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MULTINATIONAL CULTURAL HERITAGE OF THE EASTERN PART OF THE COMMONWEALTH OF POLAND AND LITHUANIA

Poland is a country with the largest territorial variation in the history of Europe. These changes involved not only the temporary gaining and losing some provinces that were later regained (as was the case for most European countries), but a transition of the country from its natural geographical frames deep into neighbouring ecumenes, while losing its own historical borders in the process. There were also times when the Polish state would disappear from the map of Europe for extended periods. Poland is also a country which for centuries was a place for foreigners where foreigners settled, lead here by various reasons, and left their mark, to a smaller or greater extent in the country's history. They also left numerous places in the Republic that became important not only for Poles. Today, these places belong to both Polish and non-Polish cultures and they become a very significant element of our cultural heritage, a deposit within Polish borders.

Up until mid-14th century, Poland was a medium-sized, mostly ethnically homogenous country which faced west both culturally and economically. The eastern border of the country was also the border of Latin Christianity, with the Orthodox Ruthenia and Pagan Lithuania beyond it. In the second half of the 14th century, this situation changed significantly. First, the Red Ruthenia and Podolia were annexed by Poland, and another breakthrough came with the union with Lithuania, which was a Eastern European superpower back then. The new Polish-Lithuanian state – the Commonwealth – has become a European power; in 1300, Poland had an area of about 200,000 km², in 1370, after annexing Ruthenia and Podolia (but without Silesia and Pomerania) – 240,000 km², only to become almost four times bigger by 1400. There has been a shift from an ethnically homogenous to a multinational state and a reorientation from the West

to the East. Thus, until the end of the 18th century, the Commonwealth consisted of two parts: Crown of the Kingdom of Poland and the Grand Duchy of Lithuania. Behind this official dualism lay a very intricate ethnic structure. Apart from the Poles, Lithuanians and Ruthenians, the country was inhabited by many minorities – Germans, Jews, Armenians, Tatars, Karaites, Vlachs, as well as Italians, Greeks, Scots and Dutch. There were different features differentiating these minority groups, but the most persistent was their religious and cultural identity, acting as a barrier to integration. Therefore, not only a very large Jewish community, but other smaller groups, such as the Karaites survived until the 20th century. Accepting the union with the Roman Church by Polish Armenians has enable their merchant and craftsman elite to become integrated with the Polish gentry, though at a cost of quickly losing their language and cultural heritage. This was followed by a great expansion of Polish culture to the east. During more than two and a half centuries since the union with Lithuania was commenced, the political and cultural model of the common state was shaped. Numerous Latin churches and magnate residences were built. In larger centres, such as Lvov, Vilnius, Luck or Kamieniec, full western-style urban structures were developed. In the Grand Duchy of Lithuania a very original Gothic Orthodox church was created (Supraśl). A vast proportion of the significant artistic achievements of the Commonwealth were also created in the Eastern borderlands of the time.

Unfortunately, as a result of the three partitions in the years 1772, 1793 and 1795, the country has been wiped off the map for 123 years. But the real disaster for the Polish cultural heritage came with World War I. The eastern front literally levelled substantial areas of the former Commonwealth, especially wooden towns. Poland was ruined. The short interwar period allowed for only partial recovery of losses in this part of the former Commonwealth borderlands, which was included in the reborn Polish state. The areas of the former Commonwealth that found themselves within the USSR have gone through the most tragic period in their history in the 1920s and 1930s. The scale of destruction was immense. It is believed that the damage in this area was greater than this done by World War II. The process of deterioration affected Ukraine the most. It looked slightly better in Belarus and even better in Lithuania. The buildings were usually not destroyed directly, but they were used for different purposes. As a result, the vast majority of borderland churches is now ruined or remodelled to the extent that their historical value is completely obscured. The scale of destruction is very difficult to estimate, due to the lack of historical and contemporary inventories. In relation to the Eastern Galicia, which has been pretty well-penetrated in recent years, we can say that only a handful of Catholic

churches stayed intact. A similar fate befell the rural palaces and mansions. In the past few years, the situation in the borderlands has undergone some profound changes. As a result, part of Catholic churches gets transferred to Greek-Catholic, Orthodox, and even Protestant religious communities.

The cultural heritage of the former Commonwealth is now owned by four nations: Polish, Lithuanian, Belarusian and Ukrainian. Unfortunately, we still do not have full information about its condition, even though the situation has been systematically changing in recent years.

The area, which has remained for centuries at the crossroads of Western and Eastern cultures, combining the Catholic, Orthodox, Jewish traditions, but also more oriental ones – Greek, Armenian and Tartar, now lies within the boundaries of the Lublin province, which is more than 530 years old. With an area of 25,122 km², it is the third biggest province in Poland. It is situated in the south-eastern part of the country. Its eastern border with Belarus and Ukraine marks the eastern border of the European Union.

In the period from the 10th to the 14th century, it was an area of contention between Poland and Ruthenia. At the end of the fifteenth century, these lands were fully incorporated into the Crown. At the same time, the north-eastern area became part of the Grand Duchy of Lithuania. In the 14th century the first cities were incorporated: Lublin (1317), Chełm (1392). Political stability after the Polish-Lithuanian union in 1385, as well as economic development had a positive impact on the development of the area. This has led to the emergence and flourishing of many new cities (Biała Podlaska, Biłgoraj, Chełm, Kazimierz Dolny, Kraśnik, Łuków, Parczew). In 1474, a separate Lublin province was created. It did not overlap with the area of the current province. It included only its western part. It was assigned to the Little Poland province. The north-eastern part (with Biała Podlaska) were part of the Grand Duchy of Lithuania.

The period from the 15th to the mid-16th century was the peak period of development of the Lublin region and especially Lublin, as the capital of the province. It was the meeting place for the regional diet and the Crown Tribunal (in 1578). It also became the court capital for the whole Little Poland. There was a spike in city development, a boom in economy and crafts, as well as an increase in population. The great wealth of such aristocratic families as Zamoyski, Czartoryski, Potocki, Firlej, Tarnowski were created. Great Hetman Jan Zamoyski built a 'city-fortress' Zamość (civic rights in 1580). Arts and culture flourished, such as Lublin Renaissance – a popular variety in the Renaissance style church architecture, which spanned from Grodno to Kalisz. Great poets of the Renaissance were creating in the region, such as Biernat of Lublin, Jan Kochanowski and Mikołaj Rej. On March 15, 1595, the Academy of

Zamość was created (at that time, it was the third university of the Commonwealth). Aristocratic mansions were built.

After the partition, the area came under Austrian rule and was called Western Galicia. In 1809, the Lublin region was incorporated into the Duchy of Warsaw. After the establishment of the Kingdom of Poland (1815), it found itself within the Russian borders (the province, and then the Lublin Governorate). During World War I, Lublin was occupied by Austrian and German armies. After regaining independence in 1918, the Lublin province was recreated. After the outbreak of the Second World War in 1939, Lublin province became part of the General Government. Lublin was the scene of ruthless economic exploitation, discrimination and extermination of the Polish and Jewish populations. The Nazi invaders created extermination camps (in Bełżec, Majdanek and Sobibór) labor camps (in Trawniki, Poniatowa) and POW camps (in Chełm, Dęblin and others). Zamość region saw massive displacement of Polish civilians (approx. 110 thousand people) and subsequent colonisation by German settlers. In 1944, Lublin remained the provisional capital of Poland for 164 days. The contemporary province boundaries were formed as a result of the reform in the administrative division of Poland in 1999.

The area in question is one of the most interesting and one of the richest regions in the country in terms of the number of historical buildings and complexes. The register of historical monuments for Lublin province lists almost 3700 items. They include 38 spatial structures, 29 of which are historical urban systems, 371 temples of various religions and denominations, 40 convent complexes, 316 other sacred objects (bell towers, morgues, fences), 184 graveyards, 149 public buildings, 143 palaces and villas, 146 manors, 229 tenements and houses, 266 parks and 83 gardens. This relatively substantial list proves the rich past of Lublin.

The Goth cemeteries from 2nd to 4th century uncovered in the Hrubieszow district, as well as the chalk tunnels of Chełm are unique on European scale. There are numerous aristocratic castles and palaces, landowner's residences, gentry manors in Lublin, Kozłówka, Puławy, Radzyń Podlaski, Janowiec and Krupa, among others. They are the reminders of the former Polish clans: Zamoyski, Lubomirski, Radziwiłł, Czartoryski, Sobieski, Tarnowski, Firlej, Sapieha. Numerous historical religious buildings of different denominations, such as churches, Orthodox churches, old synagogues are an example of the merging of different cultures and religious tolerance. The most prominent religious building in the region is the Gothic Chapel of the Holy Trinity in the Castle of Lublin, with the interior entirely covered with Ruthenian-Byzantine frescoes dating back to the beginning of the 15th century. Churches representing

the so call Lublin Renaissance, that were preserved in Lublin, Kazimierz Dolny and Końskowola and other places, are a typical feature for this region. One of the most beautiful synagogue complexes in the country survived in Włodawa, while the nearby Jabłeczna can boast a very prominent Orthodox church, the Saint Onuphrius. Apart from single objects, we should also note such urban developments as: Renaissance Zamość, called the Padua of the North – a UNESCO World Heritage Site, the Vistula city of the artists Kazimierz Dolny – combining scenic and natural values of the Vistula River Gorge in Little Poland with the beauty of the many monuments of architecture and art, the medieval Lublin with its original Old Town, preserved in unchanged condition. Overall, over 20 thousand objects of historical cultural value were catalogues in the province, including numerous unique examples of folk buildings, preserved and shown in such places as the Museum of Lublin countryside in Lublin and smaller ethnographic museums in Hola, Guciów, Biłgoraj or Zaborek near Janów Podlaski. Lublin is the cultural centre of the region, and some prominent centres include Biała Podlaska, Puławy, Chełm and Zamość.

Old Town in Lublin. It is without a doubt one of the best preserved historic urban complexes in Poland. The town has probably existed here as far back as in the 11th century. It was first mentioned as a town in 1198, and received its town privileges in 1317. In 1569, the aforementioned Union of Lublin with Lithuania was signed here. The turn of the 16th and 17th centuries was the period of greatest prosperity of the city. The oldest buildings are located on Castle Hill. Of the royal castle, the Roman cylindrical tower, the donjon (mid-13th century), as well as the Gothic chapel of the Holy Trinity (the second quarter of the 14th century), the most precious historic monument of Lublin, have survived. On the neighbouring hill, the Old Town grew, which owes its small size (about 7 ha) and irregular network of streets to the terrain and the relics of the pre-incorporation suburbium. All that remained of the city walls were a Gothic tower and two gates: Cracow (14th–16th century), one of the symbols of Lublin, and a more changed – Grodzka (14th century 1785). The oldest temple in the old town is the church of the Dominicans, built in the 14th century as a Gothic temple, rebuilt after the fire of 1575, in the Renaissance style, with subsequent Baroque, Rococo and Classicist design and furnishings. Following the great fire of May 1575, the city was rebuilt in the Renaissance style, giving the Lublin Old Town the characteristic appearance that survived to this day. The separate regional style created during this time is called the Lublin Renaissance. Churches with ornate facades and decorative, networked vaults are the most characteristic examples of this style.

Kazimierz Dolny boasts a unique urban development and scenic value. These unique qualities are the result of harmonious integration of architecture into the diverse landscape. It was granted civic rights in 1356. The city got rich on commerce, floating the cereal down Vistula River, becoming the second biggest commercial centre in the province, after Lublin. It reached a peak of development in the first half of the 17th century when, as an important river port, it became known as ‘small Gdańsk’. Later, after it was destroyed it didn't manage to pick itself up and scarcely vegetated. In 1869, the city has even lost its city privileges, regained in 1927. In the Middle Ages, the urban axis of the city was created, dominated by the watch tower called the keep (13th century), the royal castle (c. 1350, now a preserved ruin), the parish church (c. 1325) and the Market. In 1589, this axis was supplemented by the church of the Annunciation, expanded in 1627 as a Baroque church and the Reformati monastery. The medieval urban layout was limited to the Market Square and the tenements around it. At the turn of the 16th and 17th centuries, the city has grown a lot and some beautiful houses appeared, among them two tenements of the Przybyl brothers of 1615 and the Celejowska tenement (1635). At the end of the 16th and the first half of the 17th century, approx. 60 Renaissance granaries were built along the Vistula. 11 of them survived to the present day.

Zamość is probably the most perfect embodiments of the concept of an ‘ideal city’ coined by the Italian Renaissance urban planning treaties, not only in Poland, but also in Europe and the world. Since 1992, the urban complex of Zamość was included in the UNESCO World Heritage List. The town was founded in 1580 by Jan Zamoyski, chancellor and Grand Hetman of the Crown, a prominent statesman, politician, a true Renaissance man. Zamość became the administrative centre of enormous wealth, held by the Zamoyski family until 1944. In 1594, Jan Zamoyski founded the Academy of Zamość – the third, after Cracow and Vilnius, Polish University (it existed until 1784).

The layout of Zamość, as well as its most important buildings (the palace, collegiate church, the academy, the burghers' houses, the town hall, the armoury, the gates and the bastion fortifications) were created by Bernardo Morando. Inside the pentagonal fortress, he designed a city laid out on a checker board pattern, with its main axis set by the owner's residence and the Grand Market Square (a square with 100-m sides). The street perspectives were closed with representative secular and religious buildings according to the rules of Renaissance scenography. There were three gates leading into the city. The market square is surrounded by arcade tenement buildings (it is the only fully preserved arcade complex in Poland).

Since the Middle Ages, what is now the Lublin region was an area where multiple cultures, religions, languages and nationalities coexisted. Each of these religious and ethnic groups left a more or less visible mark here, forming a colourful cultural landscape. It was a meeting place of the Eastern and Western Slavic cultures, Orthodox Christianity and Catholicism. Besides these two Christian denominations, the religious map also included Jews and, in more modern times, Muslim, Protestants, Greek Catholics (Uniates), as well as the representatives of the Old Catholic Church, beginning in the 20th century. The creation of this religious conglomerate was a consequence of the history of this area, as well as of the whole Poland, shaped by the policies of the rulers, magnates or the Sejm. These lands were originally the ethno-religious and political border, only to become in the very centre of the Polish-Lithuanian Commonwealth after the union of 1385 was formed. This resulted in great prosperity of this region, as well as its unique religious tolerance, incomparable with anywhere else in Europe. Poland became a refuge for the Jews, Armenians, Germans, Italians and Greeks persecuted in many European countries. In the following centuries, the sappy area saw newcomers from the Netherlands, called the Hauländer. During the post-partition era, there was an increased inflow of foreign officials – the Austrians and Russians. The German rural settlements were thriving, while the merchants and entrepreneurs from Western Europe were coming to the cities and industrial centres. The belt along the Bug river, spanning from southern Podlasie to Hrubieszów and Tomaszów Lubelski, is especially colourful in religious and cultural terms. For many centuries, the Bug was not a border river, which resulted in the cultural similarities on both sides of it. The religious holidays of other religions were respected, and this mutual tolerance allowed these communities to coexist, despite some conflicts. This led to interactions between different cultures. A clear expression of the cultural diversity and interaction can also be found in cemeteries – often the same stone-work workshops made graves for Catholics, Uniates and Orthodox Christians. Some prime examples of this mutual influence between denominations and cultures can be seen in the aforementioned Chapel of the Holy Trinity in the Lublin castle, where the western, Gothic architecture included Byzantine and Ruthenian frescoes and the oldest Christian cemetery in Lublin from the break of the 18th and 19th centuries at Lipowa street, which consists of the Catholic, Protestant, Orthodox and military sections, with gravestones in Polish, Russian, German, Ukrainian, and even Czech. The centuries of Judaism's history in Lublin has been witnessed by one of the oldest Jewish cemeteries in Poland, dating back to the 16th century, which includes the grave of the famous 19th-century tzaddik, the Seer of Lublin, now visited by the Chasidim from all over

the world. During the Holocaust, the Nazis completely destroyed magnificent historic synagogues and the historic Jewish district around the Castle.

The most interesting landmarks include: the old Tatar village in Studzianka, which includes a preserved mizar, a Muslim cemetery, with most of the names inscribed in Polish; Ortel Królewski, inhabited during World War I by the Orthodox, Catholics, and Tatars. The pride of the village is the wooden church built in 1706, which until 1875 served as a Greek Catholic church, then became an Orthodox church and, since 1922, a Roman Catholic parish church; Biała Podlaska, the centre of the Lublin part of Podlasie, where the owners built a castle and founded 'Latin' and Greek Catholic churches; Lebedziew, the former Tatar settlement with preserved remains of a mizar, where graves with names in both Arabic and Polish survived to this day. Russians also left their mark in the form of fragments of the Brest Fortress; Kostomłoty, with the only functioning Neouniate parish in Poland, with a historic Orthodox church; Kodeń, the former seat of the Sapieha family, who left behind a Sanctuary to the Virgin Mary in the 17th-century Baroque basilica; Jabłeczna, the second (after Grabarka) place of Orthodox pilgrimage in Poland, attracting crowds of the faithful from Poland and abroad; the Monastery of St. Onuphrius was built in the 15th century; Włodawa, whose densely packed historic monuments are a testament to the religious mosaic; 18th-century late baroque Pauline monastery sits right next to a beautiful late baroque synagogue. It is completed by a 19th-century Classicist Orthodox Church; Chełm – the pre-partition capital of the Chełm region, which included terrains on both sides of the bug river, was the medieval seat of Ruthenian dukes. The remains of the town were discovered on the Chełm Hill, which dominates the town and includes a late baroque former Uniate cathedral, now a Roman Catholic church. From the Middle Ages until the 19th century, there were two, sometimes even three dioceses in Chełm: Orthodox and Roman Catholic and, from the end of the 16th century till 1875 – a Greek Catholic one. At the break of the 19th and 20th centuries, however, Jews were the most populous group in the city. The aforementioned Zamość, which was meant to be a city open to the diverse cultures of both East and West. The monuments of Zamość are now a reflection of its multiculturalism. We have a Roman Catholic collegiate church (now a cathedral), the Armenian and Greek streets, a Uniate Church (now a Catholic church) and, finally, a great complex of a Renaissance synagogue and a Quahal house. Even today, we can admire ornate oriental tenements around the Grand Market Square, once owned by wealthy Armenians.

At a time when Poland accepted Christianity from Rome (966) the lands east of the Vistula were on the edge of Poland. At the same time, the eastern areas of

Lublin region were under the influence of Ruthenian principalities that have adopted Christianity from the Byzantium (988). The tradition of the Eastern Church is alive here today. Unfortunately, no old brick temples survived to this day. It wasn't until the second half of the 14th century that the first Gothic churches were built in Lublin, Kazimierz, Kraśnik or Steżycza, or in important places of worship such as Piotrawin. In the 2nd half of the 16th century, the local variety of Renaissance, called Lublin Renaissance, gave rise to a lot of castles, manor houses, town halls, tenement houses, monasteries, synagogues and Orthodox churches. We can see the finest examples of churches built in this style in Czemierniki, Kazimierz, Kodeń, Końskowola, Kurów, Lublin (several churches), Markuszów, Radzyń Podlaski, Szczebrzeszyn, Turobin, Uchanie and Zamość. Sacred buildings in the Lublin Renaissance style were also created elsewhere in Poland. At the turn of the 16th and 17th centuries baroque churches were being erected, up until the end of the 18th century, in such cities as Chelm, Lubartów, Włodawa, Ostrów Lubelski, Lublin, as well as Horodło, Janów Podlaski, Jeleniec, Krasnobród, Krasnystaw, Leśna Podlaska, Łuków, Orchówek, Radechnica, Wola Gułowska, Wozuczyn.

The temple in Puławy, modelled on Roman buildings, comes from the Classicist time (the end of 18th and beginning of 19th century). Other churches erected or rebuilt in this style included the ones in Kock, Opole Podedworze, Sosnowica, Żyrzyn or a wooden church in Borowica. The neo-Gothic was a popular church architectural style during the partitions era. It was significantly different from the imperial Moscow style of the Orthodox churches, erected all over the Congress Poland. Some interesting examples of Gothic Revival in our area include the churches in Boby, Garbow, Jablon, Komarowo, Konstantynów, Łopiennik, Łomazy, Niemce, Parczew, Radoryż, Ryki, Świerze, Wąwolnica or Wojcieszków.

Also worth mentioning are the sanctuaries: Our Lady of Krasnobród in Krasnobród with a chapel of 'water' revelations. The start of Marian devotion in Krasnobród dates back to 1640, when the Virgin Mary appeared to a praying peasant. Our Lady of Leśna in Leśna Podlaska built between 1730 and 1752. St. Stanislaus in Piotrawin from 1440, preserved in its original Gothic robes. Of Podlasie Uniates in Pratulin and Kostomłoty; St. Anthony in Radechnica built in the 17th century on a hill called Łysa Góra (Bald Mountain). Virgin Kębelska in Wawolnica, the most important shrine in the Lublin region, with the cult of the Virgin Mary developing for more than 700 years. The sanctuary in Wąwolnica is famous for its two Gothic figures in the iconographic type of 'Beautiful Madonna': the miraculous statue of Virgin Kębelska from around 1440 in the

chapel and a statue of Virgin Wąwolnicka from the turn of the 14th and 15th centuries in the basilica.

Since the beginning of the 16th century, the area saw the development of wealth and seats of rich clans, whose representatives belonged to the intellectual elite in the country, playing an important role not only in the history of the region but, above all, in the political and economic history of Poland. As one of the largest political, economic and cultural centres in Poland, Lublin played an important role in the development of architecture of the magnate seats. In 1660, there were 90 palaces and mansions here. They underwent an architectural evolution started by the late-Gothic multi-storey tower manors that transformed into palaces under the influence of Renaissance in the second half of the 16th century. In the 2nd half of the 17th century in Puławy, the first palace in Poland with the characteristics of mature Baroque was built and shown the way for the development of residence architecture in the region. In the 19th and 20th centuries, the palaces in Lublin were converted into tenement houses, thus erasing their stylistic characteristics.

The most valuable aristocratic residences include: in Lublin – late-Gothic Sobieski palace (now the University of Lublin) from the 1st half of the 16th century mansion, converted into a baroque palace with garden terraces. In subsequent years, the building underwent some reconstructions. Lubomirski Palace, also known as the Radziwiłł Palace (now the Maria Curie-Skłodowska University), originally a Renaissance mansion built in the 2nd half the 16th century. After 1683, it was reconstructed into a Baroque mansion on a rectangular plan. Rafał Leszczyński's Palace (now the monastery of the Discalced Carmelites) with early baroque characteristics, built in 1622–1644 on a rectangular plan. Lubieniecki Palace (now a Seminary) built before 1632. Czartoryski Palace (now Lublin Scientific Society) built in the 2nd half of the 17th century in the Baroque style on a short rectangular plan, with a checkerboard garden, rebuilt in the 1725–1726. In Opole Lubelskie – Tarło Palace (now a High School) built in the late 15th or early 16th century. It was rebuilt in 1613 into a modern early-Baroque residence. In 1688 the palace was destroyed, and then rebuilt in 1740 in late-Baroque style. An early-Classicistic rebuilding followed between 1766 and 1773. Owing to this, it became the greatest 18th-century magnate residence in the Lublin region, second only to Puławy. After 1845, the palace was converted into barracks. In Niezdów – the Classicist Lubomirski palace (now the Order of the Servants of the Blessed Virgin Mary) built between 1785–1787 on a square plan. In Puławy – Czartoryski Palace, originally Baroque, built in the years 1671–1678. Classicist reconstruction of the palace took place between 1788 and 1801, and further in the years 1840–1843 and

1859–1861. The park (from the 2nd half of the 17th and 18th century) remodelled at the turn of the 18th and 19th century includes such buildings as the Temple of the Sibyl of 1801, with mementoes of great Poles, modelled after the Temple of Vesta in Tivoli near Rome. Gothic Cottage (neo-Gothic) from 1809 (used to store there, among others ‘Lady with an Ermine’ by Leonardo da Vinci, ‘Self-Portrait’ by Rafael). Greek House from the 18th century – orangery; Chinese Cottage – garden pavilion. Classicist Marynka's Palace for duchess Maria Württemberg. In Kozłówka – a late-Baroque (1735–1742) Zamoyski Palace (currently the Zamoyski Museum), owned by the family till 1944. Over the years, it has changed its appearance, e.g. through the expansion of 1879 to 1908, but the general shape of the palace remained late-baroque. The palace complex was gradually expanded from about mid-18th century to the turn of the 19th and 20th century. It is complemented by a palace park founded in the first half of the 18th century, remodelled at the turn of the 19th and 20th century. Today, Kozłówka is one of the best-preserved aristocratic residences in Poland. In Lubartow – the Sanguszko Palace (seat of the administration), rebuilt several times since the original mansion was built as a Renaissance Italian villa, through an early-Baroque palace in the second half of the 16th century, a Baroque palace in the 2nd half of the 17th century, to the late-Baroque shape in mid-18th century. In the 1950s, the French geometric park that existed here in the 18th century was reconstructed. In Kock – Anna Paulina Jabłonowska's palace built in mid-16th century, then rebuilt several times to end up in a Classicist form on a rectangular plan. Along the lateral axis of the palace, a quartered garden was created in late 16th century, transformed in 1735 into a sentimental garden and in 1832 – into a landscape garden. In Czemierniki – the palace of primate Henryk Firlej (now privately owned), built around 1622 as a late-Renaissance Italian villa. The palace was reconstructed in Baroque style between 1712 and 1777. Further changes in the romantic spirit with neo-Gothic elements were introduced in mid-19th century. It was also then that the garden was redesigned into an English style. In Radzyń Podlaski – the Potocki Palace (the seat of the administration), originally a castle, created in 1566–1567. At the end of the 17th century, it was expanded in the Baroque style, and around 1749, rebuilt in the style of French Rococo. Beautiful rococo interiors of the palace were destroyed in 1944. The residence also included a park with one of the most beautiful orangeries in Poland. The palace's layout determined the whole urban layout of the city. Finally, in Biała Podlaska – the Radziwiłł Palace (the Museum of Southern Podlasie), built after 1622 on a rectangular plan close to a square, expanded in 1760–1762. The whole palace layout was placed inside a non-regular pentagon of the fortification, with bastions in the corners, embankments, a moat and three

gates. The castle buildings surviving to this day are: the castle chapel from the 1st half of the 17th century, an early-Baroque entry tower from mid-17th century and a baroque entry gate from the late 17th century with ornate sculpted decoration.

In addition to estates and seat of rich families, this area also saw a development in gentry estates – manors. Manors appeared in the Polish landscape in the 15th century, along with the transformation of medieval chivalry into the nobility. It lasted for nearly four centuries in the history of Polish architecture. The first manors were complexes of residential and utility buildings, that were later combined into one house, beginning in mid-16th century. Brick Renaissance mansions also appeared.

Since mid-17th century, a single-storey, modest manor serving as a comfortable residence became popular in this area. It was usually a big, three-bay building with a large entrance hall on its axis, that sometimes served as a dining hall. Outside, there were axially located porches and annexes that accentuated the corners. A prominent, shingled hip roof was a picturesque element. At the end of the 18th century, the look of the manor changed under the influence of Classicist palace architecture. The form of Classicist mansion survived until the mid-19th century.

The most interesting manors include: a larch Kościuszko manor in Lublin, located in the UMCS Botanic Garden, first mentioned in sources in 1722, it was reconstructed in 1972 on the preserved basement. The building is based on a square plan, with an axial vestibule. Covered with a Polish mansard roof, with a front porch on four pillars. In 1790, before moving to America, Tadeusz Kościuszko lived here. The manor of Wincenty Pol from late 18th century – a wooden, single-storey square building with a porch supported on Tuscan columns. In 1972, it was moved to Lublin. The mansion now houses a museum in his name. The Żyrzyn mansion was built in mid-18th century and moved in 1978 to the Museum of Lublin Countryside in Lublin. It is a unique object in the history of Polish architecture, both in terms of its original spatial layout that was different from contemporary landowners' homes, and in terms of its special artistic quality. It is wooden and includes twelve rooms. It is plastered on the inside and on the outside and has a shingled, mansard roof. Late Baroque wooden mansion from Moniaków near Urzędowo, covered with a high mansard roof, with the main entrance framed by two columns, moved to Janowiec and reassembled in the park adjacent to the castle in 1977–1985. The manor in Wola Okrzejska, the birthplace and childhood home of Henryk Sienkiewicz, reconstructed in 1966, now houses his museum. The first wooden manor in Romanów was built around 1540. A brick manor was then built in 1801. It was

a childhood home of the famous novelist, historian and literary critic, Józef Ignacy Kraszewski. Following a fire in 1868, it was rebuilt and converted. A large park also survived to this day. Today it houses the Museum of Józef Ignacy Kraszewski. The first mention of the wooden manor in Stryjno dates back to 1595–1596. The present brick mansion was built in the second half of the 18th century, and rebuilt around 1880. Only fragments of a park founded in the second half of the 18th century survived from the earlier manor complex. The *Du Chateau* manor in Hrubieszów with Baroque and Neo-Classical features was built in 1791. In 1860 and 1914, it was expanded with western and eastern wings. The name of the manor comes from the French aristocrat's name, Pierre Alexandre Du Chateau, a Napoleonic officer, who took over the manor in 1850. The court now houses the Priest Stanisław Staszic Regional Museum.

The area located between the Vistula and the Bug was a borderland forming in the early Middle Ages of the Polish state. All that remains from those times are gords and later masonry fortifications: keeps, towers, city walls, permanent ruins of knightly castles and royal strongholds. The most interesting objects include: one of the biggest stronghold towns in Europe in Chodlik, from early Middle Ages; Ground embankments in Gródek on the Bug, the remains of the Medieval Volyn castle in the Polish-Ruthenian border and ground embankments in Czeremno, a relic of the former castle of Czerwień – the capital of Czerwień Castles; the oldest architectural monument in the region, a stone residential and defensive tower in Stołpie from 11th–12th century. Gothic buildings, such as: the tower and the ruins of the castle in Kazimierz Dolny, the remains of a Gothic Esterka's castle in Bochothnica; Lublin castle tower (donjon), Cracow Gate and tower; the remains of medieval defences – bastille castle ruins in Janowiec, which was once one of the largest strongholds of the Republic; the stone and brick Arian Tower in Wojciechów raised before 1527; the ruins of Krupe castle; the fortifications in Zamość, listed among the greatest architectural achievements in Europe, forming a Renaissance urban layout with the city; one of the largest fortification complexes built by the tsarist army in Poland located in Dęblin; or the remains of the Brest fort in Terespol, Koroszczyn, Lebedziew and Kobylany, as well as the so called Molotov Line bunkers near Lubyecz Królewska, more than 50 fortifications built in the years 1940–1941 by the Soviet army.

There are surprisingly many surviving Orthodox churches in this borderland between Catholicism and Orthodox Christianity. They were left forgotten, like the oldest church in the region in Korczmin (1658). In these areas, the Uniate Church was dominant until the outbreak of World War II. For example, in 1772, the Chełm diocese had 450 Roman Catholic and 1300 Uniate parishes. At the

end of the 18th century, Belz, Wareż and surrounding lands became part of Galicia, included in the Przemyśl diocese, in which there was one Catholic church per six Uniate churches! Wareż is an interesting place – an Ukrainian village, formerly a town, with nearly one thousand inhabitants. To this day, the skyline of the old town is dominated by the baroque facade of the former Piarist church with two towers. Up until the beginning of 1951, the town was within the Polish borders. At that time, at the request of the Soviet authorities, the state borders were changed, allegedly to protect the Russian-speaking population. The paradox was that there were practically no Orthodox Christians or Greek Catholics in the area any more, since the Russians had already deported almost half a million people to eastern Ukraine in 1944–1946, and further 140 thousand had to move to the north and west parts of Poland in 1947 as part of the ‘Vistula’ operation. In reality, the reason were the rich hard coal deposits discovered before World War II by Jan Samsonowicz. Currently, the Bug River coal basin, with its center in Chervonograd (formerly Krystynopol), is one of the economic pillars of western Ukraine.

The aforementioned Belz is also an exceptionally interesting place – since the 10th century, it was an important centre of Jewish religion and culture, and the centre of the Hasidic culture in Galicia in the 19th century. This is the birthplace of the tzaddik dynasty founded by Sholom Rokeach, the disciple of Yaakov Yitzchak Horowitz from Lublin, moved to Jerusalem during World War II. Belz, the former capital of the province in the Commonwealth, is now a quiet town, with a population of nearly 2.5 thousand people, rich in monuments of its multicultural past.

Among the remaining Orthodox churches in this region, there are a lot of three-dome buildings, with every dome usually equal in height, crowns one part of the temple – the vestibule, the nave and the chancel. The largest of one (considered the largest wooden Orthodox church in Poland) is located in the village of Dłużniów. Its tall body, crowned with equally tall domes, appears even more monumental thanks to its location on a hill. The church of the Exaltation of the Holy Cross, built in 1882, is now a filial Roman Catholic church of the parish in Żniatyn. The Orthodox church of Pentecost in Chłopiatyn, built in the years 1863–1864, in contrast to the church in Dłużniów, has more ornate architecture, including the outer openwork gallery above the entrance. Another three-dome churches can be found in Budynin and Liski. The first one, now a filial church of the Machnówek parish, was built in 1887, the second one, built in 1872–1875, is now used as a filial church by the Przewodów parish.

Just a few kilometres from Dłużniów and Chłopiatyn, Myców hides two real pearls – the former Uniate church of St. Michael from the years 1859–1863, and a Greek Orthodox cemetery. The wooden timbered church, with fishtail-shaped quoins, is topped with a eight-faceted dome with a lantern, supported by a tall octagonal tholobate. Inside, there is a preserved polychrome with figural depictions and illusionistic architectural motifs. A Uniate cemetery with graves from the turn of the 19th and 20th century located outside of the village on a wooded hill near wet meadows is quite unique.

Most of the cities established here before mid-17th century were depopulated in the subsequent decades and fell into economic decline, mostly due to wartime devastation. Later attempts to save them did not stop this process. This resulted in 5/6 of 120 historical towns in the Lublin region losing their rights in the 19th century. Most of these later settlements maintained the old spatial arrangement, with a market square in the centre, that were often turned into green squares or developed with commercial buildings in the post-war period. There have been attempts to restore them to their original appearance in recent years. The protection of urban structures also raises the issue of protecting their silhouettes and panoramas. Religious buildings still play a dominant role among the historic monuments of the province. The state of preservation of residential buildings, mainly manors is much poorer, as they were often destroyed during the post-war nationalisation. Nearly 25% of them require thorough renovation and revaluation. The same is true for the remaining buildings, which were improperly used in the past (countryside schools, clinics, offices) and lost their historic character of the old manor architecture and deviating significantly from their original shape.

The situation of wooden structures is similar, as they require special protection and decisive conservation, which often means the total replacement of certain elements or the reconstruction of large fragments of the structure. The same problem of identity applies to the translocated wooden buildings, historically connected to their original location (landscape), such as the Żyrzyn manor and the Tarnoszyn Uniate church in the Lublin museum.

The same dilemma is involved in adapting the function of whole historic complexes or larger single objects, such as forts (Zamość), castles (Janowiec), palaces, tenements and industrial buildings. We should keep in mind, that it is better to maintain the basic, historic structure of the building, even at the cost of increasing the conservation criteria, than to allow the rebuilding or destruction by lowering the standard of the conservation and renovation works.

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