

Muzeum Kresów w Lubaczowie

CULT – RURAL

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The Muzeum Kresów w Lubaczowie acts in a very interesting culture area that belongs to a wide interpreted culture of border land situated in the middle part of Europe.

This is here where since ages have coexisted different ethnic groups belonging to traditions of the West Europe and the East one (Polish mainly, the Ukrainian and Jewish and German as well).

The Lubaczów museum was established in the late 50s of last century. At the beginning the museum was a welfare institution. In 1967, it was established as a Regional Museum owned by Polish Tourist Agency (PTTK) and in 1981 as state ownership. Since 2000 the institution has been functioning under auspices of Lubaczow's Starosty (district government). In 2004 it was named The Museum of the border area in Lubaczów.

The name is connected with a long-term activity conducted by the museum, for promotion and preservation of cultural heritage of this area.

Since 1986 it is located in a monumental granary building, dating back to the beginnings of the 19-th century. In its close neighborhood there are ruins of a park – castle assembly; including the castle hill 15-th – 18-th century with fragments of defense architecture an out – building 19-th made of bricks and several hectares of castle park with old trees species.

The museum spares no pains to the revival of old time castle complex. They are aimed at the adaptation of existing printing house into the art gallery of the borderland (in 2005 the renovation of the building will be completed), where so called “Przygródek – wspólnota Kultur” (“The Ante-castle - a cultural commonwealth”) a kind of Ethnographic Park will be established.

The ethnographical park will consist of several parts - of castle, the rector's grange, the park and the provincial lane. Together on the area of the park-castle complex there will be seated about 20 ancient monuments of the building and the wooden architecture of 19th and 1st half of 20th century. These objects will represent characteristic for the Lubaczów region the type of the building. The special emphasis will be put on stressing local features within the range of the spatial arrangement, the construction and the architectural decorative art. Up to the present one gained already 5 buildings, including dwelling (habitable) houses and economic buildings and the interested example of the building of the social usefulness (the joint shop with the club room)

There will be shown fragments of old building strictures with four houses: Polish, Ukrainian, Jewish and German. The buildings will be the authentic examples of local solutions for the dwelling and forming constructions; made of wood, on the turn of the 19-th century. Each house will be equipped with a workbench, typical for traditional rural craftsmanship: cooper products, masonry, tailoring, smithing.

The works over the preparation of the leaning exposition of the project, which is based on latest successes of the museum management outdoors , are in progress. The Swedish ethnographer Arthur Hazelius, the creator of Stockholm “Skansen museum”, started the idea of this project at last 19th century. The idea of Historic – Ethnographic Park „The ante-castle-the cultural commonwealth” gained the approve of organizations and institutions, including

the prestige prize of the Foundation of the Culture in Warsaw (2004r.).

The collection of the museum consists of almost 8000 exhibits placed in four divisions; archeological, historic, ethnographical and artistic.

They are displayed in three permanent exhibitions: "History of town and region", "Material culture of Lubaczów's countryside", and "The art of the borderland".

In adapted for museum's purposes the interiors of the old time granery, the whole spectrum and rich history and culture of the Lubaczów Land, which created a cultural heritage of the "Kresy" (borderland) is shown.

Historical Exhibition shows a history of the territory since prehistoric times till now.

Sightseeing the ethnographical exhibition you can learn about all aspects of peasants' life on the turn of the 19-th century.

The non-stop exhibition "The art of the borderland" refers to a cultural heritage of the ethnic groups: Polish, Ukrainian and Jewish.

The exhibition comprises the sacral art: painting including the icons, sculpture and artistic handicraft (the 17-th – beginnings of 20-th century). The exhibition supplements a collection of painting of the borderland.

The Museum also owns a valuable gathering of contemporary drawings. They cover the last 50 years and contain the works of outstanding Polish authors in this independent art area.

Beside the permanent exhibitions the museum offers to visitors the temporary ones devoted to history and culture of Lubaczów district and the South – East borderland of Poland and the Ukraine.

To our traditions belong science symposia, meetings, prelections, and school lessons in the museum, competitions for kids and students.

Of most importance is our science – research and editorial activity. Fruits of our labours are numerous catalogues, exhibition folders, papers and monographic descriptions.

Through the multidirectional activity the museum fulfill the mission of the transfer of the tradition and the cultural heritage of past ages to the contemporary generation of inhabitants of the Lubaczów region , and more widely to Polish-Ukrainian borderlands.

1. Basic notions

1.1 Culture:

it is one of the most popular notion in the widely comprehended humanistics. In polish cultural studies acts the definition that denominates the culture as the whole spiritual and material heritage of societies, certain patterns which are transferred from the generation to the generation; we consider culture to be all that what determine the result of the collective activity of a man in different aspects of his life. Among the definitions of 'culture' it is worth quoting the definition of the outstanding polish anthropologist Bronisław Malinowski(1884 – 1942) , the creator of the functionalism in the social anthropology : ' The culture is an entire integrity consisting of tools and consumer goods , creative principles of different social groups , human ideas and skills , beliefs and customs'. Among the present polish research workers the definition of the culture was given by prof. Antonina Kłosowska that divided the culture into the culture of existence (economy), the social culture (policy, communication), and the symbolic culture(religion ,art).

From the point of view of research over the culture of rural societies we speak about ' the folk culture'. This notion is often associated with 'the folklore' (from English ' folk – lore'- the tradition of the people). The definition of the folk culture qualifies the whole of products of local communities (mostly art and the language), associated with countrymen of the village. The element that joins the given folk culture is the historical community (common history) and the resemblance of living conditions. Pieces of work, which are made according

to the tradition of the given community, become the heritage of the folk art. For the folk culture characteristic are such elements as: the architecture which is typical for the given community, the decorative art of interiors, the artistic activity which is based on the tradition and connected with it designs (e.g the national costume) , and also ceremonies and customs.

1.2 Cultural heritage

All traces of human activity in the physiographical environment constitute the notion of cultural heritage; in other words it is the whole of the community (of the nation and of local communities) within the range of science, art, architecture, education, techniques, produced during the historic development and transferred from the generation to the generation. This are irreplaceable sources of information about the life and the activities of a man and about the historic development of the artistic craft, techniques, and the art.

In the general consciousness elements of the cultural heritage are first of all ancient monuments and places, which have historic meaning, and cultural environment itself. This are resources, which have non-renewable character, hence they require the special protection. The cultural heritage indisputably belongs to the most precious wealth of the whole country, or its particular regions.

The remittance, which is carried together with elements of the cultural heritage, beside the meaning within the range of formation of the local collective consciousness, are also a source of emotional and aesthetical experience. At the suitable care and the rational management resources of the cultural heritage can and should bring many advantages/benefits for the present society/community.

1.3 Perspectives of the maintenance and the development of the country- cultural heritage

The contemporary inhabitants of the polish village, the commune or the small country town are heirs of the cultural heritage produced by previous generations. This heritage is characterized with high artistic and historic values. In the last century this heritage was put many times at risk of the destruction. During warfare, as result of civilization transformations, and also because of lack of preservation activities being the result of political or economic reasons, the extermination defeated many precious indications of the rural cultural heritage. This situation is a reason that comparatively little indications of the culture of past ages lasted to the present day. Therefore there is an urgency of undertaking certain activities targeting both the protection of the existing assets of ancient monuments of the folk culture, and supporting these indications of the culture which are still continued.

In the first range one ought to continue efforts within the range of the protection and the preservation of the architecture and the wooden building. These are basic elements of the country- and provincial cultural landscape. On the other hand, the support is demanded by the artistic creativity and the craft. Activities in this range are leant on local creators and craftsmen. The promotion and active supporting of activities in this range should bring concrete advantages/benefits for the local community.

These activities should be perceived in the perspective of the economic development of the village or the commune. The protection and the development of the rural and provincial cultural heritage should become then the element of local plans of the economic development, worked out and realized by local authorities, and also by organizations and social associations. The realization of these intentions will be simultaneously a factor which will co-create the local identity and the consciousnesses of belonging to the definite cultural region(the village, the small country town, the region) .

2. Range of research

2.1 The Background

In the past the region of Lubaczów, which is laying where the western and eastern Europe meet, was a venue of several cultures connected with the coexistence of the Polish and Ukrainian colonization, and also the Jewish and the German. „Lubaczów Land”, because it is how traditionally one qualifies the collected area round Lubaczów, is typical geographical-historical sub-region, which was formed as result of the connection of physiographical conditions and historical events. As „The Small Motherland” - characterizes itself with the proper and differing from neighbouring cultural community. The main centre in Lubaczów concentrates round himself several smaller elements - municipal-communal centres in Cieszanów, Narol, Oleszyce and communal in Horyniec Zdrój, Stary Dzików i Wielkie Oczy. A visible sign of the cultural community of the Lubaczów region is the occurrence of antique Christian temples side by side- churches (20 objects) and orthodox churches (36 objects) and several post-evangelical buildings (2 objects) and synagogues (3 objects). In this group one can distinguish two wooden orthodox churches which are recognized to be one of the oldest in Poland, raised at last XVI w., situated in Radruż and Gorajec. These temples skillfully unite the eastern spatial arrangement with late gothic elements of the carpenter's craft. Wooden orthodox churches, which do not have already liturgical functions, create interesting structurally group which belongs fundamentally to the rural cultural heritage.

In addition to sacral ancient monuments in the area of the administrative district, there are also found interesting examples of the country and provincial habitable-economic building which was raised in the traditional wooden material characteristic for Lubaczów region. The building, especially habitable, shows the local specificity within the range of the architectonic decoration, formed in the environment of Lubaczów carpenters on the turn of the 19th and 20th century. These houses are characterized with the simple plan of three main rooms (the room, the hallway, the chamber) and equally little-complicated block with the two-slope roof and the porch at the longer elevation. This transparent spatial arrangement consists of the limited architectural decoration- profiled ledges of beams and fancy brackets of roofs in the top-elevation. Houses, which were approximate in respect of the size and the decoration and were inhabited, originally by representatives of the different-ethnic community, created the interesting form of the building. Principally, they were put the narrowest flank to the street creating the picturesque line reminding the zigzag.

The wooden building (the carpentry), next to other wood-crafts (the joinery, the cooperage) undoubtedly dominated among the extra agricultural occupancies. It was connected with the considerable surface of the ground occupied by forest-complexes which from ages were a natural source of the raw material.

To most characteristic elements of the cultural scenery of the Lubaczów region belongs so-called „the stonework in Brusno”. Under this concept hides the existence of the local centre mason's, emerged in the area of the village Brusno Stare. The name of this centre has been taken from the name of the village. This centre existed already in 16th century. It concentrated the considerable part of countrymen who beside agriculture were engaged also in the extraction and tooling of the local calcareous stone. Folk craftsmen and artists, mainly the Ukrainian, made at first quern and mill stones, and later also sepulchral and votive sculptures. The production, having the artistic character in the last period of the existence of the mason's centre in Brusno Stare (19th-20th century.), adopted almost mass character, and hundreds of characteristic sculptures from the white calcareous stone filled the whole region, becoming his cultural distinguishing feature. The end of the existence of the centre brought displacements of the population in the final phase of II world war.

The local separateness are also visible in the sphere of the folk culture (the language, the national costume). In ethnographical respect Lubaczów is part of so called „Pogranicze Nadszańskie”, encompassing areas in the valley of the right-bank San, where the Polish and

Ukrainian colonization meet.

2.2 The choice of themes

Basing on the local separatenesses within the range of rural cultural heritage, main themes of our interest will be singled out. We concentrate mainly on problems concerning the carpenter's craft and the mason's craft, as elements of the local cultural landscape. In this range we propose three main themes:

1. **Wooden orthodox churches in areas of Lubaczów (16th -1st half of the 20th)**
2. **The traditional wooden house of Lubaczów's area (19th/20thcentury)**
3. **The folk stonework 'bruśnieńska.**

Ad 1.

In the first case we would like to introduce more widely the problems of the history of the wooden sacral architecture of the Eastern Church on western areas of his range in central-eastern Europe. Research will encompass the problems of the building and the construction, and also the problems of transformations within the range of the spatial forming (the plan and the block of the building) and the architectural decorative art. The chronological range will encompass the period between 16th and 20th century. Taking this subject matter up will permit to present the exceptionality and the wealth of wooden Orthodox churches existing in the region of Lubaczów on the widest sacral surface of the folk architecture in the area of Europe.

Ad 2.

The second proposed theme is connected with research and popularization of the carpenter's craft, and also local forms in the wooden building, mainly habitable and economic. In this way the carpenter's craft and ancient monuments of the wooden building will become popularized both in the region, where they co-create the cult scenery, and on the widest surface of the rural and provincial cultural heritage. It results of the necessity of the protection of ancient monuments of the wooden building which unfortunately in the last period in more fast rate undergo the degradation in favour of the modern building, which is not culturally tied/connected with the region. The theme of the wooden building in Lubaczow, of the 19th and a half of the 20th century, will be shown in several aspects, eg.: builders of wooden houses (tribes of carpenter's masters), the technique of the building, the architectural decoration of houses in Lubaczów and sources of her inspiration. These problems concerning fundamentally the region of Lubaczów, both the village and small country towns, will be shown in the wider cultural context (of central Europe, Ukraine, and Alpine countries). The choice of this theme is also connected with works which lead to the creation at the Lubaczów museum the exposition on the free air under the name: The Historically ethnographic park „Przygródek-the community of cultures”. It would be some kind of a heritage park, where there will be shown typical for the Lubaczów region examples of the local habitable and economic building. Activities over the creation of this exposition will permit to organize workshops demonstrating e.g. the manner of gaining the wood, traditional construction techniques, the architectural decoration.

Ad 3. The similar range of research we foresee in case of the second proposed theme: **The folk stonework brusnienskie(in Brusno).** This sphere demands also widely conceived research records and the greater promotion for the purpose of the conferment of the people's sculptor's creation suitable for her rank in the culture. It would be of our interest the reproduction of obsolescent forms of the manual processing of stone, and also the recovery of sources of the inspiration in the formation of folk forms : crosses and figures. The theme of the people's stone work will be connected with the problem of the building, because the organization of mason's workshops can be presented in reconstructed workshop, as the element of the wooden habitable farm in the planned museum-the heritage park.

Both with the first and with the second theme there will be connected the research of related to them original antique objects (eg. carpenter's and mason's tools) .

2.3 The Methodology

Realizing these themes which refer fundamentally to the problem of the protection of the cultural heritage, we would like to undertake widely conceived scientific research over the wooden architecture in Lubaczów- sacral and habitable (the construction, the plan, the architectural decorative art , the equipment of habitable and economic buildings), and also to work out the database about the folk stonework from the centre in Brusno. Research works will be led on several surfaces:

1. Local research - interviews, surveys with craftsmen, the photographic stock-taking, the film stock-taking, the drawing stock-taking of the architectural objects, labour implements etc.
2. Kwerenda in archives and in museum-crops in the area of Poland and Ukraine.
3. Workshops and thematic symposia for culture creating environments.
- 4 Thematic exhibitions.
5. Publishing (albums, folders).
6. Multimedia promotion

For the purpose of the collection of materials methods of ethnographical and historic research on the essential care over the project will be performed by the Institute of the Ethnology and the Anthropology of the Culture of the Jagellonian University in Cracow (the doctor hab. Jan Święch). We want to establish also the scientific cooperation with ethnographic museums and research institutions in the area of Poland and Ukraine (Lvov).

3. Conclusions

Proposed by Muzeum Kresów in Lubaczów main research problems are connected with the country cultural heritage. They possess the compactly local context, which unites, especially through sources of the inspiration and the influence with the wider area, going repeatedly beyond the wider part of Europe.

The subject field, which is limited fundamentally to the wooden architecture and the carpenter's and mason's craft, carries also wider meanings. Thus eg. for wooden orthodox churches it is important the theme of their painter's interior decorations ,as well the symbolical aspect of the architecture; for the wooden habitable building it is essential to explain the complicated subject matter of the family life connected with the house; the ideological aspect possess also works of the people's stone-sculpture from the centre in Brusno. Thus in spite of foreshadowed higher ranges , themes which are introduced above are very capacious and go beyond the problems of the country- cultural heritage. We would like the problems of the care over the cultural heritage overweigh in our works at the project CULT-RURAL. The reason for that is the necessity of the protection of the material form of ancient monuments of the wooden architecture of the Orthodox Church and the country- and provincial building and the stone-sculpture.