

Записки Наукового Товариства імені Шевченка

Memoranda of the Ševčenko Scientific Society

Mémoires de la Société Scientifique Ševčenko

Mitteilungen der Ševčenko Gesellschaft der Wissenschaften

Том — CLX — Vol.

Праці Історично — Філософічної Секції

Historical — Philosophical Section

Section de l'histoire et de la philosophie

Historisch - Philosophische Klasse

Володимир Кубійович — Volodymyr Kubijovyč

Етнічні групи Південнозахідньої  
України (Галичина) на 1. 1. 1939 р.  
Ethnic groups of the South-Western Ukraine  
(HALYČYNA-GALICIA)  
on the 1st January 1939

Частина — I — Volumen

Етнографічна мапа Південнозахідньої України (Галичина)  
Ethnographic Map of South-Western Ukraine  
(HALYČYNA-GALICIA)

Видано коштом і заходами Об'єднання бувших Вояків Українців у Великій Британії  
Published by the Association of Ukrainian Former Combatants in Great Britain

Лондон — Мюнхен — Нью-Йорк — Париж 1953

London — München — New York — Paris 1953

SEVČENCO SCIENTIFIC SOCIETY

Institute of National Research

VOLODYMYR KUBIJOVYČ

## Ethnographic Map of the South-Western Ukraine (Halyčyna — Galicia)

### INTRODUCTORY NOTES

In this work we shall endeavour to present the ethnic pattern of Halyčyna (Galicia), the South-Western part of the Ukrainian ethnic territory.

Since the earliest times Halyčyna has been inhabited by the Ukrainians or their ancestors. From the Tenth Century it formed part of the Kievan Ruś within which it constituted, from the end of the Eleventh Century, a distinct principality known as the Principality of Halyčyna. After the collapse of the Kievan State under the pressure of the Mongol invasion, Halyčyna remained independent. Later it combined with the Principality of Volyn to form the Halyčyna-Volyn Principality. In the second half of the Fourteenth Century Halyčyna lost her independence and was turned into a province of the Kingdom of Poland under the name of the "Ruske Voyevodstvo".

On the first Partition of Poland in 1772 these lands were incorporated in Austria, and an old name "The Kingdom of Halyčyna and Lodomeria" (Lodomeria is the Latin name of Volyn) was officially given to them, although "Halyčyna" remained in everyday use. Moreover, Austria also applied the name "Halyčyna" to other parts of the former Polish State annexed by her. Thus Halyčyna within the Austro-Hungarian Empire ultimately included both: — the historical Halyčyna — the so called Eastern Galicia —, and the Polish part, known as Western Galicia.

When the Austro-Hungarian Empire collapsed at the end of World War I the West Ukrainian Republic came into being in Halyčyna. After this Republic had united with the Ukrainian State established in the area formerly belonging to Russia, it assumed the name "The Western Territory of the Ukrainian National Republic". In the course of the Western Ukraine's armed resistance and diplomatic struggle during the years 1918 to 1919 and 1919 to 1923 against inclusion in the Polish State, the problem became generally known as the Problem of Eastern Galicia. So it is still known today, although Poland who had subsequently occupied Halyčyna, has in the mean-

time put an end to the latter's separate existence. Halyčyna was divided into "voyevodships" (administrative districts), and given a new name, "Małopolska Wschodnia" (Eastern Little Poland).

At the outbreak of World War II, Halyčyna was occupied by the Soviet Army and incorporated in the Ukrainian S.S.R. Later, under the German occupation (1941-44) she was incorporated in the "General Gouvernement" as "Distrikt Galizien." In 1944 Halyčyna was once more occupied by the Soviet Army, returned to the Ukrainian S.S.R., with the exception of her most westerly part, roughly that which lies West of the so-called Curzon Line, which was handed over to Poland.

In these Notes, when speaking of Halyčyna we shall refer by it to those parts of the country that are inhabited by the Ukrainians. Thus at the outbreak of World War II Halyčyna, as the name is used by us, comprised three Voyevodships, namely that of L'viv (but without its most western part inhabited by the Poles) the Voyevodship of Stanyslaviv, and the Voyevodship of Ternopil'. It is defined in the North by the Ukrainian inhabited Cholmśčyna and Volyn', in the East by the Ukrainian S.S.R., in the South-East by Bukovyna and in the South by the Karpatśka Ukraina. In the West, Halyčyna extends as far as the Ukrainian-Polish ethnic boundary.

The position of Halyčyna in relation to the neighbouring countries is shown on the two smallest maps.

Until World War II, or more accurately until the exchange of populations between the Ukrainian S.S.R. and Poland in 1945-46, Halyčyna was one of the most interesting countries in Europe from the point of view of her ethnic pattern. Nowhere in Europe was there a country comparable with Halyčyna in area (55,700 sq. km) or in the number of its inhabitants (5.8 Mil.) of so complex an ethnic composition. Although the Ukrainians constituted a distinct majority in Halyčyna, groups of mixed blood emerged as the result of centuries of colonization by the Poles. In addition many Jews and Germans had settled in the country, and consequently the ethnic pattern had undergone a continuous evolution. This evolution was being maintained by processes of assimilation which were particularly in evidence during the last few decades.

In spite of this, the problem of the ethnic pattern of Halyčyna has not received the cartographic treatment it deserves. All the works that have been published to date are based on official censuses, and therefore they do not reflect with any great degree of accuracy or truth the state of the ethnic composition. There are several publications in which the value of official statistics in this connection has been criticised, but these could not fill the gap caused by the lack of an extensive study of the problem carried out on the spot by the method which includes field research.

The aim of the present publication is to fill the gap by cartographic representation of the ethnic pattern of Halyčyna before World War II. The study has been based on all the available statistical sources, documents and publications, as well as on the infor-



mation obtained from the inhabitants of all types of settlements in Halyčyna, including towns, villages, hamlets, etc.

We defer the publication of the detailed account of Halyčyna's ethnic composition until some future date. In the meantime we have prepared the map which is attached to these Notes, and statistical tables, which are now being printed in a separate volume. In the present Introductory Notes to the Ethnographic Map of Halyčyna we propose to indicate but briefly the ethnic groups of Halyčyna and to give the list of sources used in our research. We shall also explain methods used by us in the preparation of the map. The analysis of official statistics, the description of the character of ethnic groups, and the comparison of our statistics with those published to date have been given only passing treatment here in anticipation of our detailed work, already mentioned.

It is our pleasant duty to express our gratitude to those who have co-operated with us in our efforts to produce this map, and without whose help this work could not have appeared. In particular the Association of Ukrainian former Combatants in Great Britain which has taken upon itself the entire burden of financing the preparation and printing of this edition, deserves special mention.

I am grateful to the Cartographical Institut of Mr. Karl Wenschow for the excellent execution of a difficult cartographical task.

### ETHNIC GROUPS IN HALYČYNA

The pre-World War II ethnic pattern of Halyčyna has been determined partly by her geographical location on the Ukrainian-Polish borderland, and partly by historical events. In the second half of the Fourteenth Century when Halyčyna was occupied by Poland, Polish nationals began to settle in hitherto purely Ukrainian ethnic territory. In the course of time, the Ukrainian upper strata became "polonized". The towns, in which this process of polonization has also affected German and Armenian groups, received a considerable influx of Jewish immigrants, and as a result they acquired a specific Jewish-Polish-Ukrainian character. In the Western part of Halyčyna the Ukrainian population has been absorbed by its Polish society, whilst in the Eastern — under the influence of Ukrainian surroundings — many Poles in the villages have become "ukrainized". In consequence of these processes the Ukrainian-Polish ethnic "frontier" became a "moving frontier". This moving frontier has shifted from the line of the river Vyslik eastwards to the river Sjan, a distance some 30-60 kilometers (20-40 miles). Simultaneously there have appeared all over the Halyčyna, and particularly in her central, most fertile part, Polish ethnic islands.

After the transfer of Halyčyna under Austrian jurisdiction in 1772, the ethnic pattern remained static for a considerable time, except that in the towns the number of Germans increased and that a number of German rural settlements emerged.

The Nineteenth Century witnessed Ukrainian national rebirth in Halyčyna. This rebirth, and the cultural and political friction between the Ukrainians and the Poles that followed, was accompanied



by the emergence of a Ukrainian "inteligentsia" and of a middle class. At the same time the influx of the Poles into Halyčyna continued and this, together with the considerable emigration of Ukrainians to the New World towards the end of the Nineteenth Century, increased somewhat the percentage of the Poles (and therefore of Roman Catholics) in relation to the Ukrainian population. In the time of the Polish Republic this adverse balance of migration, from the Ukrainian point of view, has diminished, mainly because fewer Ukrainians were emigrating, and fewer Poles were tempted to move to the already saturated towns of an agricultural country, such as Halyčyna then was. On the other hand, as a result of the Polish political and economic pressure, some polonization is shown in the change of denomination which took place.

As an outcome of these continual processes not only did we have in Halyčyna national minority groups, such as the Poles, the Jews (10-12 p. c. of the entire population) and the Germans (less than 1 p. c.) but there have also come into being intermediate Polish-Ukrainian Groups.

There are three criteria that can be employed for the purpose of distinguishing the ethnic or national groups of Halyčyna, they are denomination, language and national consciousness. If we leave the Jews and the Germans out of the picture, then the bulk of the inhabitants of Halyčyna consisted of the Ukrainians, the Poles, and of the intermediate groups between these two. The Ukrainians are those inhabitants who use the Ukrainian language in everyday life and who, at the same time, are Greek Catholics\*) and class themselves as Ukrainians. The Poles are Roman Catholics; they use the Polish language and class themselves as Poles. However, a large percentage of the Slav population of Halyčyna cannot be classed as either Polish or Ukrainian, for they do not possess these three attributes completely. They belonged to intermediate groups of either "Latynnyky" or Polish-speaking Greek Catholics.

"Latynnyky" is an artificial name, not used amongst the people. It denotes the category of inhabitants who, although Roman Catholics, speak the Ukrainian language in everyday life and who in no respect differ from Ukrainians. They are mostly villagers. Their language and folklore bind them to the Ukrainians, their religion to the Poles. For a long time their national consciousness was not crystallized. The origin of Latynnyky is not quite clear. It is probable that their ancestors were Poles who have come from the West and, in the midst of a Ukrainian population, have forgotten their language, and have lost their ethnic traits, with the exception of their religion. They also include those former Ukrainians of Greek Catholic or Greek Orthodox religions, who under pressure from the Polish gentry have abandoned their original denominations, and have gone over to Roman Catholicism ("Polish Religion"). Whilst during the Austrian rule the national consciousness of these people remained

generally uncrystallized, during the Polish rule, and particularly in the 1930's they were becoming increasingly Polish. The use of the

\*) Altogether about 25,000 Greek Orthodox, mainly in Lemkivščyna.

Polish language amongst them was becoming widespread, until it has achieved the status of the mother tongue to most of them.

It should be noted that the distinction between the true Poles and Latynnyky was fairly easy to see until the commencement of the intense international struggle in the second half of the Nineteenth Century. As a matter of fact this holds true of the entire period of the Austrian rule, for the use of the Polish language has been confined almost exclusively to those Roman Catholics who lived either in towns or on the "islands" surrounding the towns of L'viv, Sambir, Mostyśka, Ternopil', etc., Those on the islands consisted mainly of "Colonists" i. e. the Poles, who had come from the West in order to settle on the landholdings derived from the break-up of large estates. In the communities which were predominantly Ukrainian, Polish was the language of large estate owners and some settler artisans.

Under the Polish rule all official and other forces have been directed to induce Latynnyky to accept Polish as their language. The agencies used for this purpose included Polish schools, Polish clergy, the Army, the semi-military organisations, e. g. "Strzelec", the Administration and the Police. This "offensive" has had the greatest effect on the youth, within whose ranks have emerged bilingual groups, and groups which used only the Polish language. It is very often that we meet families of Latynnyky in which parents speak Ukrainian among themselves and to their children, whilst children speak Polish with one another.

The spread of the Polish language amongst the Latynnyky was not universal. To begin with, it was most extensive in the large concentrations of Latynnyky or in the rural administrative centres in which there usually were Roman Catholic parochial offices, police stations, and large estate owners; it was also effective in families which consisted exclusively of Roman Catholics, but not in families with mixed religions.

The intermediate groups of the type where Greek Catholics used the Polish language were not numerous. They were to be found on the territory enclosed by the rivers Sjan and Vyslik, that is, where at one time the Ukrainians were in the majority. East of the river Sjan, a few sub groups occurred in several of the Polish settlements. Their folklore was partly Polish and partly Ukrainian, their national consciousness bound them to the Ukrainians. With the exception of a very few villages in the West, they also knew the Ukrainian language. In larger towns, however, mainly in L'viv, some Greek Catholics have undergone a complete polonization, which included conversion to Roman-Catholicism.

Amongst the Polish population, we distinguish as a sub-group, the Polish colonists, i. e. those Polish farmers who have come to Halyčyna from Poland proper during the Polish rule in order to settle on the estates which were broken up in 1920-38. We do not include in this group those Poles who have settled in large towns, nor those non-peasant elements who have settled in the villages, e. g. police officers, teachers, administrative officials, etc., although we do include their children.



In the case of Jews their national consciousness has coincided with their religion. They usually spoke Yiddish amongst themselves, although some employed the Polish language and, rarely, Ukrainian. The majority could speak Ukrainian.

Of the German residents of Halyčyna some were Protestants and some Roman Catholics. They used mostly German as their language, although amongst the Roman Catholics, polonisation has made considerable progress. The Ukrainization was on a much smaller scale.

Other small ethnic groups in Halyčyna included Armenians (found mostly in Pokuttia) who were speedily losing their national features in favour of the Polish, some settlements of Czechs and Karaims, and some Gipsies. The latter were widely dispersed, mainly in the mountainous regions. In the towns, mainly in L'viv, the Capital, various nationalities were to be found, amongst which the Russians formed the largest groups. All these groups together amounted to less than 10,000 or 0.2 p.c. of the entire population.

Of all the above mentioned ethnic groups the Polish colonists and that of Latynnyky were in a state of constant flux. (It would be appropriate to mention at this point that the term "Polish Colonists" is very much a matter of convention, for this term could be extended to cover all the Poles in Halyčyna and some Latynnyky, in as far as their ancestors were all settlers originally). The groups of Latynnyky were being continually diminished by those of their Ukrainized members who have either switched over from Roman to Greek Catholicism or by the exit of those who have adopted Ukrainian as their language.

On the other hand the groups of Latynnyky were being reinforced by those Ukrainians who have changed their religion to Roman Catholic (but who have continued to use the Ukrainian language) and by the children of those Poles who, amidst the Ukrainian surroundings, adapted Ukrainian as their language. In general, however, both these groups were in the process of slow evolution towards the clearly defined ethnic groups, either Polish (more often) or Ukrainian (rarely). It is our opinion that had the Polish rule in Halyčyna continued, the Latynnyky would have been subjected to a complete polonization. With the downfall of Poland in 1939, those of the Latynnyky who have remained within the Ukrainian S.S.R. are being rapidly ukrainianized.

## Sources

One of the most important sources for the construction of nationality statistics, and for the preparation of ethnographic maps are censuses of population. There were six censuses held by the Austrian Authorities in 1857, 1869, 1880, 1900 and 1910. Under the Polish rule two censuses were held in 1921 and 1931. The Germans conducted one census in 1943. Only in the 1880, 1890, 1900 and 1921 censuses was the ethnic distribution of the population given according to com-



munities; in the 1910 and 1931 censuses ethnic distributions were given only according to towns and according to districts.)\*

All the Austrian and the Polish censuses give distribution of the population according to denomination and according to language used, with the exception of the 1921 census, from this the questions of language were omitted. In the 1921 census distribution according to nationality is also given. In the Austrian censuses language is defined as the one that is usually spoken, e. g. at home. The Jewish language was not recognized, and the Jews have been classed — as far as their language is concerned — with either the Germans or with the Poles, rarely, with the Ukrainians. In the 1921 Polish census Jewish nationality was recognized. The 1931 census again gives information on the subject of language, although here the definition differs from that in the Austrian censuses. The mother tongue as defined here is not necessarily that which is used in everyday life by — or is best known to — a person, but that which on sentimental grounds is nearest to him. It can be seen that this definition of mother tongue is closely linked with the conception of nationality, and consequently the Jewish or Hebrew language is recognized in the 1931 census.

To what extent can these denominational and lingual statistics be regarded as complete and reliable? Denominational statistics produced by the Austrians are completely reliable. The same, however, cannot be said about the statistics on language. Firstly, the Jewish language has not been taken into account, secondly it is certain that the Poles, in whose hands the administration of Halyčyna rested, did not conduct the censuses objectively, diminishing the numbers of Ukrainians and adding at their expense (and at the expense of the Jews) to the numbers of the Poles. For instance it is a well known fact that the size of the Ukrainian-speaking population of Halyčyna was far greater than the number of Greek Catholics. Yet, the 1900 census puts the number of Ukrainians below the number of Greek Catholics by some 20,000. In the 1910 census the disparity was even greater (153,000).

Even less reliable are the Polish censuses. The comparison of nationality or language statistics with denominational statistics in each of the censuses; the comparison of both censuses; or the analysis of the 1921 distributions of nationality according to communities, and their comparison with the real state of affairs — all these point to the absurdity of these statistics. Amongst other things the 1921 census "revealed" that there were 351,000 Greek Catholics of Polish nationality dispersed all over the country; but we know that groups of such people were in existence only in the Western borderland and, occasionally, in towns. The 1931 census puts the number of such persons at 475,000.

As another example of the unreliability of Polish statistics, the inclusion of many Jews in the figures relating to the Poles, can be cited. Although denominational statistics yielded by the Polish censuses

---

\*) Under the Austrian rule Halyčyna was divided into districts ("povity") and each district was subdivided into several communities ("hromady"). Hromada was the smallest administrative unit and it usually coincided with a village.

are more in conformity with the true state of affairs, even they are not completely reliable, for here the figures for Roman Catholics have been swollen at the expense of the Greek Catholics. The analysis of the denominational pattern in single communities carried out for the year 1921, and the comparison of the denominational statistics with the statistics of natural trends within separate denominations, point towards the above conclusion. We do not propose to carry out such an analysis in this brief survey, as this has been done before by ourselves and by several authors independently. Instead, we refer the reader to the following publications on the subject: From the Field of the Nationality Statistics of Halyčyna, by V. Ochrymovyč, published in Studies from the Field of Social Sciences and Statistics, Vol. I, L'viv 1909; Population of the West Ukrainian Territories according to the Polish census of the 30<sup>th</sup> September 1921, by V. Sadovskýj published in the above mentioned Studies, Vol. IV, L'viv 1927; Survey of National Territory of the Ukraine, by S. Rudnyčyj, Berlin 1923. Nationality Relations in Halyčyna in the Light of the Census of 9. 12. 1931, by V. Kubijovyč, published in "Vistnyk", Book 3, L'viv 1936 (all in Ukrainian.)

In 1943 German occupation authorities held the population census, but only the distribution of population according to hromada was published. However, we have been able to obtain copies of the distribution of population according to nationality, prepared but not published, as census, but these statistics are not complete, in as far as they relate to only certain of the districts. On the whole the results of this census proved of small value for our study. Apart from the above census we have had at our disposal the data yielded by local censuses which were conducted by the Germans in some of the Western and South Western districts of Halyčyna in 1939, 1941 and 1942. For the district of L'viv we have managed to obtain some of the unpublished data relating to the distribution of the population according to denomination and language in separate communities, prepared by the Polish authorities in the course of the 1931 census.

A very good source for the study of the ethnic pattern of Halyčyna proved to be Church directories. In these, figures for the faithful and other denominations have been given for each locality. One weak point of these directories is the statistics of the faithful in towns.

To sum up briefly, we have had at our disposal for the preparation of nationality statistics of separate communities, the denominational statistics of 1900 and 1921, the Church directories and the denominational distribution of 1931 by community, for the district of L'viv. We have not used the language and nationality statistics of 1900 and 1921, and we have made a very limited use of the German statistics. The distribution of the total population according to community (but without division into denominational or national groups) has been taken from the 1931 census. With the help of these sources it has been possible to prepare the distribution of the population according to denominational groups, but not according to ethnic groups. For the latter it was necessary to arrange a special research.

In the 1930's we tried to carry out a research into the ethnic composition in Halyčyna but under the conditions of military dictatorship and Polish pressure generally, this could not have been done on a scale it deserves. Nor were the conditions under the Germans any more suitable for such a task and, again, only fragmentary materials could be collected.



It may seem paradoxical that only after the war, in exile, has it been possible for us to make arrangements for a full research into the ethnic pattern of Halyčyna. During the years 1945-46 some 100,000 Ukrainians from all parts of Halyčyna fled to Austria or Western Germany. Most of them stayed in Displaced Persons camps, and this fact made the task of interviewing easy.

The relevant information was usually received independently from several persons from each locality by either personal interviews or by correspondence. Altogether some 12,000 people have been interviewed, i. e. on the average 3 for each locality. In some 250 instances, for localities with complex ethnic pattern, and in doubtful cases, special arrangements were made. The object of these interviews was to obtain data which would allow detailed analysis of the ethnic pattern; to assemble information with regard to the traits of the separate ethnic groups, particularly of intermediate groups, and their mutual relationship; to examine the evolution of nationality relationship and to analyze factors which affected the nature of these groups. The greater part of the inquiry was completed by 1948, but supplementary materials were being collected until 1952. The students of the Free Ukrainian University have been used as investigators.

Those who supplied us with the required information were mostly villagers who knew very well the circumstances in their native and neighbouring villages. Some very valuable data have been obtained from the members of local intelligentsia, particularly from the priests, teachers, cooperative workers, and from the regional officials of various organizations.

The latter have been particularly useful for their knowledge of the ethnic conditions in general in the districts.

In the course of collecting information about the localities in which non-Ukrainian populations formed only a small percentage in most cases only a few families—we have easily obtained, as a by-product, reliable data about the Jewish population which, with the exception of some very large villages and towns, has been dispersed all over the country. Also it has been fairly easy to determine the figures for the Germans and for the Polish colonists, for all these have lived in small alien groups, amidst the homogeneous surroundings. In the case of the Polish population and in the case of Latynnyky the task of obtaining figures was fairly easy, they were in groups which were small in both absolute and percentage numbers.

For large villages with mixed population and for the towns it has been impossible to obtain the exact figures. All we could do was to obtain general information with regard to language, to enumerate separate ethnic groups in these places, to define intermediate groups, and to carry out the study of the prevalent tendencies in the interdenominational conversions and lingual changes (from Ukrainian to Polish). The most difficult task has proved to be the collection of the data with regard to the division of Roman Catholics into Poles and Latynnyky.



## Nationality Statistics of Halyčyna

The ethnic pattern of Halyčyna, as we found it on January 1<sup>st</sup>, 1939, is described here on the basis of community and in accordance with the administrative division of the country as it existed on April 1<sup>st</sup>, 1932.\*)

Later on, this administrative division was redrawn by the Polish authorities, but we have not been able to take this change into account, for there were no figures available for all the newly created communities. We have managed, however, to obtain figures for some of these new communities, and these have been included on the map. On the map these new communities have the same numbers as the old from which they have been created, but the numbers have been printed in a different type. Those new communities, for which figures are not available are discussed in the notes on the statistical tables. Hamlets are shown separately—provided figures for these have been available—only if they are ethnically different from communities to which they belong. Altogether, there were in Halyčyna on the 1<sup>st</sup> of April 1932, 101 urban and 3,650 rural communities. Of the 190 newly created communities we have included in the statistics 120. Voyevodships and districts are presented as they were on January 1<sup>st</sup>, 1939. Numbers of inhabitants in separate communities are taken from the 1931 census, and the natural increase and immigration of Polish colonists for the years 1932-38 have been taken into account.

As to natural increase, we know this only for districts, and then only for the years 1931-32. For the years 1933-38 we know the natural increase for whole voyevodships. We have computed the natural increase in each district for the period 1932-38, assuming that it was in the same proportion to the natural increase of the voyevodship in which the district is situated, as in 1931-32. We have also assumed that for each community this increase was the same as that for the district to which community belongs. We have disregarded the migration of population, with the exception of Polish colonists, because of lack of data, but it should be noted that during the years 1932-38 there was very little emigration from Halyčyna, and that the migration of the rural population to towns was insignificant because of the very slow progress of industrialization. On the other hand we have assumed that the natural increase in towns was the same as that for rural communities in the same districts, although in reality it was lower—and this offsets to some extent the assumptions mentioned above. Thus the figures for the 1<sup>st</sup> of January, 1939 are only approximate, but they do not diverge considerably from the reality.

It has been fairly easy to establish the size of ethnic groups in separate communities with the help of existing statistics and collected information, if communities were small or uniform from the ethnic point of view. It has also been easy to ascertain the numbers of Jews, Germans and of Polish colonists, and to eliminate from the figures for the Roman Catholic population those who were Poles, provided they formed small groups in comparison with Latynnyky. The

\*) Under the Polish rule Halyčyna was divided into 4 "voyevodships" each of which was subdivided into several districts ("povity"). Each district was subdivided into several communities ("thromady") as under Austria (see above). In the early 1933's a new administrative unit (called "gmina" in Polish) comprising several communities, was introduced. Our statistics have been compiled, and the map prepared, on the basis of communities. Rural communities in Halyčyna usually coincided with a village, and its average size was about 1243 inhabitants.

most difficult task has been to ascertain the numbers of Roman Catholics and Greek Catholics in large concentrations, if different sources were at variance.

The summary of the statistics prepared by us is given on the Ethnographic Map in the form of a statistical table, in which the ethnic composition of the population of Halyčyna is set out according to districts. Of the total population of Ukrainian Halyčyna, which on the 1<sup>st</sup> of January, 1939 amounted to 5,824,100 3,727,000 were Ukrainians (64.1 p.c.); 16,300 or 0.3 p.c. were Polish-speaking Ukrainians; 874,700 or 15.0 p.c. were Poles; 73,200 or 1.2 p.c. were Polish colonists; 514,300 or 8.8 p.c. were Latynnyky; 569,400 or 9.8 p.c. were Jews; and 49,200 or 0.8 p.c. belonged to other ethnic groups, mostly German. For comparison we are giving below a table in which denominational statistics yielded by various censuses are set against those given in the Church directories and those prepared by ourselves.

Sources		Per 100 inhabitants				Per 100 Catholics	
		Greek Cathol.	Roman Cathol.	Jewish	Other	Greek Cathol.	Roman Cathol.
Austrian Census	1910	63.6	23.1	12.3	1.0	73.2	26.8
Polish Census	1921	62.8	25.6	11.0	0.6	71.0	29.0
Polish Census	1931	60.2	28.6	10.5	0.7	67.8	32.2
Our Statistics	1939	64.4	25.0	9.8	0.8	71.9	28.1
Church Directories	1932-39	(64.8)	(24.6)	(9.8)	(0.8)	72.4	27.6

The figures for Greek Catholics in the Church Directories have been computed on the basis of the Directories of the Greek Catholic Church for the years 1932-38, and those for Roman Catholics on the basis of the Directories of the Roman Catholic Church for the years 1936-39. These figures are in agreement with the statistics prepared by us, as can be seen from the table below (numbers given in thousands; percentages are in brackets)

	Greek Catholics	Roman Catholics
Church Statistics	3,660 (72.4)	1,395 (27.6)
Our Statistics	3,743 (71.9)	1,462 (28.1)

It is worth noting that the number of Roman Catholics and their percentage, as given in our statistics, is even slightly higher than that given in the Polish Church Statistics. On the other hand, according to our statistics the percentage of Greek Catholics is by 4.2 (245,000) higher, and the percentage of Roman Catholics by 3.6 (210,000) and that of Jews by 0.7 (41,000) lower than the figures given by the Polish Census. In the case of the Jews, the explanation for this disparity can be found in the small natural increase and also in the strong emigration trends that prevailed amongst them. But the difference between the official Polish statistics on the one hand, and the Church and our own statistics on the other, could only be explained by the inaccuracy of the Polish Censuses.



Yet another feature of our statistics, missing from the official statistics, is the division of Roman Catholics into Poles and Latynnyky. There are 65 Poles (and this number includes 5 colonists) and 35 Latynnyky per every 100 Roman Catholics; moreover, amongst the Roman Catholics in rural areas the Latynnyky have a slight majority. According to our calculations, 81.4 inhabitants per 100 of population (without Jews and Germans) have been using the Ukrainian, and 18.6 inhabitants, the Polish language. Thus, per 100 inhabitants with clearly defined national allegiance, either Ukrainian or Polish, (i. e. without Latynnyky and other intermediate groups) 80 fell to the former and 20 to the latter.

It will be interesting to compare our statistics with those yielded by the German census of March 1<sup>st</sup>, 1943. As we have said before this census covered only 76 p.c. of the population of Halyčyna. In the table below the figures for the population of Halyčyna, subdivided according to nationality, are given both in absolute numbers and in percentages (in brackets):

Total population	Ukrainians	Poles	Others
3,584,000 (100.0)	2,766,000 (77.2)	750,000 (20.9)	68,000 (1.9)

Included in the heading "others" are Germans, the so-called Volksdeutsche, i. e. the Ukrainians and the Poles of German origin, and some Jews. If we left the group headed "others" out of our calculations, then according to this census, there have been 213 Poles and 787 Ukrainians per 1000 of population. We want to mention for comparison that according to our statistics the population of the territory in question in 1939 was 3,890,000 (without the Jews and the Germans and also without the Polish colonists, most of whom were deported by the Russians during 1930-40); of this total, 72.2 p.c. were Ukrainians, 0.3 p.c. were the Polish-speaking Ukrainians, 16.8 p.c. were Poles, and 10.7 p.c. were Latynnyky. The analysis of both sources reveals that in the German census approximately 60 p.c. of Latynnyky have been grouped with the Ukrainians, and about 40 p.c. with the Poles.

We defer the analysis of the geographical location of separate ethnic groups and the account of their evolution, as well as the account of their division into rural and urban communities to our future publication. In the statistical tables (Part II of this study), apart from figures for ethnic groups in each community, the reader will find short notes on the ethnic peculiarities of some of the settlements, on the evolution of international relationships in Halyčyna, on the spreading of the Polish language among the Latynnyky, on the Polish colonization and on several other topics.

We are convinced that, despite of various shortcomings, the statistics of Halyčyna prepared by us are much more accurate than any statistics hitherto published on the subject. We have estimated that the relative error in the majority of figures for separate localities does not exceed 5 p.c. for any ethnic group, and for the country as a whole it is less than 1 p.c. As far as the statistics of intermediate groups are concerned, this study is the first of its kind.)\*

## ETHNOGRAPHIC MAP OF HALYČYNA

We have now to say a few words about the existing ethnographic maps of Halyčyna. The first of those was prepared one hundred years ago by K. Czoernig (*Ethnographische Karte der Oesterreichischen Monarchie*, Scale 1 : 864,000, Vienna 1853). In it an attempt has been made to present the ethnic pattern of the Austrian monarchy

I. Nimčuk wrote on the subject of the Polish-speaking Ukrainians in his "Beyond the Sjan River", L'viv 1932. V. Ochrymovyč wrote about Latynnyky, L'viv 1908.



of which Halyčyna formed a part. Some of the data used for the preparation of this map have been collected specially for the purpose, and some have been obtained from the Government Statistical Office in Vienna. Only those ethnic groups which formed majorities in separate localities are shown. The Polish-Ukrainian ethnic boundary has been marked fairly accurately, and more important Polish ethnic "islands" within the Ukrainian ethnic territory, and Ukrainian "islands" within the Polish territory, are shown. The criteria that have been used for the purpose of dividing the population into Polish and Ukrainian are not clear, it appears that the distribution has been made on the basis of denomination.

A much better map of Halyčyna was produced by J. Buzek: "The Distribution of the Population of Halyčyna According to Religion and Language", published by "Krajowe Biuro Statystyczne" in "Wiadomości Statystyczne", Vol. XXI, Lwów, 1909 (in Polish). The scale of this map is 1:432,000, and in it the denominational and language pattern has been given on the basis of the 1900 census. The map shows denominational and lingual minorities in each locality. Neither of the two above mentioned maps shows the proportions of different groups in separate localities.

The map drawn by the Polish geographer S. Pawłowski (*La population Catholique Romaine dans la partie polono-ruthène de la Galicie* Lwów 1919) — scale 1:750,000 — gives the distribution of the Roman Catholic population according to separate communities and is based on the census of 1910, the results of which were known to the author. The map shows the size of the different communities and the percentage of the Roman Catholic population.

The map done by J. Spett (Lwów 1910, scale 1:600,000) is of less importance. The distribution of the Polish population is given according to communities and based on the census of 1910.

All other maps of Halyčyna are either very general, or they present the ethnic pattern of Halyčyna within the Ukraine (e. g. the map by Rudnyčkyj, or the one prepared jointly by Kubijovč and Kulyčkyj) or within Poland (e. g. the map by Wasowicz). All the above mentioned maps of Halyčyna are based on official censuses and therefore they cannot be regarded as proper presentations of the ethnic pattern.

In our present map all the communities in Halyčyna have been included, and some of them have been split into parts. Rural localities are marked by circles which are in proportion to the sizes of the populations. One square millimeter has been taken to represent about 30 inhabitants. Each circle has been divided into segments. These segments are again in proportion to the sizes of different ethnic groups, each group having a different colour. In the case of localities where the percentage of any ethnic group was less than 0.5 p.c., segments representing these groups have been made larger than the figures warrant, but, to bring this to the attention of the reader, these segments have been drawn so that they protrude a little through the circumference of the circle. It has been found necessary to adopt this device, if these small groups were to be represented on the map at all. Unfortunately the same could not be done in the case of Latynnyky (represented on the Map by green), as it would have resulted in confusion with the blue colour which has been used to represent Poles.

The population of towns is represented schematically by either quadrangles of various size or, in the case of the city of L'viv, by a hexagon. Here the areas are not proportional to the sizes of the populations, although the proportions for ethnic groups in each town have been maintained; as a result those ethnic groups in towns which form a large percentage of the population, e. g. the Jews and the Poles, appear smaller than they really have been.

The reason for this imperfection was a technical one; for, if we wanted to represent the towns by geometrical figures that would be in proportion to the size of the population, the neighbouring villages would have been covered by these figures. On the

other hand we could not use colours of lighter shade for these figures, because this would have necessitated the introduction of additional colours for the villages, so that these villages could be seen distinctly, and our limited financial resources would not allow us to do so.

Each community on the map is numbered (small numbers in black print outside the circle). These numbers are intended for reference to the statistical tables in which absolute figures concerning the population of each community are given. Settlements that lie outside the ethnic boundary of Halyčyna have been marked by asterisks.

The more important rivers and railway lines have been drawn to give a topographical background. The administrative boundaries of voyevodships and districts are shown as they were at the beginning of 1939.

The territories adjoining Halyčyna have been shown only schematically, but the Western approaches have been given the same treatment as Halyčyna. The names of localities and of geographical landmarks in the Ukrainian ethnic territory have been given as they are used in the Ukrainian language. The same procedure was applied to those localities outside the Ukrainian ethnic territory which contained a Ukrainian minority. The Latin alphabet has been used throughout. In the Statistical Tables we also give all the names in the Ukrainian alphabet, and official Polish names.

In the supplementary schematic map (scale 1 : 1,200,000) a general picture of the ethnic pattern has been given. Small ethnic groups within separate districts are shown, schematically, in the places of their heaviest concentration. The separate ethnic groups in the towns are marked by spheres, the volumes of which are in proportion to the total number of inhabitants. The "colonists" have been added to the Poles. The Latynnyky are represented by black, and unfortunately this has caused the spheres which represent them to lose the appearance intended.

The ethnic pattern of Halyčyna as described in this study and on the map is now a thing of the Past. The new frontier drawn between the Ukrainian S.S.R. and Poland in 1945, by which act Western and a small part of North-Western Halyčyna were ceded to Poland- as well as the exchange of population and the almost complete extermination of the Jewish population by the Nazis during World War II, have altered the ethnic pattern of Halyčyna. To-day, the Ukrainian-Polish frontier coincides with the ethnic boundary. There are no more Polish "colonists", and the intermediate groups are disappearing rapidly, because within the Ukrainian S.S.R. the Latynnyky and those Greek Catholics who used to speak Polish are undergoing a complete ukrainization, whilst those who have remained in Poland are being polonized.

We do not intend to make any prophecies as to the political future of Halyčyna, but one thing is certain: the ethnic pattern of that country as it existed before 1939 will never return. We therefore regard the importance of this map and of the statistics as mainly historical.



## SOURCES

### Maps

1. V. Kubijovyč — M. Kulyčkyj: Administrative Map of Halyčyna, Scale 1 : 600,000, L'viv 1934 (in Ukrainian);
2. F. Uhorczak: Map of Administrative Units (existing on April 1<sup>st</sup>, 1932 and on the 1<sup>st</sup> of October, 1938, Scale 1 : 300,000, Lwów 1939 (in Polish). This Map includes the three Voevodships of Eastern Halyčyna;
3. Map of Landholdings According to Nationality, in the Voevodships of L'viv, Stanyslaviv and Ternopil' on the 1<sup>st</sup> of July 1935, prepared by the Department of Agricultural Survey of the Voevodship of Lwów, Scale 1 : 144,000 (in Polish);
4. V. Kubijovyč — M. Kulyčkyj: Administrative Map of Halyčyna, Scale: 1 : 500,000, L'viv 1942 (in Ukrainian);
5. Polish Military Maps, Scales 1 : 300,000 and 1 : 100,000 (in Polish);

### Statistics

6. Gemeindelexikon der im Reichsrat vertretenen Königreiche und Länder, bearb. auf Grund der Ergebnisse der Volkszählung vom 31. Dez. 1900. XII. Galizien, Wien, 1907;
7. Die Ergebnisse der Volkszählung vom 31. Dez. 1910. Oesterreichische Statistik, I. Band, 1. Heft. Wien, 1912;
8. Index of the Localities in the Polish Republic, Prepared on the Basis of the 1921 census, Volumes: XII, XIII, XIV and XV, Central Statistical Office of the Polish Republic, Warszawa 1923-4 (in Polish);
9. Répertoire des communes de la République Polonaise (sur la base du rec. du 9. XII. 1931) III Partie. Départements du Sud. Statistique de la Pologne, Série B. Fasc. 8e, Warszawa, 1933;
10. Statistique de la Pologne, Série C. Deuxième, Recensement Général de la population du 9 décembre 1931. Logements et ménages. Population. Professions. Fasc. 65 — Voïévodie de Stanisławów, Fasc. 66 — Voïévodie de Lwów, Fasc. 67 — Voïévodie de Tarnopol, Warszawa, 1938;
11. Greek-Catholic Church Directory for the Arch-Eparchy of L'viv for 1932 (in Ukrainian);
12. Greek-Catholic Church Directory for the Apostolic Administration of Lemkivščyna, L'viv 1936 (in Ukrainian);
13. Greek-Catholic Directory for the combined Eparchies of Peremyśl, Sambir and Sjanik, for the year 1938-39, Peremyśl 1948 (in Ukrainian);
14. Greek-Catholic Church Directory for the Eparchy of Stanyslaviv for the year 1938, Stanyslaviv 1938 (in Ukrainian);
15. Schematismus Archidioecesis Leopoliensis Ritus Latini MCMXXXVI Leopoli, 1936;
16. Roman Catholic Church Directory for the Diocese of Peremyśl for 1938, Przemyśl 1938 (in Polish);
17. Roman Catholic Church Directory for the Diocese of Tarnów for 1939, Tarnów 1939 (in Polish);
18. Amtliches Gemeinde- und Dorfverzeichnis für das Generalgouvernement auf Grund der Summarischen Bevölkerungbestandaufnahme am 1. März 1943. Krakau, 1943.