

GUIDE

THE WALLACHIAN CULTURE TRAIL



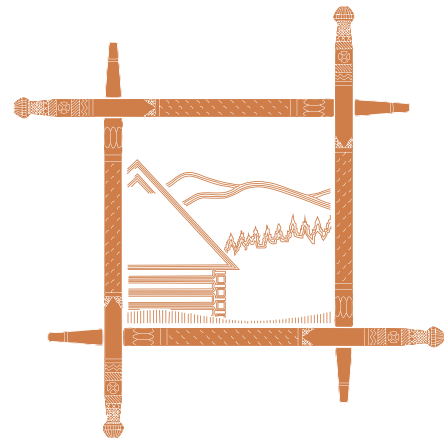
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THE WALLACHIAN CULTURE TRAIL GUIDE



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INTRODUCTION

The Wallachian Culture Trail is a reconstruction of the traces of Wallachian pastoral activity in the Carpathian Mountains, on the Polish-Slovakian border, where for hundreds of years sheep grazing was a decisive factor in human economy. Pastoralism had a dominant influence on the development of material and spiritual culture of the people settled here. Today, the memory of this disappears very quickly, which leads to the disappearance of the common regional identity of the borderland. The Wallachian Culture Trail carries a message about the cultural community of the Carpathian and Balkan people. It has a special role in shaping the attitude of openness, building mutual contacts, exchange of knowledge and experience. The Wallachian Culture Trail is a testimony to the unity of the highlanders, open to all those who are interested in the culture and nature of the borderland.

The Wallachian Culture Trail was created under the same name within the framework of the Cross-Border Cooperation Programme Poland-Slovakia Interreg V-A 2014-2020. However, the concept of the Wallachian Culture Trail was already born at the beginning of this century in the Rural Cultural Centre in Ochotnica Górna, with the support of the local branch of the Highlanders' Association and academic circles of Kraków's universities. For the first time it materialised in the form of a description, maps, field charts and then scientific publications in 2007-2008. The „Wallachian Culture Trail” project is an extension of the area of activity to the whole Carpathian region in Poland and Slovakia.

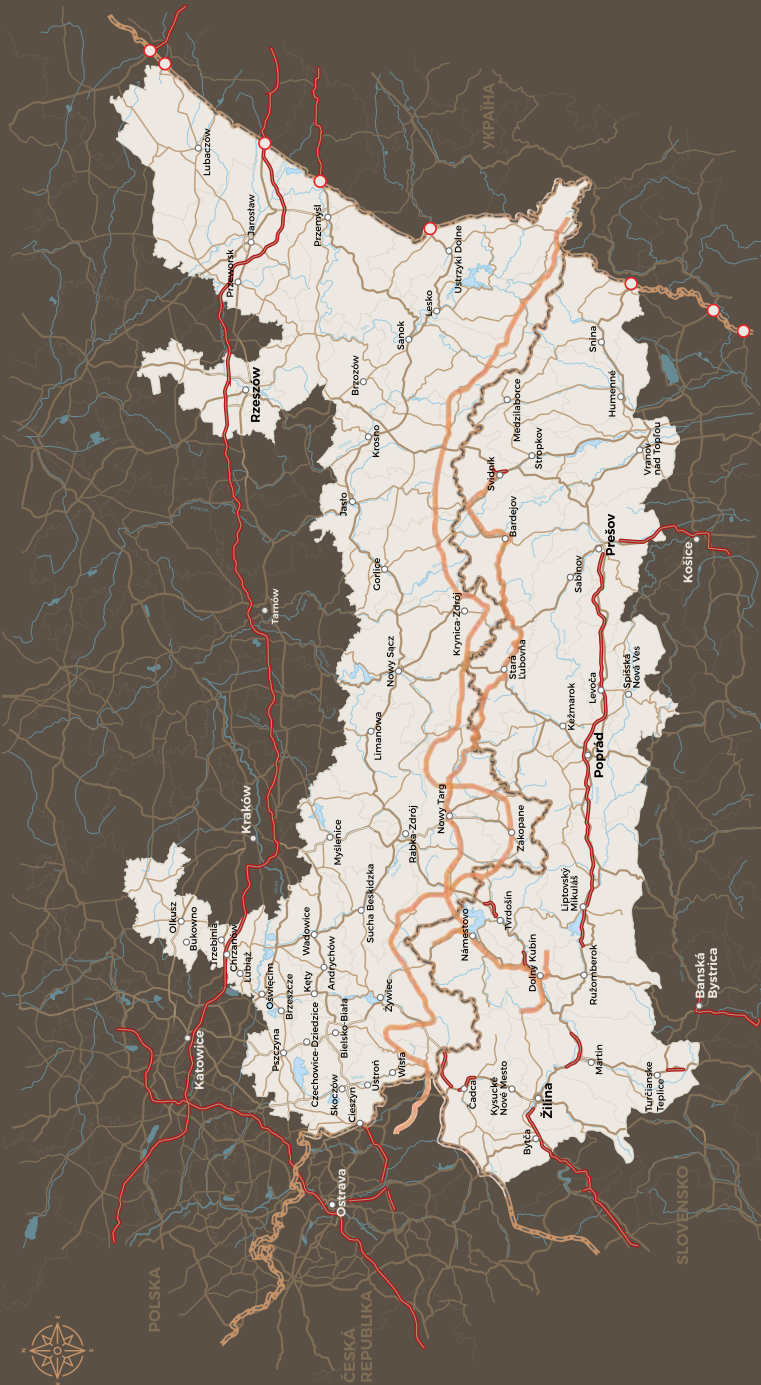


The Small Carpathian Gate on Ochodzita (895 m above sea level) in Silesian Beskids

LEGEND

-  The Carpathian Reclayk Trail
-  State border
-  Motorway
-  Minor road
-  Local road, street
-  Poviat border
-  City/town
-  Border crossing
-  Reservoir, river

Interreg V-A Poland-Slovakia 2014-2020
Cross-border Cooperation Programme area



The project was implemented in a partnership of 10 institutions: two from the Podkarpackie Voivodeship, two from the Małopolskie Voivodeship, one from the Śląskie Voivodeship, two from the Prešov region and three from the Žilina region. Project partners: „Pro Carpathia” Association for the Development and Promotion of Podkarpacie (Lead Partner), Detská organizácia Fénix Snina, Podkarpackie Province, Regionálna rozvojová agentúra Svidník, Małopolskie Voivodeship, Association of Podhalans in Poland, DELTA PARTNER Association for the Support of Economic Initiatives, Obec Oravská Polhora, Obec Malatiná, Obec Zázrivá.

The project assumed the creation of an international cultural trail based on the Wallachian heritage, based on the principles of sustainable development, i.e. respecting local cultural, natural and social resources.

The objective of the „Wallachian Culture Trail” project was to increase the level of utilization of the potential of the Polish-Slovak borderland through the Wallachian culture heritage. This objective was achieved by increasing the recognition of the borderland potential through the popularisation of pastoral culture, the restoration of traditions related to the Wallachian culture and pastoralism and the creation of an integrated tourist product related to the Wallachian culture.

Within the framework of the project, it was assumed, among other things, to lay and mark the trail. The trail has a multi-linear structure, i.e. there is no single precisely delimited path, but a general direction determined by the routes of the original Wallachian wanderings. Representative places of the Trail have been marked out and equipped with infrastructure, constituting a guideline which sends tourists into the area. The basic system element is a post, referring to the form and idea of the Wallachian walking stick. Forms of marking the trail in the project include Carpathian gates, educational boards, shepherding sticks located in places of living pastoral culture (e.g. at shepherds’ huts, at the foot of glades, etc.), shepherd’s shelters (arbours), shepherd’s flasks and pajtki and shepherd’s expositions. A total number of more than 120 elements of small architecture.

The project also planned to organise a number of events covering key events from the point of view of the sheep farming cycle, based on archaic forms characteristic of Wallachian culture. These were authentic folklore shows, including the promotion of local music, cuisine and customs related to the cultural grazing of sheep. The events were also accompanied by educational activities - shows, lectures and workshops showing the daily life of shepherds and pastoral activity. In total, over 80 folklore events, workshops and seminars were organized in the project. The heritage of the Polish-Slovak borderland was also presented in publications published as part of the project, among others, in this guide.



THE WALLACHIANS AND THE SETTLEMENT UNDER THE WALLACHIAN LAW

IN THE HISTORICAL-GEOGRAPHICAL SPACE OF THE CARPATHIAN MOUNTAINS

Who were and who are the Wallachians?

The common name Wallachians is defined as a number of ethnic groups, forming internal structures of archaic family clans, which over the course of history merged into local societies and nations, gradually losing the features of a tribal community. A factor that undoubtedly facilitated their assimilation with the Slavs was the fact that the Wallachians were bilingual, they spoke both Romanian and Old Orthodox and Slavonic, which was the language used during the Orthodox liturgy.



An Old Shepherd from Rychwałd, 1929

In the Western Carpathian Mountains, the Wallachians made an important contribution to the formation of a cultural community of highlander groups (Russian, Polish and Slovak), giving them a mountain system of pastoral economy, vocabulary and numerous cultural patterns, while in the Southern Carpathian Mountains this ethnos gave rise to the Romanian nation.

For 150 years there has been a dispute over the ethnic character of the Wallachian settlement in the Western Carpathian Mountains. According to Professor G. Jawor, the scope of classical Wallachian law locations, which were still ethnically Wallachian in character, reached in the west to Shlakhtov Ruthenia, the eastern part of the Gorce Mountains. The carriers of the innovative Wallachian law were originally ethnically Romanian families of Wallachian princes (village leaders), who in exchange for the establishment of the settlement received a princely duchy (village administration), where they exercised power and brought Polish and Russian settlers who came from the lowlands to its territory. Historical sources confirm the migration of people from Transylvania, Maramureş and Moldova to the Polish Carpathian Mountains and the Podkarpacie region in the 15th and 16th centuries, as well as numerous names of settlers (Transilwani, Munkacz, Moldova) and a number of linguistic evidence, including, among others, the density in the Carpathian Mountains, Romanian topographical names (toponyms, oronyms). The marker of this older model of Wallachian settlement was the rite of the village, which in this vast area of the Carpathian Mountains was originally only Orthodox.



A boy wearing an old-fashioned outfit called „hunia”

In the part of the Carpathian Mountains located to the west, the village's founders were Catholics or Protestants (Cieszyn Silesia, Moravia), they did not stand out from the locals, while the Wallachian law there was introduced only by modification of the German law to mountain conditions. Therefore, it is not possible to call Wołoch every inhabitant of a village under Wallachian law. The oldest Wallachian settlement on Rus from the second half of the 14th century, had mostly still an ethnically Wallachian character, but already in the 16th-century settlements under Wallachian law in the Western Carpathian Mountains there lived not the Wallachian population, but a local one. In modern times, as a result of significant economic, social and cultural assimilation (polonization, ruthenization), the Wallachians could also live in settlements under Russian or German law, and the Ruthenians in villages under Wallachian law.

Origin of the name

The etymology of the term wlah is probably Germanic and refers to the time of the expansion of Visigoths and Ostrogoths in the Balkans in the 4th/5th century. The words wahl/wealh/welch initially meant a man who spoke the Celtic language. Later (6th century) this term was more widely adapted for all groups of people speaking Romanised languages. In the Middle Ages, the word Wallachians was used by Poles to refer to all people who spoke Latin languages. The later term is the routinized (East Slavic) term Wallachia/Valach.

Origin of the Wallachians

Currently, most researchers recognize the South Balkan origin of these people. The Wallachians were one of the oldest ethnic groups in this part of Europe, coming from Romanized Thracian, Illyrian and Old-Macedonian people living in the southern part of the Balkans (Macedonia, Bulgaria, Serbia). The Thracians and Illyrians were ancient Indo-European peoples who had lived on the Balkan Peninsula (south of the Danube) since the Bronze Age. After Rome occupied these areas, a long process of romanization (Latinization) and assimilation of these peoples with Rome began, which led to the emergence of the foundation of the Eastern Roman, Wallachian (dialect) language. During



the expansion of the Slavs in the 6th and 7th centuries, the Wallachian population, who originally was into the settled agriculture, was partially displaced from fertile agricultural land and towns to mountainous areas, where they were forced to carry out nomadic pastoral farming. After the Slavs conquered the area, the Wallachians, together with the Albanian shepherds, had to pay tributes to the Slavic elders. The close cooperation of the Wallachians with the Slavs allowed a significant spread of the Wallachian tribes during the migration of peoples and numerous Slavic language borrowings (e.g. names of the oldest Wallach leaders of Slavota, Beriwoj, Budilo). The oldest written references to the Wallachians in Byzantine sources also come from the territory of the southern Balkans.

Wallachian settlement in the Carpathian Mountains (13th-17th centuries)

The Wallachian settlement in the Carpathian Mountains was favoured by the settlement policy and military considerations of the Kingdom of Hungary during the reign of Charles Robert and Louis of Hungary of the Andegaven dynasty, whose estates stretched north from the ridge of the Southern Carpathian Mountains (Transylvania) to modern Slovakia (Upper Hungary).



Post Office from the beginning of the 20th century, from Northern Maramures, nowadays there is the Ukraine-Romanian borderland

Self-sufficient Wallachian economy was an important element for economic development and population growth in the mountainous lands of the Hungarian Crown, which had been ravaged by the Tartar invasion, hence the number of Wallachians in the 14th century was steadily increasing and the Wallachian settlements were appearing further and further north.

Successive rulers of Poland of the Jagiellonian dynasty favoured such a settlement policy, giving princes and Wallachian knights areas in Pokucie and the Subcarpathian in the region of Sambor, Drohobycz, Stryja, Kałusza and Rożniatov, as well as the mountainous territories of the Eastern Carpathian Mountains (Tucholszczyzna and Bojkowszczyzna). The Hutsul region on the border with



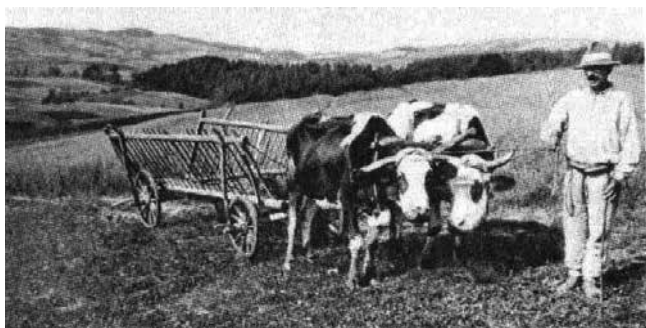
An Old Lemko shepherd's hut

Moldova and Hungary in the 16th century, due to its variable nationality, was an area of dynamic displacement of the Wallachian population, which influenced the formation of its Roman-Russian socio-cultural character. The Ruthenian and Ruthenian population of Wallachia had a decisive influence on the spread of Wallachian settlement in north-eastern Slovakia (Zemplin, Sarysz, Spisz) and south-eastern part of Poland at that time (Bieszczady, Beskid Niski, Roztocze, Podole). As early as the 14th century, the oldest Wallachian villages in modern Slovakia are known, founded in the Drugeth estates in Zemplín (Koromla 1337, Jasenove 1348) and in Šariš (Orlik Nižny 1357).

The peak intensity of colonization under the Wallachian law in the Western Carpathian Mountains fell in the 16th century. It was then that new settlements located in the Low Beskid, in the area of the Muszyna key in the Beskid Sądecki (Szczawnik, Zubrzyk, Krynica, Izb) and to the location of villages in the Rocky Podhale in the Beskid Żywiecki and Śląski, where the first mountain pastoral settlement in Cieszyn Silesia was the Jabłonkowskie Bridges established in 1590. In the mountainous part of the Lanckorona starosty, to which the area of Podbabiogórze belonged, the 16th-century settlements with shepherding economy included Jachówka, Trzebunia and Bieńkówka and the largest village in the Wallachian region - Zawoja, where most probably at the end of the 16th century individual families or groups of settlers occupied successive streams creating pastoral and agricultural glades. At that time, Upper Hungary also settled emptiness and older settlements, especially those previously settled under German law (e.g. Osturnia in the Spiš Zamagurze Spiskie, Jakubiany in the Levočské hory). An example of settlement of such emptiness was the colonization on the Wallachian law of the Upper Oravian state Thurzo, which began in 1575. As a result, a thriving shepherding centre was established there, as early as 1619, 24 thousand sheep grazed on Upper Orava. The farthest part of the Carpathian Mountains to the west, located and at the same time occupied by the Wallachian settlement, was the Wallachian Moravian region (Valašsko).

What distinguished the settlements under the Wallachian law?

According to Professor Grzegorz Jawor, Wallachian migrations had the character of "elite migration", which consisted in the transfer of innovations by a relatively small number of Wallachian settlers. These innovations were quickly adopted and implemented by the locals and were able to change the social and economic reality in the vast area of the Carpathian Mountains, leading to the creation of a settlement model under the Wallachian law (*ius Valachicum*).



Boyko team

The Wallachian law gave a privileged position in relation to peasant communities and determined a pastoral lifestyle with a different system of values and customs than in agricultural villages. The Wallachian law appeared in the 14th century and in its oldest form guaranteed: the possibility of free movement and the free carrying of weapons, the military duty towards the state, known since the 11th century, and the extremely important, no need to do serfdom for the owner of the land in exchange for tribute in kind - sheep dishes (leather belts, Wallachian cheeses) or money (the twentieth from sheep called strung or tithing from grazing pigs called "feeding"). It is also interesting that the Wallachians, as "free people", did not have to observe the propination monopoly either, and could freely distil alcohol.

The model of creating a new settlement in the Carpathian Mountains was based on the establishment of villages by principals coming directly from the territory of present-day Romania, or, more often, by a prince's son from an already existing Wallachian settlement. In this way a network of



A Lemko couple from Komańcza

Wallachian settlements connected with family, economic and social ties, a kind of „mountain community" of blood, property and interests with a clear sense of distinctiveness were created in the Carpathian Mountains.

A number of factors made the Wallachian population undoubtedly treated as attractive settlers. One of them was the military-guard factor. The Wallachians had old Balkan organizational models of military settlement based on military districts led by the head of the province (voivode, Romanian-*vodă*, Hungarian-*vajda*). Since the 11th century, all Wallachians had also a military duty, and during the reign of the Turks they had a separate social status *vojnuq* (warriors), therefore having many privileges (tax exemption, autonomy, freedom to marry with other so-



Boyko fruit growers

cial groups). The Wallachians also served as police, border guards, controlling and securing strategic crossings through the mountains, defending against villains and suspects, carrying mail, controlling the collection of taxes on grazing.

An important reason for the popularity of the Wallachian settlement model in the Carpathian Mountains was also the economic and financial factor. Great land ownership wanted to generate income from the largest possible area of owned land, so the possibility of developing mountain emptiness and less fertile areas into pastoral and agricultural settlements and collecting tax from them was very attractive. In addition, it was also important to enrich the production profile with shepherding, which is why it is known that Wallachians are

planted in the existing agricultural villages. In the Balkans, the original form of Wallachian farming was seasonal transhuman shepherding and agricul-



The calling of the Trembita

ture. Trade in wool, dairy products and meat contributed to the enormous wealth of some Wallachian merchants and their settlement in cities. Mountain shepherding was an economic activity that the Wallachians mastered to perfection, introducing and disseminating innovative technologies based on rennet cheese making. In the Middle Ages, the Wallachians were called „Shepherds of Rome". (Pastores Romanorum) and were then considered to be the best dairy producers in Europe.

THE CARPATHIAN MOUNTAINS

IN THE POLISH-SLOVAKIAN BORDER AREA

The Carpathian Mountains are among the largest mountain ranges in Europe, covering an area of approximately 209 000 km². The Carpathian Mountains stretch for about 1300 km between the Danube gorges near Bratislava on the Slovakian-Austrian border and the so-called „Iron Gate” on the Romanian-Serbian border. The geological structures of the Carpathian Mountains go even further. They consist of three main parts - Western Carpathian Mountains, Eastern Carpathian Mountains and Southern Carpathian Mountains. The inside part of the arch of the Carpathian Mountains is occupied by a tectonic sink - the lowland Pannonian Basin. The highest peak in the Carpathian Mountains is Gerlach (2655 m) in the Slovak Tatras, and the lowest pass in the main ridge of the Carpathian Mountains is the Dukla Pass (500 m) in the Low Beskids on the Polish-Slovak border.

The Carpathian Mountains are located in seven European countries. More than half (55.5%) of the area of the Carpathian Mountains is in Romania, 17.1% in Slovakia, 10.3% in Ukraine, 9.3% in Poland and Hungary, the Czech Republic and Austria. Slovakia is considered to be the most Carpathian country, as these mountains cover 73% of the country's total area. Occasionally, the geological structures of the Carpathian Mountains also include the East Sorbian Mountains in Serbia.

The Carpathian Mountains of the Polish-Slovakian border region are mainly a part of the Outer Western Carpathian Mountains, Central Western Carpathian Mountains, and to a lesser extent belong to the Inner Western Carpathian Mountains, Outer Eastern Carpathian Mountains and the Inner Eastern Carpathian Mountains. In the literature there are various divisions and names of physico-geographical regions in the Carpathian Mountains. In this study the classification according to Balloon and Jodłowski was mainly

used, and to a lesser extent the one provided by Czepe and German and Kondracki.

The Outer Carpathian Mountains have the character of medium-size mountains. They are made of less resistant chalk and Paleogene flysch formations, i.e. sandstones, slates and conglomerates. They have a Nappe structure. In the north of the arch there is also a mountainous terrain.

Within the territory of the Silesian, Lesser Polish and Sub-Carpathian Voivodeships in Poland and the Žyľiński and Prešovski Region in Slovakia, the Outer Western Carpathian Mountains comprise the ranges belonging to the macro-regions of the Central Beskids, the Central Beskids and almost entire Western Beskids and a part of the Western Beskids, as well as a small part of Bielawy.

The Western Beskids include a significant part of the Silesian Beskids and Międzygórze Jabłonkowsko-Końkowskie, Żywiec-Kysucki Beskids and Żywiec-Orawski Beskids, Działy Orawskie, Kysuckie Mountains and Magura Orawska, as well as the south-eastern parts of the Śląsko-Morawski Beskids. To the east of the Żywiec-Orawski Beskids stretches the Medium Beskid (Makowski) and Island Beskids and the Oravsko-Jordanowskie and Gorce Foothills south of them, and further the Sądecki Beskids with the Sadecka Valley and the Poprad Foothills and the Czerchowskie Mountains. The highest is the massif of Babia Góra (Diablak 1725 m above sea level) in the Żywiec Beskids on the Polish-Slovakian border. The north-eastern part of the Javorníky Mountains located west of the Kysucké Mountains and the south of the Silesian-Moravian Beskids, belongs to Bielawy. The Central Beskids include the Low Beskid on the Polish-Slovakian border and the Ondawskie Foothills and Laboreckie Foothills located entirely on the Slovakian side.

The Beskids are also adjacent in the north, separated by a morphological threshold, to a flysch belt of the Foothills. The West Beskidian Foothills include the Silesian Foothills and the Wielickie Foothills (the Wiśnickie Foothills are also sometimes distinguished within the range of the Foothills). The Central Beskidian Foothills, on the other hand, include the Rożnickie Foothills: There are also: Rożnowskie Foothills, Ciężkowickie Foothills, Strzyżowskie Foothills, Dynowskie Foothills, Przemyskie Foothills and Jasło-Sanok Valleys).



Sometimes they are divided into the Gorlickie Depression, Jasielsko-Krośnieńskie Valley, Jasielskie Foothills and Bukowskie Foothills. The foothills are the northernmost part of the Carpathian Mountains. Their border is marked by the range of chalk and Palaeogene flysch formations put on Miocene sediments.

The Outer Eastern Carpathian Mountains (Eastern Beskids) are characterized by a tectonically and lithologically conditioned, grate arrangement of ranges. They include the High Bieszczady (Western Bieszczady) in the Polish-Ukrainian-Slovakian borderland and the Low Bieszczady (Sanocko-Turczańskie Mountains) in the Polish-Ukrainian borderland. South of the Bieszczady Mountains, in Slovakia, there is andesite Vychorlat, which is already a part of the Internal Eastern Carpathian Mountains. It belongs to the Wyhorlacko-Gutyńskie chain - hills of volcanic origin.

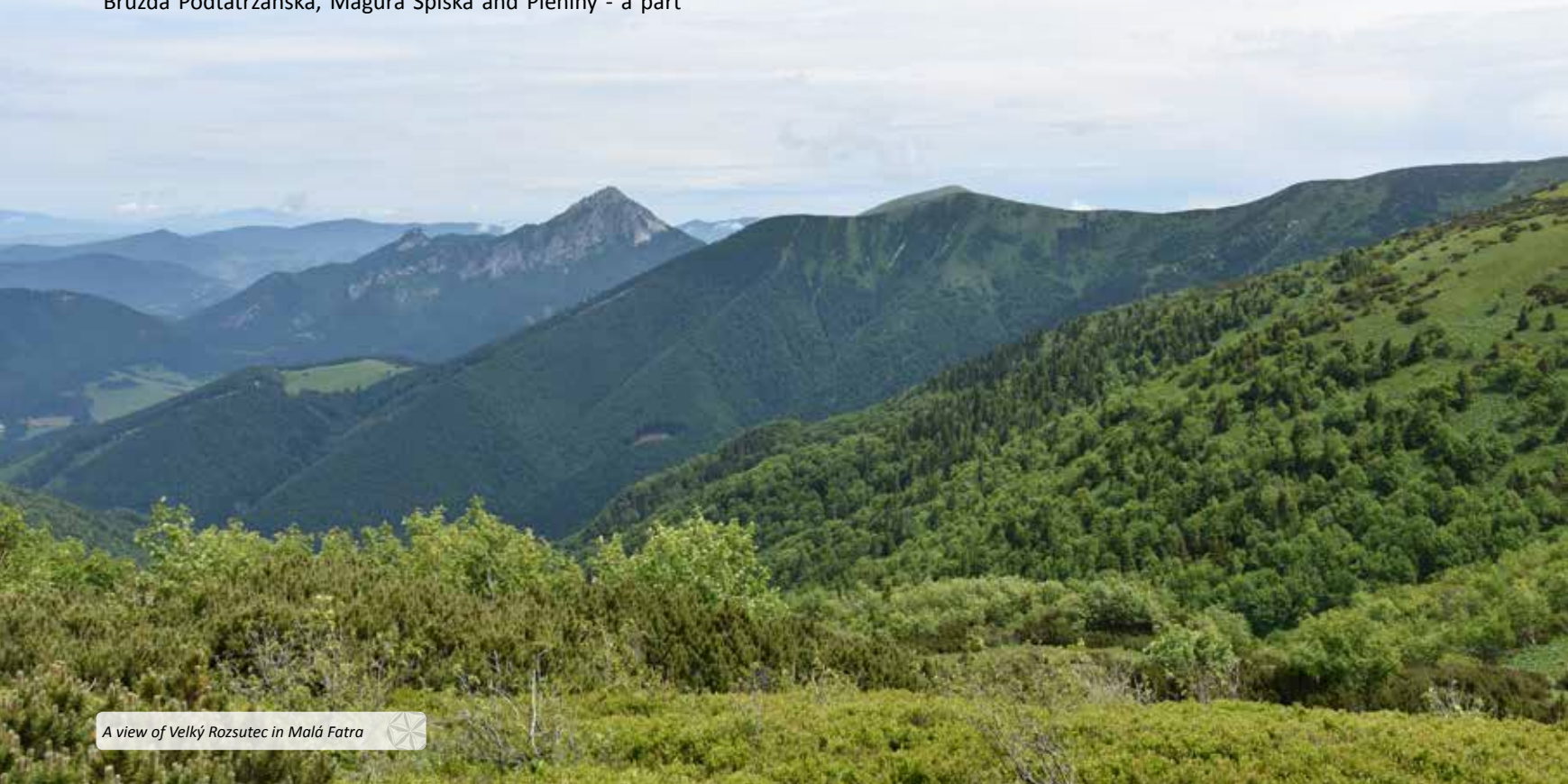
The Central Western Carpathian Mountains are made up of resistant Palaeozoic crystalline rocks, metamorphic and Mesozoic sediment rocks, as well as Cenozoic volcanic rocks. Their characteristic feature is the tectonic framework. In the area in question we include the whole range of the macro-regions of the Podhale Depression, the Tatra Chain, the Spišsko-Szaryskie Mountains, almost the entire Spiš-Liptovská Depression and partly the Valley of the Middle Váh, the Maľofatrzański Chain, the Nitrzańsko-Turčianski Depression and the Low Tatras Chain.

The Podhale Depression includes the Orava Depression, the Orava-Nowotarska Basin, Pre-Tatrapeutic Foothills, Bruzda Podtatrzańska, Magura Spiska and Pieniny - a part

of the Pieniny Rock Belt, which extends to the surface. The Tatra Chain includes the Reglowe Tatras, Western Tatras, High Tatras, Bielskie Tatras and Choczańskie Mountains. Spiš-Liptovské Depression, located to the south and south-east, consists of the Liptovská Kotlina Liptovská dolina, Štrbský Dzial, Popradská Kotlina Popradka, Hornadzka Kotlina and part of the Wierzbovske hills. The Low Tatras Chain bordering with it from the south is formed by large parts of the Dziumbierski Low Tatras and Kralowohalskie Low Tatras and Wielka Fatra and Kozie Grzbiety. On the other hand, the Spiš-Szaryskie Mountains adjacent to the Depression from the east are formed by the Levoèe Mountains, Spiš-Szaryskie Międzygórze, Bachureň, Szaryskie Foothills and Branisko. Moreover, in the south-west, there is the Maľofatrzański Chain with Lúčanská Fatra, Krywska Fatra and a part of the Sulowskie Mountains, as well as the neighbouring Valley of the Middle Vah with the Bytcańska Basin and the Žylińska Basin, as well as the Nitrzańsko-Turczański Depression with the Turczańska Basin and a part of Žar.

In addition, the area in question includes small parts of the Internal Western Carpathian Mountains. These are the macro-regions of the Western Ore Mountains with a part of the Krzemnickie Mountains, the Eastern Ore Mountains with a part of the Black Mountain, the Ipel-Hornad Depression with the northern part of the Košice Basin and the northernmost part of the Slańsko-Tokajski Mountains in the form of the Slańskie Mountains.

Krzysztof Szpara



ETHNOGRAPHIC GROUPS

In the area covered by the guide we have many ethnographic groups, some of which are permanently associated with pastoralism and to a lesser extent with agriculture. Groups that are further away from the mountains are mostly engaged in agriculture. Of course, in each of these groups there are also other customs, cults, but we will focus only on pastoralism.

BOYKOS

Starting from the east we have an ethnic group called Boykos, who lived in the Bieszczady Mountains, unfortunately, after the deportations during World War II to the territory of the USSR and after the „Vistula” operation, there is no longer a Boyko population in Poland. Only non-existent villages, Orthodox churches and information collected by ethnographers have survived.

The basis of their economy was shepherding, which was the only solution in order to be able to benefit as much as possible from mountain area. Steers and sheep were the main types of animal husbandry. Grazing was carried out mainly in the mountain pastures, but also in forests and mid-forest meadows. If the pastures were remote, for example, in the mountain pastures, seasonal farms were set up at the foot of the pastures – the so-called kolibas or huts, which were portable. In this way, the Boyko shepherds were able to change grazing places several times in one season. Only oxen were used for harnessing, horses were hardly bred at all. Once in a while ready-made dairy products were taken with oxen to the village, sledges were used, not a wheeled cart, because on steep slopes, especially during downhill runs, the cart could tip over or push off the entire carriage. Sledges were also used all year round to transport various objects or products on ordinary rural roads - and even coffins were carried on them during the funeral. Pastoral grazing was carried out collectively. One or more shepherds were delegated from each rural farm, who combined herds with others and worked together throughout the season. This form of group cooperation began to disappear in the 19th century. Among the dairy products produced by Boykos, the most popular was bryndza, a highly salted rennet cheese, but other types of cheese were also produced: sheep's cheese, goat's cheese and cheese made from cow's milk.



Trembita players on the mountain pasture

LEMKOS

To the west of the Bieszczady Mountains the Lemko region begins, from the Oława River through the Low Beskids, which stretches along the Polish-Slovakian border and further through the Sądecki Beskid to the Poprad River valley. The Lemko region stretches for about 100 km and is culturally diversified into three subregions: western (from Poprad approximately to the Ropa valley); central (between Ropa and Jasiołka) and eastern (Jasiołka - Ośława).

One of the few traces associated with the Wallachian settlement are the local names of Wallachian origin, which are still clearly visible today. Lexically the names are most often associated with shepherding, topography and archaic slash-and-burn agriculture, which is connected with obtaining new settlement and agricultural land through burning, felling and clearing forests. Among them, the following names of places can be mentioned: Radocyna, Radoszyce (root or cleared soil), Małastów (wet valley), Pętna (slope), Bałucianka (oxen soil), Czertyżne (burnt area), Mików (small), etc., or the following mountains: Kiczera (overgrown mountain), Magura (longitudinal mountain massif/grave), Piotruś (stone). To some of the names of places, especially those from the borderland, separated from older villages, an ethnic term was also added, as in the case of Królik Wołoski /the Wallachian Rabbit/, which was created in the area of Królik Polski /Polish Rabbit/. A lexical group connected with the Wallachian language has been preserved to this day in the contemporary Lemko language. One of the most interesting examples is the word „meryndia”, which refers to food taken on a journey and derived from the Wallachian word meaning sheep or cow, translated as food taken for grazing.

The main pillar of the economy - pastoral-agricultural, in the Lemkivshchyna region has not undergone any major transformations over the centuries. Shepherding of the hut type, with seasonal, collective grazing of sheep in the mountain pasture under the supervision of the shepherd and the production of cheese on the hut, was carried out in the region of Sącz Lemkivshchyna, only in the Jaworzyna Krynicka range, where there were suitable, extensive ridge pastures and glades, on which small, wooden, single-row buildings for pastoral use were erected. From the village of the Muszyna borderline at the turn of the nineteenth and twentieth centuries, sheep were given away to Lemko's huts, which grazed, among others, in the mountain pastures of: Łabowska, Krajna, Uhryńska, Jaworzyanka, Bukowa, Jaworzyna. At the beginning of the 20th century, in one of the Middle mountain pastures a shepherd from Barnowiec grazed up to 300 sheep. In the 1930s there was only one hut in the whole region, at Dubno.

RUTHENIANS

The Wallachians took part in the settlement of the Eastern Carpathians on the territory of today's Slovakia (the area of the Upper Zemplín). They fed sheep, farmed and lived according to the Wallachian customs and the new Wallachian and Ruthenian law, created in north-eastern Hungary. It was guided by more than 130 villages of Upper Zemplín and the town of Snina, which was considered to be the most Wallachian town in Hungary. This fact is also depicted in the oldest coat of arms of this town, which depicts Wallachia in a cabat, a grazing sheep. The Wallachian law in Hungary was abolished by the Teresian Municipal Reform in 1767.

The oldest document directly referring to the Wallachians in Upper Zemplín dates back to 1347, when the village of Lomné, belonging to the estate of Čičava, burnt down. Russians were also involved in this crime. The oldest document about the wooden Wallachian church dates back to 1379 from Radvania nad Laborcom. The oldest mention of the Zemplín Orthodox priest comes from Bardejov, from the interrogation of members of the robber's team Fedor Holovaty from Ruska Volova. According to their statements, the Krasnobrod priest (grandfather) also cooperated with the robbers.

In the Stropkov fiefs, for the entire Stropkov district Krajník (governor) was located in the village of Veľkrop. Each Wallachian mayor and subjects during the milking period in the strings were obliged to give him a lump of cheese. For the Humenné fiefs in the Middle Ages, the Wallachians living there were such a typical phenomenon that the name of the area, which was of Wallachian origin, got even to the fief - the Humenian Quarter. Still in 1479, the villages of this fief were considered either Hungarian or Wallachian (*Hungaricalibus quam volahalibus possessionibus*). The oldest mention of countrymen - governors comes from 1413. It was the governors of Stepana and Stana, who had their seats somewhere near the village of Pichne (*Stephanus et Sthan vaivode*). Subsequent governors were based in Ulič (1563), Ňagova (1563) and Bela nad Cirochou (1602). The capitals of voivodeships usually changed depending on the place of residence of the countryman. In the 17th century, during the period of the greatest development, there were five provinces in the Humenné fiefdom: Uličske, Sninske, Zbojňanske, udavske and Volovske. At the end of the 17th century, during the creation of military reserves from part of the village, the number of voivodships fell to four.

The Wallachian inhabitants had precisely defined duties towards the lords. The Wallachian mayors had to pay the following taxes every year during the milking period in strings:

one złoty and 25 denars; give back 6 sheep (rams), hare and sparrow hawk, one cheese or bryndza and a leather belt. The Wallachian subjects had to pay the master every year: one złoty and 25 denars; give back lamb every two dozen sheep, but not less than one piece, two cheeses, oscypek, bryndza, two leather belts, nine piglets or for each piglet (out of 9) for two denars, cut and bring to the sawmill in Stropkov two fir trunks for beams or shingles, two squirrels and perform manual work while maintaining the church in Stropkov.

In the Sninski fief, the Wallachian mayors had to pay the master every year: three złotys of tax and 50 denars of provincial fee; give back six sheep (rams), two cheeses, six buckets of oats, two geese, pounds of butter, fox skin, leather belt, woolen carpet, hare or six denars and sparrowhawk or one złoty. The Wallachian subjects had to pay the Master every year: three zlotys of tax and 40 denars of the provincial fee; give him two dozen sheep but not less than one piece, a bucket of oats, twelve hens, ten eggs, nine pigs and honey, a pint of butter, 500 shingles, a hare or six denars, cattle for slaughter or 40 denars. The 1691 census of assets shows that the Wallachians gave a total of 1112 older rams, 254 one-year old rams and 190 lumps of cheese. The men of this fief have built a castle in Snina and Udavsk. Their top priority was sheep farming and the production of cheese and bryndza (traditional rennet cheese).

The Wallachian subjects in the Vranovsko-čičavský fief were obliged to pay the money instead of accepting and settling the master, to buy wine delivered by the gentlemen, to give hemp for spinning and to give partridges.

Thanks to the rearing of more resistant types of sheep, which could feed on harder grass, the Wallachians were able to start running, until now almost unused, mountain meadows and apiaries. The remains of their activity are valuable mountain meadows in Górný Zemplín located above the upper border of the forest - the Poloniny National Park.

In addition to the production of milk and cheese, the rearing of Wallachian sheep also focused on reproduction. This activity was most developed mainly in the surroundings of Snina, from where the sheep were sold to Šariš and in the surroundings of Hanušovce nad Topľou. Herds of sheep, in particular from Marmaros, were also chased through Upper Zemplín for sale at the Makovice fief in Šariš. That is why the gentlemen introduced a truck toll for pigs in Stakčín. The sheep toll stations in these villages are mentioned in 1657 and 1690.

In the period from the sixteenth to the eighteenth century, the Wallachians gradually switched to agriculture, while losing their previous identifying character - sheep farming. The majority of sheep farming moved to numerous farms in Upper Zemplín. It became their main task. In 1869, the inventory indicated almost 30 000 sheep throughout Upper Zemplín, of which 7047 sheep were reared in the Stakčín district and 6214 in the Papin district. Among the farms intended for sheep farming, one of the largest are the sheep farms: The largest sheep farms were: Stakčín (1221), Udavské (1201), Pichne (718), Klenova (672), Rovné (646), Topol (611), Starina (606), Pichne (718), Klenova (672), Rovné (646), Topol (611) and Starina (606), Pčoliné (516 pieces), Papín (490 pieces), Kalna Roztoka (445 pieces), Stakčínka Roztoka (435 pieces) and Osadné (419 pieces).

Places where in the past there used to be larger shepherds in Zemplín are called „košiarami, košariskami“. On the basis of local names, we know that most of the shepherd's huts - košarisk were in the villages of Čabalovce, Inovce, Jalová, Hrabová Roztoka, Hostovice, Kalinov, Kolbasov, Kolonica, Nechválková Polianka, Nová Sedlica, Strihovce, Svetlice, Šmigovec, Olšínkov, Ostružnica, Osadné, Pakostov, Prituľany, Raľajovce, Runina, Ruská Bystrá, Ruský Hrabovec, Ruský Potok, Roškovce, Starina, Topoľa, Ublá, Ulič, Uličské Krivé, Zboj, Zbudský Rokyto, Zvala, Valaškovce, Veľká Driečna, Vyšná Jablonka and Vyšné Zbojné. The longest preserved shepherd's hut is the traditional shepherd's hut in the village of Zboj, which was transferred to the area of Nová Sedlica after World War II.



POPRAD HIGHLANDERS

(RHYTHERSKO-PIWNICZAŃSKI)

They live in the eastern part of the Sądecki Beskid, apart from Piwniczna itself, with numerous village hamlets, including the right-bank villages of Poprad: Łomnica, Kokuszka, Głęboka and Sucha Struga, situated on the western slopes of the Jaworzyna Krynicka range and lying on the left, at the foot of the Radziejowa range: Rytro, Obłazy Ryterskie, Roztoka Ryterska and Młodów (with buildings on both sides of the river). Some researchers also include Przysietnica (M. Cholewa) in this group.

Agriculture, although regarded as the basic occupation of the peasant villages, was not able to provide a livelihood for peasant families. Therefore, they were supported by various forms of animal husbandry (first of all - sheep shepherding). An important role was played in the region by sheep breeding, often grazed together on fallow land (in the so-called "tłoki" - villages with extensive fields) throughout the summer season - grouping the animals in special pens (i.e. fertilizing the pasture) and cheese production in the village, at home belonging to the grazing manager. This was the so-called agricultural mountain farming, common e.g. in Łomnica. In some villages of the Poprad Highlanders (Rytro, Roztoka Ryterska, Piwniczna hamlet in the Radziejowa range and Homrzska, Sucha Struga, Łomnica - in the Jaworzyna range) there was also traditional mountain farming. For the whole summer season, the sheep were given to professional shepherds to graze together in distant dorsal mountain pastures and extensive mountain glades;

the sheep fertilized the mountain pasture by being kept in special pens; the production of sheep's cheese was carried out on site and in the hut.

At the beginning of the 20th century, the tradition of mountain farming was maintained by the forestry policy of Count Adam Stadnicki from Nawojowa, the owner of a large estate in the Sądecki Beskid (he founded, among others, a large shepherd's hut in the Łabowska Mountain pasture, where the Podhale model of mountain farming was promoted).



HIGHLANDERS FROM SĄDECKI BESKID

(ŁĄCCY, KAMIENICCY, JAZOWSKO-OBIDZCY)

As Jan Wielek writes: „The Łąccy Highlanders lived at the junction of three large mountain ranges - Wyspowy Beskid, Sądecki Beskid and Gorce. The border between the Wyspowy Beskid and the Gorce is the Kamienica River; both mountain groups are separated from the Sądecki Beskid by a deep and narrow valley of the Dunajec River'. Due to some cultural differences, there are three subregions in the group: in the west: Kamienicki region (Kamienica, Zbudza, Zalesie, Zasadne, Szczawa); in the centre: łącko-maszkowicki region: Młyńczyska, Wola Kosnowa, Kicznia, Wola Piskulina, Zagorzyn, łącko, Szczereż, Czerniec, Maszkowice, Zabrzeż, Zarzecze; in the east: Jazowsko-Obidzki region (Jazowsko, Brzyna, Gaboń, Obidza, Łazy Brzyńskie).

Apart from agriculture, shepherding of the hut type played quite an important role. In the case of the Sądecki Beskid Highlanders it occurred both in the mountain variety - carried out collectively on the pastures and glades of the Radziejowa range, with a dairy farm run in a hut, as well as in the agricultural type, with grazing on extensive meadows within its own land or on agricultural fallow land (e.g. Obidza, Brzyna). Cheese production in this case was carried out at home.



RUŚ SZLACHTOWSKA

A small enclave of Ruthenian villages in the vicinity of Szczawnica included four villages: Szlachtowa, Jaworki, Biała Woda and Czarna Woda. The oldest historical sources about Szlachtowa and Jaworki did not appear until the middle of the 16th century, e.g. in the recruitment records. It is known that at that time both villages belonged to the property of the Nawojowski family and included a total of 4 Wallachian manors. The first mentions of Biała and Czarna Woda date back to the second half of the 18th century. It is assumed, however, that the first two villages of Ruś Szlachtowska were established much earlier, while the remaining two, located much higher, probably developed from the seasonal pastoral settlement of older villages, and with time they became independent as separate settlements. This process is known from many other Carpathian villages. Probably the Wallachian settlement, which gave rise to the villages of Ruś Szlachtowska, entered from the south, from the Slovak side of Spiš. The villages of the Szlachtowska enclave are culturally much closer to the Spiš Ruthenians than to the villages of the Poprad Lemkoschyna. In the 19th century all villages of Ruś Szlachtowska were owned by Stadniccy from Nawojowa. In the 20th century, after the forced displacement of the Ruthenian population in 1947, Szlachtowa was inhabited mainly by settlers from Szczawnica, while the remaining villages were inhabited by people from Ochoznica and Podhale.



The main source of income of the Szlachtowskie Ruthenians was once sheep shepherding and cattle breeding (mainly oxen for fattening). Until the grazing servitudes were stopped, in the summer season large herds of sheep grazed on dorsal glades and in forests, mainly on the slopes of the Radziejowa range. Collective grazing in the hut system was carried out under the supervision of professional shepherds, who were responsible for proper grazing of the animals, production of sheep's cheese in the hut and fertilizing the pastures by grouping the sheep in a pen throughout the season. Although sheep-shepherding declined considerably at the turn of the 19th and 20th centuries, as late as the 1930s in the villages of Ruś Szlachtowska between 5 and 20 sheep were kept on the farms, and in the glades of the Radziejowa range there were still three shepherd's huts which were actively used in the Radziejowa range. Individual grazing was also carried out in the discussed villages, with the help of the family, in the fallow land and in the numerous meadows of the forest, where seasonal branch farms were carried out. In Galician times, oxen breeding was widespread in Ruś Szlachecka, which were bought at the Spiš towns' markets in the spring, grazed together on higher mountain pastures during the summer season, and sold in the autumn for slaughter, mostly to Vienna merchants.

OCHOTNICA HIGHLANDERS

Ochotnica, one of the oldest Wallachian villages in the Polish Carpathian Mountains, located under the Wallachian law in 1416, is at the same time the longest and the largest Waldhufendorf village in the Małopolskie Voivodeship. Its buildings stretch on both sides along the valley of the Gorce stream - Ochotnica, located between the respective Gorce and the Lubań Range, over a distance of over 20 km. The valleys of the streams feeding the Ochotnica River have also been inhabited. Currently, both parts of the village, Ochotnica Górna and Dolna are separate villages. Until the partitions of Poland, the village was a royal land under the management of the Czorsztyn starosta.

In Ochotnica Górna, forests dominated, in which, even after World War II, there were numerous clearings, once harvested by slash-and burn cultivation and taken over time for agricultural (poorly efficient) cultivation. Oats were grown on them, later also potatoes and hay-making economy was carried out. In summer, cattle and sheep grazed here individually seasonal glade wooden constructions served these purposes. In the valley part of the fields, apart from oats, hay, rye, barley, vegetables were planted. However, the livelihood of the inhabitants of Ochotnica Górna was based on sheep shepherding, which was carried out in numerous Gorce mountain pastures and glades in the middle of the forest through a system of mountain farming under the supervision of professional shepherds. During the grazing season, sheep's cheese was produced in the shepherd's hut; an important function of grazing was to fertilize the mountain pastures by grouping animals. In the Gorce pastures, oxen and mixed herds of sheep, goats and cattle used to graze.

ZAGÓRZE HIGHLANDERS

Zagórze Highlanders lived in the valley of the upper Raba River with tributaries: Poręba, Mszanka and Kasinka, surrounded from the south by the northern slopes of the Gorce, and from the east by the hills of the Wyspowy Beskid.

The basic sources of income of the Gorce Highlanders was agriculture combined with animal husbandry, pastoralism and forest exploitation. An important branch of the economy for Zagórze Highlanders was seasonal shepherding of sheep, carried out both in the mountain pastures and glades, as well as in the Wyspowy Beskid, e.g. in Śnieżnica, Ćwilina, Mogielica and Łopień. It had distant traditions dating back to the 17th century. In the times of the Second Polish Republic, Gorce was the second largest pastoral centre after the Tatra Mountains. In 1925, a total of 10 800 sheep and 570 cattle grazed in the Gorce and Wyspowy Beskid. The Zagórze shepherds (e.g. from Poręba, Mszana, Lubomierz, Łętowy) often collected sheep from farmers from neighboring areas, where no grazing was carried out, e.g. from Kliszczaki villages.

In the verbal folklore of the Zagórze inhabitants there are many stories connected with shepherding, mainly stories about famous shepherds - sorcerers and quacks, among others, about the shepherd - Bulanda (Tomasz Chlipała, living in Lubomierz, who died in 1912), his power, skills in healing people and supernormal abilities.



Mountain pastures in Gorce

SZCZAWNICA AND PIENINY HIGHLANDERS

In older ethnographic literature, the Szczawnica Highlanders were defined as a group of villages situated in the Dunajec valley between the Pieniny and the Gorce and Sądecki Beskid (south-western slopes of the Radziejowa range), i.e. the villages located in the valley of the Dunajec River between the Pieniny and the Gorce and the Sądecki Beskid (south-western slopes of the Radziejowa range): Szczawnice, Niżna and Wyżna (formerly separate villages), located in the Grajczarka valley (east of the Dunajec) and Krościenko (once the only town in the region), Grywałd, Tylka and Hałuszowa, located on the left bank of the Dunajec River. Two villages, Sromowce Wyżne and Sromowce Niżne, located on the southern side of the Pieniny Mountains, between them and the Dunajec River, along which the state border runs today- were called the Pieniny Mountains. Their culture had a slightly different character from the Szczawnica group, much closer to the Spiš culture (especially as far as clothes are concerned). Nowadays, especially in the landscape literature, these groups are united under the name of the Pieniny Highlanders.

The basis for the economy of the Szczawnica and Pieniny highlanders, as in Tylmanowa, Ochotnica, Czorsztyn and neighbouring villages, was sheep farming through a system of high mountain shepherding, as well as collective grazing of oxen on the meadows (Szczawnica), supplemented by agriculture and outdoor cattle breeding. Unfavourable natural conditions did not ensure good results in agriculture. Mountain shepherding is a seasonal (from May to September) collective grazing of sheep in mountain pastures, mid-forest glades or on a fallow lowland (parts of fields in open field villages, e.g. Szczawnica Niżna). The grazing was carried out under the direction of a professional shepherd (sometimes chosen by a whole group), with the help of other shepherds - assistants. In the hut the production of sheep's milk cheese (rennet cheese) was carried out. Bundza, smoked oscypki (not steamed) and fermented salted bryndza were made. The whey was the basic food for those working in the hut. During the process of grazing, the mountain pastures were fertilized by grouping the sheep. Permanent, log huts (kolyby) were set up at higher situated grazing places as shepherds' dwellings and cheese making places. There were also portable barracks for sheep and sheds to guard the herd at night. Spring and autumn redyk /traditional fes-

tivals/ were important celebrations in the villages (and an equally great attraction for patients and holidaymakers).

In the Pieniny Mountains, which were the central uplift of the Pieniny Rock Belt, grazing sheep was never common because of the small number of clearings, which were used rather for growing grain and haymaking. In the interwar period, the organisation of sheep grazing in Sromowce began to resemble shepherding in the Podhale region with a shepherding entrepreneur, who himself leased the grazing area and paid rent with cheese. The shepherds were looking for sheep for grazing beginning from the first months of the year. In April they went out to pastures to check the condition of the koliby /shepherd's huts/. Grazing began no later than on the 4th of May and was completed before St. Michael's Holiday (29 September).

Before going out to pasture, the sheep were sheared and washed in the Dunajec River, the lambs were left on the farm. The gazdas /the landholders of the Podhale Mountains/ marked their sheep so that both they and the shepherds could recognize who the herd belonged to, although it was said that a good shepherd could recognize the sheep without marking them. After coming to the pasture, the shepherd had to do many things to protect the sheep from bad spells, from scattering the herd, from disease, and also to make the sheep produce milk. The fire was lit by means of a candle dedicated to the Feast of Our Lady of Thunder (February 2). Before entering the pens, he buried the stole, chain, axes - arranged in a shape of a cross, only after such protection could the sheep enter the pens for the first time. He sprinkled the animals with holy water brought from the baptismal font and nine springs. He incensed them with holy herbs on the feast of Our Lady of the Herbs, among which there must have been grass of Parnassus - *Carlina acaulis* and drips from church candles. He added garlic grown in the mouths of the snake to the food, as well as salt blessed on St. Agata's Day. All these procedures were applied until St. James' Day, when the power of the sorcerers was definitely weakened. At the end of the grazing season, the shepherd sprinkled pens and sheep with holy water in order to drive away the evil power and thank God for his care throughout the season. The flock with shepherds and equipment returned to the village. After the sheep were brought to the farms, until the snow came, they were grazed around the houses, where there was room for them. Each day the animals were guarded by a different person.

The creation of the Pieniny National Park in 1934 further limited the shepherding economy in the Pieniny Mountains. After World War II, the inhabitants of Sromowiec began to give sheep for grazing to the post-Lemkos areas in the Małe Pieniny.

SPIŠ HIGHLANDERS

The area of the Polish Spiš region - 14 villages located in the part of the Spiš Zamagurze (Magura Spišská foothills), closed from the north and west by the Dunajec bend with the Białka River, which after 1920 found themselves within the borders of Poland. It is a north-western fragment of a larger, multinational and multicultural historical district - Spiš region, covering (in today's Slovakia) the river basin of the Upper Poprad and Hornád and Gnilec (Hnilec), with Levoca, Kežmarok and Poprad in the centre.

Good natural conditions for grazing sheep and cattle in the nearby Jaworzyński Tatra Mountains and distant traditions of mountain pastoralism in Spiš villages founded with Wallachian participation (Łapsze Wyżne, Trybsz, Jurgów - 16th century; Czarna Góra, Rzepiska, Łapszanka - 17th century) meant that the pastoral farming played a much greater role here than agriculture. In feudal times, the subjects generally had the possibility (on established conditions) of grazing sheep and cattle in the mountains pastures and glades of the „Lord” after 1848. (the enfranchisement of peasants) the inhabitants of many villages received pastures as their property. Pastoralism flourished at that time. In the middle of the 19th century, the Jurgów inhabitants themselves grazed about 6000 sheep in the Jaworzyno mountain pastures using a hut system. Many experienced shepherds worked as shepherds. Since 1879, as a result of the change of the owner of the Jaworzyno estate, the grazing conditions in this region deteriorated significantly. The peasants lost their former grazing areas and, as an equivalent, received common pastures (e.g. the inhabitants of Jurgów - the Podokólne glade, today's museum „reserve” of shepherd's huts from the Spiš region). The number of grazing sheep was steadily decreasing, and the importance of pastoralism in the region as a whole was clearly decreasing.



BABIA GÓRA HIGHLANDERS

According to Urszula Janicka-Krzywda, the Babia Góra Highlanders inhabited villages in the Skawica valley at the northern foothills of Babia Góra, i.e. Białka, Skawica, Zawoja (with numerous hamlets), as well as Grzechynia in the north, Sidzina on the eastern side of the Polica range and Juszczyń on its northern slopes.

Babia Góra villages earned their living from shepherding, agriculture with farmstead farming as well as from forest exploitation and woodworking crafts. Until the end of the 19th century, sheep farming dominated on the northern side of Babia Góra. They were grazed from spring to autumn in the dorsal mountain pastures and mid-forest glades, either giving them to the hut, under the care of a shepherd, or by grazing them on their own farm with the help of the family. In the past, herds of oxen were once grazed collectively under the care of oxen shepherds. Wooden dwelling huts (koleby) were set up in places of seasonal sheep grazing. The animals were closed for the night in a kosor (a portable fence made of several spans made of rods and boards), which every few days was moved to a different place, thus fertilizing the glades.

At the end of the 19th century, in the villages of Babia Góra, there were still a dozen or so sheep mountain pastures in the northern part of the Babia Góra massif, on Jałowiec and Polica, as well as many glades for oxen; in the mid-1920s, in total, only 7 mountain pastures were developed in these three ranges, where about 2500 sheep grazed. Apart from shepherding in the Babia Góra villages, summer grazing of animals (cattle and sheep), combined with cultivating hay-cut meadows and small fields of oats or potatoes, was carried out in their own forest glades. Small residential and stable buildings erected in the glades were called summer houses.



THE PODHALE HIGHLANDERS

The most famous group of Polish Carpathian Highlanders (often the whole richly diversified region of the Polish Carpathian Mountains is identified with them), live in most of the vast Orava-Novotarská Valley. The border of the Podhale region runs in the west through the Czarny Dunajec valley, covering villages on both sides of the river; in the east it is the Białka River (left bank, except for Nowa Biała - the Spiš village), in the north - the Gorce and Żeleźnica ranges, and in the south - the Tatra Mountains. Within the Podhale region there are two subregions: the so-called Rocky Podhale (Tatra Mountains) in the south, at the foot of the Tatra Mountains, and in the north - the Nowotarska Valley, also called the Podhale Niżne (Nowotarscy Mountains). The following are considered to be border villages of Skalne Podhale (from the west): Chochołów, Ratułów, Skrzypne, Leśnica, Białka Tatrzańska and Bukowina Tatrzańska.

The main source of income for the population was shepherding and breeding, and above all of high mountain sheep shepherding, with the production of cheese in the hut. In Podhale, the right of grazing was hereditary, assigned to the

shepherd's hut. The herds were generally co-owned by the shepherds, as well as the seasonally used shepherds' buildings, the hut or the koliba, which were jointly owned by the shepherds. Professional sheep farming was a prestigious and respected occupation (often hereditary in well-known shepherds' families), which had a huge impact on almost all areas of traditional life of the Podhale villages, from clothing, food, to folklore and art. Cows were also grazed in the mountain pastures, but individually, „each farm on its own”; girls /the so-called krowiarki/ dealt with cow grazing.

Shepherding is one of the oldest and most important forms of farming of the Podhale highlanders, for which the Tatra Mountains have been the place of exploitation for centuries. It is believed that as early as in the 14th century the inhabitants of the oldest settlements in the Podhale region grazed seasonally their flocks on the territory of the Polish Tatras. The first hikes with herds, due to the long distances, dense and extensive forest areas and the lack of convenient routes, were very burdensome. Therefore, only sheep and goats took part in them and there were very few herds. The cattle were grazed near the village.

A clear revival of the shepherding took place in the 16th and 17th centuries with the development of settlement, which was getting closer and closer to the Tatra Mountains. An important role was played here by the migrations of shepherds, Wallachians, who in the 13th century set off from the Balkans along the Carpathian Mountains towards Central



Europe, with time passing to permanent settlement. They left long-lasting traces in the folk culture of the Carpathian Mountains, especially in shepherding (both in the products of material culture, as well as in the hut organization).

Shepherd's farming of the Podhale Highlanders in the Polish Tatra Mountains was of two types: a sheep farm run as a team based on co-ownership of mountain pastures and cow farms, run individually, mainly in the glades of the Tatra Mountains.

Huts, also called shepherd's huts, were connected only with the joined sheep farming. These were simple shelters, often of primitive construction.

Sheep were locked in pens – called kasary for the night. They were either fixed or portable structures. A part of the homestead intended for milking sheep was called strąg /a shepherd's hut/. At night shepherds, called juhas, were watching over the sheep. At that time they used as portable sheds made of planks, with a floor, three walls and a pent roof.

The shepherding season began in spring. The time of the spring Redyk was defined by a few gazdas /shepherds/ who went to the mountains to check if the grass had grown.

The traditional date ending the grazing in the Tatra Mountains was St. Michael's Day (29 September). On the day of returning to the village, all the belongings were packed, cleaned, a campfire was extinguished, bells were put on for sheep. In the village, the shepherd prepared refreshments for juhas and gazdas /shepherds/ collecting the sheep.

In the 19th century and in the first half of the 20th century a large number of sheep and cattle grazed in the Tatras. In the 1920s, more than twelve thousand sheep and more than two thousand cattle grazed there. During World War II, the number of sheep in the Tatra Mountains increased to thirty thousand and remained at this level in the first years after the war. This had a negative impact on the nature of the area. This problem was solved by organising grazing for sheep from Podhale from 1948, first in the region of Szczawnica and then in the districts of Nowy Sącz, Gorlice, Sanok and Jasło.

The creation of the Tatra National Park in 1954 and the subsequent implementation of the law governing ownership in its area led to the cessation of sheep and cattle grazing in the Tatra Mountains in 1978. It was not until 1982 that grazing, known as 'cultural', was carried out on a new basis. Seven shepherds graze more than one thousand and two hundred sheep and a small number of cows on the area of one hundred and twenty hectares designated on the territory of the Polish Tatra Mountains (data from 2015). On the basis of contracts concluded with the management of the Tatra National Park, the shepherds undertake to refer to shepherding traditions, take care of huts located within the grazing glades, as well as to repair and maintain the shepherd's huts in use and to observe the rules of nature conservation.

SILESIA HIGHLANDERS

They live in the geographical area which belongs to the Śląsko-Morawski Beskid, which has been divided since 1920 by the state border between Poland and the Czech Republic. In Poland, the Silesian Beskid includes two ranges: the Czantoria and Stożka ranges, which is the watershed between Olza and the Vistula, and the Barania Góra range. The seats of this ethnographic group are also located on both sides of the Olza River in the area of historical Śląsk Cieszyński. They include the following towns with a diversified religious structure, on the Polish side: Istebna, Jaworzynka Koniaków, Wiśla and Brenna, while on the Czech side this group includes Bukowiec, Piosek, Koszarzyska, Gródek, Nawsie, Łómna, Mosty Jabłonkowskie.

An important role in the formation of the cultural background of the Silesian Highlanders was played by the Wallachian element. Shepherds - nomads moving around the Carpathian arch reached the Beskids in the turn of the 15th and 16th centuries and, clearing the forest, obtained difficult slopes for grazing. With the permission of the authorities, they made pastures and meadows with their own hands, which were systematically recorded in the oldest Urbarium since 1577, in the land registers and in the unique register of the Wallachian obligations of 1647.

This farming was the basis for the existence of the highlanders until 1853, when the Emperor Franz Joseph I issued a law eliminating servitudes. It was the biggest blow to the Silesian Highlanders. In the process of clearing the Beskids, a permanent settlement structure was created, consisting of manors (squares) and hamlets. The former were formed in close relation to the terrain (a river valley, sunny slope, possibility of communication), the latter under the influence of dynamically developing mountain farming and pastoral farming. The element organizing the space were the forms of marking it by giving names and nicknames to places, local units, which is still the basis of social communication.

The mountain farming and pastoral farming was connected with running a mountain farm, where there was a shepherd's hut, a shed and barracks, a salt pit, a well with a manger for sheep. The mountain farm company was managed by the head of the hut and he was chosen by a group of people. In the mountain farm structure there was also a bacza, owczor hólajnik and jałowior. Primitive shepherd's huts were built on the mountain farms. A bar was laid on two poles stuck in the ground and the structure was supported on both sides.



ORAVA HIGHLANDERS

The Orava Highlanders live in Poland in 14 villages of Upper Orava, located south of the main range of the Western Beskids, in the western part of the Orava-Novotarsk Basin, in the Orava basin, a tributary of the Váh. The main part of the Orava region lies in Slovakia (near Trenčín and Tøciana). From the west and south the borders of the Polish Upper Orava are the state border, from the east the Orava inhabitants border with the Podhale region, from the north with the so-called Podhale area of influence from the Spytkowice area and the Babia Góra Highlanders (through Babia Góra and Polica). The political border is not the same in Orava as the ethnic border. In both countries (in different proportions) people of both nationalities live. The villages of Polish Orava are: Bukowina, Chyżne, Harkabuz, Jabłonka (the centre of the region), Kiczory, Lipnica Mała, Lipnica Wielka, Orawka, Podwilk, Podsarnie, Zubrzyca Dolna, Zubrzyca Górna, Podszkle and Piekielnik.

Sheep and oxen shepherding constituted the basis of the region's economy. At the beginning of the 17th century, a total of 24 000 sheep grazed in the villages of Upper Orava (e.g. 4 000 in both Jabłonka and Podwilku, 2 000 in Orava). Meadows for grazing were given to peasants or leased from court land. Many grazing places were also (illegally) harvested in the forests by clearing. On the southern slopes of Babia Góra and Polica, sheep as well as oxen were grazed under the shepherds' supervision.

Sheep breeding, as early as the beginning of the 19th century, was the basis of the Orava farming. Sheep's milk was mainly used to make cheese and bryndza, while at the beginning of the 20th century cattle and cow husbandry was an important part of the local economy. Cows' milk was used to make cottage cheese and butter.

Surplus sheep's cheese was used to prepare stocks for winter. After draining in moulds, the cheese was soaked in salted solution and placed in smoke over the hearth in a hut (oscypek). Bryndza was put to wooden containers or wooden barrels in which the cheese was salted and whisked strongly. Oscypek and bryndza preserved in this way could be stored for a long time.

After St. Michael's Day, the shepherds with juhas and sheep had to leave the mountain pastures and return to the village according to the proverb; whoever is grazing after St. Michael will not return to the mountain pasture, but they so wanted to return there. There was a conviction that those who did not respect it would be affected by misfortune, illness and even death. Baca /the shepherd/ settled accounts with the owners of sheep, and juhas gave small sheep's cheese called redykołki to children and women. Shepherds of cattle herds were also leaving the pastures at that time, and owners of sheep and cattle could graze them in rural meadows until late autumn.



ŻYWIEC HIGHLANDERS

The south-western section of the Małopolska Province, located in the Suski district, includes several villages already belonging to the historic Żywiec region, those villages are scattered in the Żywiec Basin itself, along the Soła River, and in the mountainous, heavily forested area, in the upper basin of the Soła and Koszarawa river basin.

The Żywiec inhabitants were a diverse group. The north-eastern part of the region, within the Small Beskid, used to be inhabited by the so-called Dolans (also Doloki), descendants of the oldest settlers - farmers coming from the central Małopolska, from the Vistula valley. In this zone, on the very border of the highlander's land, there are: Targoszów, Krzeszów and Kuków from the present-day Sucha County. Located further south: Stryszawa, Lachowice, Kurów and Hucisko - they belong to the villages of Żywiec Highlanders, who settled the southern and south-eastern part of the Żywiec region, located in the Żywiec Beskid.

In the north of the region, especially in the part inhabited by the Dolans, as well as in the lower villages of the highlanders, the livelihood was based on agriculture. Oats, rye, barley, potatoes, cabbage and swedes were cultivated, and large quantities of flax were sown, which was the basis for home-made threads and linen for own use. Farming was accompanied by outdoor breeding, especially of cattle, which provided the necessary manure and pulling power (oxen, cows). Shepherding of sheep played an important role among the Żywiec Highlanders, both in terms of making cheese and obtaining sheep's wool for self-made cloth

and leather (fur coats, sheepskins, hats, etc.). In the Żywiec Beskid mountain farming was carried out, derived from the Wallachian traditions, with seasonal summer grazing of sheep on the mountain pastures and forest glades, under the care of a professional shepherd. The processing of milk into klagane cheeses took place in a hut. An important field of economy in the Żywiec region was the exploitation of forests (felling, transportation, preliminary processing of raw materials) and wood-based crafts such as shingle-work, carpentry, cooperage, wheelwrighting. Coopers from Stryszawa and Lachowice specialized e.g. in making galeta and faska /dishes for cheese/ for bryndza needed in the hut; in Krzeszów watering cans, buckets and bathtubs were made. However, the greatest fame for Żywiec villages in the Sucha County was brought by the toy industry, which had been developing here since the middle of the 19th century. Initially treated as an additional occupation for carpenters and coopers, it quickly became the main way of earning money for many families in all villages of the Żywiec region in the Suski county (and also in Żywiec area). Stryszawa and Lachowice were especially famous for their beautiful toys. Horse-drawn carriages and horses themselves, birds on wheels with movable wings, the so-called klapoki, merry-go-rounds and various species of birds, single or in groups on branches, widely known as „Żywiecki birds” were made. The toy centre in the eastern part of the Żywiec region, called „Stryszawski”, is still active today.





PODKARPACKIE VOIVODESHIP



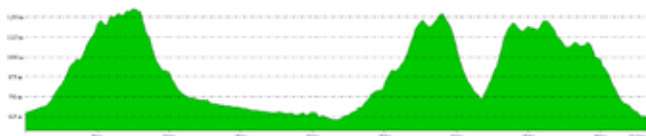
HIKING THROUGH PASTURES

in the footsteps of the Vlachs

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 44 km

ALTITUDE PROFILE:



ROUTE:

Ustrzyki Górne – Tarnica (1346 m a.s.l.) – Wołosate – Ustrzyki Górne – Bereżki – Caryńskie – Caryńska pasture (1297 m a.s.l.) – Brzegi Górne – (Wetlina) – Wetlińska pasture (1255 m a.s.l.) – Wetlina

ROUTE DESCRIPTION:

Day 1

It is in Ustrzyki Górne that we begin our hike in Bieszczady in the footsteps of the Vlachs. We start on the red trail through Szeroki Wierch to Tarnica (1346 m a.s.l.) - the highest peak in the Polish Bieszczady, where you can enjoy beautiful landscapes on a clear day. After a moment's rest, we go down the blue trail to the village of Wołosate. The village was founded in 1557 under Vlach law under the name Wołoschatka. For centuries, they were adapting their lives to the conditions created by the highland nature. This resulted in a very specific pastoral culture. When leaving the trail and getting into the village, it is worth to visit the tree-covered hillock, which hides a cemetery and a place where a Greek-Catholic Orthodox Church used to be. The first church was probably built in the 18th century, while the next, the Boyko style church of the Great Martyr Demetrios, was built in 1837. It was burned along with all the other buildings in the village in 1946. Only the stone foundations remained. Next to the church, there is a cemetery with several tombstones that survived to this day. Today, there are very little traces of the village left: the remains



of stone foundations of houses and basements, wild fruit trees, some old, filled in wells. Therefore, when passing through the village, it is worth to pay attention to those remains. The Hutsul Horse Breeding Centre maintained by the Bieszczady National Park is also located here. Then we follow the blue trail to Ustrzyki Górne where we can find accommodation and rest after such an active day, enjoying regional meals and mountain-style music.

Day 2

We begin our next day on the yellow trail in Bereżki. We visit the non-existent village of Caryńskie, the name of which derives from the Romanian word 'carina', meaning cropland, which got here along with the Vlach shepherds. Its former existence is proved by the landscape itself which still bears visible traces of history in the form of remains of a cemetery, roadside crosses or fruit trees here and there. Just before the war, buildings stretched along 3 kilometres. While here, you must visit the shepherd's hut where you can buy Vlach cheese. After visiting the valley, we get back on the green trail and then move on to the red trail to get to another pasture on our journey - the Caryńska pasture (1297 m a.s.l.). Wandering along the ridge we can observe the flora that occurs here. Monk's-rhubarb by a spring means that there was a sheep pen there once. Our hike that day ends in the village of Brzegi Górne, which was founded under Vlach law in 1580. It was mostly inhabited by the Boykos, who dealt mainly with shepherding on the pastures and farming in the



Cakiel Podhalański male sheep

Rumex alpinus near an abandoned shepherd's hut

A view of Polonina Caryńska and Berechowo pastures

valleys. While here, it is worth to visit the place where the Orthodox church and cemetery used to be, just off the trail. Today, there are merely any traces of the former inhabitants and land use. Only the field baulks mark the border of former fields and fruit trees indicate the location of buildings. Currently, there is only one house in the village and seasonal pasture of sheep takes place (from May to mid-October). Facilities associated with shepherding, such as shelters for shepherds and sheep or wooden sheds covered with metal sheet or roofing paper, can be found here.

Day 3

On the last day of our stay, we take the red trail from Berechy Górne above the forest line again. On the way we may observe the Bieszczady landscapes, which have been shaped by the centuries of grazing of cattle driven to the pastures through the forest early in the summer. On the route of such cattle drives, stands of trees were cleared or burned down, creating systems of forest clearings. Such clearings, called „carynki”, have been preserved to this day. After about 1.5 hour, we reach the PTTK Mountain Hostel „Chatka Puchatka” (1228 m a.s.l.), where we can sit down and rest for a while. During the further hike we can also stop for a moment at Osadzki Wierch, which is an excellent viewpoint. We go down from the Orłowicza Pass to Wetlina taking the yellow trail. However, during the descent, one should pay attention to another clearing below the pasture covered with thick fields of Monk's-rhubarb – a plant indicating that intensive grazing was taking place here. Wetlina is also a village founded under Wallachian law. In the village of Wetlina, which as we know existed in 1580, there used to be the largest Orthodox church in the Bieszczady Mountains - a five-domed cross-based church. Today, there is a Roman Catholic church in its place. If there is enough time, it is worth going to the Ostrowskich waterfall.



THE LOW BESKIDS

– wandering in Lemkivshchyna

 **ROUTE TYPE:** car trail

 **LENGTH OF THE ROUTE:** about 80 km

ROUTE COURSE:

Dukla – Iwla – Chyrowa – Olchowiec – Zyndranowa – Stasiane – Daliowa – Jaśliska – Posada Jaśliska – Wistok Wielki

ROUTE DESCRIPTION:

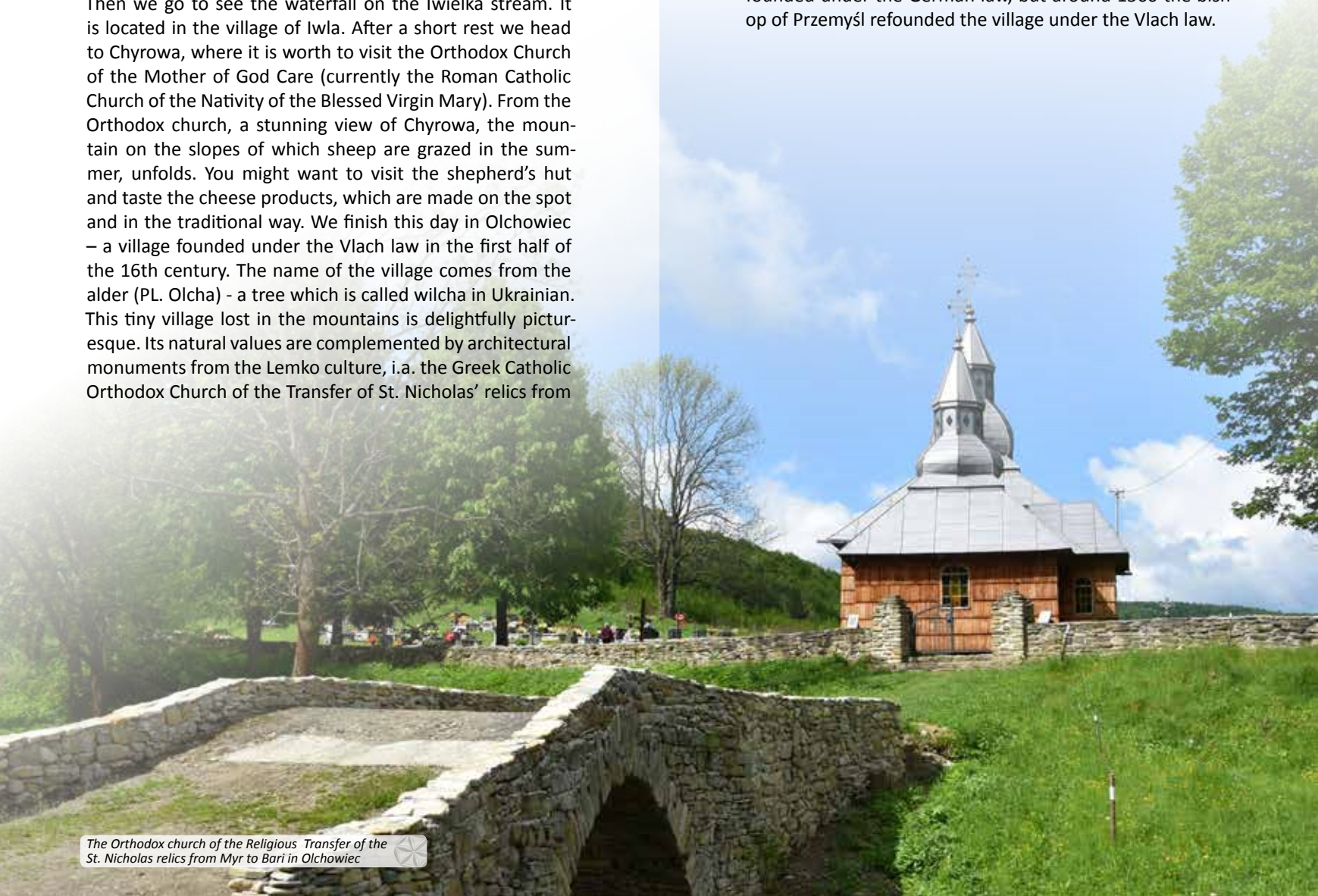
Day 1

At the beginning of the stay in the Low Beskids it is worth to visit Dukla. The Historical Museum located in a historic 18th-century palace is an attractive place to visit. Then we go to see the waterfall on the Iwielka stream. It is located in the village of Iwla. After a short rest we head to Chyrowa, where it is worth to visit the Orthodox Church of the Mother of God Care (currently the Roman Catholic Church of the Nativity of the Blessed Virgin Mary). From the Orthodox church, a stunning view of Chyrowa, the mountain on the slopes of which sheep are grazed in the summer, unfolds. You might want to visit the shepherd's hut and taste the cheese products, which are made on the spot and in the traditional way. We finish this day in Olchowiec – a village founded under the Vlach law in the first half of the 16th century. The name of the village comes from the alder (PL. Olcha) - a tree which is called wilcha in Ukrainian. This tiny village lost in the mountains is delightfully picturesque. Its natural values are complemented by architectural monuments from the Lemko culture, i.a. the Greek Catholic Orthodox Church of the Transfer of St. Nicholas' relics from

Myra to Bari, which can be reached by a magnificent stone bridge. In one of the old Lemko huts in Olchowiec, there is a private Lemko Museum which includes a west Lemko thatched hut and a wooden granary. After visiting the museum, we find accommodation in one of the nearby villages.

Day 2

The next day we go to a small Lemko village called Zyndranowa, where the Museum of Lemko Culture is located. After seeing the collections in the museum, we take the "Jasiołka Gorge" nature path which starts by the campsite. The nature path leads through the "Jasiołka Gorge" nature reserve, which was created in 1976 along the canyon section of the Jasiołka river. After a 2-hour walk we go to Daliowa, where the St. Paraskeva Orthodox Church is located. Near the Orthodox church, there is a cemetery with several old tombstones, the oldest of which is from 1882. Daliowa is one of the oldest settlements in the area. This village was founded under the German law, but around 1560 the bishop of Przemyśl refounded the village under the Vlach law.



The Orthodox church of the Religious Transfer of the St. Nicholas relics from Myra to Bari in Olchowiec

Day 3

The next stop on our journey is Jaśliska - a former defensive border town. The oldest Upper Lusatian houses from approximately the mid-nineteenth century preserved in the south-western frontage of the Market Square. 16th century wine cellars survived to this day under some of the buildings on the Market Square. Posada Jaśliska is a village that lies at the foot of the slope on which the village of Jaśliska is located, at the mouth of the Betcza stream to the Jasiołka river. During the times when Jaśliska existed as a town, Posada was treated as the suburbs of Jaśliska. The Polish population dominated here. The inhabitants were mostly Polish, Ruthenian



Wooden buildings in Jaśliska

and Jewish. In the years 1945-1947, some Lemko families voluntarily left for Ukraine and some were forcibly displaced. A brick shrine survived by the old roadside. A pre-war tavern, several old houses and the ruins of a sawmill also survived. The next destination that day is Wisłok Wielki, the history of



The Orthodox church of Our Lady's Care in Komańcza

which dates back to the 14th century. Ludna, a village consisting of several parts and divided into two separate parishes, was largely destroyed during the battles with the Ukrainian Insurgent Army and during the Operation Vistula. Even though the native inhabitants were displaced at that time, Wisłok preserved the unique atmosphere and has a life of its own. Its heart is still the surviving wooden Greek Catholic Church of St. Onuphrius. We finish our journey in Komańcza. On the sidelines of the village is the Monastery of Sisters of the Holy Family of Nazareth, which is where Cardinal Stefan Wyszyński was interned. The former Greek Catholic Orthodox Church of the Mother of God Care built in 1802 is also located here. The church, along with the belfry, was one of the three surviving examples of east Lemko (the so-called Oslawa style) sacral architecture (next to Turzańsk and Rzepedź). In September 2006, the church burned to the ground along with the equipment; in 2010 it was completely rebuilt.



A view from the shepherd's hut on Chyrowa

TRAILS AND ROADLESS TRACTS

of the Low Beskids

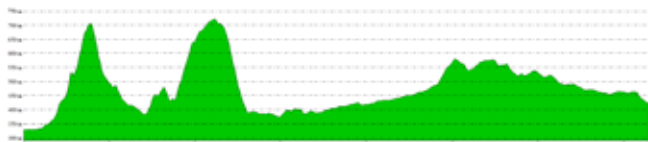


ROUTE TYPE: walking trail



LENGTH OF THE ROUTE: about 36,5 km

ALTITUDE PROFILE:



ROUTE COURSE:

Dukla - Cergowa (716 m a.s.l.) – Zawadka Rymanowska – Piotruś (728 m a.s.l.) – Stasiane – Tylawa – Zyndranowa – Czeremcha – Lipowiec – Jaśliska

ROUTE DESCRIPTION:

Day 1

We start the first day of our hiking trip in Dukla which is crossed by the former „Hungarian trail” - wine trade trail. We can visit e.g. the Market with the Renaissance town hall here, as well as the palace complex with a park or the Sanctuary of John of Dukla and Monastery of St Bernardine from the eighteenth century. Then we follow the yellow trail through Cergowa (716 m a.s.l.) to Zawadka Rymanowska. The village is divided into a system of lans (measure of land) in which

each of the households had a strip of land stretching perpendicularly to the boundaries of settlements and the residential building was situated by the road, in the middle of the land. Traditional Lemko homesteads from the late nineteenth and early twentieth century remained here. Most of the buildings present a traditional log frame structure with saddle notch corner joints and “fishtail” corner joints. The former Greek Catholic Orthodox church of the Birth of the



The Orthodox Church of the Nativity of the Blessed Virgin Mary Zawadka Rymanowska

Blessed Virgin Mary also survived here. After visiting this village, we return to the yellow trail and go to the top of the Piotruś mountain where, after getting to the ridge, a long section leading to the summit runs through the sandstone bar. Blocks of rock which we walk around are often over 4 meters high. One legend even says that in the early twentieth century, stone that can be found here was used to build a church in Lubatowa. The trail from the Piotruś mountain (728 m a.s.l.) leads us to the village of Stasiane. Tourist shelters, as well as a fireplace and a campsite, can be found here. Then we go to a nearby town - Tylawa.



Day 2

On that day we go from Tylawa to the next Lemko village located on the Polish-Slovak border, namely - Zydranowa which we should necessarily explore. The village stretches along the Panna stream and it is surrounded by wooded hills cut by mountain streams. At the end of the 16th century, it was one of the largest Vlach villages in the Low Beskids. In the post-war period, many farms were destroyed. The Museum of Lemko Culture was established in one of them. Its origins date back to the 1950s. After visiting the museum, it is also good to visit the Orthodox church of St. Nicholas which is the first Orthodox church built in the area of Lemkivshchyna after World War II. Walking around the village, we pass the crosses standing alone among fields and meadows by the old roads and reminding us of the past. Nowadays, there are four active religious denominations functioning in the village: Roman Catholic, Orthodox (autocephaly), Greek Catholic and Jehovah's Witnesses. Therefore, it is good to stop here overnight and get to know these people and their culture.

Day 3

We walk into Zydranowa to reach the trail that will lead us to the villages that do not exist anymore - Czeremcha and Lipowiec. They were founded in 1527 in a rather wide valley of the Bielcza stream, based on the Vlach law. In 1880, around 420 people lived in Czeremcha and the vast majority (380) of them were Lemkos. The main occupation of the population was pasturing cattle. After the war, the inhabitants of the village were displaced to the USSR. Few traces of the former inhabitants survived in the valley: remnants of an Orthodox church, several tombstones from

the old cemetery, roadside crosses, ruins of the watchtower. The next village is Lipowiec. It used to be a populous Lemko village but now it is an almost empty valley in the Low Beskids. One of the chapels is associated with a revelation, which resulted in the developed of the pilgrimage movement that continues until today. Going through the valley we pass the remnants of orchards and avenues of willow trees. After wandering through the deserted valley, we get to Jaśliska - a former fortified border town. It is good to stop here for quite a while before going back and to visit e.g. the remains of the ramparts from the 16th and 17th centuries, St. Catherine's Church and the historic wooden complex of buildings with an urban layout of a former town which was included in the Sub-Carpathian Wooden Architecture Trail.



The landscape of an abandoned village of Czeremcha

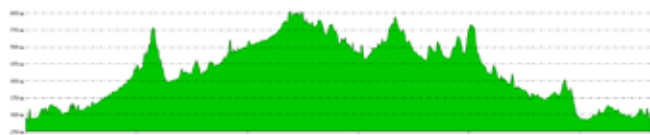
ON THE BORDER

of the Eastern and Western Carpathians

 **ROUTE TYPE:** cycling trail

 **LENGTH OF THE ROUTE:** about 141 km

ALTITUDE PROFILE:



ROUTE COURSE:

Sanok – Zagórz – Tarnawa Dolna - Morochów – Mokre – Wysoczany – Kulaszne – Szczawne – Maniów – Rzepedź – Turzańsk – Duszatyń – Smolnik – Stary Łupków – Osławica – Radoszyce – Komańcza – Wisłok Wielki – Daliowa – Wola Niżna – Puławy – Wola Sękowa – Odrzechowa – Zarszyn – Sanok

ROUTE DESCRIPTION:

Day 1

We start our cycling trip of Wallachia traces in Sanok. We can visit two special places here: the Museum of Folk Architecture in Sanok, which is the largest open-air museum in Poland, and the Royal Castle Museum in Sanok, where we can find one of Poland's most beautiful collections of Orthodox art. Leaving from Sanok by road 84, we go towards Zagórz, where we really must go towards the Mariemont Hill (354 m above sea level), a bit stray from our road, to see the monumental ruins of the monastery of the Discalced Carmelites, one of very few surviving remnants of fortified monasteries in Poland. A little further on, we can find the first Orthodox church, which is worth a longer visit due to its interesting history. It is the St. Archangel Michael Orthodox



Ruins of the Barefoot Carmelite Monastery in Zagórz

Church in Wielopole. We go further south along the creek Kalniczki. When going past the surrounding villages, we can experience the presence of ancient Vlach peoples, e.g. the Orthodox churches found in virtually every village that we pass by. Therefore, when reaching Tarnawa Dolna, we can choose out of two routes - one running through the villages Łukowe and Średnie Wielkie, or the other one (after going across the river Osława) passing through the villages Morochów, Mokre, Wysoczany and Kulaszne to Szczawne. It is good to make the first trip during summer because then we can observe authentic sheep grazing in the town of Średnie Wielkie and eat great cheese from the mountain shelter of Władysław Kula. When following the second route, you can't miss the village of Morochów where we can also taste excellent ripening cheeses in "Gospodarstwo Lalka" farm and visit the Presentation of Jesus at the Temple Orthodox church which is an example of a building in the eastern Lemko style with wooden structure and a 19th century iconostasis the icons of which survived until today. A little further in the village of Mokre, we meet a fantastic example of how the old, disappearing occupations are restored to favour in



Grazing in Oslawica

Kuźnia Skarbów - Artistic Metalwork Workshop. Continuing the journey, in the village of Szczawne we encounter a distinctive green roof of the Greek Catholic Orthodox church (currently Orthodox church) of the Dormition of the Mother of God from 1888 which is visible from afar. We will have a chance to see Orthodox churches of this type during our further journey e.g. in Radoszyce and Wisłok Wielki. These facilities are also included in the Wooden Architecture Trail. The surroundings of Ośława hide numerous attractions, e.g. in the neighbouring villages of Rzepedź and Turzańsk we can find two further objects of the Wooden Architecture Trail: Saint Nicolas the Wonderworker Orthodox Church in Rzepedź and St. Michael Archangel's Orthodox Church in Turzańsk, which has been listed as a UNESCO monument since 2013. After sightseeing, we continue to the south where, after around half an hour, we reach Duszatyn which is known for its picturesque natural attractions: "Przełom Ośławy pod Duszatynem" nature reserve and one of the greatest natural peculiarities of Bieszczady: the so-called Duszatyn Lakes. After another break, we go further to the south along the Ośława river to reach the last point of the first day - the village of Smolnik. When staying in Smolnik, we can enjoy the offer of local agritourism facilities such as Smolnikowe Klimaty which is located in a restored Lemko hut dated from 1902, campsites, mountain hostel or scout hostel. We can also buy what we need in the mountain shelter which offers Carpathian cheese, bundz and oscypek. At the end of our journey to the south, we turn west towards Nowy Łupków.



St. Michael the Archangel
Orthodox Church in Turzańsk

Duszatyńskie Lakes

Day 2

At the beginning of the day, it is worth going a little further to Stary Łupków where we can see the Hutsul horses in the "Stary Łupków" stud. Heading north now, we arrive in the village Ośławica, which is a particularly important point on the map of Vlach culture. Ośławica, like the nearby villages of Komańcza, Łupków or Radoszyce, is a village founded under the so-called "Wallachian Law". The remains of shepherd traditions mainly include the strongly developed cheesemaking (eco-agritourism farm Jolanta and Waldemar Dal, "u Franosa" cheeses or sale of cheeses "Józinka"), traditional sheep grazing, and thus the opportunity to see the still existing huts, shelters for shepherds and other kinds of attractions associated with grazing and the production of Vlach cheeses. Further north, we arrive in Radoszyce. By the way, it is worth visiting the nearby St. Dmitri Orthodox Church - a wooden Orthodox church from 1868 with well-preserved elements of the original equipment. Right at the church, we can find a natural monument - an ash called „Konfederat”. Its name refers to the camp of Bar Confederates who were stationed there. Going further north, we get to Komańcza - a site extremely important for the people who want a closer look at the remains of Vlach culture. We can find here, for instance, a rebuilt wooden Orthodox church in Lemko style (Care of Our Lady Church) belonging to the Wooden Architecture Trail and places of interest in the Lemko style, e.g. the „Lemko Smithy”



Władysław Kula's
shepherd's hut

housed in the old smithy building, a gallery of local art and crafts, where we can learn more about the Lemko traditions. After some time spent here, we travel further towards Wisłok Wielki, which is about 15 km away. This small and picturesque village is getting more and more renown thanks to the activity of local community. We can find all the most important elements of Vlach culture here – a picturesque restored wooden Orthodox church of St. Onuphrius (a small Lemko museum is established in the tower of the Orthodox Church), great goat cheeses in the farms „Przedbieszczady” and „Mermerówka”, as well as the agri-tourism farm „Chata nad Wisłokiem” housed inside an old, restored Lemko hut. Ending the visit to this charming place, we turn to the west towards Moszczaniec, towards Jaśliśka and Daliowa, where it is easiest to find accommodation.

Day 3

While regenerating after two intense days of cycling and sightseeing, we return to the peaceful route towards Wola Niżna, and then we go north through the locations of villages that no longer exist: Polany Surowicze, Wernejówka, Zawoje and Puławy. All these places were founded in the sixteenth century under the Vlach law but got depopulated drastically after the Vistula Operation. In contrast to the previously visited villages, these sites do not have such visible traces of



The Orthodox church of Our Lady's Care in Komańcza

Lemko presence. The area is full of overgrown trees. Only basements and foundations remained here and there of the abandoned Lemko huts. Just outside Puławy, we come across a small village of Wola Sękowa where the last Folk High School in Poland operates. Following road no. 889 to the north we reach Odrzechowa. We can find here the registered office of Zakład Doświadczalny Instytutu Zootechniki engaged in e.g. traditional breeding of Carpathian breeds of Hucul ponies. When leaving Odrzechowa, we actually end our visit to the charming world of Vlach culture and go further to the north in the direction of a larger residential area - the village of Zarszyn. From there, we head back to Sanok taking the local roads that run along the Pielnica river.



Folk High School in Wola Sękowa

OSŁAWA AND OSŁAWICA

valley

 **ROUTE TYPE:** car trail

 **LENGTH OF THE ROUTE:** about 60 km

ROUTE COURSE:

Komańcza – Osławica – Łupków – Nowy Łupków – Smolnik – Mików – Duszatyn – Prefuki – Rzepedź – Turzańsk

ROUTE DESCRIPTION:

Day 1

The trip starts in Komańcza - a village founded under Vlach law. In good weather, it is worth to walk part of the educational trail which starts next to the Greek Catholic Orthodox church from 1988, right by the road. We start on the main road next to the church and follow the trail marks. We can see a xerothermic grassland where we will find, among others, such species of plants as: *Veronica gentianoides*, *Trifolium montanum*, *Potentilla pusilla*, *Orchis mascula* or *Listera ovata*. Next we get to a wooden observation platform from which you can enjoy a wide panorama of the village below located by the Barbara stream (formerly Kumaniecki Potok). Our second stop is a small settlement – Osławica. The village was founded under Vlach law in ca. 1530. After 1944, the village was resettled and buildings were destroyed, including the church. However, it is here that the annual animal grazing is organised. Approximately 2,500 sheep are grazed here. Traditional cheeses which can be purchased at the shepherd's hut on the main road are made here. Another village on our journey founded under Vlach law is



Orchis mascula

Łupków - a village located on the border of Bieszczady and Low Beskids, separated from it by the Łupków Pass, which is the natural border of Bieszczady from this side and which stretches eastwards up to the Uzhok Pass. After World War II, Łupków was resettled and buildings were destroyed, except for the PKP railway station, station facilities and building of the former customs house. The wooden St. Michael Archangel's Orthodox church did not survive either. Next to the remnants of the Orthodox church, there is also the base of the belfry and the old cemetery in Łupków. A railway tunnel built in 1874, connecting the Polish and Slovak railway network, is also located here.



A railway tunnel in Łupków

Day 2

On this day we go to Smolnik, the first village in the royal domain by the upper Osława founded under Vlach law. Even before World War II Smolnik had a population of approximately a thousand inhabitants and an interesting side note may be the fact that, at that time, the owner of Smolnik was a local parish-priest. Currently, Smolnik consists of several dozen houses. The village stretches along a few kilometres through the valley of the Osława river, where there are multiple landslides. Passing through the village, you can buy cheese in the shepherd's hut. More or less in the middle of the village, on a hill on the right side of the road, there is a brick Orthodox Church of the Transfer of the Relics of St. Nicholas from 1846. A few farm buildings in the characteris-



Grazing in Osławica

tic for this region Lemko style as well as votive shrines and crosses survived here. Duszatyńskie lakes, the largest landslide lakes in Bieszczady in Poland, are a must go. Then we go to the penultimate village on our route – Rzepedź. The old village was located in the valley of the Rzepedka stream. The settlers began the grubbing up already in 1517 but the privilege to found a royal village under Vlach law was granted only in 1526. The wooden St. Nicholas Orthodox Church seems to be the most interesting monument on the Wooden Architecture Trail. Here is the starting point of the Bieszczady narrow gauge railway, the main task of which was to supply raw material to the sawmill. The station is located next to the plant, but the station building is closed. Next to it there is a locomotive shed, which is also closed, and run-down buildings of the railway administration. At the end of our trip we go to Turzańsk (a village founded under the Vlach law), where the Greek Catholic Orthodox church (currently Orthodox) of St. Michael Archangel, which is listed on the UNESCO World Heritage List, is located. Next to the church there is the highest belfry with a wooden frame structure in the Polish Carpathians which was built in 1817. The well-preserved roadside crosses and Lemko huts which are still inhabited or used as farm buildings are the reminders of the long history of the village. The Przełęcz Nad Turzańskim pass offers a marvellous view of the area.



St. Nicholas Orthodox Church in Rzepedź



St. Michael Archangel Orthodox Church in Turzańsk



Wooden buildings in Smolnik upon Ostawa

CHYROWA

The village is situated on the Iwielka stream, at the foot of Mount Chyrowa (694 m above sea level). The first information about Chyrowa comes from 1366, when it functioned under the name Chirwatowa Wola, from which the name was transformed into Hyrowa, and after 1968 the spelling was changed into Chyrowa.

Chyrowa was owned by Janusz Suchywilk from Strzelce, the Cracow Chancellor, and was a part of a large estate complex near Żmigród and Dukla. The village was located on a trade route and a medieval Polish-Russian border running along Jasiołka. It was an old Bogorjów Polish settlement, which was situated the southernmost and the deepest in the mountains.



Shepherds' bells



Grazing sheep



In the 15th century the existing village was transferred according to the Wallachian law, and in the beginning of 1504 it returned to the Magdeburg law thanks to the heir of Dukla - Stanislaw Cikowski, the castellan of Biecz. In the interwar period, the so-called "schism of Tylawa", as well as the inhabitants of the surrounding villages, the Lemkos from Chyrowa got converted from Greek Catholicism to Orthodox Christianity.

During World War I, in May 1915, after the Battle of Gorlice, the Russian troops of the 49th Division of General Lavr Kornilov were closed down at Chyrowa and imprisoned after bloody battles. In September 1944 in the area of Chyrowa there were fierce battles of armored units and cavalry of General Baranów, which got under the fire of their own artillery as part of the Dukla-Presov Operation. During the fights the village was burnt down.

As a result of the "Vistula Operation", Lemko residents were forced to leave the village. A part of the population was deported to the USSR, and a part to the Western Territories. The farms were taken over by firefighters from the Valley of Death.



THINGS TO SEE

The Church of the Care of the Mother of God from 1780. At present, the Roman Catholic branch church of the Nativity of the Blessed Virgin Mary. The temple is an example of an oriental, tripartite building, built on a stone foundation. It presents the type of sacral building characteristic for the central and eastern Lemkivschyna region, where the use of multi-pole vaults has become more and more popular. The remains of the polychrome from 1932, the Rococo iconostasis and, behind the baroque altar from the 18th century, the miraculous painting of the Mother of God and Child have been preserved. The church was entered on the list of monuments in 1985 and included in the Wooden Architecture Route of the Carpathian Mountains. In the area of the Orthodox Church, there are stone and cast iron tombstone crosses from the nineteenth century.

From the church there is a view of the Chyrowa mountain (694 m above sea level) - a wooded summit in the range of the Dukielski Beskid in the eastern part of the Low Beskids, on the slopes of which sheep graze in the summer season. At an altitude of 565 m above sea level, on the southern slope there is a shepherd's hut, where cheese is made. The slope on which grazing is carried out is quite steep. Most of the meadows here are dry, very impoverished in the upper part, having the character of matgrass sword. Grazing is not very intensive, the meadows are very biodiverse, full of flowers and butterflies. There is a beautiful view of the valley from the shepherd's hut.



*Sheep staying for a night
in a pen*

*Crosses at the Orthodox Church of the
Care of the Mother of God in Chyrowa*

ZAWADKA RYMANOWSKA

The origins of the village date back to the second half of the 15th century. Initially, the village was called Trzcianka, which resulted from the close vicinity of the stream of the same name. The new name is connected with the name of two brothers, the village mayors - Zawadzki. The preserved location document of this village from 1487, issued by the bishop of Przemyśl - Jan from Targów for Wołoch Ludomir only sanctioned the already functioning model of the village. This was due to the fact that the Wallachians had been living in the area for four years, introducing their own customs, and the bishop officially accepted this situation by granting this location privilege under the Wallachian law.

The village had a system of cropland, in which each farm had one strip of land extending at right angles to the borders of the housing estate, and the house was located by the road, in the middle of the land corresponding to it. Over time, the original layout of the village developed into a Waldhufedorf village type, in which rural buildings in small groups stretched in more or less equal distances along the road through almost the entire area of the village.

It was destroyed during the invasions in 1474 and 1657 by the Hungarian army, and then suffered during World War II.

THINGS TO SEE

The old wooden parish Greek-Catholic Orthodox Church of the Birth of the Holy Mother of God from 1855, which after the displacement of the local Lemko population in 1945-1947 was taken over by the Roman Catholic church and is now the Church of the Nativity of the Blessed Virgin Mary. Architecturally, the church is a three-partite, orientated building with a log structure. Inside there is an eighteenth-century iconostasis and a polychromy made in 1931 by V. Buczkowski. The eastern wall is covered with a painting by Roman Isajczyk depicting the adoration of the Mother of God.

In Zawadka Rymanowska traditional Lemko homesteads from the end of the 19th and beginning of the 20th century have been preserved. Folk architecture in this part of the Lemko region was characterized by a single-building homestead, where under one roof there were residential and utility rooms.

A brick roadside chapel dedicated to the Blessed Virgin Mary, crowned with a characteristic, arched roof, whose frill finish completes the simple architectural form.



Lemko homestead with a shrine

OLCHOWIEC

It is a small village located in the valley of the Wilsznia and Olchowczyk streams. The name of the village comes from alder, a tree, which in Ukrainian is called wilcha.

Olchowiec was established under the Wallachian law in 1541. It belonged to a group of five villages located in the central part of the Low Beskids, between Jasiołka and Wisłoka, which were established by Mikołaj Stadnicki using the Wallachian or Rusko-Woloski element. Olchowiec originally consisted of 5 Wallachian manors. In the interwar period, in 1935, a consolidation of the village land was carried out, as a result of which some of the inhabitants could move to new places. The events improved the livelihood of the village inhabitants and gave rise to the hamlet of Cologne. Before World War II the village had about 500 inhabitants. As a result of fights for the Dukla Pass and deportations to Ukraine and the tragedy of the „Vistula Operation”, Olchowiec decreased to 12 farms, losing almost 90% of the pre-war buildings. Today Olchowiec is inhabited by approx. 60 inhabitants.



An exhibition in the Lemko Culture Museum

A single-building development near the Orthodox Church

THINGS TO SEE

In the southern part of the village there is a Greek Catholic parish church of the Transfer of St. Nicholas Relics from Myr to Bari, currently serving as a Roman-Catholic and Greek Catholic church of St. Nicholas. The present church was built in 1934 on the site of the old orthodox church, which was falling apart. The Orthodox church in Olchowiec is oriented, situated on a slope descending towards the Wilsznia stream. A particularly picturesque access to the Orthodox church runs from the eastern side through a stone bridge. The building is surrounded by a stone fence, and at the back of the Orthodox church on the south side there is a cemetery, where the stone figures have been preserved.

In the vicinity of the Orthodox church there is a single-building homestead with elements characteristic for this type of construction. The building on a low foundation, with a log structure with nodes resembling a „fish tail”, upper beams protruding in the form of log extensions. A gable roof with an eaves roof, nowadays covered with sheet metal. Roofed gable. The colours of the external walls are contrasting - dark brown beams separate limestone cracks. Coals are also painted white. the colours of window joinery maintained in dark shades of yellow.

In Olchowiec-Kolonia there is also the Museum of Lemko Culture, owned by Tadeusz Kiełbasiński. At present, the museum consists of a wooden Lemko cottage with a log structure (west-Lemko type), in which under a straw thatched roof there are living rooms (kitchen, bedroom, hallway) and utility rooms (i.e. chamber, cowshed and barn), as in a typical Lemko cottage (chyża). Apart from the main building, next to it there is the so-called „sypaniec”, wooden, with a log structure, with a protruding gable roof, also covered with thatched roof. The whole property is fenced with a wooden fence in the form of rods hung on posts, covered with gable roofs.



ZYNDRANOWA

The village located in the Low Beskids stretches along the Panna stream. It is surrounded by forest hills crossed by mountain streams.

The village was established in the first half of the 15th century, most probably under the German law. Its transformation into a Wallachian village took place in 1581. At the end of the 16th century, Zyndranowa was one of the largest Wallachian villages of the Low Beskids.

There are two theories concerning the origin of the name of this place. According to J. Tchaikovsky, the name comes from the name of Szyndram known in Jaśliska or the name of the knight Zyndram from Maszkowice, who was to prepare the area for the settlement together with a group of Wallachian prisoners of war. Other notes made by the writer Teodor Kukieła and the local teacher Józef Bojko, indicate that the name of the village comes rather from the German language and is related to the word zendra (iron ore) and refers to the deposits discovered in this place. As the mine was new, the name took the form of a zendra-new.

In the post-war period of deportation of the Lemko population to the territory of the former USSR, when many Beskids and Bieszczady villages were depopulated, also in Zyndranowa numerous homesteads were destroyed.

Jaśliska Landscape Park

is located in the eastern part of the Low Beskids. It is adjacent to the Magura National Park from the west. The purpose of the park is to protect the upper Jasiołka river basin and the Wisłoka spring. It is the least penetrated tourist part of the Polish Carpathian Mountains. The highest summit is Kamień nad Jaśliskami /The Rock over Jaśliska/ (857 m). The park protects the wilderness which survived there after the displacement of the Lemko population after World War II.

THINGS TO SEE

The open-air museum of Lemko Culture was established in 1968 thanks to the efforts of an indigenous inhabitant of Zyndranowa - Teodor Gocz. The main object of the open-air museum is Teodor Kukieła's Lemko cottage "chyża", dating back to 1860. In 1901 a kitchen and a chimney were added to the cottage. The stable comes from 1923 and the pigpen from 1934. The interior of the cottage is a reconstruction of the writer's office, with archives, books, letters and photographs from the Lemko region. In a separate room, the so-called chamber, sacral exhibits are collected: fragments of cast iron crosses, liturgical robes, copies of icons. There is also a rich collection of Easter eggs decorated in traditional Lemko patterns. Among tools and household objects we can see flails, looms and hand-mills. The museum also collected war memorabilia after the operation on the Dukla Pass: uniforms, helmets, weapons, splinters.

Brick, tripartite, Lemko Church of St. Nicholas in Lemko style built during the years of 1983-1985. It was the first church built in the Lemko region after World War II. In 2015 a dome was placed above the entrance to the church. Currently, there is an Orthodox parish church.



WISŁOK WIELKI

The history of the village dates back to the 14th century, when Casimir the Great granted this area to his brothers (Peter and Paul Bal) from Hungary. In the second half of the 19th century. Wisłok Wielki was divided into Wisłok Górny and Wisłok Dolny. The size of the village was also confirmed by the existence of two Orthodox churches and separate parishes. In 1898 Wisłok occupied an area of 46.28 km², consisting of 2146 people living in 364 houses. It was divided into Wisłok Dolny (1289 inhabitants), an Orthodox church built in 1853 and Wisłok Górny (857 inhabitants), an Orthodox church built in 1876, an additional part of the village was the court area of J.H. „Potasznia” with an area of 13.86 km², inhabited by 15 people. In 1900 the village had 2271 inhabitants, while the total area of the village at that time was 4628 ha.

During World War II, it was an area of activity of the Home Army outpost no. IV in Nowotaniec. In September 1944, during the Dukla-Presov Operation, the German 96th Infantry-Division stationed in the village, defending the position against the 67th Infantry Corps and the 167th and 129th Corps of Riflemen attacking from the east of the Soviet Union.

There was a Greek-Catholic parish and a Polish school. Apart from Lemkos, the Jewish population also lived here.



Lemko's cottage

THINGS TO SEE

In the modern landscape, the Greek-Catholic Orthodox Church of St. Onufry, located in the area of the former Wisłok Dolny, which now serves as a Roman-Catholic church, has been preserved. The church is a tripartite with a log structure and a ridge roof. There is a turret above the undistinguished body of the women's gallery. On the axis of the church there is a historic brick gate and bell tower, which is a part of the stone fence. Next to the temple, in the parish cemetery there is a stone tombstone with a characteristic rosette.

The old Lemko cottage /chyža/ (nowadays performing an agritourism function) with a log structure with white-washed stripes and ornately painted nodes, is supported by a stone foundation. In the vicinity of the chalet there is a stone cellar. A newly made wooden gate leads to the property, which has a form referring to Wallachian traditions and is a good example of the continuation of regional architectural patterns.



St. Onufry Orthodox Church in Wisłok Wielki

SMOLNIK NAD OSŁAWĄ

The village is situated on the right bank of Osława in a narrow mountain valley. The name of the village probably comes from the old tar factories, a place where wood was burned. The village was to be built in an area covered with forest, on a clearing with a 24-year-old Lhota.

Smolnik is the earliest located village in the royal region on the upper Osława River. On September 12, 1511, the village was established under the Wallachian law, within the boundaries from the Duszatyński stream to the Osława spring.

In 1565 in Smolnik 28.75 fields were cultivated. Shepherding and breeding economy dominated. The size of the husbandry at that time was 500 sheep and 200 pigs. From the beginning of the 17th century there was a regression in the number of cultivated fields, which resulted from Tatar attacks, the Cossack uprising, the invasion of the Transylvanian epidemics and the attack of Hungarian Tolhajas.

During World War I the front crossed Smolnik three times. In the interwar period, the village was a social space with deeply rooted traditional ways of life, into which progress was slowly creeping in. The basis of the economy was breeding. During the Nazi occupation, the Smolnica Lemkos were deported to the German Reich for forced labour.

The Orthodox parish in Smolnik was one of the oldest, which was mentioned in the valley of Osława in documents from 1565. The preserved information allows us to state that in the history of Smolnik there were at least two temples.

The village, similar to the times before the deportation, when Lemkos, Jews, Poles and Gypsies lived here, still constitutes a mosaic of denominations. Apart from Roman-Catholics, Greek-Catholics and Orthodox Christians, there are also worshippers of Krishna.

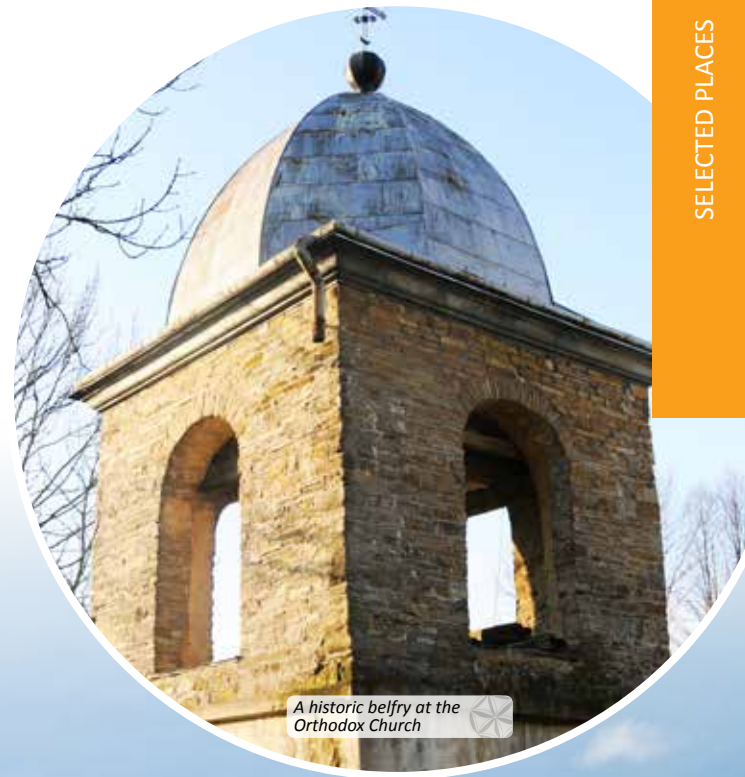


Lemko's cottage

THINGS TO SEE

The Lemko cottages /chyże/ have been preserved here, which are still admired for the abundance of traditional details and motifs.

The former Lemko Greek-Catholic Orthodox Church of the Transfer of St. Nicholas Relics built in 1806. The architecture of the temple has a Baroque character. Inside the nave there is a figurative polychrome (including St. Cyril and Methodius and St. Olga) and on both sides of the nave there are marble epitaphs of Rev. Basil Ławrowski - a paroch /parson/ and also the owner of Smolnik and his wife Pelagia. Since 1979 it has been used as a branch church of the Roman Catholic parish in Nowy Łupków. Next to the church there is a brick two-storey historic bell tower and a cemetery with several old tombstones.



A historic belfry at the Orthodox Church



The Orthodox Church of the Transfer of St. Nicholas Relics in Smolnik nad Oslawą

CARYŃSKIE

Caryńskie is a non-existent village, which was located in a basin between the Połonina Caryńska (1297 m above sea level) and the Stuposiańska Magura (1016 m above sea level), along the meandering Caryński stream. The name of the village derives from the Romanian word - carina (or cara - land), brought in this area by the Walachians and meaning meadow or field.

Caryńskie had several owners, but the rhythm of village life did not change. Residents managed the landscape just like their ancestors. Together with Bereha Górne and Nasiczyn, the village created a key that existed until the beginning of the 20th century. At the end of the 19th century the area of the village amounted to 1682.8 ha - of which over 42% were forests. The land was divided into so-called fields, the average farm size in the middle of the 19th century was 17 ha. The increasing number of inhabitants made it necessary to enlarge the area. In this way, numerous clearings on the northern slopes of the Połonina Caryńska were grubbed up.

After the end of World War II the Ukrainian Insurgent Army troops were stationed in the village, and in May 1946 all inhabitants were displaced to the USSR. During this period the buildings of the village and the Orthodox church were burnt down. After the war, summer grazing of sheep and cattle was carried out on the land, which was partly re-cultivated. A new road to Dwernik was also built, but the village was not restored.

To this day, the valley, the place of life of the inhabitants of Caryński, remains almost empty. There is evidence of the once bustling village in the landscape itself, which still contains clear traces of history.



THINGS TO SEE

At the mouth of the Cyrański stream the remains of the cemetery - a fragment of the cemetery wall, traces of graves and three tombstones - have survived hidden among the trees. In the place of the Orthodox church, which means the outline of the stone foundation, there is a wooden cross.

A stone roadside cross has survived in the close vicinity of the once rural road. Places of former homesteads are marked by fruit trees and remains of wells that have been preserved in some places.

There is a shepherd's hut here, which architectural form corresponds to the traditional forms of wooden construction. Grazing and cheese production are carried out by highlanders from the Ukrainian Hucul region. Apart from the shepherd's hut, other elements inseparably connected with shepherding are also present in the Caryńska landscape. These include small shepherd's shelters, which enable shepherds to rest, and traditional troughs used for watering sheep.



Bieszczady National Park

It was created in 1973. In 1992 it became a part of the International Biosphere Reserve "Eastern Carpathian Mountains". It is the third largest national park in Poland and the largest national park in the Polish mountains. It protects the highest parts of the Polish part of the Eastern Carpathian Mountains. Almost all domestic species of large predatory mammals including a bear, wolf, lynx and wild-cat as well as herbivorous mammals including bison and Carpathian deer can be found within its borders.



A view of the Caryńska valley from the Nasiczniańska Pass

OSŁAWICA

A small village located on the Osławica stream. The village was founded under the Wallachian law in 1530. At first it was a royal village, then it was purchased in 1539 by Mikołaj Herbert Odnowski, the castellan of Przemyśl, then the governor of the Sandomierz province. In the middle of the 19th century, Stanisław Truskolaski was the owner of the Tibular Estate of Osławica.

In 1898 the village had 736 inhabitants and 108 houses, the area of the village was 14.04 km². During the partitions a school functioned in the village. It was a Latin parish in Bukowsko until 1947, now in Komańcza.

Osławica is an example of a settlement where traditional sheep grazing is carried out. The Wallachians, as excellent shepherds, were the first to use this area for grazing animals. Shepherding culture returned to Osławica and several thousand sheep are still grazing here during the summer months.

This is an example of community pastoralism, where the shepherd does not own all the sheep, which he takes to the higher parts of the mountains during the season.

THINGS TO SEE

The pastoral landscape of Osławica is complemented by elements and objects inseparably connected with pastoral culture: shepherd's huts where traditional cheese is made, smokehouses, temporary shelters for shepherds and sheep farms. The interiors of shepherds' huts have a simple, utilitarian character, but allow the shepherds to live and work on the pasture on a daily basis. Milking sheep is also a shepherding tradition cultivated in Osławica.



The interior of the shepherd's hut

Milking sheep

WOŁOSATE

Former royal village located under the Wallachian law, with an elongated, linear outline of the former buildings along the main road and the Wołosatka stream.

The name of the village comes from the Ukrainian-Polish word, *włochate*, which means an area covered with grass. The name probably refers to areas where grazing was carried out before the village was established.

It was mentioned in documents from 1557, and in 1566 it was noted: "Woloschatka village, (...) a distance of 12 miles from Sanok (...) only two people were settled there by the prince, and both were thieves, who dug up very little yet. God knows when their freedom will come." In the 17th century Wołosate was burned twice by robbers – Tothaje, whose attacks were repeated until the nineteenth century. In 1711 the village was destroyed by the Swedish army.

During World War I, in the winter of 1914 and 1915, position fights were fought here. It was a large Boyko village, mostly inhabited by Poles - before the war it had over 1200 inhabitants, there were over 200 houses. During the occupation the inhabitants of Volosate did not want to accept Ukrainian *kennkart*, although it was financially more advantageous. After 1944 the Soviet authorities, after moving the border, took the local Boykos to the vicinity of Stryj. After World War II the village was destroyed and displaced. The Polish population was deported to Poland. In the 1970s a large breeding farm was established here. For its needs, with the help of the army, in 1987 the valley of the Volosate was reclaimed.

The site of the Orthodox Church with tombstones

THINGS TO SEE

At present, only the church with gravestones and old trees and two roadside crosses have been preserved as parts of the historical layout.

Tarnica (1346 m above sea level) - the highest peak of the Polish Bieszczady Mountains and Podkarpackie Province, rising at the end of the Poloniny range, in the group of the so-called nests of Tarnica and Halicz.



Hucul ponies in Bieszczady National Park

the horse breeding was established in 1994 in Wołosate. Nowadays Hucul horses graze in Wołosate on almost 30 ha of meadows located in the valley of the Wołosate brook. One of the tasks of Bieszczady National Park is to protect the cultural heritage of the Carpathian Mountains and that is why this breeding was established here.



MAŁOPOLSKIE VOIVODESHIP

BESKID SĄDECKI:

Linguistic souvenirs – Wallachian names

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 30 km

ALTITUDE PROFILE:



ROUTE COURSE:

Kosarzyska (Piwniczna-Zdrój, crossing) – Gromadzka Pass – Obidza – Radziejowa – Przehyba Hostel of the Polish Tourist and Sightseeing Society (PTTK) – Dzwonkówka – Krościenko

A map may be like a book even though it does not look like it at all. Despite the fact that several centuries have passed and the world has changed significantly, many names of locations still feature traces of Wallachian origin. They hide unique stories of the mountain settlements - domesticating wild areas that have become a home to many generations.

Traditional names originating from the Wallachian language were given to villages and their hamlets but also to many peaks, clearings and streams hidden in forests of the Beskids. You can often come across them in Gorce, where the first Wallachian village was established, namely Ochotnica. You can also find such names in other regions of the Beskids and in the entire Carpathian Mountains. The

Wallachian names moved along with shepherds reaching the most distant mountain areas. They usually refer to terrain formation and its different features as well as the nature, meaning plants and animals. There are also names relating to the activity of a man as well as those, which refer to names and surnames of landlords, where sheep and oxen were pastured.



A PTTK hostel on the Przehyba Mountain

ROUTE DESCRIPTION:

The walking trail starts in Kosarzyska, a community in Piwniczna-Zdrój located in the valley of Poprad. Follow the red trail towards the west. This is the oldest trail in Beskid Sądecki, indicated in 1906 as a path for patients who came to Piwniczna by train. From here, they were on their way to Szczawnica.

After approximately 3 hours of walking, you will reach the Gromadzka Pass where this trail is connected to the green trail. Several minutes later in Obidza, the red trail joins the long-distance blue trail connecting Wielki Rogacz and Tarnów. Leaving the red trail you will continue your trip towards Wielki Rogacz. This is where you will come across another red trail, namely the Main Beskid Trail and after approximately 40 minutes you will reach Radziejowa, the highest mountain of Beskid Sądecki (1262 m a.s.l.). After approximately 1:30 h, you will find the Przehyba Hostel of the Polish Tourist and Sightseeing Society (PTTK), which presents a magnificent panorama view onto the Tatras.

Continue along the red trail and you will reach Dzwonkówka through the Przysłop Pass after approximately 2:15 h, whose massif includes several clearings being remains of a former herding farm, similarly to the name of the mountain. From Dzwonkówka, walk down through Groń to Krościenko, where after approximately 1:30 h you will come across another important river for Beskid Sądecki, i.e. Dunajec.



A view of Kosarzyska and Radziejowa

BESKID SĄDECKI:

Black sheep - how much is the wool?

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 29 km

ALTITUDE PROFILE:



ROUTE COURSE:

Piwniczna-Zdrój – Łomnica-Zdrój – Łabowska Pasture PTTK Hostel – Runek – Nad Wierchomlą PTTK Hostel – Wyżnie Młaki – Szczawnik – Muszyna-Złockie – Muszyna

Black sheep - different from the rest of the herd in a bad way. Usually, it also brings bad luck. It is best to keep at a safe distance from it. Just in case... And how were things in the past?

Before the war, some sheep in the valley of Poprad had a dark colour and a shepherd who owned white sheep was respected less by the local community. A black sheep was the reason for pride for each farm. Black wool was used by the residents of Piwniczna or Rytro to produce clothing and this is where their name, Black Highlanders, originates

from. You could come across black sheep in the range of Jaworzyna Krynicka and the east part of Radziejowa range until the Lemkos were displaced from Beskid Sądecki. After Operation Vistula, the abandoned farms were resided by highlanders from Podhale and white sheep came along with them, which took over black sheep breeding.

Shepherds assure that the meat of black sheep tastes better than that of white sheep. This is not the only culinary speciality from this region. "Pyrógi Łomnicońskie" (Łomnica Pierogi) – traditional dumplings made of potatoes, flour, stuffed with sheep cheese or cheese curds. Legends about the size of the above pierogi became an element of the local folklore. The least probable anecdote states that once, when Poprad flooded Piwniczna, people took out the stuffing from pierogi and used the empty dumplings to float across the river.

An idea was created by the Poprad highlanders to reach back to the roots and restore black sheep grazing on local pastures. Nearly 50 sheep that joined three herds can be seen today in the area of Łomnica-Zdrój, Piwniczna-Zdrój and Wierchomla.

ROUTE DESCRIPTION:

The walking trail joins three towns related to historical breeding of black sheep.

The walk starts at the Piwniczna-Zdrój railway station. Follow the blue trail towards the east, to the Łomniczanka valley and the town of Łomnica-Zdrój - the shepherding heart of Beskid Sądecki. Climb up towards the main ridge of the Jaworzyna Krynicka range, passing overgrown clearings and former shepherding shelters on the way. After ap-



A panorama of Piwniczna-Zdrój

proximately 4:00 h of walking, you will reach the Łabowska pasture – a clearing on which the residents of the Łabowa village grazed their sheep in the past. The pasture is a great viewing point towards the north and north-east - it presents a panorama onto the peaks of Beskid Niski and the nearby peaks of Beskid Sądecki. Currently, a PTTK hostel operates here.

Follow the red trail from here, also called the Main Beskid Trail, towards Runek, where you will return to the blue trail after approximately 2:00 h of walking. Take the blue trail and

you will reach the Nad Wierchomlą PTTK Shelter after approximately 0:30 h. It is a hostel housed in a rebuilt granary that was moved from Złockie. You can enjoy a magnificent panorama of the Tatra Mountains from here.

Continue along the blue trail to reach the yellow trail after approximately 1:00 h in the area of Wyżnie Młaki. It will lead you to Muszyna through Szczawnik and Złockie hamlet. At a certain point, this town was a Polish enclave among the numerous Russian and Lemko villages located nearby.



The hostel on Łabowska Mountain Pastures

GORCE: OCHOTNICA

– far, far away...

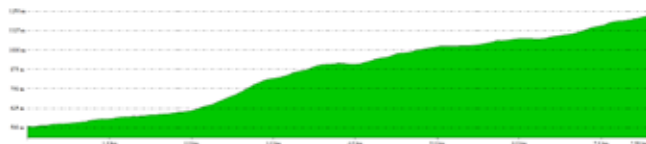


ROUTE TYPE: walking trail



LENGTH OF THE ROUTE: ok. 8 km

ALTITUDE PROFILE:



ROUTE COURSE:

Ochotnica Dolna – Jaworzynka Gorcowska/Piorunowiec
– GORC Student Tent Base – Gorc Viewing Tower

Walking in the footsteps of Wallachs in Poland starts just like any other engaging story. Once upon a time, in a far off land... In the area of Gorce, there was a primeval forest - wild, dark and dangerous.

Those lands have remained untouched by a man for a long time, until the 18th century, when the Kings and Princes of Poland started to conduct intensive colonisation activities. The beginnings of existence of the Ochotnica village, the oldest Wallachian village, dates back to 1416 when Dawid Wołoch received a consent for establishing a town from King Władysław Jagiełło.

Settlements created on the basis of the Wallachian law of, were established on the so-called “raw root”. Wallachs, used to living in mountain areas that are not the best suited for farming, handled such conditions in a great way. They removed trees from local forests in place of which subsequent clearings were created. They completed settlements with their lords in the nature, most often with cheese, sheep or pigs.

Ochotnica, located on a river with the same name, was not always labelled this way on a map. This word originates from an old Polish verb “bypass” or “passer-by”, which shall be understood as passing around or detouring. The oldest mention about the Ochotnica Valley can be found in an establishment document of a neighbouring village of Tylmanowa from 1336 and it regards a river that was called ‘rivulus Ochodnik’ at that time. The name ‘Ochotnica’ in today’s spelling started to appear in the middle of the 16th century.

To this day, Ochotnica is considered the most important Wallachian village in the Podhale Region. A fun fact is that this village is one of the longest in Poland. Its axis is composed of a 20-kilometre road, while groups of buildings are also located in valleys of streams located along sides. The total length of Ochotnica along with all branches is 38 km.



Church of the Finding of the Holy Cross in Ochotnica Dolna

ROUTE DESCRIPTION:

The walking trail starts in Ochotnica Dolna, the oldest Wallachian village and currently one of the most popular summer towns on the territory of Gorce. The trip may be started at the monumental Church of Finding of the True Cross, located in the centre of the village, however the green trail leading towards the mountain can be accessed in the Chryczki hamlet, near the petrol station and restaurant.

After crossing the bridge on Ochotnica, the trail leads along a paved road by the Gorcowe commune. After approximately 30 minutes of walking, the trail departs from the road leading through the village and goes towards the left. After quite a steep initial hike, the trail becomes less challenging and leads through clearings where you can still

come across shepherd shelters. It presents a beautiful view onto the south, the Ochotnica Valley and village buildings, as well as the Lubania range seen far in the horizon. An experienced eye will certainly notice a viewing tower on it. After approximately 1:30 h of walking, you will reach the Jaworzynka Gorcowska peak, called 'Piorunowiec' by the local community (literally: Lightning Mountain).

From here, the trail leads through the large Gorce Pastures directly to the GORC Student Tent Base that can be a great accommodation point in the summer. The Gorce peak is not far away from here, where a viewing tower has been erected in 2015. It enables to view a 360° panorama onto all local ranges.



The observation tower on the Gorce Mountain

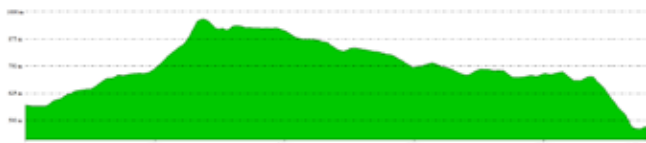
MAŁE PIENINY:

Shepherding on a large scale – typical shepherd shelters

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 13 km

ALTITUDE PROFILE:



ROUTE COURSE:

Jaworki – Homole Ravine – Pod Wysoką Tent Base – Polana pod Wysoką – pod Durbaszką – Wysoki Wierch Crossing – Szafranówka – Szczawnica

Expansive pastures, wide paths leading through non-forest spaces, convenient roads leading from valleys almost to the mountain peaks. It may seem that the image of sheep herd is a permanent component of the Małe Pieniny landscape. Shepherding in this region did not fade away even after the Ruthenians were displaced from this area. For a while, there was a chance that shepherding would be conducted here on a large scale. Only remains of shepherd shelters can be seen today, that were to collectivise pasturage.

After the war, the areas left by the Ruthenians were inhabited by Tatra highlanders. This lease was a type of a compensation for losing pasturages due to creating the Tatra National Park and nature protection related thereto. In 1948-1951, the People's Government in Małe Pieniny has erected the so-called four typical shepherd shelters, planning shepherding on a large scale. The buildings featured residential rooms and farming rooms, a cheese smoking room, as well as cattle and sheep barns. Manure tanks were created around them, which were to be used for fertilising the local grasslands as well as a system of barriers and stone channels that aided in watering the pastures. However, the above developments started to decay quickly. Shepherds preferred to stay on pastures with sheep all day long, just like they were used to. A roof was not required for the herds. Sheep are well-adapted to mountain conditions and they handled variable weather conditions well, while spending the entire vegetation period outdoors.

After social and political changes that took place in 1989, the interest in shepherding in Małe Pieniny dropped drastically. Nevertheless, you can still come across herds from May to September that expand across the green pastures like a white rug.



ROUTE DESCRIPTION:

The walking trail leads through almost the entire range of Małe Pieniny. Its starting point leads through the Homole Ravine - the most popular place that was visited early in the past, and Jan Długosz wrote about it in his works. The Ravine is a natural reserve. When leaving Jaworki, follow the green trail towards the ridge passing the Pod Wysoką Tent Base functioning in the summer season. After approximately 1:30 h of walking, you will reach the Pod Wysoką clearing. In this area you can still notice the concrete watering channels running along the streams as well as ruins of a typical shepherd shelter.

In the Wysokie Skałki reserve region, the green trail is connected with the blue trail. Continue along it towards the Polish-Slovakian border, and move towards the east along the Małe Pieniny ridge. After approximately 0:35 h, you will reach Durbaszka and you can walk down to the hostel. The building was erected in 1949-1952 as a typical shepherd shelter for sheep grazing. After 0:20 h of walking, you will reach the crossing under the Wysoki Wierch. It is worth climbing this peak as it presents a magnificent 360° panorama view onto Magura Spiska, Three Crowns Massif, Tatras, Gorce and Beskid Sądecki. Cultural sheep grazing takes place on the meadows surrounding it.

The blue trail leads along a flat ridge for 1:00 h to Szafranówka. This is where you access the yellow trail through Palenica to reach Szczawnica after approximately 0:35 h. It is possible to go down by a chair lift.



Music sheepfold



A clearing at the foot of Wysoka

A view of Wysoka and the Tatras

PIENINY, SPISZ, PODHALE:

Klag, ferula, strąga – shepherd's glossary

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 68 km

ALTITUDE PROFILE:



ROUTE COURSE:

Sromowce Niżne – Szopka Pass – Trzy Kopce Pass – Sromowce Wyżne – Niedzica-Zamek – Dursztyn – Łapsze Wyżne – Rzepiska – Łapszanka – Jurgów – Brzegi – Bukowina Tatrzańska, Klin – Gliczarów Górny – Poronin – Zakopane

Sheep pasturage on mountain clearings lasting hundreds of years contributed to creating many customs and rituals present in the shepherd culture to this day. Standards regulating pasturage organisation that were strongly rooted in tradition have lasted through the difficult times of changes similarly to the characteristic vocabulary that still functions in the area of shepherd shelters. It is a supraregional value being a sort of a connector that joins highlanders from various areas, not only from Southern Poland, but also from the entire region of Carpathians.

ROUTE DESCRIPTION:

Long walking trail leading through the most magnificent areas of Pieniny, Spisz and Podhale where shepherd traditions are still practised. It is accompanied by a panorama view of the Tatras that are almost within an arm's reach. Good tourist management of the region enables to easily divide quite a long trail into smaller sections and match the pace of trekking to individual needs.

The trip is started in Sromowce Niżne following the yellow trail towards Trzy Korony. After approximately 1:20 h of walking, you will reach the Szopka Pass and turn to take the blue trail. After approximately 0:40 h, you will reach the Trzy Kopce Pass. Choose the red trail which will take you to Sromowce Wyżne after approximately 1:25 h, and then walk over the dam on the Sromowiecki basin and go towards the castle in Niedzica. Continuing along the red trail, start your walk along the entire Pieniny Spiskie Range to reach Dursztyn located on the other side, after approximately 3:40 h. Pass popular towns in this area, namely Łapsze Wyżne, Rzepiska and Łapszanka, to reach Jurgów after approximately 5:45 h, at the border of Spisz and Podhale. Continue along the red trail through Podhale towns, such as Brzegi, Bukowina Tatrzańska, Gliczarów Górny and Poronin, to reach the heart of Podhale, namely the town of Zakopane after approximately 7:15 h.



A hut under Three Crowns



PODHALE:

Shepherds' religious beliefs – Shepherdess of Podhale

 **ROUTE TYPE:** car trail

 **LENGTH OF THE ROUTE:** about 60 km

ROUTE COURSE:

Ludźmierz – Szaflary – Zakopane – Dzianisz – Chochołów – Czarny Dunajec – Ludźmierz

The profound faith and raw nature of highlanders existed side by side for many years, inspiring artists fascinated by the Podhale region. Kazimierz Przerwa-Tetmajer, a poet and playwright born in Ludźmierz was one of them. He dedicated a collection of stories entitled “Na Skalnych Podhalu” to the exceptional world of mountains. They were written in the dialect of the people of Podhale which you can still hear to this day almost in the same form.

Ludźmierz, the writer's home town is one of the most important places in the Tatra Mountains. Not only highlanders and pilgrims from the entire Poland come to this place every year but also Polish people living abroad. The miraculous statue of Madonna and Child called the Shepherdess of Podhale can be found in this church, which has been watchful over the residents of the settlements in Podhale.

The Ludźmierz-based parish is popular for its very exalted Head Shepherd Holiday which is associated with the beginning of pasture. It takes place around the time of the Adalbert of Prague Day (23 April) and is celebrated to bless sheep that are walked to the pasture in an official trailing of the sheep ceremony. During the mass, also water and wood chips are blessed that the shepherds take with them to create a bonfire at the shelter.

The arrival of Wallachians had a significant impact on this region's development. Shepherds have brought with them the ability of sheep grazing in difficult mountain conditions as well as many elements of contemporary culture of Podhale - from surnames (e.g. Bargiel, Galas, Rogala), through garments (e.g. shepherd belts and trousers) and shelter fittings (e.g. mobile sheep enclosure, milk mixer, ladle) to magical celebrations that co-existed with the Catholic faith for many years.



ROUTE DESCRIPTION:

The car trail leads through the most important towns of Podhale:

- Ludźmierz – the oldest village in Podhale. The poet, Kazimierz Przerwa-Tetmajer, was born here, songster of the highland and Podhale culture. In the House of the Podhale People's Association, you can see a theme-specific exhibit, whose main motif consists of a flame at a shepherd's shelter.
- Szaflary – the name of this town is associated with the period of German colonisation. Most likely it originates from the following words: "Schafler" – barrel maker, "Schafflare" – sheep breeder or a misspelled word "Schaffner" – landlord, manager.
- Zakopane – from the end of the 19th century, this town has been a centre that is visited (or resided) by popular people who are fascinated with the region of Podhale. The following people were associated with Zakopane: Władysław Orkan, Stanisław Witkiewicz, Jan Kasprowicz, Karol Szymanowski, Stanisław Ignacy Witkiewicz and more.

- Dzianisz – the name of the village probably originates from the Wallachian combination of the words "dzea-nysz" (river in a valley). A magnificent view onto the Tatras, Czarny Dunajec, Nowotarska Basin and Slovakia can be admired from the Ostrysz Mountain.
- Chochotów – village built almost entirely with original highlander cottages. A local tradition includes their washing from the outside with water and soap twice a year, for Easter and Corpus Christi.
- Czarny Dunajec – Czarny Dunajec manor houses were an important element of the architecture here. They are brick houses with a porch supported on pillars. Currently, not many of them remain. You can still see many monumental wooden houses in traditional construction.



The interior of the Dorula's hut in Szaflary

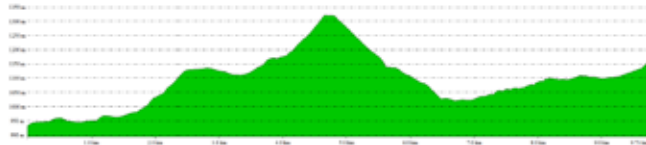
TATRAS:

Cultural grazing - shepherding in the past and today

 **ROUTE TYPE:** walking trail

 **LENGTH OF THE ROUTE:** about 10 km

ALTITUDE PROFILE:



ROUTE COURSE:


Kiry – Wyżnia Kira Miętusia – Niżnia Kominiarska Clearing – Chochołowska Clearing – PTTK Hostel on Chochołowska Clearing

Shepherding throughout centuries has become an integral part of the Podhale residents' life. Its biggest growth on the Polish side of Tatras took place after World War II. Estimates show that as many as 30 thousand sheep were grazed on pastures at that time. This was not without an impact on the nature in the Tatras. Changes that were not easy to restore affected mainly the layer of forests and mountain pine where coniferous trees and shrubs were burnt and cut to expand grazing areas. Only after the Tatra National Park was created in 1955, was the number of grazing sheep limited until their complete elimination. Unused clearings started to overgrow gradually - as time passed, it turned out that this process has a huge impact on changes in the natural environment.



Huts on the Chochołowska Clearing 



Sabala's cottage 

Sheep returned to the Tatra pastures and clearings only after 1981 in the form of the so-called cultural grazing. Today, it is a form of protecting the mountain landscape as well as an exceptional method for handing over and retaining shepherding traditions, which are so important for this region. During cultural grazing everything takes place as it did in the past. The shepherding customs and traditions are retained, the shepherds talk in a dialect and wear traditional clothing. Only local mountain sheep are grazed on Tatra clearings and they are watched over by Polish Tatra Sheepdogs.

Sheep's milk is used to make products such as bundz and bryndza cheeses as well as popular nationwide salty smoked oscypek cheese. A side product that may also be tasted in a traditional shepherd shelter is Żentyca - a drink made of sheep milk whey. The recipe for producing sheep cheeses has not changed for ages.

Cultural grazing of sheep in the Tatra National Park currently takes place on 30 clearings.



Tatra Museum

Huts on the Chochołowska Clearing

ROUTE DESCRIPTION:

The walking trail leads through two very attractive Tatra valleys - the Kościeliska and Chochołowska Valleys. The Tatra National Park conducts cultural grazing of sheep on clearings located in the valleys so that it is possible to look at traditional work of shepherds from up close.

The walk starts in Kiry, whose name originates from a dialect description of a road, path or river turn: In Polish: 'kira' or 'kiera'. From here, take the green trail towards the Kościeliska Valley to reach Wyżnia Kira Miętusa after approximately 0:25 h. This is a large flat clearing surrounded by lower subalpine spruce forest. Here, take the black trail called the "Subalpine Path", which leads to the Chochołowska Valley.

After approximately 0:40 h, you will reach Niznia Polana Kominiarska Clearing where you can see one of rare species of plants in Carpathians, namely the gagea minima registered on the red list of plants and mushrooms of Poland that have a risk of being extinct.

Continue along the black trail until it crosses the green trail in the area of Dudowa Valley. After approximately 1:00 h, you will reach the Chochołowska Clearing - the biggest clearing in the Polish Tatras and one of the biggest clearings in the entire Tatra range. The clearing is popular for the mass crocus flowers blooming at the beginning of spring, which attracts attention of many tourists. PTTK hostel is located nearby.



BODAKI

Bodaki, or rather Бодаки in the Lemko language is a village located in the Lesser Poland Voivodeship, in Gorlice County, in the municipality of Sękowa, in the central part of the Low Beskids in the Western Carpathian Mountains. It lies in the valley of the Bartnianka stream surrounded by mountains: Męcińska Góra (679 m above sea level) from the north and Działera (757 m above sea level), Ostra Góra (759 m above sea level) and Hola (660 m above sea level) from the south.

Historically, Bodaki, just like the neighboring Trout, were hamlets of the main village, which was Przegonina. A record from the inspection of the royal lands of 1581 shows that Przegonina was, under the Walachian law, had a village representation and half-manor. In 1589 the Pstrążne hamlet appeared, while Bodaki as Przegoniny hamlet was first mentioned in documents in 1794. After 1789 the village was purchased from the Austrian authorities by the Count Wilhelm Siemieński, the starost of Bieck. Greek Catholics Lemkos predominated among the inhabitants at that time. In the interwar period there were 120 farms in Przegonin, including 23 in Bodaki, and 38 in Pstrążne. After the Tylawa schism, out of over 400 inhabitants of the village, about 150 were Orthodox ones. They built an Orthodox church in 1932-1934 in Bodaki. In 1947, after the „Vistula” operation, over 300 inhabitants were relocated from Przegonina, Pstrążny and Bodaków. As a result of these changes, in 1948 Bodaki gained the status of a village, and Przegonina, just like Pstrążne became its integral parts.

Przegonina and Bodaki, as well as the neighbouring Bartne, were stonemasonry centres. Sandstone was mined on the slope of Kornut. In Przegonin it was used as a building material already in the 17th century. Scythe stones, axe-sharpening furrows and glow stones were also made. Moreover, the stonemasons from Przegonina produced millstones, tombstones decorated with reliefs and sculptures as well as roadside crosses. Stone table tops and pavement slabs for Gorlice were also produced in Bodaki. In the interwar period, the Lemkos from Przegonina made wooden accessories in the form of carved plates, cases and figures.

At the end of the 19th century, attempts were made to extract crude oil in Przegoniny and Bodaków. A small mine operated here until the beginning of the 20th century.

Traditional folk architecture has been preserved in the village, perhaps because it was not until 1987 that a road from Ropica Górna was built here. At present, the village is inhabited mostly by the Lemkos, who returned from the displacement.

The name of the village comes from the name of the inhabitants, the Bodak family.



A roadside cross

An old St. Dmitry Greek-catholic Orthodox Church in Bodaki



THINGS TO SEE

The objects which have been entered into the register of immovable monuments of the Małopolska Voivodeship include, among others:

- Greek-Catholic Orthodox Church of St. Dmitry from 1902, currently in operation as a branch church of the Assumption of the Blessed Virgin Mary Parish in Malastiv.
- The church is a tripartite, orientated, wooden, log structure. Above the vestibule there is a tower with a column structure, topped with a helmet with a pseudo-light-house. The interior is covered with a flat ceiling with ornamental and figural polychromy from the beginning of the 20th century. On the walls there are images of saints Cyril and Methodius as well as saints Vladimir and Olga. A complete iconostasis by A.H. Szajna of Rymanów, created directly after the erection of the church, has also been preserved in the building.
- The Orthodox church of St. Dmitry, 1934. which is a branch of the parish in Bartne. It is a wooden, boarded, orientated, towerless, tripartite Orthodox church. The nave is wider than the grandmother's house and presbytery. The roof is made of tin, with two domes (above the nave and the presbytery). Inside there is a modest wooden iconostasis.

- The historic cemetery no. 69 from the First World War, which is one of more than 400 Western Galician war cemeteries built by the War Graves Division of C. and K. Military Headquarters in Cracow. It belongs to the III Gorlice Cemetery District
- A wooden house, moved from Bartne, which was built in 1891.

Another historical object that can be visited in the area of Bodaków is the school, which was founded in a private house in 1910, and in 1920 it was moved to a district building. The chapel covered with shingles, from the end of the nineteenth century, is noteworthy. It was founded by a wandering glass maker - Stefan Żelem. Numerous historic cast iron crosses on a sandstone pedestal are characteristic for this region.



A shingle-covered chapel



CHOCHOŁÓW

It is a village situated at an altitude of about 750 m above sea level in the Czarny Dunajec valley, in two geographical mesoregions, which is Orawicko-Witowskie Wierchy (on the left bank of the Czarny Dunajec) and Pogórze Gubałowskie (on the right bank). It is adjacent to several Podhale villages - Koniówka (from the north), Witów (from the south), Cicha Górny, Dolny and Środkowe (from the east) and the Slovak Sucha Hora (from the west). About 1300 inhabitants live here permanently.

The village, called a living open-air museum, consists mostly of century-old, historic highlander huts built of logs. It is a local tradition to wash them from the outside with soapy water twice a year, on Easter and Corpus Christi.

Chochołów as a village became famous in the history of the Chochołów Uprising in 1846, against the Austrians. It was headed by the local organist and teacher Jan Andrusikiewicz, as well as a well-known highlander and storyteller from Kościelisko - Jan Krzeptowski „Sabała”. In Chochołów until 21 December 2007 there was a Polish-Slovak border crossing point - Chochołów - Suchá Hora.

The first mentions of the village date back to the 16th century. Chochołów has a typical linear settlement with houses situated along one street.

From the hills surrounding Chochołów you can see a panorama of Tatra peaks, and from the road leading to Slovakia you can see Babia Góra.

THINGS TO SEE

In addition to Chochołowskie Thermal Baths which are the largest in Podhale and they can be used all year round regardless of the weather, it is worth visiting the Museum of the Chochołów Uprising in Góralaska Chałupa, where there is an exhibition on the 1846 uprising, which includes exhibits related to this event, including weapons and documents. On the whole length of the Chochołów village you can also see its historical buildings, and also pay attention to the church of St. Jacek, a Roman Catholic parish belonging to the decanate of the Czarny Dunajec archdiocese of Krakow.

In winter you can use the ski lifts in the area - among others: Witów and Ciche, Oravice in Slovakia.

In Chochołów there is a restaurant serving regional cuisine, and some of private accommodation offer a possibility of buying food. Food products can be bought in the shop opposite the church, as well as in the bakery. In addition, Chochołów has a clinic, pharmacy, voluntary fire brigade and post office.



Wooden constructions in Chochołów



OCHOTNICA GÓRNA

Ochotnica Górna is a picturesquely located village at the foot of the Gorce in a narrow and long valley of the Ochotnica River and its tributaries: Jaszczce, Jamne, Błaszczki, Majdowski Potok, Furcówka, Ciepiewski Potok, Mostkowy Potok, Groniowski Potok, Jurkowski Potok. From the western and northern sides of the village the area goes up to the Knurowska Pass (846 m above sea level) and the tops of the main Gorce ridge running from the Gorce to Jaworzyna Kamienicka, from the south they squeeze into the valleys of the long Lubań Range. Above the Jamne estate there is a hostel called Gorczańska Chata „GOCHA” (d. Haviarska Koliba).

In the first half of the fifteenth century, a small group of eight wandering shepherds led by Dawid Wołoch founded the shepherding village of Ochotnica in the Gorce.

The Wallachian colonization was often connected with transferring the already existing, older towns to the Wallachian law. This was particularly true in the piedmont areas, where the poor quality of soil and harsh climate led to the economic decline of towns founded on the 13th-century settlement wave. Probably this was the case with Ochotnica, the seed of which must have already existed before the first Wallachians settled here.

Initially, Ochotnica Dolna and Górna were one village, which foundation document was issued by Władysław Jagiełło in 1416. The village was then called Ochotniczka and consisted of two settlements, the Polish and Wallachian (or Russian) ones. At that time Ochotnica was settled by people

migrating from the Balkans and Transylvania. The name of the village in its present form has existed since the middle of the 16th century, when the village of Babieniec was established in the valley of Ochotnica, now Ochotnica Górna. This name in Serbian means a grazing hall, which suggests that it was previously a grazing place used by Wallachian shepherds. Unlike agriculture typical of lowland areas, the Wallachian colonisation was primarily of a pastoral character. In the 18th century, due to the inflow of Polish settlers, Wallachians and Ruthenians were already a minority in Ochotnica. In 1910 a second parish was established and Ochotnica was formally divided into Upper and Lower Ochotnica. Both villages together with Tylmanowa are currently one municipality.


One of the most visible traces of the presence of the Wallachians are the names. The Wallachian shepherding culture abounded in objects and activities unknown to the Polish and Russian agricultural population that they encountered on the northern side of the Carpathian Mountains. That is why, these names, often in a Slavic form, have survived to this day.

Due to its Wallachian origin, the Ochotnica dialect is exceptionally rich in expressions of Romanian-Russian origin. Many of them have survived only in the area of Ochotnica and do not enter the neighboring villages. Practically all



the terms referring to the shepherding economy are of the Wallachian origin. They refer to: people, pastoral products, clothing, objects necessary for work, buildings and activities.

In addition, the Wallachian language is also used to describe places, especially in the mountains, which were first developed by the Wallachians. It should be noted, however, that the shepherding population who came to Ochotnica in the 15th century was already Wallachian-Ruthenian, hence many names brought by the Wallachians have Ruthenian roots. It is worth noting that the names of mountain peaks, higher-lying meadows and activities and objects related to pastoralism are of the original Wallachian origin. On the other hand, the Ruthenian sound occurs in the names of land (from their original owners), places and agricultural settlements which were situated lower down. This reflects the character of the people who arrived in the area in the 15th century. Shepherds who appeared in this area in the fifteenth century have already mixed up with the Ruthenian agricultural population living in the eastern Carpathian Mountains. That is why, there is an abundance of names of the Ruthenian origin in the areas covered by the Wallachian colonization.



Milking sheep

THINGS TO SEE

In order to get to know Ochotnia Górna better, there is a redyk, i.e. a solemn sheep trip to the mountain pastures as the most important moment during the grazing season. Nowadays, as in the past, shepherding rituals with their roots in the ancient, often pre-Christian tradition come to life during the redyk. Nearby there is the wooden Kurnytowa Koliba from 1839. It is a large shepherd's hut, which is located on a clearing above the Forendowka hamlet. Here there is also an educational path that runs through the Jaszcz stream to Pańska Przehybka, to the place of the catastrophe of the American bomber B-24 „Liberator” up to Forendówka through Holina. Undoubtedly, the lakes of Iwankowski and Zawadowski are important objects for getting to know the terrain. In the Studzionki hamlet there is a private ethnographic open-air museum consisting of a house-museum, a wooden highland chapel and a smithy. The non-material heritage of the Wallachian culture, which can be seen in this region at every step, is presented during numerous folklore events.



Around the area of the shepherd's hut

POWROŹNIK

Powroźnik (approx. 480 m) is located between Krynica and Muszyna over Muszyna.

There is a large railway station here, and the name of the village refers to the servile function and derives from the ropes produced here in the past. Powroźnik was probably established in the 14th century. The first historical mention of the village comes from a donation certificate issued by King Władysław Jagiełło in 1391. The next mention comes from 1565 and discusses a Ruthenian village located under the Wallachian law by the Bishop of Cracow - Filip Padniewski. In 1637 the Unic parish was established in Powroźnik. In the interwar period, the Border Guard post and the „Powroźnik” line were located in Powroźnik. In 1940 about 100 Lemkos emigrated from Powroźnik to Ukraine, under pressure from the Germans. Then, as part of the „Vistula” operation, in 1947, another 451 people were dislocated from Powroźnik. The exceptions were mixed families and distinguished people, such as Lemko couriers. Two groups of white highlanders from the vicinity of Łącko and Kamienica as well as black highlanders from the vicinity of Piwniczna and Rytro arrived in Powroźnik.

The name of the village comes from the Middle Ages. Researchers assume that after the location of Muszyna, the servant population of the adventurous settlement of Powroźniki was resettled here. In the 16th century there was a glassworks in Powroźnik. Its production was sometimes limited to satisfying the needs of the local population, and at the end of the eighteenth century it completely disappeared.

Many secular monuments of the Lemko culture, such as wooden granaries, brick cellars or houses - the so-called „chyże” - have survived in Powroźnik. Undoubtedly, however, the most valuable historic building in this region is the Church of St. James the Apostle. A large number of mineral springs (including 13 sorrels) are located in the vicinity of Powroźnik. They occur in the valley of Muszynka and on the southern slopes of Bradowiec. Among them there are also ferrous waters with carbon dioxide content.

THINGS TO SEE

In order to learn more about the region's values, it is worth visiting the Church of St. James the Younger Apostle (1600), which is inscribed on the UNESCO World Heritage List. The Orthodox Church in Powroźnik is a Lemko Orthodox tripartite church. Above the vestibule there is a tower with a post-frame structure, a wooden helmet and a forged cross. The iconostasis from the first half of the eighteenth century representing the original Deesis and prophets is located on the eastern wall of the nave, while the remaining icons are hung directly on the walls of the altar room. Earlier icons and diaconal doors, former parts of the previous seventeenth-century iconostasis, have been preserved in the temple. Other valuable icons preserved in the building are the Last Judgement of 1623 and the Weeping of Christ of 1646. The temple is surrounded by a stone wall with twentieth-century sculptures of the saints.



WIERCHOMLA WIELKA AND MAŁA

Wierchomla is located in the Poprad Landscape Park. It is adjacent to Wierchomla Mała. The village stretches along the lower and middle course of the Wierchomlanka stream, the right-bank tributary of Poprad and borders with Łomnica-Zdrój, and with Slovakia through Poprad. It is surrounded by large forest massifs, in which the Kiczory range with the culminations of Drapa (650 m above sea level) and Kiczory (806 m above sea level) stand out in the west. On the eastern side there are Bystre (807 m) and Rąbaniska (788 m), in the north Gaborówka (790 m) and on the north-west side there is a forested peak called Lembarczek (917 m), and on the east-south side there is Bacówka nad Wierchomla and the ridge called Pusta Wielka (1061 m above sea level).

Wierchomla Wielka, or rather Lemko language Wierchomlia (Tysina) was located under the Wallachian law in 1595 by Cardinal Jerzy Radziwiłł. The founder was Mikuta Zubrzycki from Zubrzyk. The settlers were the Wallachian shepherds arriving here. They were granted 30 years of freedom for development, which was a part of the Muszyna state. After the liquidation of the Muszyna state of the bishops of Krakow in 1781, it was an intimate property.

In the 19th century Poles and Jews also settled here. In 1843 in Wierchomla Wielka priest Volodymyr Chylak was born, a Lemko writer writing in Polish and Russian. In the times of the Galician autonomy and until 1933 it was a single village commune. Then it belonged to the collective commune in Piwniczna. The local population repatriated to the USSR in 1945. The remaining 150 families were displaced in 1947. The village was settled by Poles from the Piwniczna area.

Wierchomla Mała, on the other hand, was recorded in the Middle Ages when Ścibor of Ściborzyce, coat of arms: Ostoja (1347-1414), in the autumn of 1410, on behalf of Zygmunt Luksemburczyk, invaded the land of Sącz and burned and plundered Stary Sącz, and was defeated in battles in Piwniczna, Łomnica, near Wierchomla. The settlement was established in 1603. (according to other sources in 1601) on the privilege of Bishop Bernard Maciejowski. The founder of the village was Fedor from nearby Szczawnik. It was called Wierchomla Księża because of the duty to the parish priest of Muszyna. The village was inhabited by the Ruthenians (Lemkos).



A view of the Tatras

THINGS TO SEE

In Wierchomla Mała there is a modern ski station with 10 lifts, including the longest chairlift in Poland (1600 m). Numerous regular sports events are held here - skiing, cycling, dog team races. Tourist attractions include old post-Lemko cottages, numerous springs, caves under the Pusta Wielka mountain, barbecue places, paintball field, climbing rocks, hiking and biking trails, indoor swimming pool, a rope park with a climbing wall, a shepherd's hut over Wierchomla, a nearby PTTK Hostel in Hala Łabowska, a walking and cycling route to Jaworzyna Krynicka, from where you can take a gondola train to Krynica-Zdrój. In winter skiers can use the system of lifts to Muszyna - Szczawnik.

In Wierchomla Wielka there is a 19th century historic Post-Lemko Orthodox church with an adjacent cemetery and other old Post-lemko buildings. St. Michael the Archangel Church erected in 1821 belonged to the Greek Catholic church, now it belongs to the Roman Catholic parish. It has a log structure, shingled and covered with sheet metal. The attic of the church is a protected habitat for the rarest bats in Europe - the lesser horseshoe bat and the Geoffroy's bat. There is also a sandstone mine in Wierchomla Wielka. There are twelve unexploited mineral water springs (ferrous and sulphated sorrel).



During the Redyk



A shepherd's hut belonging to PTTK
/Polish Tourist and Sightseeing Society/

ZAKOPANE

Zakopane is located in the Spisko-Gubałowskie Foothills, in the Podtatrzański Forest and in the Tatra Mountains, by several streams which waters eventually flow into the Zakopianka River, a tributary of the Biały Dunajec River. It is the highest town in Poland. Within the administrative boundaries of the city there is a part of the Tatra Mountains (with the highest point, which is the peak of Świnica - 2301 m above sea level). Apart from the Tatra National Park, the town lies at an altitude of 750-1126 m above sea level, and the proper part is built-up and it is situated up to about 900 m above sea level.

Zakopane was established as a settlement on the site of seasonal shepherding settlements. The first settlement privilege is said to have been issued by Stefan Batory in 1578, which was approved by King Michał Wiśniowiecki with a settlement privilege in 1670. In 1824 Zakopane together with a part of the Tatra Mountains was sold to the Hungarian Homolac family. In the 18th century an ironworks was built in Kuźnice. The bloom of Zakopane began in the second half of the nineteenth century, when the climatic properties of Zakopane began to be popularized by Tytus Chałubiński. In 1876 the Tatra Society opened a woodcarving school in Zakopane. In 1886 it was officially recognized as a health resort. In 1889 Zakopane had already 3000 inhabitants. In the second half of the 19th century Władysław Zamoyski, who bought Zakopane at the auction, significantly modernized the town by building water supply systems, post offices, schools, museums and other public buildings. He also set up telephones and afforested mountain slopes. Upon his initiative, in the years 1899-1901 a railway line Chabówka - Zakopane was built. During the Second World War Zakopane became a point of transfer to Hungary.

THINGS TO SEE

Zakopane is a place where next to the most important street called Krupówki there are places worth visiting, such as the Tytus Chałubiński Tatra Museum, containing the largest collection of exhibits related to pastoralism from the eighteenth and nineteenth centuries. The building of the museum was built in the so-called Zakopane style, which was introduced by Stanisław Witkiewicz. Many buildings were built in the Zakopane style, among others: Koliba, Okszy or Pod Jedłami. The theatre in Zakopane was named after Stanisław Witkiewicz, who, as a personality of the Tatra village, became a significant part of its history. For lovers of sports and winter attractions there is certainly the Wielka Krokiew and Ski Jumping Hill, where outstanding athletes performed and still arouse emotions during the championships of Poland as well as the World Cup. Near Zakopane there are various tourist trails leading to Kasprowy Wierch, Morskie Oko, Giewont, Rysy or Chochołowska Valley.

Highland folklore is cultivated every day in many families living in the Tatras and Podhale. Highland folklore is presented through costumes, dialect, traditional dances (zbojnicki, krzesany, drobny), music or cuisine, of which the most characteristic are oscypek /traditional smoked cheese/, kwaśnica /sauerkraut soup/ or golonka /eisbein/.



A shepherd's hut in Zakopane

ZAWOJA

At the foot of Babia Góra there is the village of Zawoja, which is one of the longest (18 km), as well as one of the largest villages in Poland (over 100 km²). It is a village frequently visited by tourists.

Zawoja lies on three rivers: Skawica, Jaworzyna, Mosorczyk and it is centrally located next to the Makowski Beskid (Przedbabiogórski or Jałowiecki Range) and Żywiecki (Babiogórski Range). Within the Zawoja village there are 6 villages: Zawoja Górna, Zawoja Centrum, Zawoja Przysłop, Zawoja Dolna, Zawoja Mosorne, Zawoja Wełcza.

Zawoja and the village of Skawica were created as a result of a settlement pressure paving its way in the original Carpathian primeval forest. The first mentions of Skawica as an existing village date back to the time preceding the year of 1593. For a long time the villages of Zawoja and Skawica were treated as one and referred to as Skawica. Throughout the whole period the old Polish villages belonged to the Lanckorona district and remained under the rule of successive leaseholders of the royal lands. In 1847 the village was touched by famine, which contributed to the outbreak of typhus and cholera.

From 1836 the name "Zawoja" was introduced. The etymology of the name "Zawoja" derives from the Wallachian word zavoi and means "a forest by the river".

THINGS TO SEE

In Zawoja it is worth visiting, among others, a wooden inn with arcades from 1836. This inn is a wooden, one-storey, log construction, built on a rectangular plan. It has a semi-peak roof, currently covered with an ugly tar paper. From the front there are characteristic arcades supported by profiled columns.

In Zawoja you can see the wooden church of St. Clement from 1888 (Zawoja Centrum stop). The church was built using materials from the previous church from 1757-1759. The building was founded by Albrecht Habsburg and designed by Karol Pietschka. It is an electric church with features of alpine architecture. It was built on the projection of a Latin cross and has a three-aisled basilica system. Inside, the ceiling is supported by cast-iron international columns. It is worth paying attention to: a figural-ornamental polychrome from 1930 - a work by Z. Millie and M. Arczyński and six Baroque altars.

In Zawoja there are many objects that date back to the 19th century, such as the Zbójnicka chapel (Zawoja Policzne) or the open-air museum created by PTTK on Markowe Rówienki. According to the local tradition, the chapel was founded by robbers, who erected it as a votive atonement for their sins. It is a house chapel, built of field stone plastered, covered with a shingle roof with an onion-shaped dome. Next to it three linden trees grow which are natural monuments.

The Józef Żak Wooden Building Complex, a small open-air museum created by the Polish Tourist Country-Lovers' Association (PTTK) on Markowe Rówienki, exhibits, among other things, the devices of the white and black chambers (as well as household equipment and costumes) typical for the Babia Góra miners. The most valuable and oldest here is the Franciszek Słopiak's chimneyless cottage from 1815. There are also two other houses, and in one of them there is an interesting collection of oil prints and a 19th century granary, a blacksmith's shop from 1906 and a stone chapel with a statue of Our Lady transferred from the Susiec cemetery.

In Markowe Szczawiny there is a hostel from 1906, just below the highest peak of the Beskids' Babia Góra (1735 m above sea level).

In Zawoja you can also see the villas of the Polish Academy of Sciences and the Educational Centre of the Babia Góra National Park from 1930 (Zawoja Barańcowa), the Museum of the Babia Góra National Park, with an interesting educational offer for tourists.

In Zawoja there is a Mosorny Groń chairlift and a waterfall on Mosorny Potok.

In winter, additional ski attractions await tourists. The slopes are well maintained, beaten with snowcats and even covered with artificially produced snow.



ZUBRZYCA GÓRNA

Zubrzyca Górna is a small Orava village located in the Żywiecki Beskid. The place is surrounded by two peaks: Polica (Syhleć 1369 m above sea level) and Babia Góra (1725 m above sea level). Together with Zubrzyca Dolna there are about 7 thousand inhabitants.

The village was founded in the 16th century mainly by the Wallachians, who wandered through the Carpathian Mountains and Polish settlers fleeing from serfdom to the benefit of Polish magnates. They probably came from the suski, żywiecki and Kalwaria estates, which is indicated by the oldest names appearing here.

From the time of its foundation until 1918, the village was a part of the Kingdom of Hungary.

It belonged to Czechoslovakia shortly after the WWI, after 1920 it became a part of Poland. During World War II it was under the occupation of the First Slovak Republic, and after 1945 it became a part of Poland again.

Close to the village streams of Zubrzyca Górna and Dolna, which belong to the Black Sea watershed, as well as other rivers of Orava.

THINGS TO SEE

Zubrzyca Górna is located far from the main tourist trails. The closest way to Babia Góra (1725 m above sea level) in the Babia Góra National Park. However, it is worth stopping here for a moment to visit the open-air museum with traditional wooden buildings from this region. Cottages and farm buildings hide original equipment. In order to introduce the character and culture of the region, interesting classes in handicraft, traditional baking or apiary workshops are held here. The Orava Ethnographic Park, with its 18th and 19th century Orava cottages and several historic workshops, also hides valuable sources of information about Zubrzyca Górna. It presents the history, architecture, material, social and spiritual culture of the Górna Orava region. The exhibition is particularly interesting because of the originality of the regional culture created as a result of combining the achievements of two waves of settlers – the Wallachian shepherds driving their herds here from the Eastern Carpathian Mountains and farmers coming from the north (from Małopolska).





ŚLĄSKIE VOIVODESHIP

WOREK RACZAŃSKI TRAIL

 **TYPE OF THE ROUTE:** walking

 **LENGTH OF THE ROUTE:** approximately 34 km

THE HEIGHT PROFILE:



THE ROUTE:

Rycerka Dolna – Mała Racza – Hala Śrubita – Przegibek Pass – Bacówka na Rycerzowej – Soblówka

DESCRIPTION OF THE ROUTE

Due to the length of the trail it is recommended to visit it in the summer or spring season. Moreover, it is possible to walk the trail in parts.

The proposed trail is a modified Worek Raczański, so that visitors can experience shepherding culture. The trail leads through Grupa Wielkiej Raczy - the southernmost part of the Beskid Mountains. Grupa Wielkiej Raczy starts at the Zwardońska Pass and ends at the Glinka Pass.

The journey begins in Rycerka Dolna and continues along the black trail to the Pod Bendorzką Wielką Pass, where we take the red trail in the direction of Rycerka Górna. Then we head to the shelter on Wielka Racza along the yellow trail. The route continues along the red trail, through the Pod Orłem Pass, Przegibek Pass, up to Wielka Rycerzowa, where we change the trail to yellow, leading to Soblówka.

Along the way we pass the following places connected with shepherding culture:

Rycerka Dolna

The history of the Rycerka Dolna is inseparably connected with the history of the Rycerka Górna. The establishment of the village is probably connected with the Wallachian settlement. The first settlements in the valley of Rycerka appeared in the 17th century. At the turn of the 18th and 19th century, the village found itself in the hands of the owners of a large part of the Żywiec region - the Wielopolski family. Rycerka Dolna is an attractive tourist and holiday resort. It is located at an altitude of 520-600 m above sea level, in the south-western part of the Beskid Żywiecki, in the Raczański Beskid, i.e. in the massif of Wielka Racza. In Rycerka Dolna there are ski lifts and numerous hiking trails.

Mała and Wielka Racza

A series of glades stretching under the peaks of Wielka (1236 m above sea level) and Mała Racza, at an altitude of 1035-1190 m above sea level. The mention of Veľká Rača already appeared in a document from 1417. The name of the summit was also mentioned in 17th and 18th century documents as "Wielka Rayca". In this way the border peak



between the Żywiec estates of Komorowski and the areas belonging to the Hungarian "lords" of Żylinia was defined. In the middle of the 16th century, the first Wallachian shepherds grazed their herds in the mountain pastures. Soon afterwards, between the shepherds from the Budatin and Strečnianskepanstvo (Budatinske and Strečnianskepanstvo) there were bloody battles for the shepherd's land. In the 17th and 19th centuries, robbers hid in the forests of Veľká Rača and the surrounding area, where they organized man-hunts with the participation of the local population robbed by them.

Hala Śrubita

The mountain pasture spreading around the Śrubita Pass under the top of the Śrubity Wierch (1032 m above sea level) in the range of Wielka Racza at an altitude of 980-1032 m above sea level. It covers the area both on the Polish and Slovakian side. The Polish part of the mountain pasture is not used today and there are no chalets left, while in the lower parts of the Slovak part of the mountain pasture there were several chalets, most of which were converted into holiday cottages.

Through the mountain pastures runs the red trail from Wielka Racza in the direction of Przegibek and Wielka Rycerzowa.

The mountain pasture is connected with the legend of the robber Harnaś, who built an enchanted, iron kettle in the shape of a wolf. When he was killed by his colleague from the robber company, nobody was able to open the kettle anymore. It was only by chance that the treasury fell into the hands of a local inn keeper and crashed during the transfer.

Moreover, on 28 December 1688 the hetman of robbers - Marcin Portasz, called Dzigosik, was captured in the mountain pasture. He attacked and robbed mainly manors and manors of nobility, especially in the areas between Sucha Beskidzka, Makow Podhalański and Żywiec.

Przegibek Pass

The pass in the Żywiec Beskid Mountains, located in the Wielka Racza group. A new shepherd's hut was built here of whole logs, and the connections of beams of coronary walls were made using the method of the so-called "saddle notch".

On the pass there is also a PTTK shelter, from where trails lead to the nearby peaks - Wielka Racza and Wielka Rycerzowa (a red trail).

Soblówka

Głogowa and Morgi are two glades located in the upper part of the valley of the Cicha stream in Soblówka, reaching an altitude of 900 m above sea level. Through the Glogowa Glade runs a green tourist trail from Soblówka to the Przysłop Pass. Since 2007, in the area of the Pasterska Settlement in Soblówka, there has been an ordinary shepherd's hut. Marian Sporek started a return to the tradition of rituals here, promoting shepherding rituals, e.g. milking of sheep, showing the barracks by the shepherd, milking sheep in a milking pen (strunga), separating protein from the whey (kłaganie), making cheese. The rituals are accompanied by tasting of sheep's specialties.



A hostel belonging to PTTK / Polish Tourist and Sightseeing Society / in the Przegibek Pass

ON THE TRAIL OF SHEPHERD'S HUTS

of "the Sheep Plus" program

DESCRIPTION OF THE ROUTE:

The Sheep Plus Program was developed in 2007 as part of the Development Strategy for the Silesian Voivodeship. It was a response to a drastic decrease in the number of sheep in Poland, from about 5 million in 1987 to 261 thousand in 2005. As a result of the reduction in the number of sheep, negative effects of this state of affairs were observed - first of all, overgrowing of the mountain pastures with expansive plant species and degradation of the mountain landscape. Valuable meadows without traditional management would overgrow through shrubs and weeds, losing their character of fresh meadows with numerous species of valuable plants and animals. The proposed route leads through shepherds' huts and cobs in the Śląski Beskid and Żywiecki Beskid, where today traditional grazing and production of oscypek, bryndza and redykołka (types of traditional cheese) is carried out.

Bucze – Górki Wielkie

Sheep grazing on the meadows of the Buča Mountain has a long tradition. The foothills were usually used for agricultural purposes and cattle and sheep grazed on more inaccessible hills. The sheep breeds grazed here, i.e. foothills and mountains, are adapted to local climatic conditions.

In spring, the start of grazing is accompanied by a redyk (a holiday of highlanders' exit to the mountain pasture). In this case, the farmers invite you to have fun together at the shepherd's hut. Numerous attractions are also organized during the grazing.

Kolyba on Szarówka

Bremen's mountains were fostering hut farming. After clearing the forests, clearings were created on which sheep could eat. Following the Wallachian model, huts were set up in the glades. This type of farming became a great opportunity for the inhabitants of Brenna, because the area of agricultural land was modest and the land was often not fertile.

Kolyba on Bukowy Groń

The glade on Bukowy Groń is a part of Brenna, where shepherding traditions date back to the middle of the 18th century - in 1755 shepherd's shelters functioned on most of the slopes. Bukowy Groń is a special place - there is a valuable natural habitat of the West-Carpathian grasslands.

The Shepherd's Hut on Skalka

Skalka is a clearing lying on the southern slope of the Three Mounds. An annual redyk is organized here - a holiday of highlanders' exit to the mountain pasture. Restoring the tradition of the redyk in the Beskids is supposed to bring the inhabitants and tourists closer to the rituals of the Beskids. There is a habitat of the stemless carlina acaulis, which blooms from July to September.



A shepherd's hut on Skalka

The Shepherd's Hut on Kotarz

Hala Jaworowa /Jaworowa Pasture/, lying below the top of Kotarz mountain, is one of the largest pastures in the Silesian Beskids. There are grasslands and blueberry grasslands, creating a natural type of shepherd's landscape - the hornwort – bent-grass pasture. A part of the pasture from the side of Kotarz mountain is called Kotarz Pasture.

The Shepherd's Hut on Malinka

Archaic Beskid Koliba /Shepherd's hut/ located at an altitude of 700 m above sea level. Numerous hiking and cycling trails run in the area. An unquestionable attraction for tourists are the Carpathian Highlanders Championships in Mowing Meadows with a Scythe and the Polish Championships of Shepherd's Dogs.

Kolyba /Shepherd's hut/ on Cieńków

The Vistula and its hamlets had excellent conditions for the development of shepherding, as evidenced by the existence of several mountains - in Jarzębata, Czupeł, Stożek and in Cienków, which operated until the 1980s. Thanks to the local farmers, grazing on the mountain is carried out - consisting of sheep coming from different owners grazing together.

Kolyba /Shepherd's hut/ on Stecówka

Kolyba on Stecówka is a special place due to the fact that after a break of several dozen of years, a ritual of mixing sheep was organized here in 2004. Gazdowie - the owners of the herds entrust them to one Baca /shepherd/ for the period of grazing (from spring to the end of summer). In autumn, on St. Michael's Day, the sheep are separated and returned to their owners. This custom is informally referred to as sheep rozsód /sheep come back from the pastures/.

The Shepherd's Hut on Złoty Gróń

The first settlers from Istebna cleared this low mountain and grazed sheep. Thanks to its location and natural conditions, the mountain became a tourist centre, developed in harmony with local customs.

The Shepherd's Hut on Ochodzita

The most numerous flock of about 1 000 sheep graze on Ochodzita. As a result, the mountain does not overgrow with wild vegetation and preserves typical meadow habitats with valuable plant species and animals. The sheep are milked by hand and the sheep's milk products can be tasted in nearby Koniaków.

The Shepherd's Hut on Boracza Pasture

The pasture is situated in the Lipowski Wierch and Romanka Group, on a pass of about 860 m above sea level.

el. Every year, the grazing ceremony is held here on St. Michael's Hill. Then the shepherd separates the sheep and settles with the gazdas (owners) of the sheep. The event is accompanied by highland music and refreshments.

The Shepherd's Hut on Królowa

The shepherd's hut is situated in Soblówka village, which was founded by Wallachian shepherds. Wandering around the Carpathian Mountains they found in this part favorable conditions for settlement. The Wallachian origin of this area is confirmed by the names of the nearby peaks - Muńcuł, Kikula, Uplaz, Solisko.

'Watówki' Shepherd's Hut

Watówki is an integral part of Przyborów village, located in Jeleśnia commune. Picturesquely situated shepherd's hut during the grazing season provides fresh sheep's milk products.

In the vicinity of Watówki there are also attractive hiking trails - including Babia Góra.



A shepherd playing the trembita

The Shepherd's Hut at the border

The most famous shepherd's hut in the whole Żywiecki Beskid, situated on the Polish-Slovakian border. Every year, for over a dozen of years, a spring redyk /a holiday of highlanders' exit to the mountain pasture/ takes place here. This place is treated by the shepherds as a so-called saucer, i.e. a low-lying place of grazing, before the shepherds set off from the herd high up into the mountains. In the 15th century, in the Soła and Koszarawa valley, the dominant plant formation was still the Carpathian primeval forest. With time the Wallachians appeared and were the first to develop the higher parts of the Żywiec mountains, and traces of their activity can still be observed today in the form of clearings, mountain pastures and mountain villages.

"U Boru" Shepherd's Hut

Around 350 sheep are grazed in summer on extensive pastures at the woods stretching between Jeleśnia and Sopotnia. Cheese is made here from 100% sheep's milk. During the grazing season, the farm enjoys a great interest. In spring, mixing of sheep is organized - the hosts from the surrounding villages and hamlets give the sheep to Baca /shepherd/ to graze here until the first snow appears.

The Shepherd's Hut on Złoty Groń

The shepherd's hut in Wywóz, situated on the vast meadows of Groniczków, apart from being a farm, also performs an educational function. Visitors can hear a lot about the life of shepherds – owners of sałas /mountain pasture/, as well as learn everything about shepherding music. Typical instruments for shepherds of the whole Carpathian arch were: Podhale bagpipes, Silesian and Oravský bagpipe, rural pipes, trumpets, horns, ocarinas. The instruments were used during cattle grazing in the Silesian and Żywiec Beskids. Around the shepherd's hut, an ethno-garden was established, thanks to which we can learn about the basic plant species associated with this area.



A shepherd's hut on Złoty Groń

SHEPHERDING CULTURE TRAIL

DESCRIPTION OF THE ROUTE:

The proposed locations are a collection of places where you can experience the living cultural heritage of the Carpathian arch. Visitors should remember that some of the shepherds' huts are located in large pastures, which is connected with the necessity of wandering. Most of the buildings indicated today play an active role in rebuilding Wallachian traditions in the localities of the region. Shepherd's huts and their surroundings hold annual rituals, such as sheep milking, redyk, storytelling contests, and the sheep drive. In addition, shepherd's huts often serve as places where you can get to know traditional products - os-cypek, golka and żyntyca.

Places connected with shepherding culture:

Kolyba (Shepherd's Hut) on Mała Czantoria, Bakule glade, Ustroń, Beskid Śląski – the relic of shepherding

Walking down from the top of Wielka Czantoria there is a clearing of Bakule. The remains of a small shepherd's hut can be found there. This chamber served as a shelter in the open grazing area. Among tourists, described as a chalet, a hut, is an original object of wooden architecture with log walls made of round logs, noddled on a fish tail without remnants.

Zimarka Mała Czantoria, Cichula glade, Ustroń, Beskid Śląski – the relic of shepherding

The facility is located at the top of Mała Czantoria. The Cichula glade is located above the Bakule glade. The large object of the former brick sheepfold of the Agricultural Cooperative's Production Cooperative is the so-called kotelnica or zimarka, one of the few examples of this type of buildings. The sheep were closed here in late autumn and fed with hay, which was stored right at the ceiling.

Over 100-year-old sheepfold, Under Grapa, Glade, Ustroń, Beskid Śląski

The building still serves as a shelter for sheep grazing nearby. The shed was made in a log structure. Logs were ended with the so-called swallow tail with small remnants.

Bucze Shepherd's Hut Górki Wielkie, Beskid Śląski

The hill in the Cieszyński Foothills, in the area of the Brenna commune, is a place where grazing is recultivated and a shepherd's hut operates. A rafter building with an entrance centrally located in the gable wall. The steep gable roof in a rafter structure is based on the ground and slightly protruding over the entrance. The roof is covered with long wooden shuttering timber. Here you can taste regional products made using traditional methods.

Shepherd's Hut on Skalka, Brenna, Beskid Śląski

Shepherd's hut Skalka-Złącza is located on the southern clearing of the Three Mounds. In this place there is a traditional, seasonal sheep grazing and accompanying events. The object is made of solid logs cut four-sided, has the form of a single-chamber cottage. The shepherd's hut is low-cut, narrowed on a swallow's tail. The way of mowing the space between the logs is well preserved. The object is located on the Trail of Shepherd's Huts of the Sheep Plus Programme.



Shepherd's Hut on Malinka, Brenna Leśnica, Beskid Śląski

The Shepherd's hut is a two-shingled hut with a roof based on the ground. It is the only object of this type on the Shepherd's Hut Trail of the Sheep Plus Programme. Today, the Shepherd's hut is used for educational and tourist purposes, milk processing and as a place to protect against bad weather during work on the mountain. The surrounding pastures provide food for grazing flocks of sheep during the season. At the "U Gazdy" agritourism farm there is an educational farm, where cheese making, wool processing and haymaking workshops are conducted.

Shepherd's Hut on Kotarz, The Jaworowa Pasture, Brenna, Beskid Śląski

The Jaworowa Pasture is described as the largest hall of the Silesian Beskid. Rich natural and scenic values determine the return to this place of shepherding. In the 1980s, a flock of 350 sheep grazed here. The name 'Kotarz' is connected with shepherding and the breeding of sheep. Today, a large herd is grazing here and a modern shepherd's hut with a very simple construction similar to a hut is functioning here. The vertically planked object is covered with a gable roof with a plank roof.

Cieńków Shepherd's Hut, Kolyba (Shepherd's Hut) Cieńków Postrzedni, Wisła Beskid Śląski

There are two shepherd's huts on Cieńków. One of them was moved from Stecówka, while the other is a modern facility where you can buy oscypek and redykołka. Nowadays, community grazing has also returned here.

Agrotourism at Kukuczki, Istebna Stecówka, Beskid Śląski

This shepherd's hut is particularly important in the shepherding rituals in the Silesian Beskid. At this place, in 2004, sheep milking and shepherding were recultivated - holidays of sheep leaving and returning from the mountain pastures. As in other parts of the region, salad farming is practiced here - consisting of grazing a herd consisting of several smaller herds, under the supervision of one shepherd. The shepherd's hut belonged to Henryk Kukuczka, who founded an agritourism farm here. The object is located on the trail leading to Barania Góra, so it is a place of living tradition of sheep grazing.

Bacówka na Złotym Groniu, Istebna, Beskid Śląski

Złoty Gróń is a place willingly visited by tourists due to its beautiful panorama. The mountain, cleared by the first settlers, has always been a place of sheep grazing. A shepherd's hut was built here and grazing continues. The facility belongs to the Shepherd's Trail of the Sheep Plus Programme. The shepherd's hut has a coronary structure made of cut logs, narrowed on a swallow's tail.

Kolyba (Shepherd's Hut), Góra Ochodzita, Koniaków, Beskid Śląski

A shepherd's hut built in Koniaków on the slope of the Ochodzita Mountain. The largest flock of sheep, consisting of about 1000 sheep, graze here. The Shepherd's hut is located on the Shepherd's Trail of the Sheep Plus Programme. The Pietrasina summit operates here. In front of the Shepherd's hut there are pasture meadows with wooden cribs. It is another place associated with shepherding customs, where traditional ceremonial sheep milking takes place.



Kolyba (Shepherd's Hut) on Szańce, Koniaków, Beskid Śląski

The Shepherd' Centre in Koniaków is a pioneering educational and tourist project initiated by Piotr Kohut. This place belongs to the programme of the National Network of Educational Homesteads, in which workshops are conducted: "Who has sheep has cheese", "What do sheep give us", "Sheep wool in the hands of a small artist". During the grazing season, the shepherd's hut produces cheese made from milk obtained from milking, including bundz, bryndza, Wallachian cheeses and żyntyca.

Shepherd's Hut on Barania Pasture, Beskid Śląski

According to Jonas Nigrini's map of 1724, there were several shepherd's huts in the region of Barania Góra. The history of The Barania Góra is inevitably connected with the shepherd's economy, which has been taking place here for many years. The creation of the name has several hypotheses, including those related to its shape, which resembles a ram, another of the legends tells about a tragic fire, which resulted in the burning of 300 rams. The modern shepherd's hut is located on a large clearing under the Barania Góra, within the boundaries of the municipality of Kamesznica. Its new history is connected with the figure of Piotr Kohut, who returned with the sheep to this place. The shepherd's hut has been rebuilt and it is now a place of sheep grazing.

Shepherd's Hut on Bukowina, Węgierska Górka, Beskid Żywiecki

A shepherd's hut in Bukowina stands at the crossroads of Węgierska Górka, Cięcina and Żabnica. Thanks to the initiative and determination of Wojciech Gawel, the shepherding traditions in the territory of the Węgierska Górka are strengthened. The shepherd's hut is open during the grazing season and attracts many tourists thanks to the views. The surrounding tourist infrastructure provides visitors with comfortable conditions for spending their free time.

The Boracz Pasture, Żabnica, Beskid Żywiecki

In a shepherd's hut on the Boracz Pasture, a small shored place, covered with shingles, Adam Gruszka is a shepherd, who restored the shepherding traditions here. The tradition of sheep milking and shepherding is cultivated here. As in other shepherd's huts, bryndza, oscypek and redykołka (traditional types of cheese) are made.

Shepherd's Hut called –„U Śpółka”, Rycerka under Mała Racza, Beskid Żywiecki

Mateusz Micorek is a shepherd here. Wallachian cheeses are made in the shepherd's hut, you can drink żyntyca, taste lamb's meat.

Shepherd's Hut on Przegibek, Beskid Żywiecki,

A new shepherd's hut in Przegibek was built on the pass in the Żywiec Beskid Mountains, which is part of the Wielka Racza group, built out of whole logs. The beams of the coronary walls were connected using the so-called "saddle notch" method.

Shepherd's Hut called „Na Królowej”, Soblówka, Beskid Żywiecki

Awareness of the Wallachian heritage of the Ujsoły commune strengthened the attitude of its inhabitants to pay special attention to shepherd culture. Convenient areas for grazing caused that Tadeusz Szczechowicz has been shepherding here for many years. Excellent cheeses are made in the shepherd's hut. A small object, made in a simple construction, planked with a gable roof, serves as a shelter.



A shepherd's hut on Bukowina

THE ŻYWIEC PASTURES TRAIL

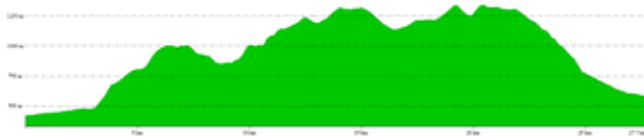


TYPE OF THE ROUTE: footpath



LENGTH OF THE ROUTE: approx. 30 km

THE HEIGHT PROFILE:



THE ROUTE:

Węgierska Górka – The Boracz Pasture – The Redykalna Pasture – The Lipowska Pasture – The Rysianka Pasture – The Pawlusia Pasture (optionally) – The Cudzichowa Pasture – The Miziowa Pasture - Korbielów (optionally) – Slovak Border

DESCRIPTION OF THE ROUTE:

Due to the length of the trail it is recommended to visit it in the summer or spring season. In addition, it is possible to walk the trail in fragments. The hike begins in Węgierska Górka and leads along the red trail to Żabnica. Then we continue along the blue trail to Boracz Pasture, from where we go along the green link, and then along the black trail to the Redykalna Pasture. Next, the proposed path leads along the yellow trail to the shelter in the Lipowska Pasture. Once again we go on the red trail, go through the Rysianka Pasture, Three Mounds, the Misiowa Pasture. The last part of the hike gives the opportunity to descend to Korbielów along the yellow trail or further along the red trail to the Glinne Pass.

Sheep grazing, like any other human activity, has an impact on the natural environment and landscape. As a result of pastoral activity, a new subtype of cultural landscape, i.e. pastoral landscape, is being created. The structure of traditional pastoral landscapes is characterised by a high share of natural elements (naturalness of the landscape) and

a strong dependence of elements of anthropogenic origin on the features of the natural environment.

Węgierska Górka - Shepherd's hut in Bukowina

The building was built in 2016 by Wojciech Gawel. The Bukowina Shepherd's hut is situated between the Węgierska Górka, Cięcina and Żabnica, it is opened during the grazing season and attracts many tourists thanks to the views that can be seen here. The Bukowina Shepherd's hut is distinguished by its monumental silhouette and large roof span. Beautiful raw logs placed on a trap, with the left ends, additionally strengthen the charcoal before parting. Logs laid towards the ridge create characteristic cracks. The bottom of the walls is covered with a gable roof - smoke roof, covered with shingles. A barrack is located in a clearing in the distance. The surrounding tourist infrastructure provides visitors with comfortable conditions for spending their free time.

Żywiec - The Żywiec Ethnographic Park

The Żywiec Ethnographic Park is one of the youngest open-air museums in Poland. So far more than ten wooden architecture objects from the Żywiec area have been gathered in the park. Cottages show different social status and wealth of the host. A charming example of a plan of a single-room cottage is the cottage of a herbalist. In addition to museum lessons, workshops are organized: decorating folk toys, tissue paper.

The Boracz Pasture

Adam Gruszka is a sheperd at the Boracz Pasture and Cukiernica. Thanks to his work, shepherding has been restored and the tradition of milking and breeding sheep has been cultivated. As in any shepherd's hut of this type, bryndza, oscypek and redykołka (types of traditional cheese) are made. This shepherd's hut is a small shored object, covered with shingles.

The Redykalna Pasture

A picturesque pasture situated at an altitude of 1050-1100 m above sea level on the south-western ridge of the Redykalny Wierch (1146 m above sea level). Its name is associated with the word 'redyk', meaning spring sheep leaving towards the pasture or autumn return from the pasture. The pasture extends for half a kilometre and its width reaches 100-150 metres. From the highest part of the



Sheep grazing in Korbielów



pasture there is a wide panorama of the Raczański Worek and Beskid Śląski and Mała Fatra. At the Redykałna Pasture there are two hiking trails: the yellow trail from Rajcza towards Rysianka, which is one of the most scenic trails in the Beskid Mountains, and the black trail leading from the Boracza Pasture ends its course.

The Lipowska Pasture

A large pasture hall located at an altitude of 1180-1290 m above sea level on the south-east slope of Lipowski Wierch (1324 m above sea level). The name of the pasture probably comes from the lime trees, which used to grow here. At the upper edge of the pasture, under the forest, there is a PTTK (the Polish Tourist Country-Lovers Society) shelter in the Lipowska Pasture. It was built in 1931 by the Bielska section of Beskidenverein, in violation of the earlier agreement with the Polish Tourist Country-Lovers' Association (PTTK) on the division of competences in the development of the Beskid Mountains. In the pasture there is a wooden cross at which masses for shepherds from this and the surrounding pastures used to be celebrated. The cross was renovated, a chapel was built next to it, and a commemorative stone was installed, at which the Way of Light ends, commemorating the bishop of Cracow, Karol Wojtyła, who used to stay in the Lipowska Pasture.

The Rysianka Pasture

A vast pasture located at an altitude of 1150 to 1260 m above sea level on the eastern and southeastern slopes of Rysianka (1322 m above sea level). Its name, like the name of the summit, comes from the lynx. It is one of the most scenic pastures in the Beskid Mountains. The panorama of it includes Pilsko, Babia Góra, and in good weather also the Tatra Mountains and the Slovak mountains, including Mała Fatra. In the upper part of the pasture there is a PTTK (Polish Tourist Country-Lovers' Hostel), whose beginnings date back to 1937. In the pasture there is a junction of numerous

trails, which can be reached from Złatna, Rajcza, Milówka, Sopotnia Wielka, Żabnica and Pilsko.

The Pawlusia Pasture and the Łyśniowska Pasture

A complex of two pastures located in the lower part between Romanka and Rysianka. The Pawlusia Pasture Hall stretches from the Pawlusia Pass (1176 m above sea level) to a height of 1200 m above sea level, while the Łyśniowska Pasture is located on the south-eastern slopes of Martoszka at an altitude of 1150-1250 m. The name of the Pawlusia Pasture comes from the name of one of its owners. Three marked tourist trails lead through the Pawlusia Pasture: green from Żabnica to Rysianka, yellow from Rajcza to Romanka through the Łyśniowska Pasture and red Main Beskidzki Trail between Rysianka and Węgierska Góra. Due to its shape, the hall is a good viewing point in the following directions: east (Pilsko, Babia Góra) and west (Barania Góra, Skrzyczne).

The Miziowa Pasture and the Słowikowa Pasture

The Miziowa Pasture and the Słowikowa Pasture form one large complex located at the northern foot of the dome of Pilsko (The Miziowa Pasture) and on its northern slopes (the Słowikowa Pasture). Sometimes the whole complex of pastures is called The Miziowa Pasture, while in some studies there are smaller units such as the Słowikowa Pasture or glade Między Młaki. The highest part of the whole complex of pastures reaches 1300 m above sea level. The Miziowa Pasture is a large centre of tourism and skiing. In 1929 a PTTK shelter was built here on the Miziowa Pasture, which burned down in 1953, and later a temporary PTTK shelter was erected nearby, existing until 2003, when a new brick building was erected. There is also a building of the Mountain Volunteer Rescue Service and a meteorological station of the Institute of Meteorology and Water Management. From the hall there are T-bar lifts leading to Pilsko, it is also a junction of hiking trails, hence the large, year-round tourist traffic in its area.



Hala Rysianka /Rysianka mountain pasture/

BRENNA

It is the northernmost village of Śląsk Cieszyński. It is situated at an altitude of 366 m above sea level, surrounded on three sides by the peaks of the Silesian Beskid: Beskidek (693 m), Orłowa (813 m), Stary Groń (792 m) and Kotarz (956 m). Brenna is situated in the Brennica river valley and consists of three villages with a long history: Brenna, Górki Wielkie and Górki Małe.

The etymology of the name of the village can be found in the term brina, which means a mountain path in the Romanian language.

Brenna is one of the largest villages in the Silesian Province, and its origins date back to the turn of the 15th and 16th century, when the Duke of Cieszyn founded wood-fired glassworks with wood taken from nearby forests. The first mention in historical records dates back to 1490. At that time, mainly Silesian and Wallachian farmers lived here. They brought herds of goats and sheep, which supplied milk, cheese, meat and wool. The herds were grazing on green clearings created as a result of deforestation, while the mountainous terrain and generally infertile soil did not encourage cultivation.

In 1621 Brenna was a prince's village, it had a manor farm with glassworks producing simple glass as well as glasses for beer and wine. Shepherds founded huts on the glades, which in 1755 already existed on most of the surrounding slopes. From the middle of the 17th century until the end of World War I, it was a part of the so-called Great Silesia-Cieszyn Habsburg estate. The inhabitants of Brenna, a subgroup of Silesian Highlanders, were mainly engaged in sheep farming and agriculture.

According to the Austrian census of 1900, 2985 people lived in 384 buildings in Brenna on the area of 7817 hectares.

During the Redyk

THINGS TO SEE

Chlebowa Chata, often referred to as the 'interactive bread museum'. Bread is baked using the traditional method according to a recipe that has been known for centuries. During the presentation in the Bread Cottage, scones are also baked, served together with homemade butter and lard.

The Zofia Kossak-Szatkowska Museum, in which there are two rooms reflecting the atmosphere of writing work, constituting a permanent exhibition of the Museum. The exhibits and the environment in which Zofia Kossak created allow us to recreate the real appearance and atmosphere of the gardener's house, where most of the writer's post-war works were created. Temporary exhibitions, thematically related to the biography and activities of the author of "Knights of the Cross", are organized in the remaining part of the museum.

"Old Cinema", a historic wooden building dating back to the beginning of the 20th century, is today a meeting place for regional bands, where workshops for children are also held. In 2018, the building used for the Beskidzki Dom Zielin "Przytulnia" was revitalized.

In the historic ruins of the former Kossak manor house, the Centre of Culture and Sports "Kossak Manor" has been



opened. The youngest children are encouraged to play with the characters from Zofia Kossak's fairy tale called "Troubles of Kacper - the mountain gnome". On the first floor in the hall, the visitors are welcomed by the twins: Wojciech Kossak and Tadeusz Kossak. The modern adaptation of the 18th century ruins and their surroundings enables the Zofia Kossak Foundation to organize an annual "Artistic Summer", i.e. a series of cultural events.

In the area of Brenna and Górki Wielkie and Małe one can find a dozen or so of old cottages from the end of the 18th and beginning of the 19th century.

The Church of St. John the Baptist was built in the years 1793-96, on the site of a wooden chapel which was once

standing here. In the church there are two nineteenth-century sculptures of St. Joseph with Baby Jesus and St. Anna with the Mother of God. The side altars date back to the end of the 19th century.

There are many active shepherd's huts, e.g. on Skłaka, Malinka, Kotarz, Bucze, where you can see traditional cheese making. Sheep graze on the pastures around the shepherd's huts in the season.

In Brenna Malinka there is a Carpathian gate, near which there is a farm with traditional Carpathian animals. You can also visit the nearby Beskid koliba /a shepherd's hut/ and admire the beautiful mountain panorama from the viewpoint.



A shepherd's hut
on Skłaka

USTROŃ

The village is located on the northern slopes of the Silesian Beskid, at the mouth of the Vistula valley. The difference in elevation is more than 500 meters between the city centre in the Vistula valley and Czantoria Wielka and Równica.

According to linguists, the name "Ustroń" comes from a quiet, secluded place situated "on the side". According to legends, it was here, on the bank of the Vistula, that one of the Tatar troops was to burn several hundred Polish prisoners of war in 1241, from where the name *ustrina* or *ustrinum* derived from, i.e. the burnt ground of human bodies (lat. *ustor* - burning corpses).

The village was mentioned for the first time in a Latin document written during the reign of Bishop Henry of Wierzbno around 1305 together with a number of villages obliged to pay the tithes to the bishop in Wrocław.

In 1621, during the Thirty Years' War, Ustroń was burnt down by the Neapolitan army, fighting on the Catholic side of Austria. The peasants escaping from looting began to settle higher and higher in the mountains and switch to livestock farming. In the second half of the 17th century there were already a number of pastoral farms based on Wallachian models in the surrounding mountains. In 1788 in Równica, Orłowa and Czantoria about 1500 sheep and several dozen cows are grazed by 39 farmers. In the second half of the 18th century deposits of iron ore were discovered here, which led to the opening of the first ironworks in the Duchy of Cieszyn in 1772. Since then Ustroń developed as an industrial centre. In the 19th century the healing properties of water, heated with blast furnace slag rich in Sulphur compounds, were also discovered. With good climatic conditions, this led to the popularization of Ustroń as a health resort. At the end of the 19th century Ustroń developed only as a spa and recreation resort.

THINGS TO SEE

In the centre of Ustroń, on Ignacy Daszyńskiego Street, there is St. Clement's Church from 1787, built of stone and brick. Not far from here there is the Evangelical Church of James the Elder - the Apostle - the largest temple in Ustroń, standing among ancient lime trees and birches.

Former wooden buildings in a scattered form can be found in the form of individual buildings from each district of the city.

In the very centre of the city there is the Old Farmstead Regional Museum, which is located in a traditional highlander's farmstead dating back to 1768. It houses a permanent ethnographic exhibition depicting the old culture of Śląsk Cieszyński.

The Jan Jarocki Museum in Ustroń, where exhibits concerning metallurgy and forging, ethnography and art as well as health resort treatment are collected.

Wielka Czantoria (995 m above sea level) is the highest peak of the Czantoria and Stożek range, which is a part of the Silesian Beskid. The state border between Poland and the Czech Republic runs through the peak. On the Czech side of the peak there is a 29 m high lookout tower, which is an excellent observation point.

On Mala Czantoria (866 m above sea level) there are extensive glades which were used in the mountain farming. In the first clearing there is the Bakule hamlet, where you can find the remains of a small *kolyba* /shepherd's hut/, which served as a shelter in the open grazing area. On the Cichule glade, on the other hand, there is a unique brick sheepfold - the so-called *kotelnica* or *zimarka*, one of the few examples of this type of buildings.



A shepherd's hut
on Mala Czantoria

WISŁA

The village is located in the background of the Silesian Beskids. The city centre is located at an altitude of 430 m above sea level, and the highest point - 1220 m above sea level is located on the top of Barania Góra, on the slopes of which the Vistula has its source. In the area of the Czarna Wisła valley, two streams, Czarna and Biała Wiselka, merge and after receiving the waters of the Malinka stream together form the queen of the Polish rivers.

The history of today's Wisła dates back to the turn of the 16th and 17th centuries, when the first settlers appeared here. They were woodcutters working for the princes of Cieszyn, providing firewood and shingles for the castle in Cieszyn. Almost simultaneously Wallachians settled here, bringing the shepherding culture, and the shepherding soon became the basis of the life of the local population. Wisła from the moment it was formed as a feudal village was connected with Cieszyn. The first document mentioning the village dates back to 1615.

At the end of the 19th century, there were 15 mountain farming companies operating in Wisła, dealing mainly with sheep grazing. However, the next half-century brought

about the almost complete collapse of mountain farming in the Beskid Śląski. In the nineteenth century, there was a gradual development of Wisła.

From the beginning of the century, lovers of tourist expeditions, going to the sources of the Vistula River, descended into the area. In 1843 the Vistula springs were visited by Wincenty Pol - a geographer and poet. Trips of this type became even more popular in the second half of the century.

At the same time, the decline of the pastoral farming in the Beskids continued. This was connected with the opening of glassworks in Śląsk Cieszyński (in Ustroń and Trzyniec) at the end of the 18th century, which needed large quantities of wood for their production. Prince Albert Sasko-Cieszyński initiated a new period of forest management in the Silesian Beskid. From Saxony he brought in the forest service and began to restrict the existing highlander's freedoms. Gradually, the highlanders were removed from the mid-forest meadows and the process of afforestation began, which led to the complete collapse of shepherding. It lasted only in a residual form until the middle of the 20th century.



A trembita player at the Andrzej Podgórski Beskid Museum

THINGS TO SEE

Near the main Vistula square named after Bogumił there is a building of a former inn from 1794, which is the seat of the Beskid Museum of Andrzej Podżorski. The Wisła Museum has four sections: ethnographic, photographic, historical and art. The permanent exhibition consists of exhibits depicting the basic areas of life, culture and work of the highlanders of the Silesian Beskid, such as shepherding, weaving, woodworking, carpentry, blacksmithing and wool and linen processing.

Next to the museum there is the Wooden Construction Enclave, which currently includes: a smithy (where you can see live blacksmith's work), chata kumornika /a cottage/ with a furnace and a shepherd's kolyba /hut/ with a pen, i.e. a special fencing. The whole is enriched with beekeeping apiary and herbarium (in the summer).

In the centre of Wisła there is the Habsburg Castle - a wooden, Tyrolean building on Przysłop near Barania Góra, built in the years 1897-1898 as a hunting lodge serving the tsarist family during the capercaillie hunting.

Along the Czarna and Biała Wisłoka there is a nature path leading to Barania Góra. It is also worth getting to know the Barania Góra reserve, established in order to preserve the natural spring area of the Vistula River and the mixed mountain forest, and see the Vistula reserve, protecting the stream trout and its natural environment.

The Cieńków Shepherd's hut is open during the grazing season.



The Silesian Beskid Landscape Park was established in 1998 in order to preserve, popularise and disseminate the special natural, landscape and cultural values of the Silesian Beskid in the conditions of rational management in accordance with the principles of eco-development. It covers forest areas of two mountain ranges - Czantoria and Barania Góra on the area of 38 620 ha.

ISTEBNA

A village located in the Silesian Beskid near the border with the Czech Republic and Slovakia on the slopes of the Golden Grapes at an altitude of 590-620 m above sea level. The landscape of the village is mainly mountainous with afforestation. The Olza River flows through the village. Together with Jaworzynka and Koniaków it forms the so-called Beskidzka Trójwieś.

The name Istebna which is of Wallachian origin has a Slavic etymology: ps. istba, cs. istůba "tent", Old East Slavic: istobka "bathroom", cf. Pol. room.

The first settlers came to Istebna from the western areas of Upper Silesia, but also the Wallachian shepherds settled here, giving the beginning to the future hamlets. Most probably they came from Slovakia, where they brought the name of the village of Istebna from - since the 13th century there has been a village in Orava called Istebné. The Wallachians started the local shepherding, which turned out to be much more profitable than agriculture (the land was not fertile and the vegetation season was short). Soon after the foundation of Istebna, the Silesian Highlanders already had three huts in the mountains, where more than 1100 cattle (mainly sheep) were grazed. Shepherding remained the main occupation of the inhabitants until the middle of the 19th century.

From the end of the eighteenth century, the progressive decline of the forestry until its end, through the abolition of forest servitudes in 1853, forced the highlanders to look for other forms of income. From the end of this century more and more highlanders were engaged in horse wagons.

THINGS TO SEE

The Catholic Church of the Good Shepherd in the centre of the village was built in the years 1792-1794 on the site of an earlier wooden chapel. Inside, in the main nave, polychrome was created by two Istebna folk artists: Ludwik Konarzewski and Jan Wałach.

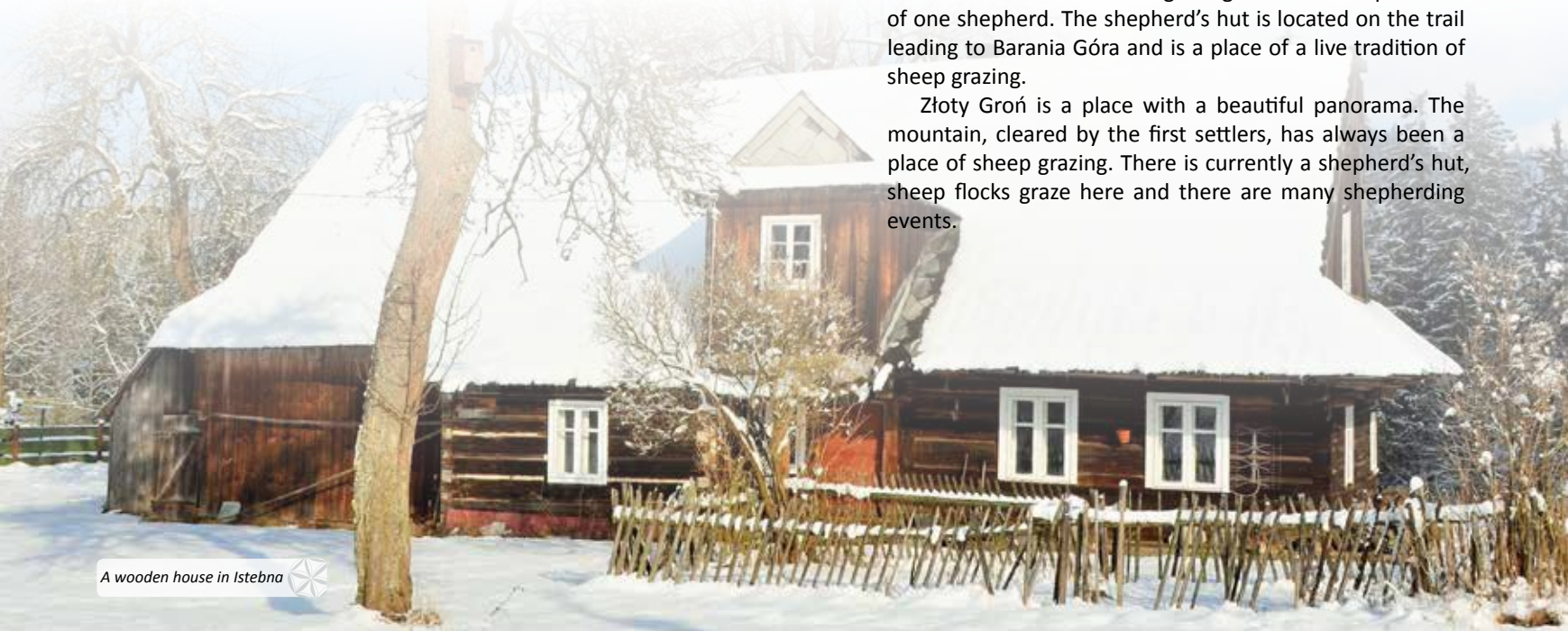
Kurna chałupa Kawuloków /a chimneyless hut with holes in the roof for the smoke/ is the most popular regional chamber in Śląsk Cieszyński, located in a 19th century highlanders' cottage. The cottage was also the workshop of Jan Kawulok (1899-1976), a storyteller and creator of folk instruments. Noteworthy is the old stove without a chimney and a collection of musical instruments. The building is located on the Wooden Architecture Trail of the Silesian Voivodeship.

The wooden Catholic church of the Raising of the Holy Cross was built at the end of the 18th century in Przyszowice in the commune of Gierałtowiec in Upper Silesia. In 1957 it was moved to Istebna. Inside there is a baroque altar and even older pulpit from the end of the 17th century. The church is located on the Wooden Architecture Trail of the Silesian Voivodeship in the Beskid loop.

The Jan Wałach private museum in Andziółówka presents a collection of graphics, drawings, paintings and sculptures in a workshop located near the artist's former home.

In the Kukuczka's shepherd's hut (Istebna Stecówka) there is sheep milking as well as the celebration connected with sheep setting off to the mountain pastures and coming back from them /the so-called rozsod/ re-cultivated. Mountain farming is practiced here, which is connected with several smaller herds grazing under the supervision of one shepherd. The shepherd's hut is located on the trail leading to Barania Góra and is a place of a live tradition of sheep grazing.

Złoty Groń is a place with a beautiful panorama. The mountain, cleared by the first settlers, has always been a place of sheep grazing. There is currently a shepherd's hut, sheep flocks graze here and there are many shepherding events.



A wooden house in Istebna 

JELEŚNIA

Jeleśnia is located in two geographical regions: in the Beskid Makowski and Beskid Żywiecki, and the border between these regions in the area of Jeleśnia is the Koszarawa River.

Probably it was founded at the turn of the 15th and 16th century. The founders of the village are considered to be Wallachians, who at that time appeared in the Żywiec region. The logic of the analysis of the Wallachian settlement process leads to the thesis that one of the first villages founded by them in the Żywiec region is Jeleśnia. The foundations of the proto-settlement were created on the flat area of the Koszarawa river valley. On the banks of the river there was no longer a dense, centuries-old Carpathian forest, as it was systematically harvested for all farming purposes. The river was the simplest and easiest way to transport the harvested wood. As the number of inhabitants increased, the settlement moved away from the river valleys, occupying new areas on steep mountain slopes. Contrary to the first period of settlement, the next stage of settlement was of a purely logistic character. In order to obtain a built-up and agricultural area, it was first necessary to remove the ancient primeval forest from the area. Over time, it turned out that the peasant settlement caused a conflict of interest with the expectations of feudal lords. At the beginning of the 17th century, the lords of Żywiec started to create extensive manor farms. The most fertile land that could be used for agricultural purposes at that time was already developed. There was no other way than eliminating peasants, pushing them to mountainous areas.


THINGS TO SEE

In the upper part of the village, by the main road leading to the Polish-Slovak border, in Korbielów, there is the church of St. Adalbert. The church has the characteristics of a pseudo-basilica: three naves, the main nave without windows; orientated. The building was entered in the register of monuments (together with the presbytery from 1817) in 1986. The external architecture of the church has Slovak influences (the dome of the tower is similar to the dome of the churches in Liptovské Matiasovce and Rabča).

The brick chapel from the beginning of the 19th century is located in Jeleśnia Dolna, inside there is a stone statue of Christ falling under the cross from 1826. Moreover, a number of stone figures and roadside chapels from the turn of the 19th and 20th century have survived to the present day.

The biggest attraction of Jeleśnia is an impressive wooden inn from the second half of the 18th century. It is located in the very centre of the town by the former trade route leading from Żywiec to Slovakia. It is built in a log structure, with a mansard roof covered with shingles.



Grazing sheep 

MILÓWKA

Milówka is located in the south-western part of the Żywiecki Beskid, along the lower riverbed of the Soła River, at an altitude of 450 m above sea level.

It was first mentioned in 1537. Two population groups contributed to its creation. First, in the 16th century, Polish settlers migrating upstream of the Soła River gradually developed the surrounding wastelands and cleared forests. Later, the Wallachian shepherds arrived in the higher parts of the Żywiecki Beskid in the 16th century, who assimilated with the former settlers. In 1595, the village, located in the Silesian district of the Kraków Province, belonged to the castellan of Nowy Sącz, Krzysztof Komorowski.

According to the Austrian census of 1900, in 372 buildings in Milówka there were 2678 people living on the area of 2653 ha. During the national censuses of 1921 and 1931 Milówka was a town. In the years 1872-1934 Milówka had municipal rights. During World War II Milówka was occupied by the Nazi army and incorporated into the Third Reich.

THINGS TO SEE

On Piastowska Street there is a wooden architecture house built in 1739. - The "Old Cottage House" Museum, which is entered into the register of monuments. The house is built of wooden logs folded into a saddle notch and a fish tail, it also has a stone foundation. The roof is covered with shingles, and around the property there is a wooden fence.

The Jewish cemetery was established around 1891 (the oldest preserved matzeva comes from 1892 and stands on the grave of Sarah Brechner), it occupies an area of 0.5 ha. there are inscriptions in Hebrew, Yiddish, German and Polish. About one hundred complete matzevas and twenty damaged ones have been preserved.

On the site of a small chapel destroyed by fire in 1947, the Church of Perpetual Help was built in 1965. The church is a typical example of highlander folk art.



Stara Chalupa Museum



ŽILINA REGION

THE TRAIL OF VILLAGES

under the Wallachian law

 **TYPE OF THE ROUTE:** car route

 **LENGTH OF THE ROUTE:** approx. 220 km

THE ROUTE:

Čičmany – Stará Bystrica – Terchová – Oravská Polhora – Zuberec

DESCRIPTION OF THE ROUTE:

The proposed route leads through villages located under the Wallachian law.

Čičmany

The southernmost village of the district of Žilina. Čičmany was first mentioned at the end of the 13th century. At that time, the village belonged to the Turócziovcov, Rakovskovcov, Jesenskovcov, then to Kubínyiovcov and Serényiovcov. The village was probably founded under Wallachian law, as evidenced by shepherd's chalets, folk costumes and customs. In addition, in the past, the inhabitants of Čičmäs used to be engaged in sheep farming and bryndza (traditional rennet cheese) production in addition to agriculture. Today, Čičmany is a winter sports centre with several ski lifts.

In Čičmany it is worth visiting the Baroque Church of the Holy Cross from the end of the 18th century. In addition, the main attraction of the village is its buildings; the traditionally erected buildings have unique white ornamentation. In the 70s of the 20th century 136 houses were under conservation protection. There is a museum in the village, tourists can visit the permanent exhibition in the Radenov house and the house number 42.

In the past, the village was famous for its slippers, and the local embroidery is distinguished by its technical perfection and a wealth of decorative motifs and compositions. Although Čičmany is a small town with 131 inhabitants, it has accommodation and catering facilities.

Stará Bystrica

The village is situated in the eastern part of the Čadca district, on the border of the Beskid Kysucki and Kysucké Peaks, it is one of the oldest villages in the region. Sources indicate that the village was located under Wallachian law, and the first written records date back to 1590.

One of the main attractions of the village is the astronomical clock, which was completed in 2009. The clock was integrated into the wooden, richly ornamented and carved facade of the building, becoming at the same time the largest wooden statue in Slovakia. The author, Viliam Loviška, showed a stylized figure of Our Lady of Sorrows, in which the clock is inscribed.

There is also the Church of St. Michael the Archangel, consecrated in 1892. Inside there are nearly 50 images of angels.



Above the village there is a 17-metre-high stone lookout tower on the Bobovec hill, which is located about 1.5 hours walk from the centre of the village.

The village also offers a wide range of opportunities for active recreation - there is a cycling route and numerous hiking trails.

Terchová

A village located under Wallachian law in 1580, known for its modern cultural event - Janosik's Days. The village was the seat of the Wallachian princes. Many times in history, unfavourable circumstances forced a large part of the population to migrate in order to seek better living conditions in the southern regions of Slovakia. The whole village is strongly connected with the local hero, Juraj Janosik, who was born here. Janosik and his life were devoted to permanent exhibitions in the museum, which were divided into thematic units: traditional housing, Janosik as a local hero of folklore, tradition and crafts. A symbolic house was opened in the place where the highland robber was born. The village is situated in the National Park Malá Fatra, making it an ideal place for nature lovers, walks and hikes.

Oravská Polhora

A border village located in the north of Orava. The first mention of the village's location dates back to 1550 and has the form of a map showing the salt springs under Babia Góra. The village was founded under Wallachian law and belonged to Juraj Turz. The name Polhora comes from the fact that its borders reached half of Babia Góra - the queen of the Orava Beskids. The main occupation of the inhabitants was once animal breeding and carving.

The inhabitants of Oravská Polhora, thanks to the location of the village and the temperament of the highlanders, have managed to preserve lively, unique, archaic forms of music, singing and dancing. The village is known for its gajd culture (a traditional musical instrument), which was inscribed on the UNESCO list of intangible heritage in 2015.

The springs of salt water, located in the former Slaná Voda bathhouse, are worth a visit. It is a water with a high iodine content, intended for therapeutic baths, once known and exported to various parts of Europe.

The area of the village belongs to the Horná Orava Protected Landscape Area, which proves countless natural attractions. There are several protected peat bogs with rare and endangered plant species. The most famous peat bogs are: Polhorská Píla, Rašelinisko Tisovnica and Slaná Voda.

An important event in the village is the Gajdovačka festival, which promotes the gajd culture, in which more than 100 performers from different parts of the world participate. As part of the "Wallachian Cultural Route" project, the municipality renovated the former customs office building and

opened a pastoral centre, a museum and an information centre in a unique space. The building will also host exhibitions, seminars and conferences on Wallachian culture.

Zuberec

The village is located on Upper Orava in the district of Twardoszyn, in the immediate vicinity of the Western Tatras. The first written references about the village date back to the end of the 16th century (1593) and are related to the foundation of the village under Wallachian law, as a result of colonization efforts of the Turzovcov family. Zuberec is situated directly below Roháčmi, which are alpine in character, and next to their ridges there was an intensive pastoral activity. Information from the 17th century shows that a total of 7985 sheep were grazed in 18 municipalities near Zuberca in 1615. In order to increase the area of pastures, shepherds burned pine forests, as a result of which several valleys were created. The names Spálená and Spálený žľab are testimony to this.

While in Zuberec it is worth visiting the Orava Village Museum, where there are about 50 buildings grouped together to show the diversity of Orava architecture. There is also a wooden Gothic church of St. Elizabeth of Hungary from the 15th century.

For active people it is recommended to follow the educational trail around the Rohac lakes, where you can admire the unique flora and fauna.



Orava Village Museum

MUSEUMS, EXHIBITIONS, OPEN-AIR MUSEUMS

– The Wallachian heritage.

 **TYPE OF THE ROUTE:** scar route

 **LENGTH OF THE ROUTE:** approx. 346 km

THE ROUTE:

Čičmany – Strecno – Terchová – Nová Bystrica – Orawska Polhora – Zuberec – Liptovský Hrádok a okolie – Okolie Ružomberka – Turiec

DESCRIPTION OF THE ROUTE

The proposed route leads through villages located under Wallachian law.

Čičmany

The southernmost village of the county of Žilina. First mentions about Čičmany come from the end of the 13th century. At that time, the village belonged to the Turócziovcov, Rakovskovcov, Jesenskovcov, then to Kubínyiovcov and Serényiovcov. The village was probably founded under Wallachian law, as evidenced by shepherd's chalets, folk costumes and customs. In addition, in the past, the inhabitants of Čičmäs used to be engaged in sheep farming and bryndza (traditional rennet cheese) production in addition to agriculture. Today, Čičmany is a winter sports centre with several ski lifts.

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tation. In the 1970s, 136 houses were under conservation protection. There is a museum in the village, tourists can visit the permanent exhibition in the Radenov house and the house number 42.

In the past, the village was famous for its slippers and the local embroidery is distinguished by its technical perfection and a wealth of decorative motifs and compositions. Although Čičmany is a small village with 131 inhabitants, it has accommodation facilities and gastronomy.

Strečno

Strečno, a village in the district of Žilina in the Žilina region, situated on the left bank of the river Wag, not far from Malá Fatra. The most famous object of the village is the castle built by Mateusz Caka, which is said to be the safest fortress on the river Wag. The first mention of Strecno appears in literature at the beginning of the 14th century, while the castle dates back to the turn of the 13th and 14th century. At the end of the 17th century the castle was demolished, but a large part of it was rebuilt and is open to the public from April to November. On the opposite bank of the river you can find the ruins of the so-called Old Castle, built in the 13th century. Originally it guarded the river Wag against foreigners. In 2017 it was registered as a national cultural monument of the Slovak Republic.

In the village of Strecno it is also worth visiting the recently built observation tower - Spicak, from which we can admire views of the center of the village and the ridge of Malá Fatra. To get to the tower you should follow the yellow trail, the beginning of which can be found near the castle.



An observation tower - Špičák

Terchová

A village located under Wallachian law in 1580, known for its modern cultural event - Janosik's Days. The village was the seat of the Walachian princes. Many times in history, unfavourable circumstances forced a large part of the population to move away in order to seek better living conditions in the southern regions of Slovakia. The whole village is strongly connected with the local hero, Juraj Janosik, who was born here. Janosik and his life were devoted to permanent exhibitions in the museum, which were divided into thematic units: traditional housing, Janosik as a local hero of folklore, tradition and crafts. A symbolic house was opened in the place where the highland robber was born. The village is situated in the National Park Malá Fatra, making it an ideal place for nature lovers, walks and hikes.

Nová Bystrica

The first changes in the village date back to 1642. Traditionally, the local population dealt with agriculture, weaving, logging and woodworking in sawmills. The village also experienced a cholera epidemic. An important attraction of the village is undoubtedly the Museum of the Kysucka village - Skanzen (Open-Air Ethnographic Museum) Vychylovka. There is also a functioning forest railway, considered a national cultural monument. The open-air museum is one of the largest in Slovakia, and its complex consists of 34 residential, farm, technical and sacral buildings. The cornerstone of the open-air museum was laid in 1974. The priority for the institution was to save the most valuable folk architecture monuments from the villages where the Riečnica and Harvelka artificial lakes were created.

Oravská Polhora

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As part of the "Wallachian Cultural Route" project, the municipality renovated the former customs office building and opened a pastoral centre, a museum and an information centre in a unique space. The building will also host exhibitions, seminars and conferences devoted to Walachian culture.



Tiesňavy - a deep gorge in Malá Fatra

Zuberec

The village is located on Upper Orava in the district of Twardoszyn, in the immediate vicinity of the Western Tatras. The first written references to the village date back to the end of the 16th century (1593) and are related to the establishment of the village under Wallachian law as a result of colonization efforts of the Turzovcov family. Zuberec is situated directly below Roháčmi, which are alpine in character, and next to their ridges there was an intensive pastoral activity. Information from the 17th century shows that a total of 7985 sheep were grazed in 18 municipalities near Zuberca in 1615. In order to increase the area of pastures, shepherds burned pine forests, as a result of which several valleys were created. The names Spálená and Spálený žľab are testimony to this.

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For active people it is recommended to follow the educational trail around the Rohac lakes, where you can admire the unique flora and fauna.

Liptovský Hrádok and its vicinity

Liptovský Hrádok lies at the confluence of the Váh and Bela rivers. The character of the village was shaped around the 14th century under the influence of mining (salt and iron) and forestry. There are many other villages in the area, which have a common Wallachian origin.

The Ethnographic Museum of Liptov and Shepherding has its seat in the village, which presents permanent exhibitions related to shepherding culture and traditions of sheep breeding and grazing. Permanent exhibitions present shep-

herding culture of supra-regional character. Apart from traditional wooden constructions and tools for milk processing, clothes and clothing accessories are presented.

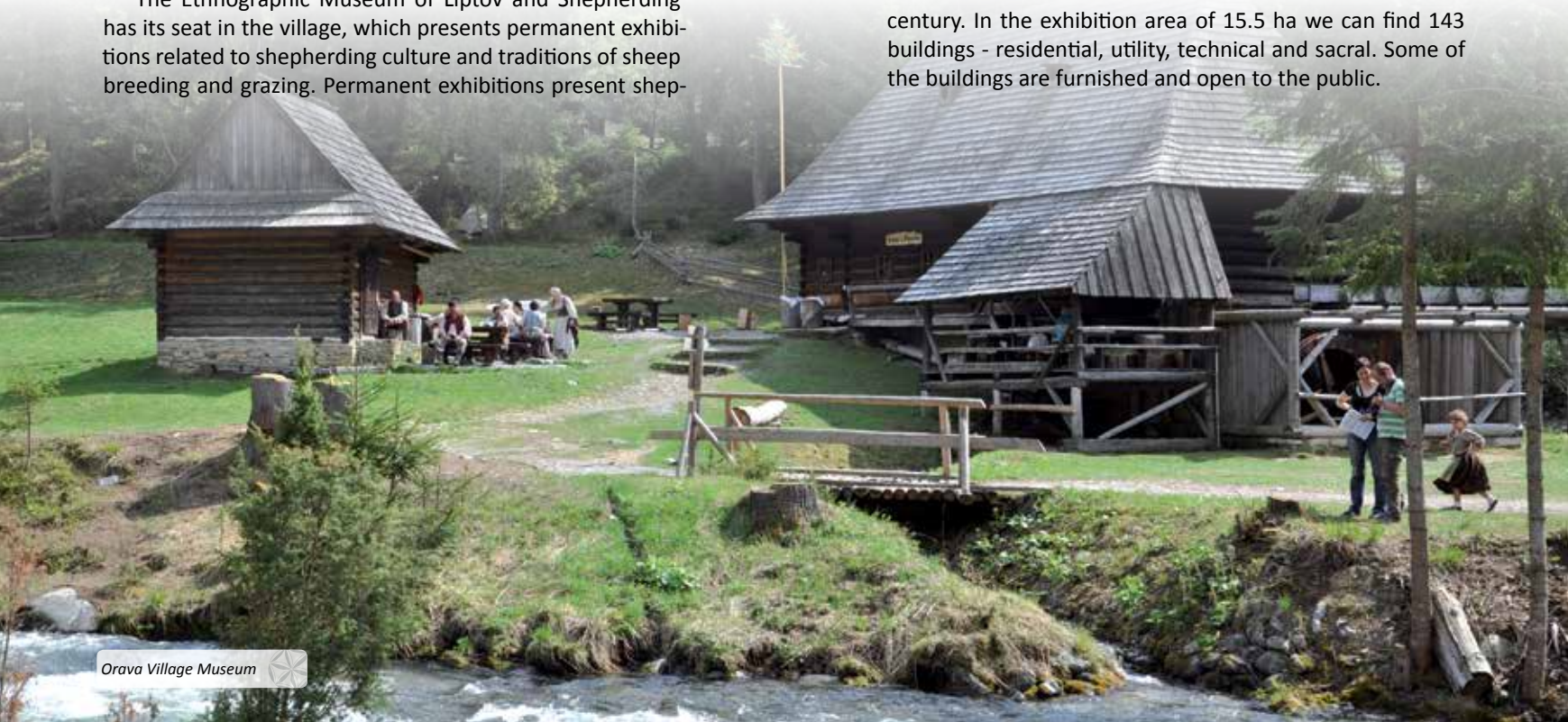
The vicinity of Ružomberk

One of Ružomberka's housing estates is Bialy Potok - a starting point for Vilkolínec - a settlement entered on the UNESCO World Heritage List in 1993. The village is dominated by wooden architecture, characteristic for mountain regions, with intact log houses built in the picturesque landscape, shaped by narrow strips of fields and pastures protected from the north by the Sidorowski massif. The historic complex consists of 73 buildings. Valuable buildings include a two-storey bell tower from 1770, a pantry from 1860 and the Baroque-classical Church of the Visitation of the Virgin Mary from 1875.

Turiec

In the Middle Ages, the Turcki County was one of the most important trade routes in the Danube region. Therefore, there were several fortified settlements in the area - Sklabiňa, Blatnica, Zniev. There are also traces of German settlement in this region, especially in the vicinity of Horná Štubní, Dolná Štubní and Turček. In the 20th century there were strong migrations of people from other parts of Slovakia - Kysuce and Orava.

An important attraction of the village is the Slovak Village Museum, which is the largest object of its kind in Slovakia. The open-air museum shows examples of traditional folk architecture and ways of life of the inhabitants of north-western Slovakia from the turn of the 19th and 20th century. In the exhibition area of 15.5 ha we can find 143 buildings - residential, utility, technical and sacral. Some of the buildings are furnished and open to the public.



NATIONAL PARKS

and natural attractions

 **TYPE OF THE ROUTE:** footpath

THE ROUTE:

Kysuce' Landscape Conservation Area – Landscape Conservation Area 'Strážovské vrchy' – Malá Fatra National Park – Upper Orava Landscape Conservation Area – Tatra National Park – Low Tatras National Park – Veľká Fatra National Park

DESCRIPTION OF THE ROUTE:

Before leaving for particular attractions, it is worth to familiarize yourself with the local conditions for hiking, because Slovak regulations do not always coincide with Polish - e.g. in the Tatra National Park in the autumn-winter season, some of the trails are closed, and climbing to the highest peaks requires confirmation of qualifications or hire of an accredited guide. In addition, it should be remembered that the costs of rescue actions are borne by tourists, so it is recommended to buy appropriate insurance if you go to the higher parts of the mountains.

Landscape Conservation Area - Kysuce

The Kysuce Landscape Conservation Area is located in the north-western part of Slovakia, near the Malá Fatra National Park. It consists of two separate parts - Western Jawornicka and Eastern Beskidy. More than half of the territory is covered by forests, especially mixed forests. The area has a rich network of springs and streams, which is why marshy meadows and peat bogs with many protected and endangered plant species can be found here. So far, 205 species of vertebrates have been identified, including wolf, bear and lynx. Among the birds we can find the owl and the three-toed woodpecker.


Landscape Conservation Area - Strážovské vrchy

The Strážovské vrchy (Strážovské vrchy) landscape conservation area was established in 1989 for the protection and rational use of the most unspoilt areas of the Strážovské vrchy. The area covers almost 31 000 ha, most of which is covered by forests (78%). The highest peak within the area is Strážov (1213 m above sea level) covered with a unique sycamore beech forest. Unlike most of the central Carpathian arch mountain formations, the Súľovské and Strážovské Vrchy do not have a central ridge, spreading in different directions between the basins and deep valleys. There are relatively high altitudes here, because the valleys are situated on average at an altitude of 315 - 655 m above sea level and the peaks of 600 - 1213 m above sea level. The north-south orientation of the mountain range enables the occurrence of both thermophilic and mountain plant and animal species.

National Park Malá Fatra

Malá Fatra National Park is located in the north-western part of the Western Carpathians. It is characterized by an extraordinary diversity of geological and climatic conditions and the beauty of the landscape. We can find here interesting rock formations, cliffs, ravines and cracks. So far more than 900 plant species have been identified. The limestone and dolomite forms are home to protected plant species such as aster alpine or gentian. Forests make up 70% of the area and the most common species are beech, spruce, fir and mountain sycamore. The territory provides favourable conditions for bears, lynx, otters, eagles and other animals.



Sheep on Ploská 

Landscape Conservation Area - Upper Orava

The most remote protected area of Slovakia, Horna Orava, was legally protected in 1979, and Babia Góra reserve has been under protection since 1926, making it the oldest reserve in Slovakia. Nearly half of the area is made up of forests - consisting in particular of beech, fir and spruce monoculture. The exception is Babia Góra (also known as Diablak), Pilsko and Paráča, where you will find spruce forests with an admixture of rowanberries. Due to the presence of numerous peat bogs, there are reptile and amphibian habitats, including salamanders.

Tatra National Park - Slovakia

The Tatra National Park of Slovakia is the oldest protected area. In the Tatras we can distinguish three basic ranges - Western Tatras, High Tatras and Belianske Tatras. The borders of the Tatra Park extend along the Slovak-Polish border. The Carpathian arch passes through the park through the Gerlach peak (2655 m above sea level) and 16 other peaks, exceeding 2500 m above sea level. Although the High Tatras ridge in the Tatra National Park is only 26 km, it is at the same time the coldest and highest area of Slovakia. The High Tatras is a mountain range with perfectly developed glacial forms (boilers, moraines). The most famous glacial valleys in the High Tatras include Kôpvá, Tichá, Mengusovská, Veľká and Malá Studená dolina, Javorová, Bielovodská and Zeleného pleso valley. In the park there are about 100 lakes, the largest of which is Veľké Hincovo pleso.

Low Tatras National Park

The Low Tatras massif immediately after the High Tatras is the most important protected area of Slovakia. The central part of the foothills was formed from crystalline rocks - granite, granodiorite, gneiss and filite, under the influence of glacier activities. The diverse geological structure of the Low Tatras also includes large karst areas - the system of Demänovské caves (National Natural Monument) stretches on nine levels with a length of 24 kilometres. The area of the Low Tatras is 90% covered by forests, including deciduous oak-beech forests. Among the protected species it is worth mentioning Edelweiss, several genera of saxifrage and the Slovak pasqueflower. The Low Tatras are the only place in Slovakia where we can meet Saxifraga Mutata and the *Cryptogramma crispa*.

National Park Veľká Fatra

Veľká Fatra National Park is located in the north-western part of central Slovakia. It stretches between Turca, Liptov and Banská Bystrica. The highest peak of the park is Ostredok, 1596 m above sea level. It is one of the most extensive protected areas, where natural diversity has been preserved. About 1000 plant species and 3000 invertebrate species have been identified in the park. About 85% of the area is covered with forests, including oak and beech forests. In the park there are protected habitats of yew-tree, which is quite rare in Europe. Of the vertebrates occurring, mention should be made of the wolf, bear and lynx, as well as the rock eagle.



Panorama of Low Tatras from Ďumbier

STARÁ BYSTRICA

The village is located in the eastern part of the Čadca district, on the border of the Beskid Kysucki and the Kysucki Foothills. It is one of the oldest villages in Upper Kysuce. The first written reference to the village dates back to 1590. It was founded under Wallachian law and later it was the seat of Wallachian dukes. Originally, its territory belonged to the Duchy of Tižin, but apparently at the turn of the 16th and 17th centuries it became a central place of the so-called Duchy of Bystrzyca. It is and always has been the central place of the Bystrica Valley. During the feudalism period some officials of the Tepličianske estate also resided there. Stará Bystrica is the successor of the original village of Bystrica, which occupied the whole territory of today's Bystrica Valley.

THINGS TO SEE

Today, the village attracts visitors mainly with its unique architecturally unique Slovak orloj (Old Town Astronomical Clock) on the St. Michael's Square. It is one of the youngest and most accurate clocks in the world, completed in 2009. It is also considered to be the largest wooden sculpture in Slovakia. Its author is the sculptor Viliam Loviška. The whole work has the shape of a stylized figure of Our Lady of Sorrows, the patron saint of Slovakia. The heart of the clock is the so-called astrolabe, which is a clock dial representing the signs of the Zodiac, the position of the Sun and the Moon and the phase of the Moon. There are two bells in the clock tower. One bell measures the hours, the other bell creates a sound background during the march of the apostles.

The most important landmark of the village is the neo-Gothic church of St. Michael the Archangel, which was built in 1892. During its existence it was rebuilt many times. The biggest renovation took place after World War II, when the church was hit by artillery fire in several places. Stará Bystrica is distinguished by its special cult of angels. Nearly 50 images of angels can be found in the church.

Lovers of active recreation will appreciate the construction of the Bystrická cycling route, which is located on more than 20 km of the former forest narrow-gauge railway line, the route of which has led from Nová Bystrica to Oščadnica since the first half of the last century. For the most part, the cycling route runs outside the national roads, using less frequented local roads, and offers visitors year-round cycling, in-line skating, running or walking.

Above the village there is a seventeen-metre-high stone lookout tower on Bobovec mountain. It can be reached within 1.5 hours directly from the Market Square from the Slovak Orloy along the yellow marked hiking trail. The panorama from the top reaches as far as Malá Fatra, Martinské hole, Veľkú Raču and Lysá hora in the Czech Republic.



Saint Michael the Archangel's Church

NOVÁ BYSTRICA

The beginnings of written history of this largest in terms of surface area village of Kysucká begins with a reference from 1642. Nová Bystrica was established by separating it from the original area of Bystrica in the first half of the 17th century. Its higher parts were inhabited at that time in a characteristic way by the so-called Kopanic. This also included the part of Vychylovka, which never became an independent village. After the division of the duchy of Střečno, the village became a part of the duchy with the seat in Tepličke. Since time immemorial, the people have been engaged in agriculture, rafting, weaving, production of wooden vessels, sawmill work, do-it-yourself and street trading. The town survived a difficult period during the cholera epidemic and the further mass emigration of its inhabitants to Banat and Slavonia. In the 1980s a dam was built in the former villages of Riečnica and Harvelka, so the area became a cadastral part of Nová Bystrica, and the original inhabitants were displaced and moved to different corners of Slovakia.



Historic forest narrow-gauge railway

Museum of the Kysucké Village
- Vychylovka Open-air Museum

THINGS TO SEE

A part of the village is the museum of the village of Kysucký Open Air Museum Vychylovka, in which there is a preserved forest narrow-gauge railway recognised as a national cultural monument, protected natural resources Vychylovské thresholds and Vychylovské rocks. The museum has a permanent outdoor exhibition and is one of the largest in Slovakia. The whole complex consists of 34 residential, commercial, public, technical and sacral buildings. The foundation stone was laid on 11. 10. 1974. The priority was to protect the most valuable folk architecture monuments from the sunken villages of Riečnica and Harvelka, in which several famous Slovak films were shot, such as "Pole nieorane" ("An unploughed field") or „Siedzę na gałęzi i jest mi dobrze" ("I am sitting on a branch and it is good for me").

The only reminder of the village of Riečnica, which no longer exists, is a church from the beginning of the 20th century, which can be reached by a road leading along the water reservoir. Both villages became part of the Nová Bystrica dam reservoir, which serves as a drinking water reservoir for the districts of Čadca and Žilina. At its deepest point, the reservoir has a depth of 52 metres, an area of about 181.4 hectares and a basin contains about 34 million cubic metres of water.




ČIČMANY

The southernmost and at the same time the highest situated village of Žilina County lies in Strážovské vrchy in the spring area of Rajčianky. The first written reference comes from 1272, the village belonged to the following gentry families: Turócziovcov, Rakovskovcov, Jesenskovcov, later Kubínyiovcov and Serényiov. Later, Čičmany was probably settled under Wallachian law, as evidenced by the fact that in the past there were developed shepherd's huts, clothing and folk customs. In the past, the inhabitants, apart from agriculture, were engaged in sheep farming and bryndza (traditional rennet cheese) production. The pride of the village is its unique architecture and richly decorated folk costumes. This building was appreciated by the first Slovak architect Dušan Jurkovič, who designed a typical farm for an ethnographic exhibition in Prague, which took place in 1895. Jurkovič also worked on log house designs used to rebuild the village after a fire in 1921, when the whole lower part of the village burned down. In the past, the village was known for the production of slippers. The local embroidery, which is distinguished by its technical perfection, richness of motifs and the characteristic composition of ornaments and colours, has a very archaic character. It has also been preserved in the costumes of the surrounding villages: Zliechov, Čavojs, Valaská Belá. Today, Čičmany is a village with a small number of inhabitants, but the attractions and the availability of services (accommodation, catering, ski resort) make it a place visited by numerous tourists all year round.

THINGS TO SEE

In the village there is a baroque church of the Discovery of the Holy Cross from the end of the 18th century, a baroque-classical manor house from the end of the 18th century and a well-preserved modern zone with one-storey bunk houses with a saddle roof, in which the so-called further family lived, which in a wider neighbourhood has no equivalent. In single houses, gazdówki (farmer's house), they lived under one roof gazda (a farmer) with gaždžina (farmer's wife), their married sons and spouses with children. The family's property was shared. The folk architecture complex in Čičmany was declared a monument reserve in 1977. The Považské Museum in Žilina offers exhibitions about life in the past in two buildings. Tourists can visit the exhibition in Radenovom house and house no. 42. In the village there are several guest houses and restaurants, in winter there is also a ski resort. Also interesting is the village of Malé Čičmany, situated on the slope of Jaworinka, where there are remains of old houses.



A view of Čičmany 

TERCHOVÁ

The village is situated in the Žilina region, in a beautiful area between Krivánská Malá Fatra and Kysucká vrchovina, in the north of the Žilina valley. The history of Terchová began to be written down more than four hundred years ago. The first preserved mention dates back to 1580 and the use of the original name Kralová has been documented since 1598. The origins of the village are connected with the colonization based on Wallachian law. We can read about the first Wallachian settlement in the wider area in a document by Wladyslaw II Przemyslid from 1496, which confirmed the document by Maciej Korwin, and thus the rights granted to “Volachis” in Belej and in other places and forests belonging to the Strečno castle. The village was the seat of the Wallachian lords. Throughout history, unfavourable circumstances have repeatedly forced large numbers of people to leave their homes in search of better living conditions in the southern regions of Slovakia. Another blow was the fire which led to the burning of the central and wooden part of the village at the end of World War II. The destruction was rebuilt between 1945 and 1947. The village is known for its unique music performed on stringed instruments. In 2013 Terchovská music was included in the UNESCO list of intangible cultural heritage.

THINGS TO SEE

In the centre of Terchová stands the Church of St. Cyril and Methodius with a unique wooden nativity scene which is the second largest of its kind in Slovakia. It is particularly valuable because of the detailed workmanship of the local folk masters.

The whole village is closely associated with the robber Juraj Jánošík, born in one of the Terchovské sediments, the protagonist of many folk stories, songs, works of art and celebrations. His likeness is portrayed in the form of a monumental sculpture with a large size of 7.5 m located at the entrance to the Vrátna valley. The International Folklore Festival “Days of Janosik” is held here every year and is attended by many guests and artists from all over the world.

The permanent exhibition at the J. Jánošík Museum is dedicated to Jánošík and his former life in Terchová. The exposition is divided into several thematic units: the traditional Terchovian farmstead, the history of the village, Jánošík as a folk hero, folklore and customs in Terchová, artisan production, breeding. A symbolic house of Jánošík was created in the native village of the hero named Jánošov, near the place where the robber’s family house stood.



One of the famous attractions of Terchová is also the latest interesting fact - the 30-metre-high observation tower Terchovské srdce, built on the Oblaz hill. The observation tower has 3 floors with an impressive view of the surroundings, in particular the historical landscape structures, the so-called terraced slopes.

The village is situated in the Malá Fatra National Park, making it an ideal location for nature lovers, walks and hikes. The most beautiful trails lead through Jánošíkové diery, Vrátna valley, around the Malý and Veľký Rozsutec hills.

From the places full of tourists you can go to places where time flows slower, where in every detail you can feel the "spirit of this place" - genius loci. The inconspicuous paths, meadows and fields often lead to hidden charming terchovské settlements, in the vicinity of which there are more than 65. They are like running sheep from one herd, similar to each other at first glance. They remind us of the difficult life of indigenous people who worked in agriculture and shepherding. The complexes of wooden houses sur-

rounded by farm buildings, meadows, fields and mountain ridges of Malá Fatra are guarded by huge lime trees. The educational trail Náučný chodník Jánošíkovým chotárom leads through the settlements. Moving along the ridge of Malá Fatra (where you can also take a cable car), you can go through the former pastures and shepherd's huts, the functioning of which is nowadays limited to a minimum for ecological reasons, among others. The abundance of attractions, as well as the extensive tourist infrastructure (catering and accommodation facilities, as well as a ski resort) makes the resort a popular destination for hiking enthusiasts.



Terchovská music entered on the UNESCO World Heritage List

ZÁZRIVÁ

Zázrivá place is located in the western part of Orava, north-west of Dolný Kubín. Its area reaches three mountain ranges - Kysucká vrchovina, Orava Magura and Malá Fatra. The first written reference to the village dates back to 1556, it was founded under Wallachian law. It belongs to the villages where the Prince of Wallachia is said to have settled. In the past, Zázrivá was a large shepherd's village, where the archaic way of running shepherds' huts has been preserved. The shepherds and the Wallachians left the village for grazing on Orava, Liptov and sometimes even further on. Home-made agricultural production and *gazdowanie* (managing a farm) have survived here to this day. The tradition of cheese-making and cheese-based products is very strongly preserved. Zázrivej is the source of the famous cheese threads known as 'vojki', as well as *korbáčiky* (*korbáčiky*) made from rancid, steamed cheese, which is a very popular delicacy throughout Slovakia and even beyond its borders. There are 11 valleys in Zázrivá in which there are scattered settlements with a repetitive settlement structure. The well-known Slovak writer Ladislav Nádaši Jégé worked here as a doctor. The surroundings of Zázrivá were a favourite inspiration for various artists such as Martin Benka, Ernest Zmeták, Mária Medvecká and others. Zázrivské Days are held every year in the village, competition for cooking *bryndzové halušky* (traditional rennet cheese small dumplings), autumn and spring pastoral celebrations - *redyk* and *osod* combined with a cultural programme. Location of the town, attractive natural surroundings and tourist services (hotel, catering, skiing) makes the town a location often chosen by tourists.

shepherding center in Zázrivá



THINGS TO SEE

Baroque church of All Saints - an old church in the cemetery, built in the years 1791-1796. Its structure consisted of a nave, a small vestibule forming the main (one of three) entrance to the temple and the passage to the third part - the sacristy. The main altar was complemented by two side altars, of which the right one was dedicated to the Virgin Mary and the left one to Michel the Archangel. On the main altar there was a statue of the Divine Heart of Jesus of natural size. In 1934 the church was destroyed by fire, and now its restored remains are used for occasional services. Today, the dominant building in the village is the newer Church of the Assumption of the Blessed Virgin Mary.

The long distance of the settlements from each other and the main seat of the village (from 5 to 10 km) determined the construction of numerous belfries in the area of Zázrivej. Nine of them have survived to this day. The sounds of these belfries are still present in the daily life of the inhabitants. Almost all belfries, with the exception of the belfry in Biela and the private belfry in Ráztoky, ring every day.

The Zázrivá shepherding centre presents the traditional shepherding and tradition of local shepherds, local agricultural customs and the need to preserve traditions and landscapes. The tradition of producing metal bells, which is unique in Slovakia today, has also been preserved.

The Zázrivské lazy is a Natura 2000 protected area that creates a unique rural agricultural landscape with scattered settlements. These include the *Bôrická mláka* and *Dubovské lúky* reserves, where sheep grazed in the past. Among the



species of European importance in the Zázrivské lazoch you can find: *Campanula napuligera*, lady's-slipper orchid, Alpine longhorn beetle, yellow-bellied toad, northern crested, Carpathian newt, greater mouse-eared bat, Eurasian lynx and European otter.



All Saints Church

Zázrivské lazoch

Malá Fatra National Park

Malá Fatra National Park is located in the north-western part of the Western Carpathians. It is characterized by an incredible variety of reliefs, geological and climatic conditions and an extraordinary beauty of the landscape. Relatively little damaged natural ecosystems have been preserved here. The diversity of the geological substrate with different resistance to atmospheric conditions led to an uneven relief with characteristic boulders, crevices, rock formations and cracks. More than 900 species of higher plants were found in the area, 22 of which are Western Carpathian endemic species, 14 - Carpathian endemic species, 15 - Carpathian subendemic species and 1 - endemic species of Maley Fatra (*Sorbus margittiana*). Limestone and dolomites are the substrate for protected species such as *aster alpinus*, *Gentiana clusii*, *Dryas octopetala*, *Delphinium elatum* and others. Forests cover 70% of the total area. The most common trees are beech, spruce, fir, dwarf pine and mountain maple. On the rock terraces of diverse terrains there are clusters of pine forest. There are 3,000 invertebrate species, 2 of which are critically endangered, 12 - endangered, 28 - rare species. There are also 210 species of vertebrates, 15 of which are critically endangered, 56 - endangered species and 15 - rare species. The territory creates favourable conditions for bears, lynx, otters, golden eagle, Eurasian eagle owl, Western capercaillie, wallcreeper and other animals. For industrialised Central and Western Europe, the region is of supranational importance as a stabilising element for ecology, as it allows Western Carpathian species to migrate to neighbouring territories where, as a result of intensive human activity, their populations have decreased significantly or have been completely eradicated.

ORAVSKÁ POLHORA

The cadastral area of the northernmost Slovak village called Oravská Polhora is located on the northern edge of Orava, on the border with Poland. For a long time the first written source of information about the village was a map of mineral springs studied under Babia Góra, dated 1550. However, on the basis of the latest research it is believed that the map is almost 100 years younger, therefore the earliest written mention of the village is probably the 1588 census of the Orava capital city. These historical records indicate the richness of mineral springs in the area of Orava Polhora. The village was founded under Wallachian law and belonged to the estate of Juraj Turza. It was named Pótgóry, because its borders ended in the middle of the mountain Babia, the queen of the Orava Beskydy Mountains. The inhabitants of the village were engaged in breeding farm animals and cutting down trees.

The location, historical development and temperament of the highlanders contributed to the preservation of unique, archaic forms of music, singing and dancing. The village is very well known for the tradition of playing the bagpipe, which was inscribed on the UNESCO list of intangible cultural heritage in 2015.

THINGS TO SEE

Slaná voda is the name of a unique alkaline iodine-bromine mineral spring, from which water with a salt content of up to 50 g/kg of water flows. This brine is one of the most valuable iodine healing waters in Slovakia and Europe. Tourists and inhabitants of the village can draw on its goods in any amount on the territory of the former spa Slaná Voda. The healing water of the spa was known and exported to the whole Europe. It is used for the treatment of skin diseases, respiratory diseases in the form of inhalation, rinsing, wraps and as an addition to baths. The former spa town of Slaná voda was visited by the famous Slovak writer Pavol Országh Hviezdoslav, and the local environment inspired him to write the famous epic work of *Hájnikov žena*. To the museum called *Hviezdoslavova hájovňa* there is a trail from Salt water, through Hviezdoslav avenue, towards the top of Babia Góra.

The entire cadastre of the village belongs to the Horná Orava Protected Landscape Area, which is connected with the presence of countless natural attractions in the area. There are several protected peat bogs in the area, together with the characteristic rare and endangered plant species. In the cadastre itself you can visit the three most famous of them, which have the highest five-stage protection level. The Polhorská Píla Peat Bog at an altitude of 708 m, the Tisovnica Peat Bog at an altitude of 745 m and, thanks to the educational trail created here, the best accessible Slaná Voda Peat Bog at an altitude of 751-765 m above sea level.



A view of Babia Góra



In the deep forests of Orava Polhora at the foot of Babia Góra two tajchy (artificial water reservoirs) were built - higher and lower located. These were dammed reservoirs for collecting water, which allowed wood to be transported by water to the sawmill. The higher one was destroyed during a sudden storm. Some parts of the lower tajch, which was rebuilt in 2010 as a firewall, have been preserved as a technical monument.

The tradition of playing the bagpipes is worth exploring by visiting the Gajdošská Chamber, where you can see the parts and types of this instrument. September is an opportunity to get acquainted with traditional music during the international Gajdovačka festival, in which more than 100 performers from all over the world take part. Noteworthy is the Gajdošský turist chodník (Gajdošský chodník) hiking trail, which leads tourists to the northernmost point of Slovakia - Modralova Peak (1168 m above sea level), also known as the 'Slovak North Pole'.

Hviezdoslavova hájovňa Museum



The Carpathian Centre of Wallachian Culture is located at the border crossing with the Republic of Poland Oravská Polhora/Korbielów. The "Wallachian Cultural Route" project has allowed the authorities of Oravská Polhora to rebuild the former customs office building, creating a unique space currently housing a museum of pastoral customs and traditions under Babia Góra, as well as an information point where you can find out about the entire route and the pastoral culture it cultivates on the Slovak and Polish sides. The building also hosts various exhibitions, workshops, meetings and conferences for people interested mainly in pastoral tradition and Wallachian culture from both neighbouring countries.



Shepherds' music



MALATINÁ

Malatiná is located on the southern slope of the Chočské Mountains on the border between Orava and Liptov. The first written records of the village date back to the 14th century, when the royal transit route connecting Dolnú Orava with Liptovom led through its territory. Originally it was a feudal village of the Liptovský Starý Hrad, later it belonged to the Kubínyovce, Szentannayovce, Bobrovníckovce and Dobákovce, and the second part to the Duchy of Orava. According to historical tradition, Mikuláš Kostka was brought to the village of Walachow. The first written reference to Wallachia dates back to 1574. In the past there was a strong sheep farming and shepherding, sheep grazed in the vicinity of the village as well as in the Western Tatras.



A shepherd's hut

A unique building called pajta na Grúni

THINGS TO SEE

In the village there is a Roman-Catholic classicist church of All Saints from 1804, not far from the village there is a unique building "Pajta na Grúni", which was built by Malatinski gazdas (farmers). Initially, during bad weather, it served as a shelter for herds of sheep that were grazing on Grúnia or Mylnová. Sometimes it happened that even in June or October snow fell and the flock of sheep had to escape from the cold and snow for some time. The gazdas (farmers) had to take hay from the village to the slope on sledges - special sledges on wooden tracks. Many Slovak films were made in the original building and its surroundings, such as Mrs. Winter (1986) or King of Falcons (2000). In 2018, as part of the cross-border cooperation programme, Pajta was renovated to a modern version and thus serves both tourists and visitors to the region, while at the same time being an important element of the landscape.

A shepherd's hut has been built in the village of the amphitheatre, and every year the famous Shepherd's Days in Malatinej are held here, during which visitors can see various competitions and cultural programmes.

ZUBEREC

The village is situated on Orava in the district of Tvrdošín at an altitude of 734 - 2178 m above sea level, on the border of the Western Tatras, Skorušiny and Podtatranská brázda. The first written mention dates back to 1593. The village was founded under Wallachian law as a result of the colonization efforts of Turzovce. Zuberec is situated directly below Roháčmi, which are alpine in character and in the past there were intensive pastoral activities on their ridges. In 1615, the owner of the Duchy of Orava, Juraj Thurzo, issued a document in which he designated certain halls in the forests and gave them for many years to the Wallachian villages. According to it, in Roháčoch 18 Orava villages grazed together at least 7985 sheep, and two more Polish towns from Podhale - an unknown number of sheep. In Roháčoch and Oravice, the mountain pastures have long been natural pastureland above the Látana valley, Prednom Zelenom, Salatíne, Bobrovci, Lúčna, Sucha Dolina, Bielej skale, Osobitej, Javorine, Čaplovke, Tichej doline, Magurce, Črchli, Poľane Zuberaci, Lysci, Šindľovci. After World War I, the halls were also located on the slopes of Zábrat, Rákoň, Dlhého úplazu, Záprašivé and Pod Bielou Skalou. They alternately grazed sheep and cattle. In Osobita, in the Sedlecko-dubovská, Malatinská and Niznovská shepherd's hut, 1920 sheep were originally grazed, and immediately before the ban on shepherding in TANAP, only about 300 sheep were grazed there. They had a shepherd's hut 'in Kasňy' and grazed on the whole ridge from Končita to Okolík on the other side of the mountain. In Roháčoch, sheep and cattle grazed not only from close surroundings, but also from the Lower Oravian village of Malatiná and from all villages from Lower Lehota in the direction of Suchú Hora. Shepherds often fired dwarf pine in order to enlarge the area of their pastures. Many of the valleys in Roháčoch were burnt down in this way, as evidenced, among others, by the names of Spálená and Spálený žľab.

A view of the main ridge of the Western Tatras

THINGS TO SEE

In the town you can visit the Museum of the Orava village, Zuberec-Brestová. More than 50 buildings of folk architecture are arranged here in several groups, which resemble individual parts of Orava - Dolnooravský square, Hornooravská street, Goralské lazy. Above the "Village" there is a wooden Gothic church of St. Elizabeth of Hungary from the beginning of the 15th century. The church with its late-Gothic painted ceiling and operating portable Baroque organ is a real jewel of the museum. There are also many technical objects such as a water mill, a mangle for bedding, an oil mill, a pottery and others.

On the educational trail through the Roháčské Plesá you can admire the wildlife, but also the former Tatra pastures with a unique inflorescence. The daily route, which families with children or active seniors like to visit, emphasizes the uniqueness of Rohača, their flowers and animals by means of photographs and text information.



High-mountain Tatra chamois

LIPTOVSKÝ HRÁDOK AND SURROUNDINGS

The town Liptovský Hrádok is situated at an altitude of 637 m above sea level at the point where the rivers Belej and Vagu meet, at the foot of the Nízke Tatras. The name comes from one of the three castles in the area of today's Liptov - Hrádek. It was founded at the beginning of the 12th century as a settlement of Belsko. Since the 14th century its character was shaped by mining and forestry. Two centuries later water saws, warehouses with wood products, then salt and iron were created. The abundance of forests contributed to the wooden history of the town. The tradition of logging and wood processing is also referred to in the current forest complex and the secondary school with a forest profile, where there is also a protected area of acclimatised exotic trees - arboretum. In the Liptovský Hrádok area there are many towns and villages whose past and present are connected with the Wallachian colonisation and earlier with the traditional running of shepherd's huts.

THINGS TO SEE

Directly in the town there is an exhibition of the Liptov Ethnographic Museum and the Museum of Shepherding in Liptovskom Hrádek, which brings closer the shepherding culture and cultural traditions associated with sheep farming and shepherding in many villages in Liptov such as Hybe, Východná, Liptovská Lúžna, Štrba, Važec, Dovalovo, Liptovská Teplička, Liptovská Sielnica, Liptovské Sliache, Pribylina, Vyšná and Nižná Boca, Závažná Poruba, Žiar, Liptovská Kokava, Demänová, Jakobovany, Iľanovo, Liptovský Peter, Kvačany, Dlhá Lúka, Partizánska Ľupča, Liptovské Revúce, Ludrová and others.

In the village of Pribylina, at the campsite, begins the sheep trail, which leads through the unique natural environment of the Tatra National Park, namely the Račkov valley. The nature trail is 7 km long, runs along the old sheep trail through Nižnú lúku, Sigoľ, Prostredné and ends at the end of the Račková valley at Koliba pod Klinom, which lies at an altitude of 1427 m above sea level and is the highest sheepskin hut in Slovakia. In the village there is also an open-air museum - the Museum of the Liptovská village, in which many objects from different parts of Liptov are placed and there is also an exposition of the historical Považská forest railwa.



Tatra National Park - TANAP

The Tatra National Park is the oldest protected area in Slovakia. The Tatras themselves are divided into Western, High and Belianske Tatras. TANAP stretches on both sides of the Slovak-Polish border. It is here that the 1800 km long Carpathian Arc has the highest point on the sewing of Gerlach (2655 m above sea level), and the remaining 16 peaks exceed the absolute height of 2500 m above sea level, although the High Tatras with a length of 26 km are the shortest mountains in the world. It is also the coldest and wettest territory in Slovakia. The High Tatras are mountain ranges with perfectly developed glacial reliefs (rocky shields, glacier basins, boilers, numerous stone seas and moraines around the icebergs. The most famous glacial valleys in the High Tatras include Kôprová, Tichá, Mengusovská, Veľká and Malá Studená dolina, Javorová, Bielovodská and Zeleného pleso valley. There are about 100 lakes in the Tatras, the largest and deepest of which is Veľké Hincovo pleso. Popradské, Štrbské, Skalnaté, Zelené pleso, Päť spišských plies etc. are known among other lakes. The most important component of TANAP's territory is forests. The largest area is occupied by spruce, only at the northern end of the limestone there are smaller beech areas.

Low Tatras National Park - NAPANT

After the High Tatras, the Low Tatras massif is the most important geographical area and one of the most ecologically stable, and in terms of nature it is the most valuable region in Slovakia. In terms of surface area they are the largest mountains in Slovakia. The central part of the mountain massif consists of crystalline rocks (granite, granodiorite, gneiss, fyllite) and is shaped by glaciers. Where the glaciers did not reach by their action, a smoothly formed bas-relief was created. The diversified geological structure of the Low Tatras has also created large karst areas. The Demianovské Caves system, which is a national natural monument, stretches on nine levels with a total length of 24 km. Forests cover as much as 90% of the national park area. There are forest floors of vegetation from the third oak-beech to the eighth - dwarf pine. The protected species include Edelweiss, various varieties of saxifrage, Slovak pasqueflower, and the mountain avens. The Low Tatras are the only place in Slovakia where saxifrage and mountain avens grow. From the mosses is interesting the occurrence of Tatra ochyrei, which is the endemic of the Low Tatras. In the alpine range there lives a marmot and the introduced population of the Tatra goat.



High Tatras

THE SURROUNDING AREA OF RUŽOMBEROK

In the surroundings of Ružomberok there are many interesting monuments, which are related to various aspects of the Wallachian colonization and culture in the mountain massif Veľká Fatra.

THINGS TO SEE

Directly from Ružomberok there is a 6.1 km long educational trail under the name Known - Unknown Čutkovská Valley. The trail shows the valley as it was not even known to the local people. There are 10 plaques on the trail, which reveal the secrets of the local flora and fauna. The biggest attractions are the 24-metre waterfall and the 64-metre-high gorge, which is also the highest point of the path, located at an altitude of 850 metres. The starting point is the car park at the Koliba with a good shepherd.

The municipality of Ružomberok - Biely Potok is the starting point for one of the most visited Slovak settlements, Vlkolínec. The village was inscribed on the UNESCO

World Heritage List in 1993. The settlement presents the type of medieval village with wooden architecture characteristic for mountain and foothill regions, with intact log houses built in a picturesque landscape formed by narrow strips of fields and pastures, surrounded to the north by the Sidorovský massif. The register of monuments includes 73 objects, most of which are wooden cottages or farmyards (farmyards). Valuable monuments include a two-storey bell tower from 1770, a log well from 1860 and a brick Baroque-classicist Church of the Annunciation of the Blessed Virgin Mary from 1875. Tourists can visit the Museum - an exposition of the culture of living in Vlkolínec "Agricultural House" of the Liptovský Museum.



Raising of Wallachian sheep in the Čutkovská valley



The village of Vlkolínec inscribed on the UNESCO World Heritage List

TURČIANSKA VALLEY

Until the 14th century Turiec was part of the Zvolenská župa. In the Middle Ages one of the most important trade routes in the Danube region led through Turčianski. There were several guard castles on glass, such as Sklabiňa, Blatnica, Zniev. The Turiec region was strongly influenced by the cultural presence of the gentry. Germans also lived in the Turiec region, especially in Horná Štubná, Dolná Štubná and Turček. They were called handrbulce, krekacy or szwabs. In the 20th century many people from Kysúc and Orava moved to Turiec, which influenced mainly religious divisions and the increase in the number of Catholics. The Turčians have long been called beetroots because beetroot was the favourite plant in Turiec. Shepherding developed on the slopes of Veľká Fatra, Turčianske mountain pastures were also grazed by shepherds from Liptov, Orava, as well as from Horehronie or other regions.



THINGS TO SEE

The Slovak village museum is the largest open-air ethnographic exhibition in Slovakia. It gives a picture of traditional folk architecture, housing and way of life of the inhabitants of the north-western Slovakia in the second half of the 19th century and the first half of the 20th century. The museum's exhibition area of 15.5 hectares includes 143 residential, commercial and technical buildings, public utility buildings and sacral buildings. Some of the buildings are also furnished inside and open to the public. There are farms with residential and farm buildings, stand-alone technical buildings and public utility buildings, as well as sacral buildings.

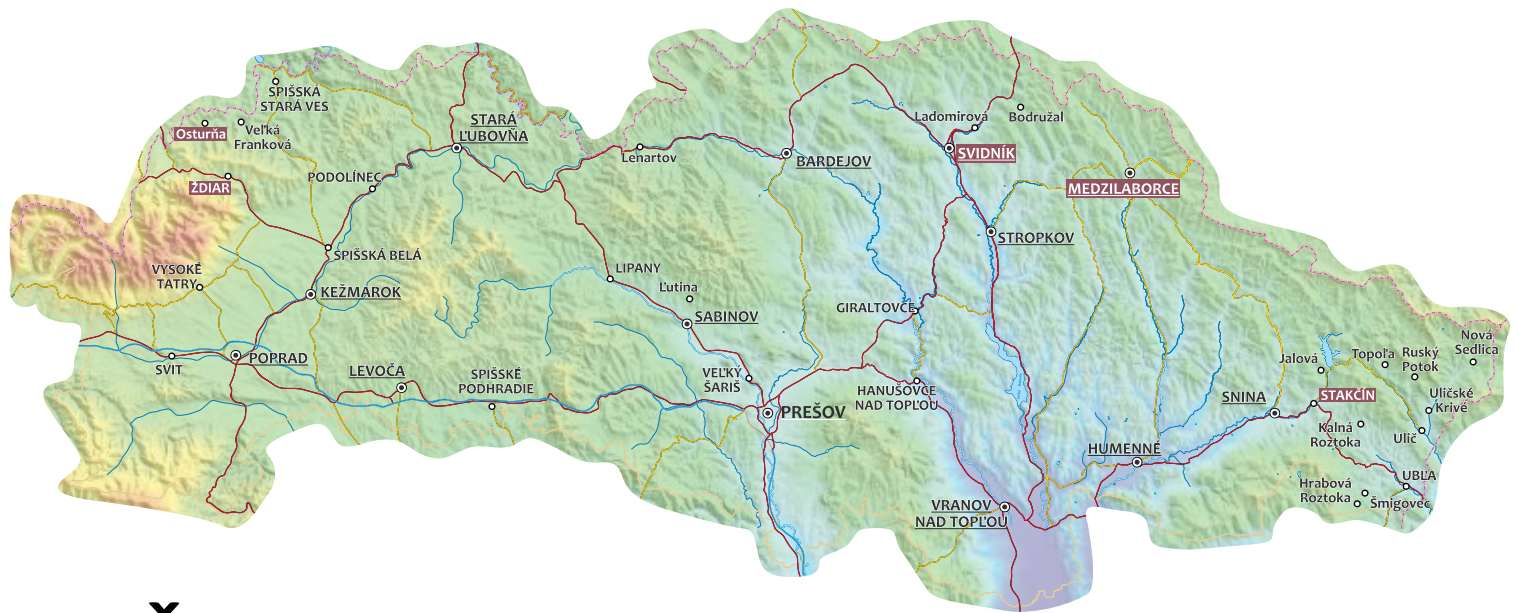
Veľká Fatra offers a rich network of hiking and biking trails both in the valleys, but also in the hills of this foothills, where you can find many abandoned chalets used as a resting place for tourists.

Veľká Fatra National Park

Veľká Fatra National Park is located in the north-western part of central Slovakia. It stretches in the regions of Turiec, Liptov and Banská Bystrica. The highest peak of Ostredok reaches 1596 m above sea level. Veľká Fatra is one of the largest and most typical Slovak mountains, where the rich and undisturbed natural environment has been preserved. Thanks to the raw reliefs and rich geological substrate, plant communities from different post-glacial periods have been preserved. The wide biodiversity of Veľká Fatra is confirmed by the occurrence of more than 1000 species of higher plants and 3000 species of invertebrates. Rare communities contain relict borate remains on limestone rocks. About 85% of the area is covered by forests, from the oak-beech vegetation zone to dwarf pine. A unique feature of Veľká Fatra is the presence of protected yew, which is quite rare in Europe today.

In the area of Veľká Fatra mountain animal species predominate. So far about 110 species of breeding birds and 60 species of mammals have been found. Bear, lynx and wolf should be mentioned among the predators. A rock eagle nests here.





PREŠOV REGION



WITH ART ON THE TERRACE

 **TYPE OF THE ROUTE:** car

 **LENGTH OF THE ROUTE:** approximately 197 km

THE ROUTE:

The Dukla Pass – Medzilaborce – Snina – Humenné – Stropkov – Svidník – Przewęcz Dukielska

DESCRIPTION OF THE ROUTE:

The route starts at the Dukla Pass (500 m above sea level), it is the lowest pass in the main ridge of the Carpathian Arch. Historically, this place played an important transit role as a trade route and it was an important strategic point during World War II in 1944; the vicinity of the pass was a place of fights and burial of about 99 000 soldiers during the Prešov-Dukla operation. At present, there is a memorial commemorating soldiers who died in the fighting for the Dukla Pass. In Krajna Polana we turn to Bodružal, a village where there is a Greek Catholic church of St. Nicholas, dating from 1658, entered on the UNESCO list. Then we drive in the direction of road no. 575, where we turn east towards Medzilaborce. Along the way we pass villages, where a lot of inhabitants are Ruthenians. In Medzilaborce it is worth vis-

iting the Andy Warhol Museum of Modern Art, where the exhibition is divided into three parts. The first exhibition is the work of Paul Warhol and his son Jacob. The second part consists of documents and props of Andy Warhol's authentic origin, which suggest that the artist is of Ruthenian origin. The third largest exhibition area is devoted to Andy Warhol's works. An obligatory point is also the mini open-air museum, which presents rustic villages from the past. The exhibitions are original replicas of Ruthenian houses from nearby villages. All of them are handmade.

From Medzilaborzec we head for Snina by road number 567, passing through the villages of Rusnack, on the way past Nizhna Jablonka in Hostovice we can turn left to Osandego, where there is a chapel of skulls - a crypt, in which there are remains of about 1600 Russian soldiers killed during World War I. When arriving at Snina, it is worth stopping at a classicist palace from 1781, where in the courtyard there is a statue of Hercules, which was cast from local iron. In the reconstructed palace there is currently a museum exhibition, gallery and library. Snina is a very good starting point for tourists on excursions to the Bukowe and Wyhorlat mountains, where one of the peaks of Sniński Kamień (1006 m above sea level) towers over the city. In the surrounding villages of Ruský Potok, Uličské Krivé, Topoľa and Hrabová Roztoka there are wooden Ruthenian Orthodox churches.

We drive to Humenné along the Cirocha River, in the city it is worth stopping in the Renaissance palace. The residence is guarded by four lions cast in bronze, it was built by the Drugeth family in 1610 and now there is the



St. Nicholas Orthodox Church
in Bodružal

Wyhorlat Museum, where you can see an exhibition of the Renaissance nobility, as well as sacred art from the 20th century. Behind the palace there is an open-air museum with various folk architecture objects, such as houses, mills and blacksmith's workshops moved from the Low Beskids, Bukowskie Mountains and Wyhoralt. The most valuable monument is the wooden church from Nowa Sedlica from 1764.

Leaving Humenné, we head for Vranov upon Toplom, after 12 km we will reach the crossroads under the ruins of Čičva Castle from the 13th century. After the invasions of Rakoczy in 1711, the castle fell into ruin. At present, you can park under the castle and take the path to the ruins, from where you can enjoy a beautiful view of the Wyhorlatské Mountains. From the chateau we head towards Stropkov, we will cross the picturesque road along the Domáša reservoir, which was built in 1967. Along the way in the village of Kelča, which no longer exists, at the shore of the lagoon there is the 18th century Roman Catholic church of King Stephen built in the Baroque and Rococo style. Going further in Stropkovo we turn to Svidnik, where later we enter the main international road no. 21.

The route ends in Svidník, where it is worth stopping at the Svidník open-air museum of Ukrainian culture, where on about 10 hectares of land, objects from the culture of

Ruthenians in Slovakia are gathered. These are farm buildings and artisan buildings, such as stables, granaries, barns, water mills, windmills. In addition, there is a wooden Greek-Catholic church from 1766, St. Paraskeva, which was moved from Nová Polianka. The open-air museum also has an exhibition documenting the activities of the Ruthenians, such as agriculture and pastoralism. The open-air museum area is connected with the Amphitheatre, where every year festivals related to the culture of Ruthenians are held in Slovakia, including traditional folk weddings, Easter customs, baptisms, fairs, shows of traditional folk crafts. Past Svidník we have another Ruthenian village named Ladomirová, where the Orthodox Church of St. Michael the Archangel is located, listed by UNESCO. The building dates back to 1742, has a log structure, solid oriented, covered with shingles. Inside there is a beautiful iconostasis from the eighteenth century.



Snižski Kamien

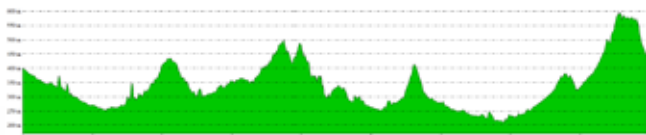
Museum of Ukrainian Culture in Svidník

THE ROUTE OF ICONS

 **TYPE OF THE ROUTE:** cycling

 **LENGTH OF THE ROUTE:** approximately 90 km

THE HEIGHT PROFILE:



THE ROUTE:

Nová Sedlica – Uličské Krivé – Ulič – Ruský Potok – Topoľa – VN Starina – Jalová – Stakčín – Kalná Roztoka – Ubľa – Dúbrava – Šmigovec – Hrabová Roztoka – Strihovce – Kolonické Sedle Astronomic Observatory

DESCRIPTION OF THE ROUTE:

Day 1

Nová Sedlica, the village that is farthest to the east of the whole Slovakia, from here you can also go along the red trail to the triangle of the borders of SK-PL-UA on Mount Krzemieniec (1221 m above sea level). In the cultural centre there is an exhibition hall with artefacts connected with the Wallachian culture. Going south, you will reach Ulickie Krivé, where you will find a wooden Greek-Catholic Orthodox church from 1778 with a beautiful iconostasis from the 18th century.

Another village is Ulič, where in the center of the miniature park of wooden Orthodox churches on a scale of 1:10 from the surrounding villages; you can plan what kind of Orthodox church you want to see in the original. In addition, over the village we have the educational path “Doors to Poloniny”, where, among other things, we can learn how to recognize animals by their footsteps. If you leave Ulič, on your right you will have a side road to the Ruský Potok village, where there is a wooden Orthodox church of St. Michael the Archangel from the second half of the 17th century.



Miniature park of wooden Orthodox churches in Ulič

Further on past Kolbasov we have another fork, which will lead us to Topoľa, there is the Greek-Catholic Orthodox Church of St. Michael the Archangel from 1700. The church is located on a hill to the right of the road, beautiful arcades around the building add charm to the church. There is also a statue of Alexander Duchnovych, who was born here and lived in the years from 1803 to 1865. He was a Greek Catholic priest and a national Ruthenian activist, the initiator of the Ruthenians' aspirations to create an autonomous state and the creator of the first Ruthenian reading primer.

We return to the crossroads and now we have to climb the Karcába Pass (500 m above sea level), go through Príslop, where there is a military cemetery from the World War I; after reaching the pass, we descend towards Starina reservoir, passing by the beautiful Carpathian flysch exposure. Starina Lagoon was established in 1987 and it is the largest drinking water reservoir in Slovakia and Central Europe, supplying water to many cities in eastern Slovakia, such as Prešov and Košice. The zone around the reservoir is protected and it is not allowed to camp and do water sports, near the dam above the road there is a beauty spot for tourists. The dam itself, located on the Cirocha River, is of the natural type (loose), 50 m high and 345 m long.

Behind the dam there is a side road to the village of Jalova, where there is also a wooden St. George's Orthodox Church built in 1792. This Orthodox church was demolished in 2001 and reconstructed because it was in a very bad condition. On the way back, from the main road you will reach Stakčín.

Day 2

We head for Kalná Roztoka; from Stakčín, we go towards Ubľa and then turn left on the local road to Klenova. There is a wooden Greek-Catholic Orthodox church of St. John the Baptist from the eighteenth century situated on the hill. It is worth noticing the icon of the Last Supper in the iconostasis: on the table at which Christ sits with the apostles, there are only spoons.

Going further through Klenová, we get to the main road to Ubľa, in this village we turn right on Sobranka. Another side road is located in Dubrava, where we turn right to get to Šmigovec after 4 km. There is a newly renovated wooden Greek-Catholic Orthodox Church of the Feast of Ascension from 1894. At present, there is a gallery of Orthodox art inside the church and there are also paintings on the boards of the old church. Two kilometres away from Hrabová Roztoka we also have a wooden church of St. Basil the Great, built in the 18th century. Just like in Šmigovets, the church was converted into an Orthodox church in the 1950s, only after political changes it returned to Greek-Catholics. At present, the building is not in use due to the lack of believers.

Returning to Šmigovec, we turn left and go uphill on the slopes of the Wyhorlat mountain range. After passing Strihovce, we enter the dirt road behind the yellow hiking trail, after a while we reach the crossroads, we turn right and go around the main range of Wyhorlat. We drive along dirt road, which used to be the embankment of the narrow-gauge forest railway built in Austro-Hungarian times. We get to the crossroads, where the asphalt road goes down on the right, we turn and after about 1,5 km we get to the Astronomical Observatory and Planetary on Kolonica Saddle, which is open for everyone and have telescope observations on the Poloniny Dark Sky Night Park.

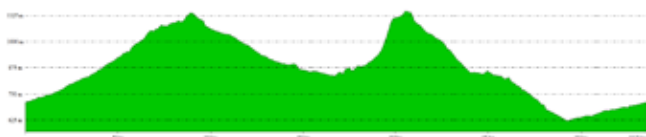


IN THE ARMS OF MAGURA SISKÁ

 **TYPE OF THE ROUTE:** cycling

 **LENGTH OF THE ROUTE:** approximately 34 km

THE HEIGHT PROFILE:



THE ROUTE:

Osturňa – Ždiar – Bachledova Valley – Furmanec (1038 above sea level) – Veľká Franková – Osturňa

DESCRIPTION OF THE ROUTE:

The route starts in Osturňa, where we can get to know the rich folklore life of the inhabitants, because about 157 objects are listed in the list of monuments. From the centre of the village we go up to the crossroads and along the green bicycle trail we go via the asphalt road in the direction of Ždiar. The road leads up the hill, after further turns through the forest we reach the main ridge of the Spišská Magura. Descending down on the left side you will have a beautiful view of the Belianske Tatras with the highest

Havring (2152 m above sea level) at the head. In the past it was possible to ascend the yellow trail to Havran from Ždiar, but nowadays it is not possible to enter, because the whole massif is located within the boundaries of the strict reserve. To the left of Havran we have Nowy Wierch (1999 m above sea level) and to the west of it we have the last peak of the Belianske Tatras - Muraň (1890 m above sea level), which has been known to highlanders for a long time. In the nineteenth century where the number of sheep grazed in the Tatra Mountains was already huge, a small grassy flattening, were used like Jagnięcia Zagroda (1625-1850 m) at a Muraň. Highlanders from Jurgów carried lambs on their backs and left them there throughout the summer grazing period.

We get to the main road and turn left towards the bottom, passing fields on the way, where sheep graze up to this day. At the ski lift, Ždiar Strednica, turn left down to Ždiar. On the spot we can visit the Ždiarsky House Museum, where we will learn about folklore and the life of people in the Belianske Tatras. The museum offers everyone a possibility to dress in typical folk costumes and it is possible to take part in the ritual of “Ždiarský wedding”.



From Ždiar in the direction of Spišská Bela, after 3 km, we turn left to the Bachledka ski resort in Bachledova Valley. There you can choose between two options, either use the ski lift and go to the top or use the yellow cycling path number 8863 to climb on your own feet. After reaching the summit we can take advantage of the new attraction offered by the Crowns of the Trees Walk - it is a viewing platform built above the tops of trees, with a large observation tower, from which we can then slide down the slide.

We follow the yellow bicycle trail number 8863 to the northeast, go through the peak of Furmanec (1038 m above sea level) and go north leaving the ridge behind. After about 1 km our bicycle path turns right onto the slope, which leads to the other side of the valley. Leaving the forest via the dirt road we head along the forest to the road that goes from Hanuszowce. We turn left and follow the green cycling trail no. 5865 to Veľká Franková.



A path among tree crowns

Veľká Franková, like Osturňa, is inhabited by people of Lemko origin. To this day, the locals have preserved their folklore and the original language, which is not understood even by Slovaks. A lot of old wooden log buildings with gaps between beams, boarded up, usually painted in blue have been preserved here. The route ends when you reach Osturňa.



Wooden constructions in Osturňa

THROUGH OLD MOUNTAIN PASTURES

 **TYPE OF THE ROUTE:** hiking

 **LENGTH OF THE ROUTE:** approximately 20 km

THE HEIGHT PROFILE:



THE ROUTE:

Ľutina – Nový hrad (Hanigovský hrad) – sedlo Ždiare – Hýrová (1071m above sea level) – Lazy – Minčol (1157 m above sea level) – Malý Minčol (1054 m above sea level) – sedlo Hajduska – Lenartov

DESCRIPTION OF THE ROUTE:

Our hike is in the highest parts of the Czerchowskie Mountains, where in the 19th century sheep grazed in the halls. Today only beautiful pastures are left, from which there are beautiful views of Tatras, Beskids and Pieniny.

We start in Ľutina, where the largest Greek-Catholic Marian sanctuary, the Basilica of the Dormition of the Most Holy Mother of God, is located. In 1851, St. Nicholas appeared at Lutinska Hora, who ordered that a chapel dedicated to the Virgin Mary be erected in this place. Inside the basilica there are paintings and icons received from an academic painter - Mikuláš Klimčák. On August 20, 2011,

a reliquary with the blood of St. John Paul II was placed in the basilica. In the area of the basilica, a miniature open-air museum with exact copies in the scale 1:10 of Slovak wooden churches of the Eastern rite was created.

From the basilica we follow the yellow hiking trail to the north, we come to the ruins of the Nový hrad castle from the 14th century; this castle was destroyed by the Habsburg faithful army in the 16th century. After a while, we come to the green trail that goes from the village of Hanigovce, we turn right behind the green one and we enter one of the side roads of the Czerchowskie Mountains. The trail leads us along a wooded ridge, after 3 km we come to the junctions of the trail - yellow descending to the village of Kamienica and blue one, which is the main trail running through the entire ridge of the Czerchowskie Mountains. we turn left onto the blue hiking trail and go along the main ridge towards Minčola. Along the way we pass through the Hýrová peak and we reach the place called Lazy, where the former pastures and beauty spots begin. The blue trail leads to the highest peak of the Czerchowskie Mountains, which is Minčol (1157 m above sea level). From the top there is a beautiful view of all parts of the world, of course in the foreground you can see the Tatra Mountains, but you can also see Babia Góra, Three Crowns in the Pieniny Mountains or the highest peaks of the Low Beskids - Busov. At the top there is a triangulation tower erected here in the 1930s.

From Minčol we follow the red trail through Uhlisko to Malý Minčol (1054 m above sea level), there is also a junction of hiking trails, we follow the yellow trail to Lenartova. After 6 km we reach the main national road no. 77, which we can follow to Bardejov or Stara Lubownia. Lenartov is famous for the fact that in 1814 the Ruthenian shepherd accidentally found a strangely looking large piece of metal, which after the research turned out to be a meteorite of the weight of 110 kg.



ŽDIAR

The first mention of the village dates back to 1409. Ždiar was founded under the Wallachian law in the second half of the 16th century and the settlers came here mainly from the Polish territory. At the bottom of the valley houses were built. This characteristic layout of the village is still visible in the layout of today's buildings. Old homesteads are arranged in quadrangles with a courtyard in the middle and an entrance through an ornamented gate. Most of the old houses are covered with shingles. Houses are covered in traditional and colourful patterns, including red, blue and white colours, they stand out from contemporary architecture. Several parts of the village are a reminder of the Slovak national culture. A regional museum (Ždiarsky Dom) is located in one of these old homesteads. Since the beginning of the 20th century, the population gradually abandoned agricultural and pastoral activities for the benefit of developing tourism. The majority of the village inhabitants speak the highlander's language, numerous hiking trails are found in the surrounding area, while in winter Ždiar becomes a ski centre. Every year in August there is a Highlander Folklore Festival. Recently, a new attraction is the path in the of the Bachledka Crown Trees, which is built above the tops of the trees, where we have a beautiful view of the Tatras and the Pieniny Mountains from.



THINGS TO SEE


The Bielskie Tatras and, among others, the Main Ridge of Bielskie Tatras with a total length of about 15 km, which stretches from the eastern foothills of the Kobyli Wierch in the Tatra Valley to the Jaworowa Valley separating the western end of the Bielskie Tatras (the Rogowa ridge) from the High Tatras.

The wide Široké Pass (Široké sedlo), which divides the Bielskie Tatras into the western part with higher peaks and the gently undulating eastern part, are also excellent tourist areas.

Nearby there is the Tara National Park (Tatranský Národný Park (TANAP), which is the oldest national park in Slovakia. It includes a part of the High Tatras with the highest peak of the Tatras, Gerlach (2655 m above sea level), Western Tatras (Západné Tatry) and the whole of the Bielskie Tatras.

In 1992 TANAP and TPN were recognized by UNESCO as a biosphere reserve, an international area of world importance. The seat of TANAP is Tatranská Lomnica. There are the administrative authorities of the park, the offices of the State Forests of TANAP, the research institute and the TANAP Museum.



Wooden architecture 

OSTURŇA

A village located in the Spiš region on the border with Poland. It also borders with Bukowina Tatrzańska. It was established under the Wallachian law in 1593. The village stretches for 9 km on both sides of Osturniański Potok and is probably the longest village in Slovakia. Osturnia is known for its Ruthenian folk architecture monuments, its inhabitants speak a dialect that is difficult to understand even by Slovaks. In a typical mountain village several original buildings have been preserved - highland farms, there are also 157 protected historic buildings and their inhabitants wear typical highlander costumes to this day. In the village there is a Greek-Catholic church built in 1796. The local Ruthenian highlanders used to work mainly as shepherds and sheep breeders for the needs of the castle in Niedzica. Nowadays, the local people preserve their traditions through folk singing, clothing or cuisine, e.g. by preparing food based on potatoes, bryndza and lard. Tourists visiting the Slovak Tatras may use accommodation and attractive catering facilities offering local dishes.

THINGS TO SEE

Pieniny National Park – PIENAP - is located in the north of Slovakia, on the border with Poland, including the Golica Group (Pieniny Właściwe) situated entirely in Slovakia and the southern slopes of Małe Pieniny on the section from the Dunajec Gorge to the Wierchliczka peak. From the south, the border is delimited by the upper flow of the Kamienka stream and the Lipnik stream along its entire length.

The highest point of the PIENAP is the summit of Wysoka (1050 m above sea level), and the lowest point is in the Dunajec valley, near the state border in the administrative area of the village Leśnica (429 m above sea level).

In 1958 the first project of creating the Pieniny National Park (PIENAP) was presented. The Pieniny National Park was established by the Ordinance of the Slovak National Council of 16 January 1967. It included the former reserve called “Pieniny - Dunajec Gorge” and protected natural objects such as “Haligowskie Skaty” /Haligowskie Rocks/ and “Przełom Leśnickiego Potoku- Kacze”/the Kacze Gorge/ and their surroundings. However, it remained in the structures of TANAP for the next 29 years. Only in 1996 it started to function as an independent national park. In 1997 the area of the PIENAP was enlarged to 3749 ha, and the area of the surrounding zone was finally set at 22 444 ha.



STAKČÍN

Stakčín as a village was founded in 1317, when the Hungarian king Charles Robert offered extensive property to the knight Philippe Drughet, who came to Hungary with him. In the second half of the 14th century, as a result of intensive settlement in the village, the Ruthenian population, who came from the south, began to dominate. In 1641-1645, however, the cholera epidemic halved the number of inhabitants. The quality of life significantly deteriorated and robbery spread. The robbers used shepherd's huts high up in the mountains, where members of robber teams met. In 1657 there was an open rebellion against the local lord, the so-called Ruthenian Uprising.

In Stakčín in 1657 and 1690 there was a toll station for sheep, which were chased, among others, from Marmarosz for sale in Makovice flax in Šariš. In 1703, the inhabitants of Stakčín joined the Rakoczy Uprising against the Habsburgs, because the inhabitants believed that they would obtain their old rights. In 1772 a Greek-Catholic Orthodox church was built, which was demolished in 1957 as part of the so-called Operation P (liquidation of the Greek-Catholic Orthodox churches in communist Czechoslovakia). Until the eighteenth century the Wallachians gradually switched to agriculture, but lost their dominant character - sheep farming. The inventory carried out in the Stakčín district in 1869 showed that there were almost 7047 sheep. Shepherding in this region has now disappeared.

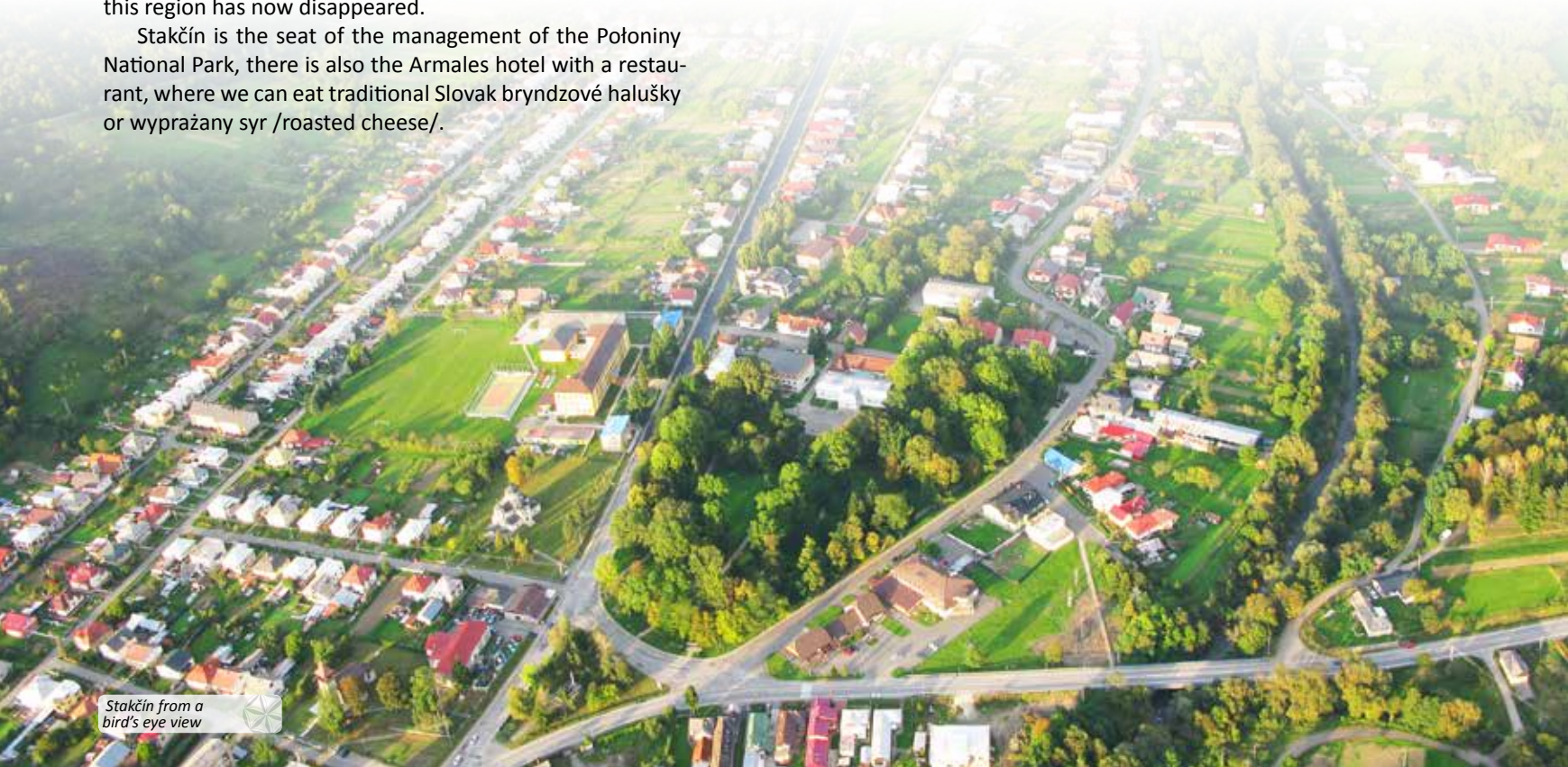
Stakčín is the seat of the management of the Poľoniny National Park, there is also the Armales hotel with a restaurant, where we can eat traditional Slovak bryndzové halušky or vypražany syr /roasted cheese/.

THINGS TO SEE

A great attraction for tourists is the Poľoniny National Park, established in 1997, with an area of 30,000 ha. It protects meadows in the Slovak part called the Bukovské Mountains, as well as the beech forests Stučica, Havešová and Rožok, which are included in the UNESCO list. In the park there is a wild population of European bison (it is the only park where European bison live in Slovakia). This species was reinstated in 2004. Currently there are about 18 specimens living here. The Poľoniny National Park is a part of the International Biosphere Reserve together with the BdPN in Poland and the Uzhansky National Park in Ukraine established in 1992.

Nearby there is an astronomical observatory on Kolonické Sedlo. It was founded in 1986 and is now the largest astronomical complex in Slovakia. In addition to scientific work, the facility is also open to tourists as part of popularization and education throughout the year. The observatory has a large number of telescopes at its disposal, thanks to which you can observe stars. In addition, there is a planetarium with a classic and optical projector, a digital projector and a 3D projector.

The Observatory is also located in the Dark Sky Park established in 2010. It is actually the darkest place in Slovakia, where there is no artificial light pollution, which makes it easier to observe the sky.



Stakčín from a bird's eye view



MEDZILABORCE

Medzilaborce is a district town in eastern Slovakia, in the Prešov region, in the historical region of Zemplín, situated at an altitude of 326 m above sea level on the southern slopes of the Low Beskids, on the Laborec River. Through Medzilaborce a local road runs from the border on the Radoszycka Pass, as well as the international railway line Sanok - Humenné with a border crossing in Łupków on the Łupkowska Pass. It is 12 km from here to the nearest Polish town, and 55 km to the first larger town (Sanok).

The first mention of the settlement comes from 1543, when it was incorporated into the Hungarian domain of the Drugeth magnate family. Town rights were granted in 1964, when several villages were joined to Medzilaborce. The region of Medzilaborce - Upper Zemplín - is considered to be the poorest part of Slovakia. Ruthenians predominate among the city's inhabitants, as do the Slovaks and Gypsies. The people are Greek Catholics, Roman Catholics and Orthodox. The city is the center of the national Ruthenian movement, annual festivals of Ruthenian culture take place here.

THINGS TO SEE

Medzilaborce is famous for its modern art gallery in the local museum, where the works of Andy Warhol and his brother Paul and nephew James are exhibited. Before emigrating to the USA, the Warhol family lived in the village of Miková (17 km west of the town). The museum was opened by the efforts of the local Ruthenian community in 1991, and was founded on the initiative of the artist's American ancestors.

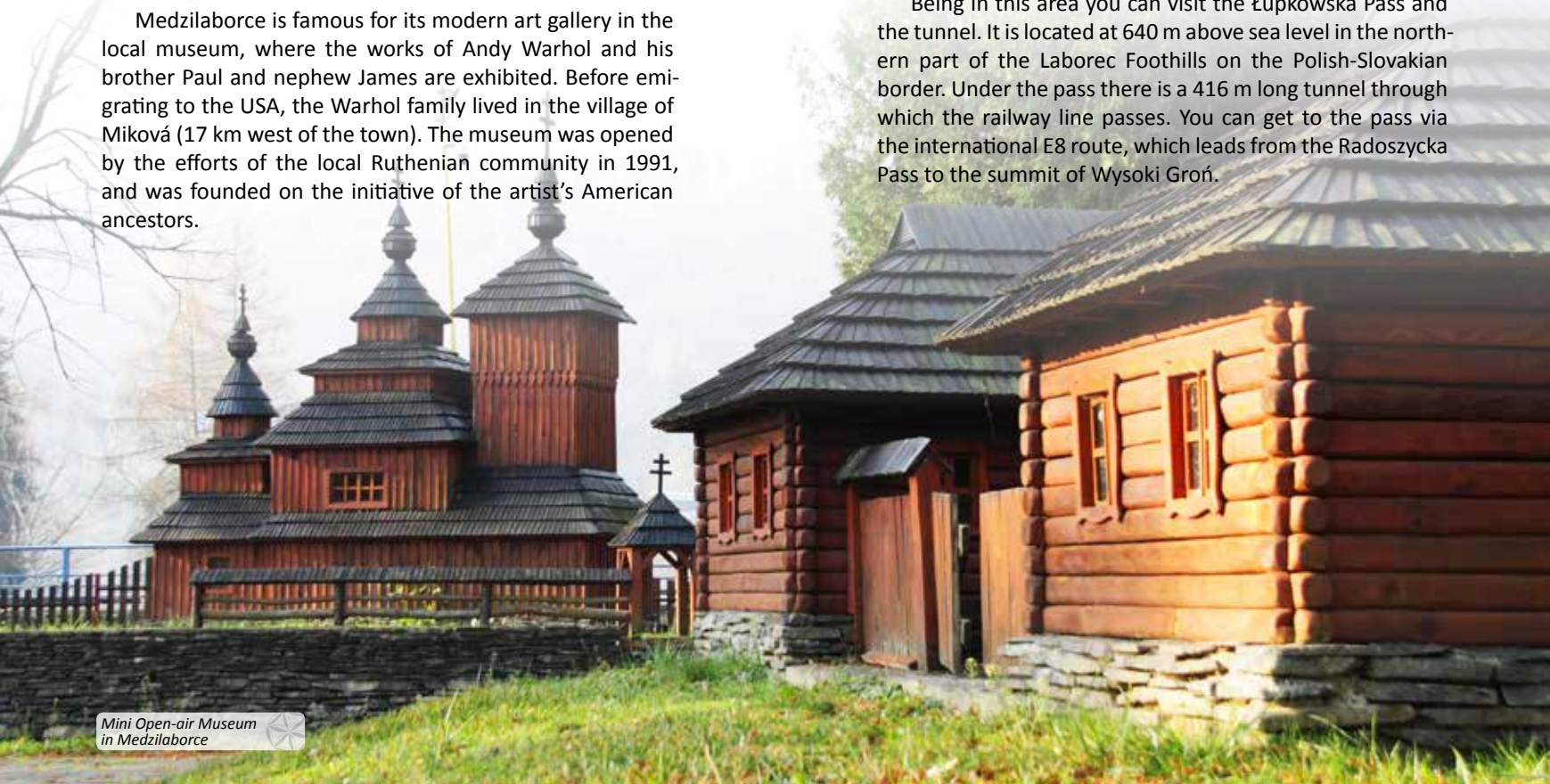
It is a museum dedicated to the life and work of a pop art artist, it contains the second largest collection of Warhol's paintings and sketches in the world.

Near the Amphitheatre there is an interesting complex of buildings depicting a traditional Lemko village with a wooden Orthodox church. They were built with the use of modern technologies. The replicas represent houses and farm buildings characteristic for the Lemko minority. The mini open-air museum was created as part of a wider WarholCity project, the aim of which is to change the image of the city.

In addition, in the city is also worth seeing two Orthodox churches: (built in 1949 in the old Russian style) and the Greek Catholic Orthodox Church (St. Basil the Great from the eighteenth century).

In the village of Habura there are two objects important for the Ruthenian culture. These is a replica of the wooden Orthodox church of St. Nicholas the Miracle-worker and a 5.1 m high bronze sculpture depicting the prince of Laborec on a 1.7 m high pedestal. An anonymous chronicle states that during the invasion of the Hungarian tribes the prince sought refuge in the Zemplín fortress. However, it was captured and killed on the bank of the Svirzava River. Since then it has been called Laborec.

Being in this area you can visit the Łupkowska Pass and the tunnel. It is located at 640 m above sea level in the northern part of the Laborec Foothills on the Polish-Slovakian border. Under the pass there is a 416 m long tunnel through which the railway line passes. You can get to the pass via the international E8 route, which leads from the Radoszycka Pass to the summit of Wysoki Groń.



SVIDNÍK

Svidník is a district town in eastern Slovakia, in the Prešov region, in the historical Šariš region. It lies at an altitude of 230 m above sea level, in the northern part of the Ondava Foothills, at the mouth of the Lodomírka River into the Ondava River.

Svidník was established only in 1944 by merging the villages of Vyšný Svidník and Nižný Svidník, which for centuries have been located on the Transcarpathian trade route through the Dukla Pass. The older Svidník was probably built around 1340, during the period of the Wallachian colonization, as a Ruthenian settlement. The first written reference to the village of Svidník comes from 1355, and at the beginning of the 15th century two villages of Zvydnegh are already mentioned.

In 1370, the Świdnica estates belonged to Piotr Cudar, who incorporated them into the Makovica estate. After the Cudary this land was ruled by the families of Erdődy and Szirmai. At the end of the 15th century Svidník was destroyed by the Polish army during the Polish-Hungarian wars. In the second half of the 18th century Svidník became the seat of the district in the county of Saros. At the beginning of the 19th century, Russian troops intervening in Western Europe passed through the town several times.

The 19th century was a period of economic collapse of the town and its surroundings, which resulted in intensive emigration to other regions of Slovakia and abroad. At the end of the century the area suffered from a cholera epidemic. Svidník was severely damaged in both world wars. After the war, Svidník experienced a period of rapid development - construction of housing estates and industrial plants - despite this, there was still a strong migration movement to other regions of Czechoslovakia.

Today it is a modern administrative, economic, cultural and sports centre. Its unofficial symbol is the statue of Ludvík Svoboda, the only one of its kind in Europe.

THINGS TO SEE

Svidník is a centre of Ruthenian culture. There is a state museum of Ruthenian-Ukrainian culture in the town with an open-air museum of local folk architecture. Since 1956 annual festivals of Ruthenian-Ukrainian culture have been held.

In addition to the Ruthenian museum, there is also a war museum in the town, commemorating the struggles of the First and Second World Wars in eastern Slovakia, in particular, the Dukla Operation, and Galéry Dezider Millyho - a collection of icons from Eastern Slovak Orthodox churches. The attractions of Svidník are Orthodox and Greek Catholic Orthodox churches with interesting modern architecture. Around the city in the villages of Bodružal, Hunkovce, Dobroslav, Korejovce, Krajné Čierno, Ladomirová, Miroľa, Nižný Komárnik, Potoky, Príkra and Šemetkovce, there are eleven historic wooden Orthodox churches. The town is a tourist base for trips to the surrounding mountains (Čierna hora and Ostrý vrch).

The beautiful Orthodox Church of St. Nicholas from 1658 with a gold and white polychrome in Baroque style is particularly worth seeing in Bodružal. It is one of the oldest wooden Orthodox churches on the Slovak trail of wooden sacral architecture in the Carpathian Mountains. The main altar and the three-row iconostasis inside the church represent a style typical of the Byzantine rite. However, Baroque paintings and polychromy prove the influence of the Latin rite. This temple was inscribed on the UNESCO World Heritage List together with seven other wooden churches in the Carpathian Mountains in 2008.

The wooden church of St. Michael the Archangel in Ladomirová of the eastern rite dates back to 1742. Lemko influences are very visible in the layout of the temple, e.g. the bell tower was placed above the part called "the women's gallery". The five-row iconostasis inside the church dates back to the 18th century and is one of the most valuable works of art in the church. The wall paintings were created by the monks: Filion and Cyprian. The Orthodox church was inscribed on the UNESCO World Heritage List in 2008.



EVENTS RELATED TO THE WALLACHIAN CULTURE

AND SHEPHERDING





PODKARPACKIE VOIVODESHIP

MAY

- "Kermesze łemkowskie" /a fair/ in Olchowie
- "Redyk Karpacki" /Trailing of the sheep/ in Ustrzyki Górne
- A night at the Boykos' Museum in Myczkowce

JUNE

- "Od Rusala do Jana" in Zydranowa
- Saturday Meetings with Folklore, Craft and Handicraft Fair in Dukla

JULY

- "Rodzinny Tabor w Zawadce Rymanowskiej – Festiwal Tradycji Podkarpackiej" w Zawadce Rymanowskiej
- "Radoszyckie źródło" in Radoszyce
- "The Carpathian Mountains - Culture Mountains" in Sanok
- "Żmijowisko" in Ustrzyki Górne
- Post-war horse fair in Lutowiska
- Carpathian Tourist fair in Ustrzyki Dolne
- Festiwal Natchnieni Bieszczadem /Inspired by Bieszczady Festival/ in Cisna
- "Agrobieszczady" Trade Fair of Craft and Entrepreneurship in Lesko

AUGUST

- "Farewell to holidays" in Rudawka Rymanowska
- Border region Meetings of Poland and Slovakia Komańcza - Medzilaborce in Komańcza
- Icon Fair in Sanok
- Cyklokarpaty Dukla
- "Bread Holiday" at the Museum of Milling and Village in Ustrzyki Dolne
- "Bieszczady Angels - Festival of Miscellaneous Forms of Art" in Dołżyca k. Cisnej
- Boyko Fair in Zatwarnica

SEPTEMBER

- "Lepszy rydz niż nic" - autumn mushrooming in Ustrzyki Dolne

OCTOBER

- Osod /a celebration of sheep coming back from the mountain pastures/ in Oslawica k. Komańcz





MAŁOPOLSKIE VOIVODESHIP

APRIL

- Shepherds' Festival - Redyk in Ludźmierz
- Shepherds' Festival on Tarasówka
- Sping Redyk - sheep entering the mountain pastures

MAY

- Shepherds' Festival Małe Ciche – Tarasówka - Sheep milking in Ochotnica Górna
- Weekend with the Gorczański National Park

JUNE

- Nadpopradzkie Sobótki in Piwniczna-Zdrój
- NUTA DUNAJCA - Competition of musicians, singers, storytellers, reciters - Pieniny, Gorce and Podhale folklore festival

JULY

- Wielki Redyk in Jaworki
- Mountain Children's Festival
- Blueberry Festival in Zubrzyca Górna
- Łemkowska Watra - Lemkos unification
- Tatrzańskie Wici

AUGUST

- Watra Ochotnicka
- Pannonica Folk Festival
- Redyk in Jaworki
- Sabałowe Bajania in Bukowina Tatrzańska
- Beskid Culture Week
- Folklore festival of the Mountainous Areas in Zakopane
- Tatrzańskie Wici

SEPTEMBER

- Babiogóra Autumn in Zawoja
- Autumn redyk in Ochotnica
- Meeting on Kopieniec
- Jesienny redyk /autumn festival/- osod in Kościelisko
- Podhale Harvest Festival in Ludźmierz
- Jesienny redyk /Autumn festival/ from Szczawnica to Nowy Targ
- Tatrzańskie Wici

Redyk - a traditional ritual when the sheep come back with the shepherd from the mountain pastures



ŚLĄSKIE VOIVODESHIP

MAY

- Sheep milking: Koniaków, Stecówka, Cienków, Góra Bucze
- Redyk in Korbielów and sheep milking in Jeleśnia – Hala Glinne

JUNE

- Zwyk Bacowski /Shepherds' tradition/ in Sobkówka
- St. John's Night in Kamesznica
- Bryndza Festival in Koniaków

JULY

- Zwyk Bacowski /Shepherds' tradition/ in Sobkówka
- Góra Kolorów i Etnopole /The Colour Mountain and Ethnofield/ in Ustroń
- Beskids Culture week in Wiśla
- Redyk in Brenna
- Posiady wołoskie /Wallachian Meetings/ in Sobkówka

AUGUST

- Festiwal Folkloru Górali Polskich w Żywcu
- Góra Kolorów i Etnopole /The Colour Mountain and Ethnofield/ in Ustroń
- Shepherds' Fair in Koniaków
- Shearing of sheep
- Zbór Wołoski /The Wallachian Gathering/ in Kamesznica/Istebna

SEPTEMBER

- Łossod owiec na Hali Boraczej/when the sheep come back from the mountain pastures/, Węgierska Górka-Żabnica
- Shepherds' Autumn in Kamesznica
- Rozsod owiec na Stecówce /when the sheep come back from the mountain pastures/, Istebna

DECEMBER

- St. Nicholas Shepherds' Meeting in Koniaków
- Spotkanie Gajdoszów /Meeting of Musicians playing traditional instruments called gaida/ in Istebna




PREŠOV REGION

MAY

- Ruthenian Festival in Svidnik
- "Ludzie pod Nastazom" in Stakčín

JUNE

- Zamagurski Folklore Festival, Pieniny
- International festival of dolls in folk costumes, Tatranská Lomnica

JULY

- Festival of European Folk Crafts in Kežmarok
- Folklore celebrations in Stakčín

AUGUST

- Hornotoryski Folklore Festival in Krivany

SEPTEMBER

- Podwyhorlacki Folklore Festival in Snina
- Harvest Festival in Snina
- Sinina Fair

OCTOBER

- Day of crafts in the Open-air Museum Humenne

DECEMBER

- Traditional Highland pig slaughter, Red Monastery



ŽILINA REGION

JUNE

- Burning a locustic bonfire and shepherding traditions in Orava Polchora

JULY

- Shepherds' Days in Malatina

AUGUST

- Janosik's Festival in Terchova



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