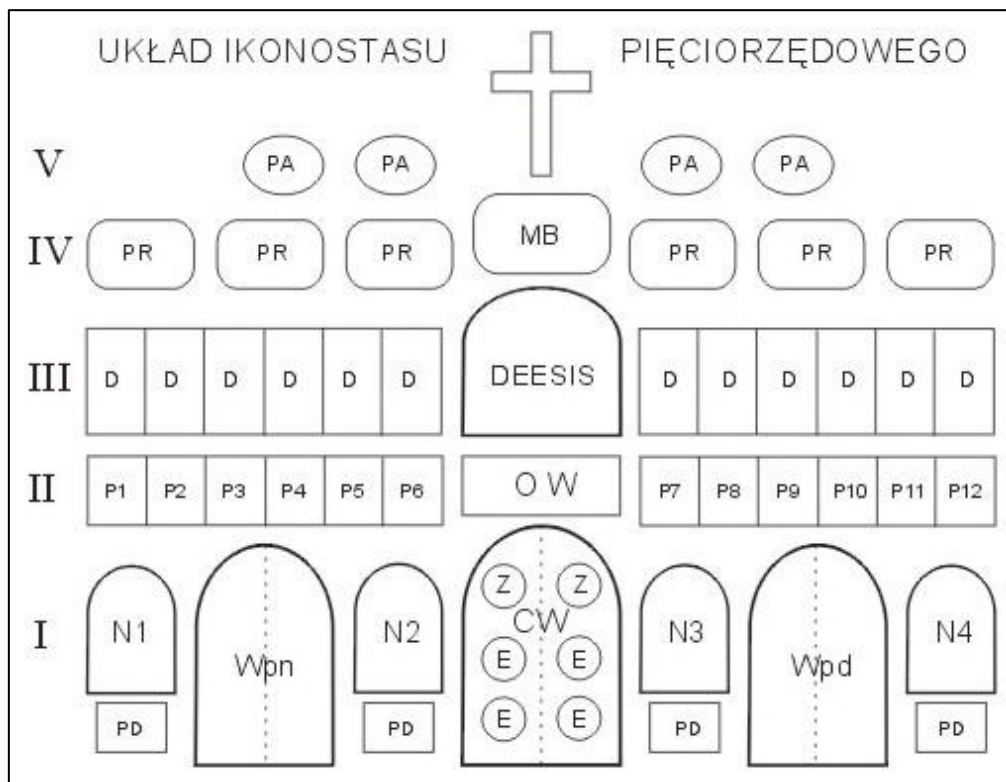
We would like to draw attention to three things here.

1. The 16th century door through which we entered.

2. The poorly visible but valuable original paintings on the walls from the 16th and 17th centuries. These are scenes from the Apocalypse of St. John, including the Last Judgement.
3. The iconostasis – a wall of icons.

A characteristic symbol of the Eastern Church is the icon. An icon is a sacred image created in the Byzantine culture. It shows figures of saints, scenes from their lives, and biblical or liturgical-symbolic scenes characteristic of Eastern Christian Churches, including the Orthodox and Greek Catholic Churches. According to tradition, the author of the first icons was Luke the Evangelist. An icon is not an ordinary religious image, as painting icons was a sacred act. They were painted by monks, but it was God who guided/directed their hand. They were only a tool in the hand of God.

A characteristic element of the Orthodox church is the iconostasis. The iconostasis is a wall made of icons that separates the nave, in which we are now standing, from the presbytery, which is located behind the iconostasis. Since the nave is the earth and the presbytery is the sky, it is a wall that symbolically separates, or perhaps rather connects, heaven and earth.



Five-row iconostasis diagram

- V - Patriarchs (Old Testament forefathers)
- IV - Old Testament prophets and patriarchs
- III - DEESIS – Jesus Christ, the High Priest, seated on a throne as Lord of the Universe and Mother of God and St. John the Baptist, + Apostles
- II - OW – Mystical Supper + Festal Icons (prazdniki) (major feast days)
- I - Main icons
- N4 – Patronal (here: Icon of the Dormition of the Blessed Virgin Mary),
- N3 – Jesus Christ (Pantocrator) - teaching,
- N2 – Mother of God with Child,
- N1 - the most important local saint
- CW - Beautiful Gate (Holy Doors) + four evangelists Luke, Matthew, Mark, John + Annunciation
- Wpn, Wpd - Deacons's door (Service door)

The Union of Brest

In 1569, the Union of Lublin was concluded, which united the Crown of the Kingdom of Poland and the Grand Duchy of Lithuania. A large country called the Polish-Lithuanian Commonwealth was created. The country had a common king, coat of arms, parliament, currency, and foreign and defence policy. There were separate treasuries, official languages, offices, army, and courts.



Crown of the Kingdom of Poland and the Grand Duchy of Lithuania in 16th century

The Union of Brest was a union of the Orthodox Church with the Latin Church in the Polish-Lithuanian Commonwealth (i.e. in Poland in the 16th century). It was signed in Brest-Litovsk in 1596. Some Orthodox priests and followers of Orthodoxy recognized the Pope as the head of the Church and accepted Catholic dogmas. However, the Byzantine liturgy was not changed. They were still the same churches, icons, etc.

At that time, Catholics generally considered the Orthodox to be schismatics who were not true Christians. On the other hand, Pope Gregory XIII saw an opportunity in taking over the Orthodox in the eastern part of Poland at that time. This was important because then the Catholics were weakened by the Reformation. The Union of Brest was also beneficial for the Polish-Lithuanian Commonwealth. It allowed it to cut itself off from the Orthodoxy associated with Moscow.



Polish-Lithuanian Commonwealth in 16th century - religions

Jewish cemetery

The Jewish cemetery in Szczepczyszyn town is one of the oldest in Poland. We call it a **kirkut**, and the gravestones on it are matzevot.

It was founded in the 16th century and now covers an area of 1.8 ha. The kirkut was destroyed during World War II. Even after the war, the gravestones were stolen for construction purposes. There are about 400 visible matzevot preserved. The oldest matzeva dates back to 1545. There is also a monument dedicated to the Jewish victims of the war.

A matzeva is a vertically placed tombstone. Inscriptions were most often made in the Hebrew alphabet; from the 19th century, inscriptions in the Latin alphabet also began to be made.

The bas-reliefs on the matzevot have not only decorative but also symbolic meaning. They symbolize the characteristics of the deceased, may be an allegory of their name, or refer to their family. Some of the decorative motifs found on the matzevot are intended for representatives of traditional groups of the Jewish community.

Selected symbols on Jewish gravestones

Symbols have many meanings—these are just examples

The Star of David—the most important symbol of Judaism next to the menorah. It is often found on tombstones.

Menorah—seven-branched candlestick, one of the oldest symbols of Judaism.

Candles (candlestick)—one of the most accepted symbols of the woman. Candles were lit by Jewish women. A broken candle on the gravestone symbolizes an early death at a young age.

Broken tree, broken branch, broken flower—a sign that the deceased was young at the time of death, a symbol of tragic death.

Aesculapian snake—a symbol placed on a doctor's tombstone.

Cohanim Hands—Priestly Blessing (hands folded in a gesture of blessing)—symbol placed on priests' tombstones. These are found on the gravestones of people from the priestly family (koheins).

Crown—a sign suggesting piety, religiosity, knowledge of the Torah and other regional scriptures.

Book—symbol placed on the tombstones of rabbis, scholars, and pious people studying the Torah and Talmud.

Bookshelves—indicate that the person who has passed on was a scholar or a rabbi.

Jug with a bowl or hand with a jug—a gravestone sign indicating Levites, descendants of the Levi clan, who were responsible for washing the hands of the priests.

Lion—a sign of the tribe of Judah, people whose name was Aryeh, Judah, Leib or Loew.

Szczebrzeszyn–Kawęczyn

Stages of landscape development

As shown by research results reported to date, the climate in the years 600–1000 AD was cold. The next period of 1000–1200 years was very cold with high precipitation and catastrophic downpours. Therefore, intense erosion processes developed in loess areas. Tree trunks in the Gorajec basin come from this period, proving the forestation of the Roztocze area. They were dated to around 1100 AD using the 14C method.

Between 1200 and 1550 AD there was warming of the climate (the so-called Little Climatic Optimum) and the average annual temperature reached 9°C.

The Roztocze region was then sparsely populated. Settlement developed gradually in the river valleys. In the Wieprz valley, the villages of Szczebrzeszyn (after 1250), Topólcza (1379), Wywłoczka (1497), Turzyniec (1564), and Kawęczyn (1565) were founded.

In the 13th century, as a result of numerous invasions, the settlement network that existed at that time was destroyed. However, this destruction did not affect the long-term economic decline of the area.

The first half of the 14th century was characterized by wet summers, which triggered erosion processes. However, in the period from the 14th to the 15th century, the dry valley floors stabilized and the denudation of the slopes ended.

At that time, large landed estates developed in Roztocze region. The families that operated at that time included the Gorajski, Zamoyski, Leszczyński, and Łoś families. This led to the economic activation of the area and the creation of the foundations of the settlement network of the Roztocze that exists to this day.

As a result of settlement actions, the landscape of the region underwent significant changes. Large forest complexes were eliminated, and the areas of cultivated fields were enlarged. The number of inhabitants of the region increased. At that time, i.e. in the 14th century, the ethnic differentiation of the population of Roztocze was visible. The eastern part was inhabited mainly by Ruthenians, and the western part by Poles.

The forms of settlements were related to the features of the natural environment and the type of economic activity of people living there. In the western part of Roztocze, villagers cultivated mainly cereals on fertile soils created from loess. In the eastern part, where the soils were poorer,; pastoral economy dominated. At that time, the central part of the Roztocze region was almost uninhabited and covered by forests.

In the 16th century, however, agriculture developed, which was preceded by the deforestation of the slopes. This was a time when the area of crops was increased. The method of farming also changed from a two-field crop rotation to a three-field system. Human farming contributed to the increase in the rate of soil and gully erosion. This process was particularly intensive here in the loess areas.

It is estimated that the share of anthropogenic elements (including fields, pastures, buildings, roads) in the Roztocze landscape increased from about 19% in the 14th century to about 33% in the 16th century. This was due to the creation of a large landed estate—the Zamoyski Estate. Its settlement and economic activity significantly influenced and shaped the landscape of present area.

To sum up, the deforestation and agricultural development in the 14th–18th centuries resulted in enhanced gorge erosion and an increase in the accumulation of silt deposits in dry valleys. Large alluvial fans developed along the left (W) slope of the Wieprz River valley, at the mouths of dry valleys. The intensive accumulation of dust at the bottom of the valley resulted in the formation of up to 3–4 m deep alluvial soils.

At the beginning of the 19th century, economic activity intensified significantly in the moderately warm climate. Potato, sugar beet, and fodder crops became widespread very quickly. Such crops, cultivated often along slopes on loess soils triggered erosion processes, especially after heavy rains. Another factor that significantly influenced the landscape of the western part of Roztocze was the enfranchisement of the rural population after 1864. At that time, the number of small farms increased. The growing population in the villages caused the division of fields into narrow, even several kilometers long parts. Hence, the high margins between fields are inseparable elements in the landscape. On the loess, the lack of dense vegetation cover and intensive soil cultivation triggered erosion and mudflows, often along the slope. Surface runoff processes had and still have the greatest significance in modelling loess slopes with large denivelations and inclinations.

The greatest transformations of the landscape took place **between World Wars I and II**. The constantly growing population of villages led to a very large fragmentation of agricultural land. It was common to cultivate land in a dozen or so pieces within the area of one or even several neighbouring villages.

After the Second World War, the demographic and economic situation in the Roztocze landscape changed. Depopulation and material destruction weakened the pace and scale of changes introduced by humans in the surrounding landscape.

Despite the growing population, there was no further fragmentation and impoverishment of farms in the countryside, nor a sudden increase in anthropopressure. This was determined by changes in the employment of the population, which in the socialist economy period was "dual-profession" in many places. It became common for villagers to take up work in towns. At the same time, they ran small farms with areas rarely exceeding 1 ha. The rural population also migrated to towns and cities.

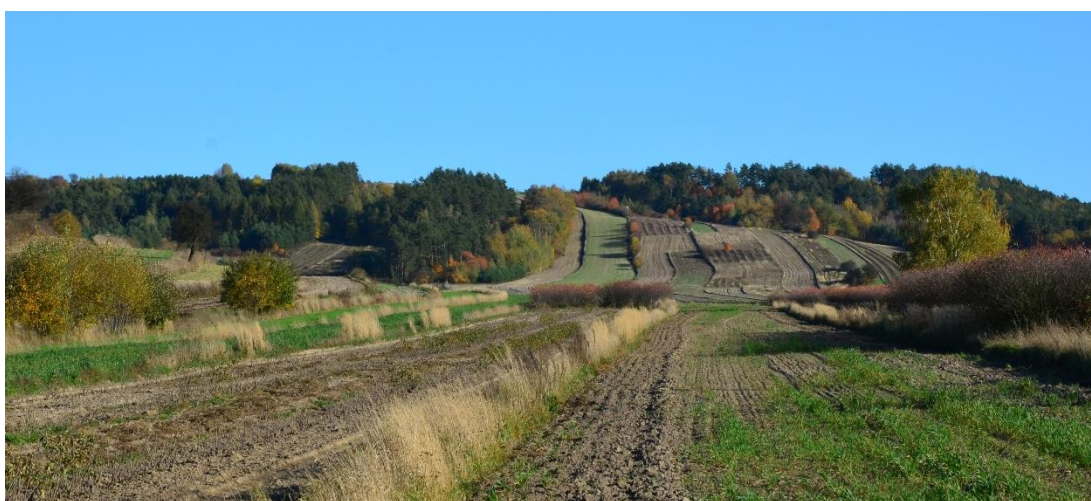
The next changes in the impact of humans on the landscape occurred in **the early 1990s**. The introduction of a market economy caused the collapse of many state-owned industrial plants and institutions. The fragmentation and small area of farms (average size of 6-7 ha) did not ensure satisfactory production effects. All this caused unemployment and, consequently, migration of local people to cities in search of work.

As a result, the areas of agricultural land in the Roztocze landscape are decreasing. Increasing fields areas are covered by young forests—spontaneous or planted forests. The area of wasteland is also increasing. The type of agricultural crops is changing as well. An increasing area is occupied by fruit bushes and industrial plants, e.g. rapeseed. Potatoes, buckwheat, and beans are still traditionally grown in many fields. However, increasing areas of land in villages are being sold for use as recreational sites.

Stop. 3. The landscape of the Kawęczyn village

The land of the Kawęczyn village is characterized by very high fragmentation of fields. This permanent landscape results from several factors:

1. the enfranchisement of the rural population after 1864 after the Russian partition;
2. the growing population (large families, many children) caused the division of fields into narrow and long parts stretching from the hilltop to the Wieprz valley.
3. After World War II, despite the high population density, the fields were not fragmented again. That is why high margins are permanent in the landscape.
4. During the period of the socialist economy and today, the "dual profession" of the population prevailed. The inhabitants farmed and worked in neighbouring towns at the same time.



The village is characterized by depopulation: 14 years ago, there were 500 people living in the village, now there are 320. Currently, only 3–5 farmers cultivate and rent agricultural land from other owners. The villagers breed a few (probably 5) cows. The crops are dominated by rapeseed and beans. Nobody grows tobacco or sugar beets like they did a few years ago.

Kawęczyn–Zwierzyniec

This southern section of the Wieprz valley, with steep slopes, cuts several dozen meters into a fairly flat plateau (280–320 m above sea level). Its course refers to the Meso-Cenozoic tectonic trench.

The contrast in the relief of the valley slopes is characteristic here. The right slope, built of Late Cretaceous rocks (Maastrichtian), is quite gently sloping; the left slope, quite steep, is also built of Late Cretaceous carbonate-siliceous rocks covered by loess. This is the most exposed area to gully erosion not only in Roztocze but also in the entire Lublin Upland. At the mouth of dry valleys and gullies, along the base of the left slope of the Wieprz valley, alluvial fans and deluvial covers developed as a result of intensive erosion. Near the villages of Kawęczyn and Żurawnica, these fans caused the narrowing of the contemporary valley floor to 200 m and intensive accumulation of sediments in the valley floor. The former course of the Wieprz River is marked by small-radius oxbow lakes—10–30 m. The valley floor, covered by sandy and dusty alluvium or organogenic sediments (peat), reaches about 1.5 km in width. The floodplain terrace is low and poorly legible.

In the southern part (Zwierzyniecki Padół) of this breakthrough section of the valley, the flood terrace, which is formed by a vast alluvial fan, is cut by the Świerszcz stream. The flat surface of the

flood terrace is diversified by dunes, which often combine into wide and long dune ridges. They were formed at the end of the Vistula glaciation period as a result of the action of wind from the west.

The natural features of the valley floor—the filling with organic material—predispose it for the use of its plant resources, especially as meadows and pastures in the past. Under the left loess slope, there are fields where the bean "Piękny Jaś" is still grown for dry grain. The bean flowers are a source of nectar for bees. As a result, this area is famous for bean honey.

This valley is also one of the most important ecological corridors in the region. It offers habitats for many plants and animals.

Villages whose names refer to natural features

Kawęczyn—the origin of this name is not clear. Linguists [onomastics researchers] do not agree on where it comes from. It is most often believed that the name Kawęczyn comes from:

- the word kawęka or kawieka, i.e. jackdaw, a bird belonging to the corvid family
- the masculine name Kawieka/Kawęka—a person who constantly complains about something or someone

‘The word kawęczyć or kawęczyć means ‘to suffer from malaise (especially due to poverty), to complain’, and formerly also meant ‘to do something laboriously’. It gave rise to the names of many villages inhabited by poor people and therefore those who could complain about their lot.’

Topólcza—formerly Topolcza—a toponym. The village was named after poplar trees, which are popular here. In 1580, there was a glassworks here within the Zamoyski Estate.

Turzyniec—from an animal that was called aurochs (Polish: tur). The aurochs is the ancestor of some breeds of domestic cattle.

Zwierzyniec—from the name of the animal reserve founded by Jan Zamoyski around 1598. It housed deer, fallow deer, and roe deer.

Zwierzyniec–Radruż

Zwierzyniec – the “park town”

The history of the Zwierzyniec town is connected with the functioning of the Zamoyski Estate. It was founded in 1593 and, probably at the beginning of the 17th century, it functioned as the summer residence of the Zamoyski family. The beginning of the settlement was a hunting manor built on a pond. Near the manor, there was a large game park (deer, roe deer, elks, wild boars) surrounded by a high fence. In the park, a summer palace (Lusthaus) belonging to Gryzelda née Zamoyska Wiśniowiecka was located on the water. In 1773, Jan Jakub Zamoyski set up a porcelain and soap factory in Zwierzyniec. In 1812, the seat of the Zamoyski Estate was moved from Zamość to Zwierzyniec. In the 19th century, there was a sawmill, a brewery, and factories producing flooring, horse-drawn carriages, and agricultural machinery, and even a hotel with a restaurant.

In 1940–1944, the Nazi Germans established a camp for civilians and a transit camp in Zwierzyniec, and from December 1942—for people displaced from the Zamość region. It is estimated that 24,000 prisoners were imprisoned in the camp, including 7,000 children, of whom over 200 died. The Roman Catholic parish church of Our Lady Queen of Poland from the second half of the 20th century is currently located in this area. During the Nazi occupation, the Germans created a ghetto for the Jewish inhabitants in July 1941. It housed about 400 Jews. On October 22, 1942, they were deported to the extermination camp in Bełżec village.

Today, the town has a population of just over 3,000. Tourists are mainly attracted to Zwierzyniec by the forests of the Roztocze National Park, the historic spatial layout, historic buildings related to the activities of the Zamoyski Estate—the Zamoyski Estate Board complex, the Plenipotentiary Palace complex, and the brewery, in the courtyard of which the Summer Film Academy has been held every year since 2000.

Roztocze National Park

This is the most important large-scale form of nature conservation in the Roztocze region. The beginning of nature protection in its area dates back to 1934, when the first nature reserve (Bukowa Góra) was established. After the end of World War II, efforts were made to establish a national park in this area. The multiyear design, organisational, scientific, and administrative work was successful.

The park, covering an area of approximately 48.1 km², was established in 1974. Its range was later expanded several times. Currently, it covers the areas of four communes, mainly the commune of Zwierzyniec. Almost 96% of its land use is covered by forests. There are pine forests (55.8%), fir forests (19.4%), and Carpathian beech forests (17.4%). Its most valuable fragments: Jarugi, Bukowa Góra, Nart, Czerkies, and Międzyrzeki are subject to strict protection. The Wieprz, Świerszcz, and Szum rivers flow through the park area.

The object of the park's protection is to preserve and maintain the unique landscape of the Central Polish and European uplands with its natural biodiversity, to preserve cultural values, and to shape appropriate human attitudes towards the natural environment.

Józefów stone town

The village was founded in 1718 as Majdan. In 1725, mayor Tomasz Józef Zamoyski, with royal permission, turned it into a town and named it Józefów after his second name. At that time, the population was engaged in sieve-making and stonemasonry.

The contemporary landscape of the town is associated with stonemasonry. The basic rock is Miocene organic limestone extracted in private quarries. Many buildings were built from this limestone from the beginning of the 18th to the end of the 19th century, including the town hall, belfry, and church in Józefów.

Over time, limestone was also used to make tombstones (including matzevot), roadside figures, welcome signs, and fences.

In addition to limestone, Miocene calcareous sandstone was used to produce querns, millstones, and brewery stones.

More information can be found in the paper:

Brzezińska-Wójcik T. 2024. *Geocultural Heritage as a Basis for Thematic GeoTown – the "Józefów StoneTown" Model in Roztocze region (SE Poland)*. Sustainability 16(3), 1188. <https://doi.org/10.3390/su16031188>.

Hamernia – the name of the village refers to economic activity in the Zamojski Estate

It was founded in the mid-18th century in the Zamoyski estate. The name of the village comes from 'hamernia', i.e. a metalworking plant producing brewery and kitchen utensils. As their manufacture consumed huge amounts of wood to fuel the smelting furnaces, its activities were stopped in 1790.

In addition to the metalworking factory, a paper mill had been operating in the Sopot River Valley since 1827. It produced paper from rags, reinforced with gelatine obtained from boiled sheep legs. Nine types of paper were produced here, including wrapping paper, printing paper, office paper and stamp paper. In the 18th century, this paper mill was one of the largest factories in the Kingdom of Poland.

In February 1943, the village was pacified twice. The first time, the Nazis murdered 3 people and burned 4 farms; the second time, 20 men were taken to the camp in Zamość. On July 4, 1943, the Germans displaced the Polish population and resettled it with Ukrainians, who fled after a few days, fearing reprisals from Polish partisans.

Sopot River Valley as a Tourist Attraction

The Sopot River Valley crosses the edge of the Roztocze region. In this section, there is a series of small but picturesque waterfalls in the riverbed. It makes Sopot resemble a fast-flowing mountain stream. The specific shape of the riverbed and the clean water make it home to fish - grayling and

brown trout. The wildest part of the valley is protected as a landscape nature reserve "Czartowe Pole"— or Devil's Field.

The legend about the origin of the name "Czartowe Pole":

A musician arrived here when the sun had already set and it was getting dark in this dense forest. The traveller noticed a burning bonfire and dancing figures around it. When they noticed the musician, they called him and ordered him to play in exchange for a reward. The young man played a few melodies on his violin. The figures listened to him and danced. When it began to dawn, the figures— devils began to disappear. The last devil grabbed a handful of coals from the bonfire, threw them at the musician, and disappeared too.

The young man was very surprised when instead of hot coals, he was covered in gold coins. After this unusual night, he wrote a poem describing his adventure and told it to others. This story tempted many, but all who went to the place of the bonfire never returned.

That is why a part of the Sopot river valley began to be called Devil's Field.

REBIZANTY – border crossing between the Russian and Austrian partitions on the Tanew river

At the Congress of Vienna in 1815, new borders were established between the partitions. Then the Tanew between Rybnica and Paary, and Rebizanty became a border river, separating the lands: the Russian partition (Kingdom of Poland) from the Austrian partition (Galicia). The patriotic activists and smugglers who crossed the border used the illegal road through Tanew to the Rebizants on the Galician side. The border was heavily guarded, especially on the Russian side. Only ordinate foresters had free access to the forest between this road and the border, who threw forbidden publications here and led independence activists. This way, in June 1901, Józef Piłsudski, who had escaped from the prison hospital in St. Petersburg, was led across the border.



The border crossing between the Russian and Austrian partitions on the Tanew river in Rebizanty village

Landscape features in the eastern part of the Biłgoraj Plain in the Sandomierz Basin

From the edge of the Roztocze region, we drive southwest to the Sandomierz Basin region. Its eastern part neighbouring the Roztocze region is called the Biłgoraj Plain.

The landscape of the eastern part of the Biłgoraj Plain consists of dunes, river valleys, swamps, and peat bogs. Pine forests grow on podzolic soils formed from quaternary fluvioglacial sands and locally dune sands. In addition to pine, also birch, beech, oak, hornbeam, spruce, and fir are characteristic trees here. In wetlands, there are humid and marshy forests with a predominance of alder as well as peat bogs.

Remains of old villages in the forest areas of the Biłgoraj Plain (around of the Ruda Różaniecka village)

In the forest areas of the Biłgoraj Plain, at the foot of the edge of the Roztocze region, there are preserved remains of old small villages, e.g. Grochy and Kuryje. These include crosses made in a stonemason's workshop in the non-existent village of Brusno Stare in Eastern Roztocze.



Non-existent villages of Grochy, Kuryje, Żuki on the map of Galicia from 1779–1783



Zdjęcia archiwalne Galicji z początków XX w.



Several photographs illustrating the landscape of non-existent villages (source: frames from the film „Nieistniejące wsie Roztocza Wschodniego - Kuryje, Grochy, Żuki” <https://youtu.be/kRID910xrC4>)

The land was an area with difficult features for settlement. Poor communication accessibility resulting from the dense forest complexes of the Puszcza Solska and Roztocze and the poor soils were

a great challenge for the future inhabitants from the very beginning. For this reason, the attempts at settlement were closely linked to the industrial exploitation of the forests. Coal mills, tar mills, shingle mills, ore mills, and glass factories were established on the basis of local forest resources and consumed huge amounts of wood. Around them, settlements developed over time, whose inhabitants burned ashes, made potash, melted tar, burned coals, dug bog ore, smelted iron or glass, and practiced wood crafts: shingling, wheelwrighting, and cooperage.

World War II irreversibly changed the size of the village population and its ethnoreligious structure. Between 1943 and 1944, the village population suffered substantially from German repression. The Germans deported Poles and Jews to concentration camps and deep into Germany for forced labour. After the end of the war, the Ukrainian population was also displaced as part of the Operation Vistula (1945–1947).

The buildings that remained were destroyed during World War II, and the arable land was overgrown by forests.

Landscape features of the Tarnogród Plateau in the Sandomierz Basin region

Behind the village of Płazów we enter the second subregion of the Sandomierz Basin. This is **the Tarnogród Plateau**, which forms a fairly compact area sloping from the foot of the Roztocze region towards the San River valley. The landscape is dominated by asymmetrical flat plateaus cut by valleys perpendicular and parallel to the Roztocze region. Luvisols and brown soils formed on fluvio-glacial deposits predominate.

The area is used for agriculture. Over 46% of the population works on small farms ranging from 1 to 5 ha.

Origins of the agricultural landscape on the Tarnogród Plateau

In historical times, the area we passed by was home to noble estates. Agriculture developed on the fairly fertile soils of the region.

After World War II, during the Polish People's Republic, State Agricultural Farms (PGR) were created from former noble estates—also in the towns we passed by: Chotylub and Nowe Sioło. These large farms provided jobs for the local community and attracted new residents.

The last ownership changes in agriculture took place in the 1990s. Some of the land, after the liquidation of the State Agricultural Farms, became the property of individual farms, increasing their area. However, the vast majority was taken over by the Agricultural Property Agency of the State Treasury. In 1993–1998, the assets (land, economic, and industrial facilities) of the State Agricultural Farms were leased. As a result, farms with areas larger than 10 ha were created. They are dominated by the cultivation of cereals, rapeseed, potatoes, sugar beets, vegetables, and by animal breeding—cattle and poultry.

Currently, however, agriculture in this area is losing its importance. In relation to the nationwide trends, fewer and fewer people choose employment in agriculture, and many migrate to towns in search of other jobs.

Horyniec-Zdrój Health Resort

The health resort is located on the border of the Tarnogród Plateau and Roztocze regions. The first mention of Horyniec dates back to 1444. The town was owned by famous Polish aristocratic families (Lutosławski, Gorelowski, Telefus, Stadnicki, Poniński, and Karłowski). According to tradition, in the 17th century, the town belonged to the Sobieski family. King Jan III Sobieski organized hunting trips here, and his wife, Marysienka Sobieska, was supposed to have visited the resort for health reasons. It is a historical truth that King Jan III Sobieski defeated the Tatars in the vicinity of Horyniec in 1672.

The documented beginnings of hydrotherapy date back to the end of the 19th century, when the owner of Horyniec, Aleksander Poniński, set up the first bathing facility.

In the interwar period (1918–1938), there were already 16 guesthouses here.

During World War II, the town was destroyed. Further destruction was caused after the war by gangs of the Ukrainian Insurgent Army (UPA).

Attempts to reactivate the health resort were made in 1948 and in 1962. At that time, a facility called the bathrooms was built. In 1968, the "Metalowiec" sanatorium was opened in the renovated palace and park complex, previously owned by the Poniński family. Currently, the private "Bajka" sanatorium is located there. In 1973, the bathrooms were taken over by the newly established State Enterprise "Uzdrowisko Horyniec", and the town obtained the status of a health resort. In 1977, a modern KRUS Sanatorium for farmers was built, which was modernized and expanded in 1994 as the Farmers' Rehabilitation Centre—KRUS.

In 1989, the State Enterprise "Uzdrowisko Horyniec" began the construction of a Spa House with a spa sanatorium, a natural medicine facility, a pump room, a spa clinic, and a patient service office. The investment was implemented and put into operation in stages from 1995. In 2008, the last element of the investment, a therapeutic pool, filled with sulphur and hydrogen sulphide water, was put into operation. The current offer of this sanatorium is also based on peat deposits.

Stop. 4. Radruż

History and features of the village Radruż

Historically, the village is located in the borderlands of the former Polish-Lithuanian Commonwealth.

The village of Radruż (in 1645 written as Radrusz) is known from a record from 1444 as a Vlach settlement. It has therefore existed since at least the 15th century. Its location on the route connecting the Nadsanie and Pobuże areas meant that the town developed despite Tatar raids, Cossack wars, and the Swedish Deluge. At the end of the 18th century, it was one of the richest villages in the border zone. At that time, 1,648 people lived here, including 1,600 followers of the Greek Catholic/Uniate Church, 40 Catholics, and 8 Jews.

In 1939, under the Ribbentrop-Molotov Pact, the area came under Soviet occupation (terror, first displacements of Polish and Ukrainian populations). After the German attack on the USSR in June 1941, the area was occupied by the Germans (terror, extermination of Jews). In July 1944, under Polish-Soviet agreements, the displacement of the Ukrainian population to the USSR began (initially voluntary, then forced) and to the western and northern territories of Poland (Operation "Vistula"). Fights with the Ukrainian Insurgent Army (UPA) units operating in this area lasted until autumn 1947 and caused enormous material destruction and casualties on both sides.

The 1944 border agreement between the Polish Communist Party and the Soviet Union divided the village. The larger part of the village remained in Poland, while the smaller, much more forested part was annexed to Smolin on the territory of the former USSR. Thus, on the Polish side, Radruż became a small village with a population of about 200 in 2021.

Despite the destruction, two buildings of the former Eastern Rite have survived in Radruż to this day. After World War II, the former Greek Catholic church of St. Nicholas (1930–1931) was taken over by the Roman Catholic Church and is currently used as a chapel of Our Lady of the Snows. Until World War II, it served as a branch chapel belonging to the parish of St. Paraskeva in Radruż.

The second church, currently on the UNESCO list, has been preserved in an almost unchanged architectural form.

Complex of Greek Catholic parish tserkva of St Paraskevia

This is an outstanding work of architecture, featuring a quadrangular cupola over the nave and presentings unique structural values and painted décor. Its significance for the overall history of wooden Orthodox architecture is underlined by the presence of close relationships in structural terms with several preserved, 16th-century tserkvas located on the Polish and Ukrainian borderland in Gorajec and Potylicz. They were all erected by professional masters

drawing from the experiences of the Late Gothic carpentry. The inscription of the building to the UNESCO World Heritage List is a sign of appreciation and acknowledgement of its unique value.

To learn about its history and features, please click this link

<https://zabytek.pl/en/obiekty/radruz-zespol-cerkwi-grekokatolickiej-paraf-pw-sw-paraskewii>

Brusno stonework – the heritage of the stonemasonry centre in the non-existent village of Stare Brusno

Brusno stonemasonry is a unique heritage in the landscape of the Polish-Ukrainian border area. It has been worked by whole families for generations. It is likely that, in the 16th century, the querns and millstones were made from Miocene sandstones and organic limestone in Stare Brusno as well as a raw material for building purposes and burning lime.

In the 17th century, when the area was invaded by the Tartars, who plundered and burned villages, primitive stone crosses were placed on the graves of the dead, which have persisted to this day. Crosses of this type also began to appear in church cemeteries. Until 1848, when serfdom was abolished in Galicia, cemetery crosses were mainly produced. The craft was carried out by locals, Ukrainians, who passed on the skill of hand-crafted and often sophisticated stone work from generation to generation.

When serfdom was abolished and peasants gained their freedom, stone roadside crosses began to be erected to commemorate this event. Over time, more monuments, house chapels, protective crosses, and thanksgiving crosses appeared. Stone wayside crosses were usually erected along country lanes and forest roads.

The heyday of sepulchral art in Brusno occurred from the second half of the 19th century to the first half of the 20th century. In that period, this stonework almost completely dominated local cemeteries, shaping the cultural landscape of this part of Roztocze. Brusno stone crosses can be found in almost every old cemetery.

World War II and the displacement of the Ukrainian population abruptly ended the existence of this centre.

More information you can see in the paper:

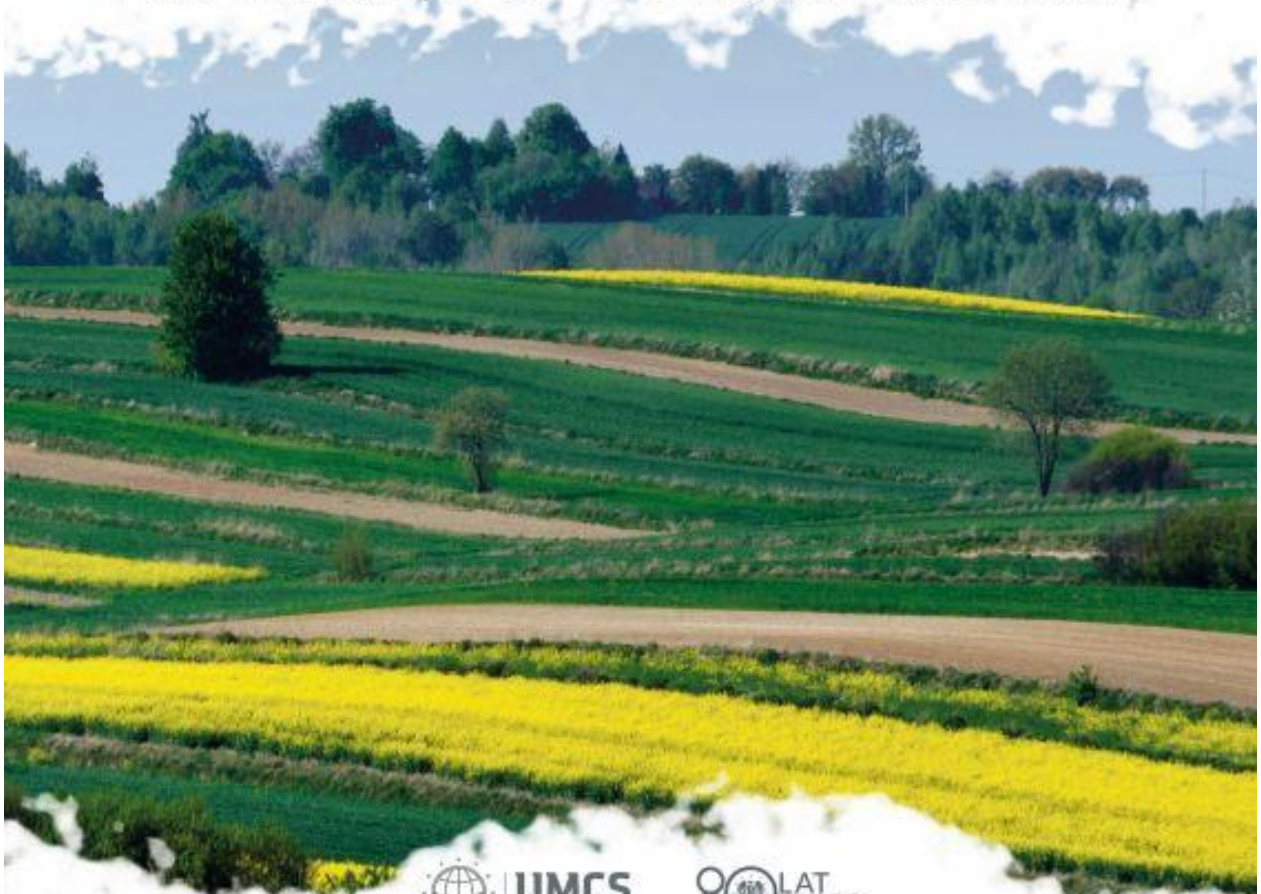
Brzezińska-Wójcik T., Skowronek E. 2020. *Tangible Heritage of the Historical Stonework Centre in Brusno Stare in the Roztocze Area (SE Poland) as an Opportunity for the Development of Geotourism*. *Geoheritage*, 12, 10. <https://doi.org/10.1007/s12371-020-00442-x>.

Radruż–Zamość



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