



DOI 10.15407/nz2019.02.495

NONEXISTING TSERKVAS AS UKRAINIAN CULTURAL HERITAGE IN SACRAL LANDSCAPE IN KRAMPNA COMMUNE

Anna KOZAK

Master's degree, Assistant
Department of Environmental Protection and Landscape
Lublin Catholic University named after John Paul II
20-708, Lublin, Konstantinov St., 1H,
E-mail: hannakozak@kul.lublin.pl

Igor KOZAK

ORCID ID: <http://orcid.org/0000-0002-4163-5534>
Doctor of Biological Sciences
Professor of the Department of Landscape Ecology
Lublin Catholic University named after John Paul II
20-708, Lublin, Konstantinov St., 1H,
E-mail: modeliho@kul.lublin.pl

The article presents the nonexistent tserkvas in sacred landscape in Krampna commune (in Poland). These tserkvas represent 13 sacral objects with the architectural specificity of the Ukrainian wooden and stone tserkva. History of nonexistent tserkvas in the landscape of Krampna commune has been analyzed. In particular, there was noted the uniqueness of the Ukrainian tserkva, the technique of "zrub" and elements of "zalom" in its architecture. This aspect integrates Ukrainian tserkvas, which vary only in terms proportions in length, width and height. Tserkvas in Krampna commune were destroyed after the year 1945-1947. Tserkvas lost the religious role and sacred landscape lost its meaning. The article shows the specificity of tserkvas architecture. Nonexisting tserkvas were analyzed in the Krampna commune with their surrounding landscape. It is proved that these all are original and represent a wide diversity of architecture and symbols of Ukrainian religious architecture. The article discusses the perspective of maintaining and reconstructing tserkvas, as well as manner and methods of studying this issue.

Keywords: sacred landscape, Ukrainian tserkva, Krampna commune.

Ганна КОЗАК

магістр, асистент кафедри охорони навколишнього середовища та ландшафту
Люблінського католицького університету
імені Іоана Павла II
20-708, Люблін, вул. Константинув, 1Н,
e-mail: hannakozak@kul.lublin.pl

Ігор КОЗАК

ORCID ID: <http://orcid.org/0000-0002-4163-5534>
доктор біологічних наук,
професор кафедри ландшафтно́ї екології Люблінського католицького університету імені Іоана Павла II
20-708, Люблін, вул. Константинув, 1Н,
e-mail: modeliho@kul.lublin.pl

НЕІСНУЮЧІ ЦЕРКВИ ЯК УКРАЇНЬСЬКА КУЛЬТУРНА СПАДЩИНА У САКРАЛЬНОМУ ЛАНДШАФТІ ГМІНИ КРАМПНА

Стаття присвячена неіснуючим 13-ти українським церквам гміни Крампна Підкарпатського воєводства у Польщі. Корінне українське населення цих територій було виселене. Дослідження церков як артефактів народної культури українців є вкрай важливим та актуальним, принаймні з огляду на те, що вони є рефлексією духовних, естетичних, архітектурних уявлень та стереотипів уже неіснуючих етнографічних та соціальних спільнот. Об'єктом дослідження є неіснуючі українські церкви гміни Крампна, а предметом — їх архітектурні та соціокультурні особливості, чинники їх формування та взаємозв'язок із культурним та природним оточуючим середовищем. Під «неіснуючими» автори розуміють не лише фізично знищені храми, а й ті з них, що перейшли у підпорядкування римокатолицької церкви, а також ті, які існують лише фізично. Під останнім мається на увазі те, що храм не був знищений фізично, проте на даний момент не функціонує та перестав виконувати роль сакрального центру громади.

Подана історія та архітектурні риси церков у контексті поселень гміни. Метою статті, є демонстрація того, що усі церкви є ідентичними із широким архітектурним різноманіттям і символами української національної церкви і представляють український характер гміни Крампна. Для цього автори застосували типологічний загальноісторичний метод, методи картографування, а із вузькодисциплінарних — метод польового етнографічного дослідження, зокрема метод фотофіксації. Автори також провели широкий аналіз наявної літератури, що окреслює коло питань народної сакральної архітектури, передовсім, з метою реконструкції «неіснуючих» (тут, у контексті «фізично зруйнованих») українських церков. При цьому дослідження токрається також церков, зруйнованих до 1945—1947 рр.

Автори доходять висновку, що після 1945—1947 років церкви перестали виконувати релігійну роль, а сакральний ландшафт втратив своє значення. У статті показана специфіка українського дерев'яного та кам'яного церковного зодчества. Неіснуючі церкви були проаналізовані у гміні Крампна разом із навколишнім ландшафтом. У статті наголошено на шляхах подальших наукових досліджень із проблематики та важливості відтворення знищених церков із застосуванням тривимірних технологій.

Ключові слова: сакральний ландшафт, українська церква, гміна Крампна.

Introduction. Ukrainian tserkva is a unique and inimitable wooden tserkva that has no analogues in the world [1; 2; 3; 4]. Tserkva constitutes not only a physical object of religious cult, but also a center of community in which tserkva is located. This religious monument delivers the spirituality of the surrounding world order. Modern communities still continue the practice of settling around their churches or other temples, which also applies to Ukrainian tserkvas. Practice of constructing wooden Ukrainian tserkvas was officially introduced before Christianity. The masters preserved the composition and architectural forms, bequeathed by their ancestors in order to continue the tradition [2].

Scientific research concerns origins of Ukrainian tserkvas — those existing, vanishing and nonexisting ones [2; 4; 5; 6], its construction and architecture [3; 4; 5; 7], the development in terms of their form [3] and modern types [1; 3; 4], tserkvas in different Ukrainian eparchies and its ethnic territories [3; 5; 7; 8; 9]. Moreover, there was conducted a 3D reconstruction of Ukrai-

nian wooden tserkvas in their sacral landscape of borderland [10]. However, there has been little research over the Krampna commune.

The purpose of this article is to identify nonexisting tserkvas in Krampna commune in Poland. We analyzed 13 nonexisting tserkvas in Krampna commune, based on archive materials, historical photography, field research and documentation of tserkvas in their location.

Presentation of the main research material. Ukrainian wooden tserkvas were usually built on the basis of crucifix form — usually centric, with five or nine «zrubs», called the technique of «zrub» and «zalom» [1; 2; 3]. Proportions of tserkvas height and length differ, depending on the region of Ukraine. The tserkva's height equals its length in the Podillya and Naddnipyrianshchyna. In Chernihiv, Boyko and Slobozhanshchyna region the height is greater than their length. In Halychyna and Volyn region the height is smaller than the length [1; 2; 3; 4; 9]. Tserkva is considered to be a central part of sacral landscape, being the center of spirituality and faith [4].

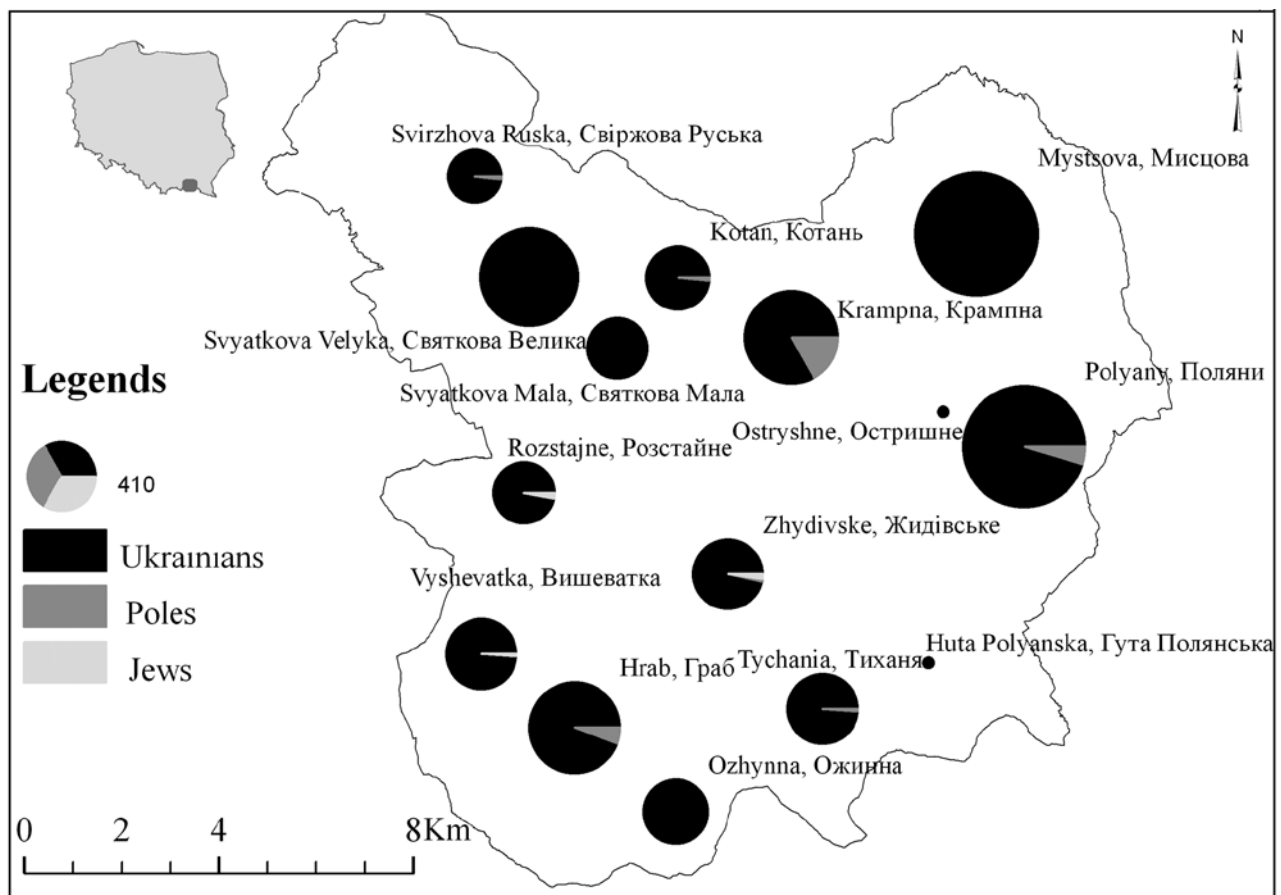


Fig. 1. Settlement distribution in Krampna commune. Number of Ukrainians, Poles and Jews in the year 1939 according to V. Kubijovč [11]

Krampna commune was a part of the west Halychyna in Beskydy of Carpathians region. Population of this region consisted mainly (Fig. 1) of Ukrainians [2; 8; 11; 12; 13]. Consequently, Ukrainians formed the historical traditional landscape with tserkva in its center.

Tserkva's architecture has never been separated from outer environment. The structural design is actually within its landscape, reflecting some of its elements by the structure. The natural color of the beams, wall sheathing, wood tile (in Ukrainian it is called «hont») — all these elements link tserkva with the surrounding landscape, not only due to its building material, but also the similarity to the forms of living trees and their crowns. Baroque domes of tserkva, with crosses on its top, provide gentle and harmonious transition from architectural volume to surrounding space in the landscape — opened beneath the dome of the sky [4; 10].

This cultural landscape became an important element of life of Ukrainians, being a *genius loci*, transforming into a part of the sacral landscape [3; 8]. In the Krampna commune in seven villages (Svirzhova Ruska, Hrab, Ozhynne, Rozstajne, Tychanya, Vyshevatka and Zhydivske) the tserkvas were destroyed.

In the following villages: Krampna, Svyatkova Velyka, Mystsova, Polyany, Kotan and Svyatkova Mala a traditional village system was destroyed. Cultural and sacral landscape of the villages, with tserkva in its the centre, lost its significance. Tserkva ceased to continue to carry out its sacral role. Usually, there was a cemetery around tserkva, that currently, in cases of a number of villages, is in ruins [3; 6; 8; 9; 14].

There were 13 wooden and stone tserkvas in the Krampna commune in such settlements as: Krampna, Svirzhova Ruska, Hrab, Svyatkova Velyka, Mystsova, Polyany, Kotan, Svyatkova Mala, Ozhynna, Rozstajne, Tychanya, Vyshevatka, Zhydivske.

As a result, there were 7 tserkvas in Krampna commune that do not exist anymore: tserkva of Voznesinnyia Chrysta from 1800 in Zhydivske (destroyed in 1945), tserkva of Ivan Chrestytel from 1894 in Svirzhova Ruska (destroyed after 1947), tserkva of Kosma and Damyan from 1809 in Hrab (burnt in 1950), tserkva of Vasylij Velykij from 1867 in Ozhynna (disassembled in 1953), tserkva of Kosma and Damyan from 1600 in Rozstajne (destroyed after 1947), tserkva of Mykolaj Chudotvoretz from 1790 in Tychanya (plundered and destroyed after 1945), wooden tserkva of (name unknown)



Fig. 2. Tserkva in Zhydivske village on the old map [15]



a

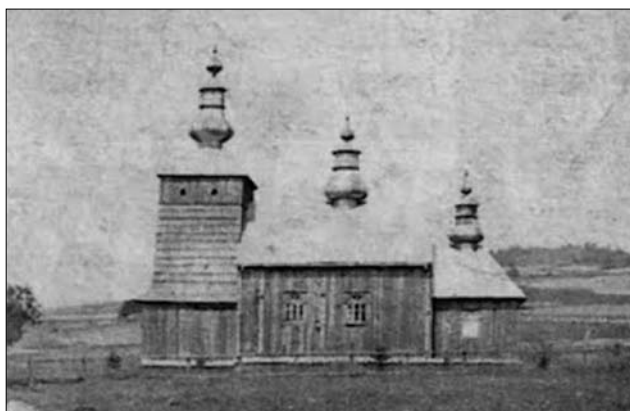


b

Fig. 3. Nonexisting wooden tserkvas in Ukrainian Lemko style with three-sector form and «three dome» structure in Krampna commune: a) of Ivan Chrestytel from 1797 in Svirzhova Ruska; b) of St. Kosma and Damyan from 1809 in Hrab



a



b



c

Fig. 4. Nonexisting wooden tserkvas in Krampna commune: a) of Vasylij Velykyj from 1867 in Ozhyhna; b) of (name unknown) from 1800 in Vyshevatka; c) of Voznesinnya Hospodnye from 1828 in Zhydivskie

from 1800 in Vyshevatka (disassembled in 1954 for building purposes). All tserkvas that do not exist anymore were presented on the old map [15], like it can be seen on the example of Zhydivskie village (Fig. 2).

Five tserkvas were taken over by the Roman Catholic Church after 1947: tserkva of Archanhel Mychajil from 1757 in Svyatkova Velyka (taken over in 1986); wooden tserkva of Velykomuchenytysya Presvyata Paraskeva from 1584 in Mystsova (taken over in 1949); tserkva of Ivan Zolotoustyj from 1700 in Polyany (taken over in 1977); tserkva of Kosma and Damyan from 1800 in Kotan (taken over in 1970); tserkva of Archanhel Mychajil from 1700 in Svyatkova Mala (taken over in 1948). One tserkva in Krampna is closed now.

Firstly, in the article there were discussed nonexistent tserkvas that may be found on illustrations. These are tserkvas in such villages as: Hrab, Kotan, Krampna, Mystsova, Ozhenna, Polyany, Svyatkova Velyka, Svyatkova Mala, Svirzhova Ruska, Vyshevatka, Zhydivskie.

In 1797 there was a parish and tserkva of Ivan Chrestytel (Fig. 3a) in Svirzhova Ruska (ukr. Свіржова Руська, pol. Świrżowa Ruska). A new tserkva of Ivan Chrestytel in Ukrainian Lemko style was built in 1894. There were 455 Greek-Catholic and 6 Jews in 1905 in the village. In 1939 in Swirzhova Ruska there lived 475 Ukrainians and 5 Poles. In 1947 year village and tserkva of Ivan Chrestytel in Swirzhova Ruska were destroyed. After the year 1947 the 200 tombstones remained only in the tserkva's cemetery. The oldest one was built in 1883.

Hrab (ukr. Граб, pol. Grab) was an Ukrainian parish in Krampna commune. In the village there lived 680 Ukrainians and 40 Poles (members of the Border Guards' Corps) [11; 13]. Parish Tserkva of St. Kosma and Damyan (Fig. 3b) from 1809 was the second in Hrab. Tserkva and village were destroyed after 1947. In 1950 tserkva was burnt.

Filial tserkva of Vasylij Velykyj in Ukrainian Lemko style with three-sector form and «three dome» structure (Fig. 4a) was built in 1867 in the village Ozhyhna (ukr. Ожинна, pol. Ozenna). In 1939 there are lived 360 Ukrainians [11; 13]. After the year 1947, the Tserkva in Ozhyhna was disassembled in 1953. The village does not exist anymore.

Wooden tserkva of (name unknown) was functioning in Vyshevatka (ukr. Вишеватка, pol. Wyshowatka) before 1800 in Ukrainian Lemko style with three-sector form and «three dome» structure (Fig. 4b). In 1900 there were 51 households. The area of the village amounted to 7,56 km² in the 1931. Vyshevatka was



a

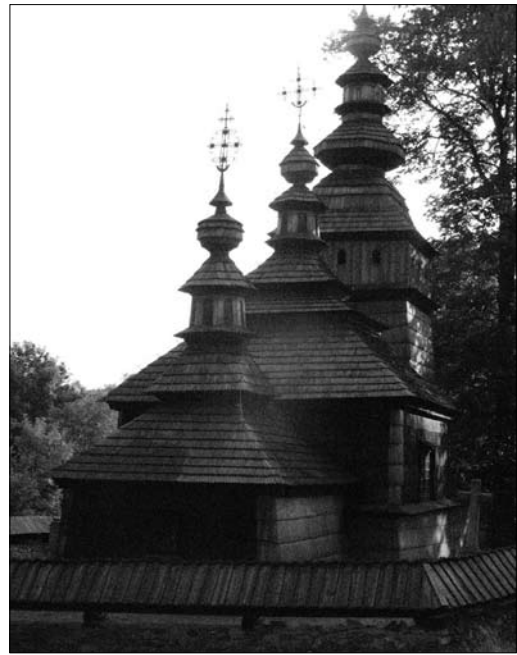


b

Fig. 5. Nonexisting wooden tserkvas in Ukrainian Lemko style taken over by Roman Catholic church after 1947 in Krampna commune: a) of Svyata Velykomuchenytsya Paraskeva from 1559 in Krampna; b) tserkva of Mykolay Chudotvorets from 1830 in Swiatkowa Mala

an ancient Ukrainian village till the year 1947. According to the statistics, in 1939 there lived 245 Ukrainians and 5 Jews. The village was destroyed after 1947 and tserkva (Fig. 3b) was disassembled in 1954.

Zhydivske (ukr. Жидівське, pol. Żydowskie) was an Ukrainian parish till the year 1947. There were 310 Greek-Catholic and 7 Hebrews in 1771 in the village. The second wooden tserkva of Voznesinnya Hospodnye was built with three-sector form in 1828 (Fig. 4c). In 1880 there were 438 Greek-Catholic and 12 He-



a



b

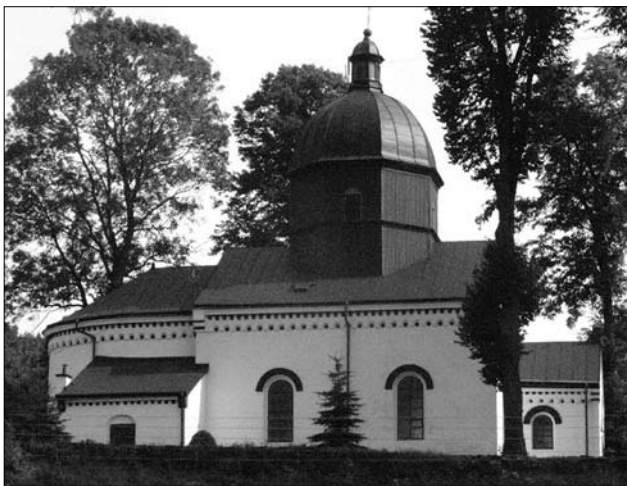
Fig. 6. Nonexisting wooden tserkvas in Ukrainian Lemko style taken over by Roman Catholic church after 1947 in Krampna commune: a) of Kosma and Damyan from 1782 in Kotan; b) of Archanhel Mychail from 1757 in Svyatkova Velyka

brews. In 1939 there lived 405 Ukrainians, 5 Poles and 10 Jews [11; 12; 13]. In 1859 was built a parish school in Zhydivske. New tserkva was built in 1922. Tserkva (Fig. 4c) of Voznesinnya Hospodnye and village were destroyed after the 1947.

Krampna (ukr. Крамна, pol. Krępna) was an ancient and large Ukrainian parish in 1772. It was the oldest village in Vyslik region. Wooden tserkva of Kosma and Damyan was built in 1782 (Fig. 5a) in the place of previous one (maybe from 1400) in the village in



a



b

Fig. 7. Nonexisting stone tserkvas in «Ukrainian Byzantine» style taken over by Roman Catholic church after 1947 in Krampna commune: a) of Ivan Zolotoustyj from 1900 in Polyany; b) of Prepodobna Paraskeva from 1796 in Mystsova

Ukrainian Lemko style with three-sector form and «three dome» structure. In 1787 there were 55 households and 500 Greek-Catholic in 1880. In Krampna there lived 620 Ukrainians, 125 Poles and 5 Jews in the year 1939 [11; 13]. After the year 1947 there were no Ukrainians in the village. Tserkva of Kosma and Damyan was renovated in 1930.

In the year 1581 there had already existed a tserkva of Archanhel Mychail (Fig. 4b) in Svyatkova Mala (ukr. Святкова Мала, pol. Świątkowa Mała) in Ukrainian Lemko style with three-sector form and «three dome» structure. Tserkva was renovated in 1800. In 1939 there lived 320 Ukrainians. In 1950 and in 1970 tserkva was plundered and devastated. Tserkva was taken over by

Roman Catholic church in 1970. Remained were only some icons in the tserkva. Among them there is icon of Bohorodytsya Hodehetria from 1670. Some icons were removed to the Roman Catholic Church in Svyatkova Mala from the Rostajne Ukrainian tserkva, which was destroyed after the 1947.

In 1782 there was a tserkva of Kosma and Damyan (Fig. 6a) in Kotan (ukr. Котань, pol. Kotań) in Ukrainian Lemko style with three-sector form and «three dome» structure. It was renovated in 1841 and in 1930. In the year 1939 there were 345 Ukrainians and 5 Poles living in Kotan [11; 13]. After 1947 tserkva was plundered. After the 1947 tserkva of Kosma and Damyan was taken over by Roman Catholic church in 1960.

Svyatkova Velyka (ukr. Святкова Велика, pol. Świątkowa Wielka) was a large and ancient Ukrainian parish till the year 1947. Tserkva of Archanhel Mychail was built in 1757 (Fig. 6b). It was the second one. Tserkva was renovated in 1796, 1826—1828 and in 1914. Tserkva of Archanhel Mychail was built in Ukrainian Lemko style with three sektoral form and «three dome» structure. There were two «iconostases» in 1950 in tserkva and in the 1958 there was not any of these two. In side of the tserkva a wall painting from 18 century remained to today. Also there are icons of Bohorodytsya, of Strasti Chrysta from 18 century, of 12 Praznykiv and sculpture of Holy Spirit.

There were 725 Greek-Catholic, 8 Roman Catholic and 10 Jews in 1891. Svyatkova Velyka had a parish school from 1849 and a filial in Svirzhova Ruska and Svyatkova Mala. In the year 1937 there were 186 households in the Svyatkova Velyka village. In 1939 there lived 820 Ukrainians, 5 Poles and 5 Jews [11; 13]. Tserkva of Archanhel Mychail in Svyatkova Velyka was taken over by Roman Catholic church after the year 1986.

The area of the Polyany (ukr. Поляни, pol. Polany) village amounted to 34,38 km². In 1939 there lived 1225 Ukrainians, 60 Poles and 5 Jews. Their tserkva of Ivan Zolotoustyj (Fig. 7a) was built in 1900 in the place of previous one maybe from 1493 in Ukrainian Byzantine style. In Polyany there were 190 households in the year 1900. Tserkva of Ivan Zolotoustyj was taken over by Roman Catholic church after the year 1947.

Mystsova (ukr. Мисцова, pol. Myscowa) was a large and the oldest Ukrainian parish in upper of Vyslik river till the year 1947. It was already a large parish and tserkva of Prepodobna Paraskeva with a wooden

bell tower in 1581. A new stone tserkva in Ukrainian Byzantine style (Fig. 7b) with a parish school were built in 1796. In the year 1885 in Mystsova there were 1190 Greek-Catholics and 6 Jews. Mystsova was a center of tombstones manufacturing to the second half of 19 century. In 1937 a new parish school was built. In 1939 there lived 1310 Ukrainians and 10 Poles [11; 13]. Stone tserkva of Prepodobna Paraskeva was renovated in 1908. Mystsova was a center of large fair of cattle. Tserkva of Prepodobna Paraskeva was taken over by Roman Catholic church in 1949. There was also a cemetery with a wooden chapel of Svyatyj Otets Mykolaj from the end of 19 century. But now there are in ruins.

Unfortunately, for the remaining 2 tserkvas no illustrations were found. That may be a purpose of future research. These tserkvas, which were not documented on illustrations, were located in the following villages: Rozstajne and Tychanya.

Rozstajne (ukr. Розстайне, pol. Rostajne) was an Ukrainian village till the year 1947. In 1939 there lived 320 Ukrainians and 10 Jews [11; 13]. There were 65 households in the village in 1936. Tserkva of Kosma and Damian in Rozstajne was built in 1600. It was renovated in 1921. In the year 1936 there were 298 Greek-Catholics, 40 Orthodoxies and 7 Hebrews. After 1947 tserkva was destroyed. At present time there are a stone chapel and ruins of the cemetery near the tserkva with some graves. Rozstajne village is no existing now.

Ukrainian tserkva of Mykolaj Chudotvoretz from 1790 was located in Tychania (ukr. Тиханя, pol. Ciechania). There were 425 Ukrainians and 5 Poles living in Tychania in 1939 [11; 13]. After 1945 wooden tserkva of Mykolaj Chudotvoretz was plundered and disassembled. In 1930 an orthodox tserkva was built. It was destroyed after the year 1945. Tychania village is not existing for now.

In many cases names of villages were distorted from Ukrainian language: Крамна (ukr. Крамна) into Крѣмна; Ожунна (ukr. Ожинна) into Озѣнна; Тучаня (ukr. Тиханя) into Сієчаня; Висшеватка (ukr. Вишеватка) into Wyszowatka; Svirzhova Ruska (ukr. Свіржова Руська) into Świerżowa Ruska; Svyatkova Velyka (ukr. Святкова Велика) into Świątkowa Wielka; Svyatkova Mala (ukr. Святкова Мала) into Świątkowa Mała; Zydivske (ukr. Жидівське) into Żydowskie.

Conclusions. Each tserkva that was examined in Krampna commune is a unique element of sacral heritage and presents a wide variety of architectural techniques, as well as symbols of Ukrainian religious cult.

Tserkvas were developed in common Ukrainian traditions on the Krampna commune. «Byzantine Ukrainian» style and «Boyko Ukrainian» style tserkvas dominated in the region. Wooden construction was quietly characteristic due to its features — mainly because of the fact that three domes and cupola usually covered their tops. Tserkvas, built in 18—19th centuries, are considered to be a proof of Ukrainian Bizantine style. Tserkvas that remained till these days are a relic of Ukrainian culture, art and architecture.

The study has shown that Ukrainian tserkvas, not only those located within the analyzed region, require an important reconstruction works, since they are losing their original significance. It is highly perspective to reconstruct these tserkvas and prepare them for the purposes of 3D visualization in order to conduct a detailed documentation.

1. Вечерський В. *Українські дерев'яні храми*. Київ: Наш час, 2008. 270 с.
2. Драган М. *Українські дерев'яні церкви. Генеза і розвій форм*. Ч. 1, 2. Львів, 1937.
3. Тарануценко С. *Монументальна дерев'яна архітектура Лівобережної України*. Київ, 1976. 333 с.
4. Щербаківський В. *Дерев'яні церкви в Україні та їх типи*. Львів, 1906.
5. Blażejowsky D. *Historical Šematism of the Eparchy of Peremyśl*. Lviv: Kamieniar, 1995. 1008 s.
6. Iwanusiw O. *Church in Ruins: The demise of Ukrainian churches in the eparchy of Peremyshl*. 1987. 354 с.
7. Saładiak A. *Pamiętki i zabytki kultury ukraińskiej w Polsce*. Warszawa, 1993. 511 s.
8. Apokryf Ruski 2010. Режим доступу: <http://www.apokryfruski.org/>.
9. Слободян В. Каталог існуючих дерев'яних церков України і українських етнічних земель. *Вісник інституту «Укрзахідпроектреставрація»*. 1996. № 4. С. 74—159.
10. Kozak H., Stępień A., Kozak I. Three-dimension modeling in reconstruction of old wooden church in Ukraine. *Kultura i Historia*. 2012. № 21.
11. Kubijovuč V. Ethnic groups of the South-Western Ukraine (Halycyna-Galicia) 1.1.1939. München: Logos, 1983. 217 с.
12. Грушевський М. *Жерела до історії України-Руси*. Т. III. Львів, 1900. 272 с.

13. Кубійович В. Людність з українською мовою в Галичині. Карта. *Енциклопедія українознавства*. Львів: НТШ, 1993. 349 с.
14. Місило Є. Грекокатолицька церква у Польщі (1944—1947). *Варшавські українознавчі записки*. 1989. С. 207—220.
15. Mapire. First Military Survey 1763. URL: <http://mapire.eu/en/map/firstsurvey/>.

REFERENCES

- Veczerskyj, V. (2008). *Ukrainian wooden tserkvas*. Kiev: Our time [in Ukrainian].
- Dragan, M. (1937). *Ukrainian wooden tserkvas. Genesis and development of forms*. (Ch. 1, 2). Lviv [in Ukrainian].
- Taranushchenko, S. (1976). *Monumental wooden architecture of the Left Bank of Ukraine*. Kiev [in Ukrainian].
- Shcherbakivskiy, V. (1906). *Wooden tserkvas in Ukraine and their types*. Lviv [in Ukrainian].
- Blażejowsky, D. (1995). *Historical Šematism of the Eparchy of Peremyshl*. Lviv: Kamenyar.
- Ivanusiv, O. (1987). *Church in Ruins: The demise of Ukrainian churches in the eparchy of Peremyshl*.
- Sałaciak, A. (1993). *Monuments of Ukrainian culture in Poland*. Warszawa [in Polish].
- Apokryf Ruski (2010). Retrieved from: <http://www.apokryfruski.org/>.
- Slobodian, V. (1996). Catalog of existing wooden tserkvas of Ukraine and Ukrainian ethnic lands. *Bulletin of the Institute «Ukrzakhidproektrestavratsiya»*, 4, 74—159 [in Ukrainian].
- Kozak, H., Stępień, A., & Kozak, I. (2012). Three-dimension modeling in reconstruction of old woodem church in Ukraine. *Kultura i Historia*, 21.
- Kubijovych, V. (1983). *Ethnic groups of the South-Western Ukraine (Halychyna-Galicia) 1.1.1939*. München: Logos.
- Hrushevsky, M. (1900). *Sources for the history of Ukraine-Rus* (Vol. III). Lviv [in Ukrainian].
- Kubiyovych, V. (1993). Population with Ukrainian language in Galicia. Map. In *Encyclopedia of Ukrainian Studies*. Lviv: NTSh [in Ukrainian].
- Misilo, E. (1989). Greek Catholic tserkvas in Poland (1944—1947). In *Warsaw Ukrainian Studies Notes* (Pp. 207—220) [in Ukrainian].
- Mapire First Military Survey 1763. Retrieved from: <http://mapire.eu/en/map/firstsurvey/>.