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Roman Catholic Church Buildings in Cities of the Zhovkva Kreis at the Turn of the Eighteenth and Nineteenth Centuries

Zabudowania Kościoła rzymskokatolickiego w miastach cyrkułu żółkiewskiego na przełomie XVIII i XIX w.

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Słowa kluczowe: Galicja, miasta, Kościół rzymskokatolicki, budownictwo, świątynie, plebanie

Introduction

The Roman Catholic Church played a highly significant and diverse role in the societies of Polish lands during the partition period. The clergy undoubtedly belonged to the social elite, they were ministers and civil servants. Church institutions owned landed estates and had their own subjects, from whom they collected feudal duties, peasant labor being chief among them. The clergy also collected church tributes like tithes and the *meszne* (a tribute from the faithful in grain or money for celebrating mass). The Church's role was also evident in the physical space of villages and towns, as it owned farmland (cultivated fields gardens, meadows, pastures) and various types of buildings.

The subject of this study consisted of twenty-one cities and towns where Roman Catholic parishes had functioned: Belz (present-day Belz), Cieszanów, Krystynopol (present-day Chervonohrad), Kukizów (Kukeziv), Kulików (Kulykiv), Lipsko, Lubaczów, Magierów (Maheriv), Mosty Wielkie (Velyki Mosty), Narol, Niemirów, Oleszyce, Płazów, Potylicz (Potelych), Rawa Ruska (Rava-Ruska), Sokal, Stojanów (Stoyaniv), Tartaków

(Tartakiv), Uhnów (Uhniv), Wareż (Variash) and Żółkiew (Zhovkva).¹

The literature on the aforementioned cities and towns is diverse and focuses on urban history [Kukiz 2010a, 2010b, 2015; *Lubaczów. Miasto na kresach*, 2012; Nowak 2004; Róg 2014; Gajerski 1981, 1986; Janas 1988; Kuśnierz-Krupa 2014], spatial planning [Kubrak 1998; Książek, Kuśnierz 1981; Kuśnierz-Krupa 2013; Motak 1994], and urban space and population in the light of Austrian tax sources [Gmiterek 2023; Ślusarek 2023a, 2023b; Zamoyski 2023; Baczkowski 2023; Jewuła, Nowak 2023; Dolinovskyi 2023; Kargol 2023; Melnyk 2023]. Parishes were studied separately [Chajko 2019, Szczerbiński 1983]. There is an abundance of literature on religious architecture [Zawadzki 1869; Mazur 2012; Burda 2008, Łazar 2011; Dworzak 2013; Wójcik 1999; Nestorow 2020; Kaniewska 2007; Betlej 1999], especially within the series *Kościół i klasztory rzymskokatolickie na terenie dawnego województwa ruskiego* [Petrus 1994] and *Kościół i klasztory rzymskokatolickie na terenie dawnego województwa belskiego* [Dworzak 2021; Biernat 2021; Zaucha 2021; Betlej, Dworzak 2021; Dworzak 2021a, 2021b; Kurzej 2021a,

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2021b; Zaucha 2021a, 2021b; Nestorow 2021a, 2021b, 2021c], as well as palace architecture [Nestorow 2014; Mazur 2013; Wójcikiewicz 1986; Malawski 2012; Bernatowicz 2009].

The aim of this paper is to discuss the technical condition of religious (churches, chapels, bell towers), residential (presbyteries, monasteries, vicarages, organist's houses), charitable (hospitals for the poor) and economic buildings of the Roman Catholic Church in the towns of the Zhovkva Kreis at the turn of the eighteenth and nineteenth centuries.

Four complementary sources, produced by the Austrian authorities during the first decades of their rule over the Kingdom of Galicia and Lodomeria, were used to accomplish this task.

The most valuable and important are documents called *Specification of all realities and rights belonging to the church [...]* from 1803–1813. They are located in the Central State Historical Archives in Lviv, in the fond 159 named the Treasury Solicitors Office, in the description 9. This type of source included a total of fifteen parishes from the following cities: Cieszanów (parish of St. Rozalia), Kulików (parish of St. Nicholas), Lipsko (parish of St. Andrew), Lubaczów (parish of St. Stanislaus the Bishop and Martyr), Magierów (parish of the Holy Trinity), Mosty Wielkie (parish of the Assumption of the Blessed Virgin Mary), Narol (parish of the Nativity of the Blessed Virgin Mary), Niemirów (parish of the Holy Trinity), Oleszyce (parish of the Nativity of the Blessed Virgin Mary), Płazów (parish of the Holy Trinity), Potylicz (parish of St. Stanislaus the Bishop and Martyr), Tartaków (parish of St. Michael the Archangel), Uhnów (parish of the Assumption of the Blessed Virgin Mary), Zhovkva (parish of St. Lawrence), Waręż (parish of St. Mark the Evangelist) and one monastic church in Rawa Ruska (Church of St. Michael the Archangel and a monastery of the Reformed Fathers of the Order of Friars Minor).

Complementary in nature were three types of sources:

1. The First Military Survey of Galicia, popularly known as Mieg's map, whose preparation began in 1775, and was drawn up between 1779 and 1783 with a descriptive section;
2. The Josephinian Land Survey from 1785–1788, especially the survey books listing churches, presbyteries, cemeteries and other facilities;
3. The legacy of Anton Baldacci, containing a description of the Zhovkva Kreis, including data on parishes (towns, number of faithful, the technical condition of churches and parsonages).

Background

The situation of the religious infrastructure in Galicia was influenced by three main factors: Emperor Joseph II's policies towards the Church (the dissolution of monasteries and religious brotherhoods, the reorganization of the parish network) elemental disasters

(fires), and the financial commitment of parish priests and collators.

The effect of Josephinism was the shutting down of monasteries, the transfer of old parishes to post-monastic churches, and the dismantling or adaptive reuse of former ecclesial buildings for lay (military) purposes. In the Zhovkva Kreis, the parishes of Betz, Cieszanów, and Waręż were moved to post-monastic churches [*Słownik Geograficzny Królestwa Polskiego i innych krajów słowiańskich* 1880, p. 693; Dworzak 2021, pp. 57–58, 65; Kurzej 2021, pp. 1113–1120]. Monasteries survived in Krystynopol (Bernardines), Rawa Ruska (Reformed Franciscans), Sokal (Bernardines) and Zhovkva (Dominicans).

Fires affected churches in Kulików (missing vault), Potylicz, Rawa Ruska and Waręż (damaged roof and tower dome). In Potylicz, a church burned down in 1786 and was not rebuilt until 1803, and services were held in a Unitarian Orthodox church [CSHAUL, fonds 159, description 9, case 616, c. 2]. In Rawa Ruska, a monastery church was damaged by a fire that broke out in 1761, leading to the destruction of a monastery and a number of outbuildings. Their reconstruction continued until the early nineteenth century. In 1806, the church was described as "ruined by fire." In 1822, the church and monastery were described as in good condition [CSHAUL, fond 159, description 9, case 618, c. 4; (Nestorow 2021, pp. 586–587). In Oleszyce, the brick building of the St. Anne's prebend burned down [CSHAUL, fond 159, description 9, case 613, c. 8]. In Waręż, the hospital for the poor was destroyed in a fire in 1796 [CSHAUL, fonds 159, description 9, case 601, c. 3].

The involvement of the nobility in material support of the Church was evident in Narol, where the Łoś family financially supported the construction of a new church, and Magierów, where half of a church was vaulted and covered with a new roof, with the costs covered by Count Wilhelm Siemieński.

Churches

The most important building in a parish was the church. Based on official materials, the technical condition and the type of building material and roofing of these churches can be determined. Table 1 presents the technical data and value of the churches around 1803. They were characterized by different technical condition, expressed in three categories: good, average, poor. Masonry churches (15 parishes) predominated in the Zhovkva Kreis. Wooden churches were found in six towns. The technical condition of all brick churches was assessed as good. Wooden churches fared worse, as half of them were rated as being in poor condition (Lubaczów, Mosty Wielkie), and in Potylicz the church burned down.

According to the monetary estimate and technical documentation, the parish churches in Zhovkva, Niemirów, Rawa Ruska, Uhnów, Lipsko and Narol presented themselves as the most robust.

Parish	value in zloty (florins)	church					
		wooden			masonry		
		good	average	poor	good	average	poor
Bełz					x		
Cieszanów	7,000.00				x		
Krystynopol					x		
Kukizów		x					
Kulików	10,000.00				x		
Lipsko	17,500.00				x		
Lubaczów	315.00			x			
Magierów	no valuation				x		
Mosty Wielkie	40.00			x			
Narol	12,500.00				x		
Niemirów	40,000.00				x		
Oleszyce	1250.00				x		
Plazów	99.00				x		
Potylisz	untaxed			x			
Rawa Ruska	25,000.00				x		
Sokal					x		
Stojanów		x					
Tartaków	600.00				x		
Uhnów	25,000.00	x					
Wareż	1500.00				x		
Zhovkva	50,000.00				x		

Table 1. Technical condition of Roman Catholic parish churches in the towns of the Zhovkva Kreis in 1803; source: Central State Historical Archives of Ukraine in Lviv, fonds 159, description 9, cases: 603, 605, 606, 608, 609, 610, 611, 612, 613, 615, 616, 618, 620, 621, 623, Österreichisches Staatsarchiv, Haus-, Hof- und Staatsarchiv, Kabinettsarchiv, Nachlässe der Kabinettskanzlei, Baldacci, Anton von (1762–1841), sign. AT-OeStA/HHStA KA NI Baldacci 6, Topographisch-statistischer Entwurf für Galizien, Ostgalizische Kreise: 7) Zolkiew.

The church in Uhnów was very impressive—was a masonry building, with three towers [CSHAUL, fonds 159, description 9, case 621, c. 2]. The church in Lipsko was built of stone and brick and had vaulted ceilings. It had a brick sacristy and two small towers [CSHAUL, fonds 159, description 9, case 606, c. 2, 3v]. The church in Magierów was in good condition as restoration work had been done in the 1890s: the dome was repaired, a new roof was installed, the building was whitewashed and its windows were repaired [CSHAUL, fonds 159, description 9, case 621, c. 2]. The church in Narol was new, partially vaulted, under a shingle roof, with a “magnificent” tower ending in a dome covered with white sheet metal [CSHAUL, fonds 159, description 9, case 611, c. 3–3v].

The durability of masonry churches was attested by earlier descriptions to Mieg’s map, which considered churches and monasteries in Bełz, Krystynopol, Ku-

lików, Lipsk, Magierów, Niemirów, Rawa Ruska, Sokal, Uhnów, Wareż and Zhovkva as reliably built buildings [Janeczek, Dybaś, Walczy 2017, pp. 12, 29–30, 55, 58, 64–65, 88, 97, 109, 121, 137–138, 139].

At the other extreme were wooden churches. The Church of St. Stanislaus of Szczepanów in Lubaczów was sloping, covered partly with straw and partly with rotten shingles [CSHAUL, fonds 159, description 9, case 608, c. 3].

Alongside churches there were bell towers. They were noted in Lipsk, Lubaczów, Magierów (brick and tiled) [CSHAUL, fonds 159, description 9, case 609, c. 2], Narol (“old,” wooden, shingled, in need of masonry support and repair) [CSHAUL, fonds 159, description 9, case 611, c. 3], Plazów (wooden and “decrepit”) [CSHAUL, fonds 159, description 9, case 615, c. 4], Tartaków, Uhnów (brick, tiled) [CSHAUL, fonds 159, description 9, case 621, c. 2], Zhovkva (brick) [CSHAUL, fonds 159, description 9, case 603, c. 8v]. Some churches were surrounded by walls (Lipsko, Oleszyce, Rawa Ruska, Tartaków).

In the urban space, monasteries stood out. In Rawa Ruska, the entire monastery complex was surrounded by a wall. The area inside the walls was estimated at 2 Mg and 460 fm. The monastery’s buildings included a church, a monastery, a house, a brick gate with two rooms, two timber buildings, a stable for oxen, a brewery, two pigsties, a stable for horses, a second stable, a coach house, and a clothier’s shop. Outside its walls, the monastery still owned a manor house, but for lack of money it stood empty [CSHAUL, fonds 159, description 9, case 618, c. 4].

Residential buildings

Churches are called houses of God, where liturgy was celebrated, the Blessed Sacrament was kept, and where people prayed. Priests, especially parish priests, were responsible for ministries in parishes. They had their own residential buildings—presbyteries.

They had a similar shape, divided into a hallway and two sections. In one there were living quarters (a chamber, an alcove), and in the other there were utility rooms (bakeries, cells) or chambers for servants with small spaces. Two categories of rooms were exceptional: bakeries and cellars. They came in two versions—as separate buildings or as rooms under the presbytery building proper. Shingles predominated as presbytery roofing. The residences of parish priests differed in their technical condition, construction and number of rooms, as shown in the table below.

Vicars had their own residential buildings. They were recorded in Kulików, Lubaczów, Oleszyce, Tartaków and Uhnów. They were not as grand as presbyteries, consisting of varying numbers of rooms, alcoves, kitchens and cells. They were all wooden and covered with shingle roofs. In Uhnów, the vicarage consisted of one room and a hallway [CSHAUL, fonds 159, description 9, case 621, c. 2]. In Tartaków, the vicarage

Parish	Material	Roof	Number of spaces	Types of spaces	Cellar	Value in Austro-hungarian gulden (florins)
Cieszanów	wooden	no information	4	3 chambers, kitchen	no information	150.00
Kulików	wooden	no information	7	6 rooms, 1 wardrobe	under the presbytery, masonry	1000.00
Lipisko	wooden	no information	6	chamber, alcove, two cells, hallway with kitchen, bakery	no information	173.00
Lubaczów	wooden	no information	6	chamber, alcove, two cells, hallway with kitchen, servants' chamber	under the presbytery, masonry	250.00
Magierów	wooden	shingle	5	3 chambers, 2 alcoves	nearby as a separate building	
Mosty Wielkie	masonry	shingle	6	3 chambers, kitchen, bakery, pantry	under the presbytery, masonry	5,000.00
Narol	wooden	shingle and straw	4	chamber, alcove, stable, other room		25.00
Niemirów	wooden	shingle	5	2 chambers, an alcove, a cell, a chamber for journeymen (bakery)	under the presbytery, masonry	3,000.00
Oleszyce	wooden	shingle	8	4 chambers, 3 cells, vestibule	none	300.00
Płazów	wooden	no information	3	chamber, alcove, bakery for servants	none	37.30
Potylicz	masonry	shingle	6	chamber, alcove, guest chamber, kitchen, servants' quarters, pantry	under the presbytery, masonry	1751.17
Tartaków	masonry	no information	5	4 chambers, wardrobe	under the presbytery, masonry	150.00
Rawa Ruska	masonry monastery	shingle	dozens of spaces	storage room, 2 lodging spaces, infirmary (sick room), kitchen, 2 pantries, refectory, store, library, 12 cells heated with stoves, 19 cells without stoves	under the presbytery, masonry	34,000.00
Uhnów	wooden	shingle	6	vestibule, 4 rooms, dressing room	no information	579.15
Waręż	Masonry	Shingle	8	post-Piarist monastery, two stories	"dungeons" underneath the post-monastic building, masonry	150.00
Zhovkva	wooden	shingle	8		under the presbytery, masonry	700.00

Table 2. Technical condition of Roman Catholic presbyteries in the towns of the Zhovkva Kreis in 1803; source: Central State Historical Archives of Ukraine in Lviv, fonds 159, description 9, cases: 603, 605, 606, 608, 609, 610, 611, 612, 613, 615, 616, 618, 620, 621, 623.

consisted of two rooms, two alcoves and two kitchens [CSHAUL, fonds 159, description 9, case 620, c. 3]. In Kulików, it was reported that in 1813 a school was located in one part of the vicarage [CSHAUL, fonds 159, description 9, case 605, c. 3, 49].

Residential buildings were supplemented by houses for organists, sacristans and parish servants, as well as residences for vicars. In Kulikow, the house for the servants was wooden and consisted of five rooms: two rooms, an alcove, a kitchen and a pantry. The Kulików organist's house in 1803 was a "meager" cottage with a

chamber, a hallway and a cell. It may have deteriorated or become uninhabitable over the following years, since in 1813 the organist was living in a hospital for the poor. In Tartaków, there was a house for the organist and sacristan on the parish meadow, and each of them had one room and a chamber at their disposal [CSHAUL, fonds 159, description 9, case 620, c. 3]. In Magierów, in the cemetery, there was a wooden house with a cell, covered with a shingle roof built by the sacristan, in which he lived with his family [CSHAUL, fonds 159, description 9, case 609, c. 2v]. In Zhovk-

va there was a vicarage with one room and a kitchen, a wooden organist's house, covered with shingles, consisting of four rooms [CSHAUL, fonds 159, description 9, case 603, c. 10v]. In Mosty Wielkie, the Josephinian Land Survey measurement book listed a *promotoria* (religious brotherhood building), which changed its use in the early nineteenth century, as an organist had lived there, and afterwards it was used as a school [Slusarek 2023].

The last type of housing was shelters for the poor and sick, commonly referred to as hospitals for the poor. They were made of brick (Kulików, Lipsko, Oleszyce) or wood (Lubaczów, Narol, Niemirów, Mosty Wielkie, Tartaków, Uhnów, Zhovkva). Hospitals for the poor consisted of several rooms. In Kulików, in 1803, the hospital had a hallway and two rooms, and was equipped with stoves and chimneys, probably two, one for each room [CSHAUL, fonds 159, description 9, case 605, c. 3v, 49]. In Lipsko, the hospital for the poor had a room, an alcove and a stove and fireplace on one side, and a room with a stove on the other [CSHAUL, fonds 159, description 9, case 606, c. 2]. In Mosty Wielkie, the shelter building was decrepit, wooden, with walls daubed in clay and a straw roof, and consisted of two rooms [CSHAUL, fonds 159, description 9, case 610, c. 2]. In Narol, the function of a house for the poor, and at the same time housing for the organist, was performed by an old cottage with a straw roof [CSHAUL, fonds 159, description 9, case 611, c. 3]. In Tartaków, the hospital consisted of two chambers and two cells [CSHAUL, fonds 159, description 9, case 620, c. 3]. The hospital in Zhovkva was wooden, shingled, and consisted of two rooms and two chambers [CSHAUL, fonds 159, description 9, case 608, c. 68]. Not all cities had hospitals for the poor. They were not recorded in Cieszanów, Potylicz, Rawa Ruska (monastery church) and Wąreż, and the one in Płazów had been damaged so severely that it was not appraised [CSHAUL, fonds 159, description 9, case 615, c. 1]. In Magierów, it collapsed over a decade before the consignment was made. It was located behind the cemetery opposite the mill. The poor lived in a wooden house in the cemetery, which formerly belonged to the brotherhood of St. Anthony, and had been handed over to the parish priest by decision of the gubernatorial authorities. The house was in very poor condition [CSHAUL, fonds 159, description 9, case 609, c. 2v].

Outbuildings

Outbuildings, or economic buildings, formed a separate group, which consisted of: granaries for grain, stables for cows, stables for horses, pigsties, carriage houses, wood and hay sheds. They were built in parishes because parish priests, as owners of landed estates and recipients of tithes and *meszne*, had to have adequate facilities for storing grain, tools and livestock. The buildings were wooden, and sometimes shared a roof. Shingles and thatch

were used as roofing. Some parishes featured granges, which were classified as buildings and not as landed estates. Their appearance can be illustrated by a description of the grange in Uhnów. It was a wooden building, with a shingle roof and two brick chimneys. It consisted of a hallway, a chamber, an alcove, a dressing room, a bakery, and a pantry. It was erected in 1797, on a parish field away from the town center [CSHAUL, fonds 159, description 9, case 621, c. 2v–3].

Location

Having classified the church buildings, the question of where they were located should be answered. Analyzing cartographic sources (Mieg's map, cadastral plans) and tax sources (Josephinian Land Survey measurement books), three key conclusions can be drawn.

First, parish buildings, together with churches, were located in city and town centers, near markets and main streets. They were located in the so-called "local square," i.e., in the central part of a village as delineated by Austrian surveyors, where there were residential buildings, temples of various faiths, businesses and public facilities. In general, there were no fields, only home vegetable gardens. Some churches and monasteries were located on the outskirts of cities or towns, in the suburbs (for example, the Reformed Franciscan church and monastery in Rawa Ruska).

Second, the church buildings formed compact complexes. In the measurement books of the Josephinian Land Survey, churches, cemeteries, presbyteries, vicarages, outbuildings and gardens appeared side by side, and were assigned consecutive plot numbers. This was confirmed by consignments from the early nineteenth century, which, characterizing the location of individual buildings and plots (gardens), used such terms as: "next door," "behind," "nearby."

Third, outbuildings were typically located on two site types. The first type was the city or town center, near a church or presbytery. The second consisted of parish farmland, where there were mainly granges.

Conclusions

Ecclesial buildings were an important component of architectural and physical space. They consisted of religious buildings (churches, chapels, bell towers), residential buildings (presbyteries, vicarages, organist's houses, houses of prebendaries, sacristans, and parish servants, and hospitals for the poor), as well as farm buildings of various uses. Several to dozens of buildings could belong to a parish.

Brick churches of varying condition predominated, ranging from new churches (e.g., Narol), renovated churches and structures in need of restoration. Wooden churches (e.g., Lubaczów) were in a much worse technical condition.

The presbyteries varied in terms of construction (wooden and brick), technical condition and value.

They had a residential character and consisted of several rooms. In general, their technical condition was satisfactory.

Outbuildings were integrated with landed estates owned by the Church within cities or in other localities. The parish priests gathered grain in them from their own harvest or in the form of tributes from parishioners, and kept livestock (cows) and working animals (horses).

All of the aforementioned facilities formed dense clusters in city centers. Residential and farm buildings were located near presbyteries and churches.

Of the 22 towns in the Zhovkva Kreis, 21 had Roman Catholic parishes. Such a parish did not operate in Lubycza Królewska. Of this group, Bełz, Rawa Ruska, Sokal and Zhovkva stood out as strong centers of religious life with more numerous churches and monasteries before the era of Josephinian dissolutions. On the other hand, the buildings in the Lubaczów parish, located in a cameral estate and deprived of due support from the parish collator, looked the poorest. In Potylicz, on the other hand, the burned-down church was not rebuilt for several decades, while the presbytery was a robust and fairly high-taxed building.

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Abstract

This paper discusses the number, technical condition and material composition of buildings that belonged to urban parishes of the Zhovkva Kreis in Galicia at the turn of the eighteenth and nineteenth centuries. Churches, presbyteries, vicarages, shelters for the poor and outbuildings were discussed in detail. Based on historical documents and cartographic sources, their role in urban spatial layouts is demonstrated. The effects of Emperor Joseph II's policies toward the Roman Catholic Church, fires and the financial involvement of the nobility on the condition of the church's building infrastructure, and thus on the architectural layout of cities, was also highlighted.

Streszczenie

W tekście omówiono liczebność, stan techniczny oraz materiał budowlany budynków należących do parafii miejskich cyrkułu żółkiewskiego w Galicji na przełomie XVIII i XIX w. Szczegółowo scharakteryzowano kościoły, plebanie, wikarówki, przytułki dla ubogich oraz zabudowania gospodarcze. Na podstawie dokumentów historycznych i źródeł kartograficznych zaprezentowano ich rolę w układzie przestrzennym miast. Zasygnalizowano również wpływ polityki cesarza Józefa II na Kościół rzymskokatolicki oraz finansowego zaangażowania szlachty na kondycję kościelnej infrastruktury budowlanej, a tym samym na układ architektoniczny miast.



Fig. 1. Center of Lipsko on a cadastral plan from 1854, near the market square we can see the Church of St. Andrew; source: State Archives in Przemyśl, Surveying Archive, sign. 56/126/0/-/1943M.

Ryc. 1. Centrum Lipska na planie katastralnym z 1854; w rynku widoczny kościół św. Andrzeja; źródło: Archiwum Państwowe w Przemyślu, Archiwum Geodezyjne, sygn. 56/126/0/-/1943M.



Fig. 2. Parish church in Lipsko, 2023; photo by T. Kargol.
 Ryc. 2. Kościół parafialny w Lipsku, 2023; fot. T. Kargol.

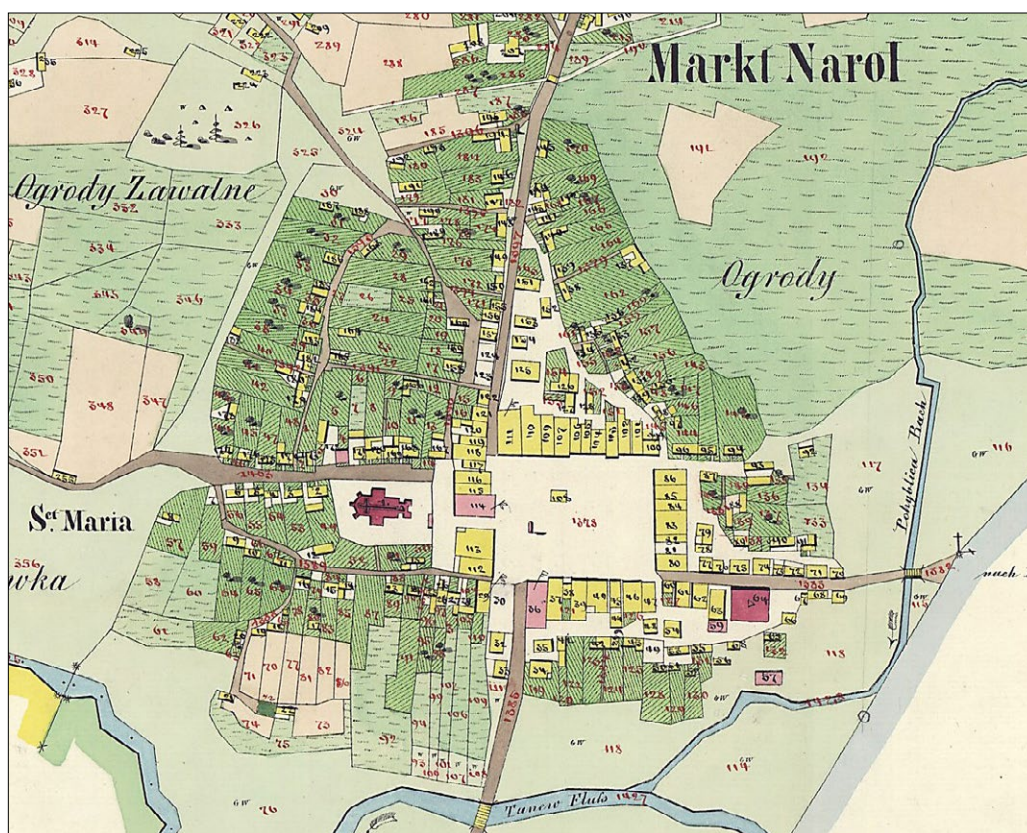


Fig. 3. Center of Narol on a cadastral plan from 1865, to the west of the market square we can see the parish church; source: State Archives in Przemyśl, Surveying Archive, sign. 56/126/0/-1112M.
 Ryc. 3. Centrum Narola na planie katastralnym z 1865; na zachód od rynku widoczny kościół parafialny; źródło: Archiwum Państwowe w Przemyślu, Archiwum Geodezyjne, sygn. 56/126/0/-1112M.



Fig. 4. Parish church in Narol, 2023; photo by T. Kargol.
Ryc. 4. Kościół parafialny w Narolu, 2023; fot. T. Kargol.



Fig. 5. Column with a figure of St. Florian from 1800 on the market square in Narol, founded by Count Feliks Antoni Łoś, 2023; photo by T. Karol.

Ryc. 5. Kolumna z figurą św. Floriana z 1800 na rynku w Narolu, ufundowanym przez hr. Feliksa Antoniego Łośa, 2023; fot. T. Kargol.



Fig. 6. Center of Uhnów, market square, parish church visible in the background, postcard; source: www.polona.pl (accessed: 20 X 2023).
Ryc. 6. Centrum Uhnowa, rynek, w tle widoczny kościół parafialny, pocztówka; źródło: www.polona.pl (dostęp: 20 X 2023).



Fig. 7. Parish church in Uhnów, postcard; source: www.polona.pl (accessed: 20 X 2023).

Ryc. 7. Kościół parafialny w Uhnowie, pocztówka; źródło: www.polona.pl (dostęp: 20 X 2023).

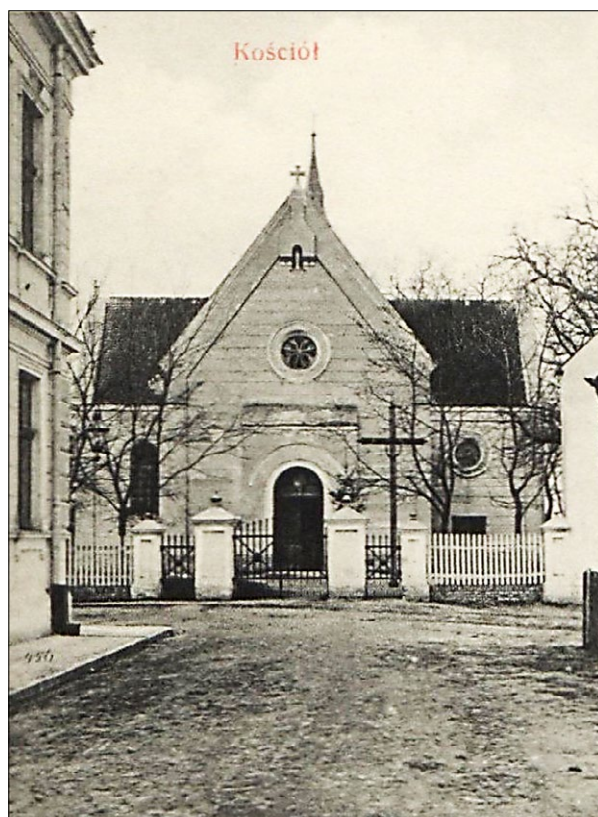


Fig. 8. Parish church in Mosty Wielkie, postcard; source: www.polona.pl (accessed: 20 X 2023).

Ryc. 8. Kościół parafialny w Mostach Wielkich, pocztówka; źródło: www.polona.pl (dostęp: 20 X 2023).



Fig. 9. Center of Kulików, parish church visible in the background, postcard; source: www.polona.pl (accessed: 20 X 2023).

Ryc. 9. Centrum Kulikowa; w tle widoczny kościół parafialny, pocztówka; źródło: www.polona.pl (dostęp: 20 X 2023).



Fig. 10. Parish church in Kulików, 2019; photo by T. Kargol.

Ryc. 10. Kościół parafialny w Kulikowie, 2019; fot. T. Kargol.



Fig. 11. Center of Lubaczów with its market square, the Church of St. Stanislaus of Szczepanów and the Orthodox church of St. Nicholas on a cadastral plan from 1854; source: State Archive in Przemyśl, Surveying Archive, sign. 56/126/0/-/0921M

Ryc. 11. Centrum Lubaczowa z rynkiem, kościół św. Stanisława ze Szczepanowa oraz cerkiew św. Mikołaja na planie katastralnym z 1854; źródło: Archiwum Państwowe w Przemyślu, Archiwum Geodezyjne, sygn. 56/126/0/-/0921M.

Fig. 12. Tartaków and Tartakowiec on a cadastral plan from 1854, parish church located south of the market square, near the Tartaków–Tartakowiec road; source: National Archives in Cracow, Galician cadaster, sign. 29/280/0/26, 1/3185

Ryc. 12. Tartaków i Tartakowiec na mapie katastralnej z 1854, kościół parafialny zlokalizowany na południe od rynku, przy drodze łączącej Tartaków i Tartakowiec; źródło: Archiwum Narodowe w Krakowie, Kataster galicyjski, sygn. 29/280/0/26, 1/3185.

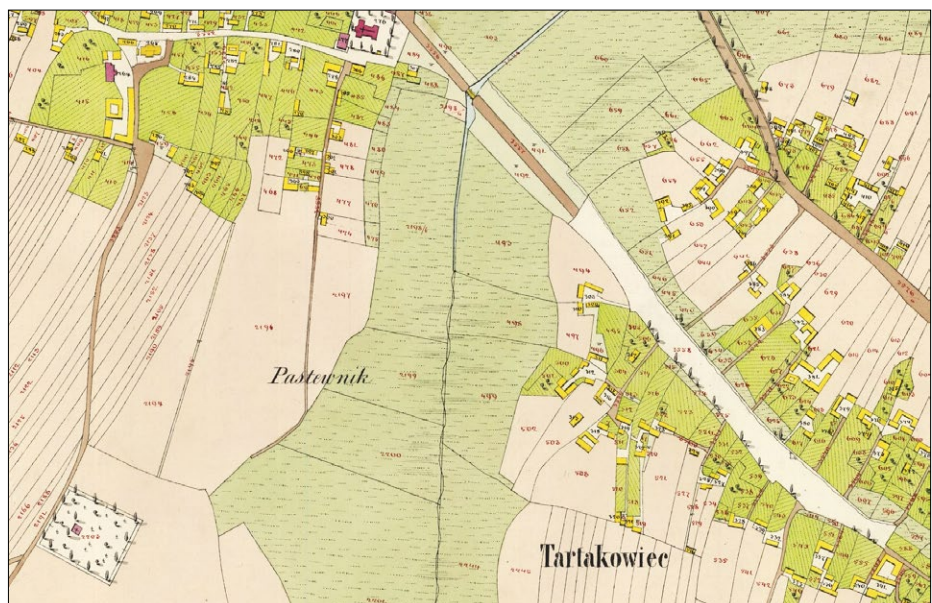




Fig. 13. Center of Plazów with the Church of St. Michael on a cadastral plan from 1865; source: State Archives in Przemyśl, Surveying Archive, sign. 56/126/0/-/1261M.

Ryc. 13. Centrum Plazowa z kościołem św. Michała na mapie katastralnej z 1865; źródło: Archiwum Państwowe w Przemyślu, Archiwum Geodezyjne, sygn. 56/126/0/-/1261M.

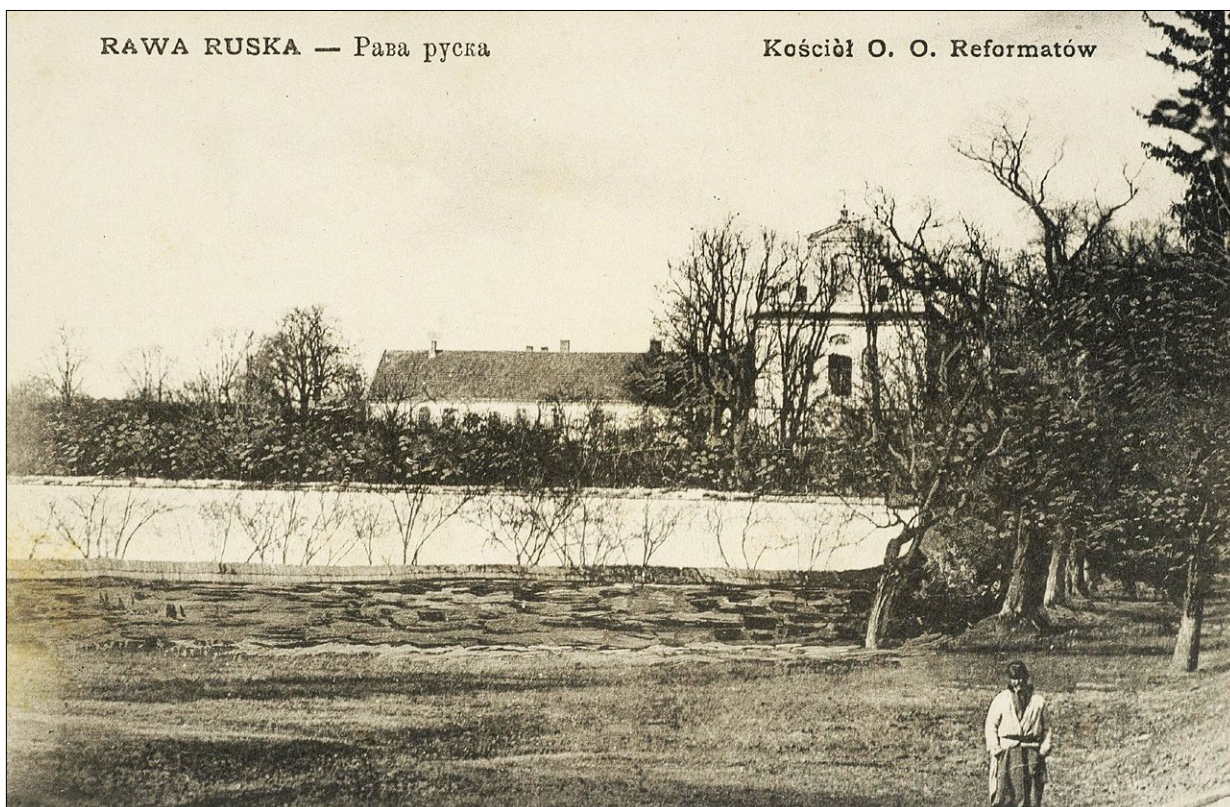


Fig. 14. Church and monastery of the Reformed Franciscans in Rawa Ruska, postcard; source: www.polona.pl (accessed: 20 X 2023).

Ryc. 14. Kościół i klasztor Reformatorów w Rawie Ruskiej, pocztówka; źródło: www.polona.pl (dostęp: 20 X 2023).