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Wayside shrines as forms of religiosity as illustrated by the parish of Szczepanów in the 19th century¹

The article discusses the role of wayside chapels, statues, and crosses in the religious life of the parish in Szczepanów. By utilizing manuscript sources from the parish archives, cartographic sources, and detached structures, the author was able to determine the number, distribution, and functions of small sacral architecture. In the 19th century, dozens of structures were recorded, funded by the local residents and communities as expressions of gratitude for graces received and as memorials to places associated with the cult of St. Stanislaus. Among the prevalent religious motifs were the Passion of Christ, the Virgin Mary, and various saints, including the patron saints of the benefactors and St. Stanislaus of Szczepanów, portrayed as a bishop performing the miracle of resurrecting the deceased knight Peter (Piotrowin).

Keywords: religiosity, roadside chapels, crosses, Szczepanów, Saint Stanislaus Bishop and Martyr

Introduction

On the map of centres of religious life in the Polish lands in the 19th century, Szczepanów played an important role, as the birthplace of St. Stanislaus, the Bishop and Martyr, patron saint of Poland. In the parish of Szczepanów and in the Diocese of Tarnów the cult of this saint was extremely lively,² which significantly influenced the religiousness of the local faithful. This, in turn, as a moral virtue consisting in showing reverence to God, was demonstrated by internal worship and in the form of religious practices aiming at the externalisa-

¹ The research has been supported by a grant from the Priority Research Area Heritage under the Strategic Programme Excellence Initiative at the Jagiellonian University. This article was written as part of the work of the Research Platform “Seminar on the Geohistory of Galicia (1772–1918)”.

² D. Olszewski, *Polska kultura religijna na przełomie XIX i XX wieku*, Warsaw 1996, p. 202.

tion of faith (pilgrimages, parish retreats, processions, etc.). One of the forms of external manifestations of piety was the erection of sacred buildings – temples, chapels, statues and crosses.

The aim of this article is to describe the wayside chapels, chapels, statues and crosses in the area of the Szczepanów parish in the 19th century. The analysis will cover several specific issues such as: their number, the chronology of erection, the founders, stylistics, the ideological message (image of saints, devotional inscriptions), the location (geographical analysis, connection with a given place).

Scientific literature on small sacred architecture is very rich and varied, consisting of albums, guidebooks, inventory publications covering a range of parishes, deaneries, dioceses, gminas (communes), poviats, city environs,³ as well as scientific elaborations in religious studies, cultural anthropology, and ethnology.⁴

The literature on shrines and wayside crosses in the area of the Diocese of Tarnów⁵ and the parish of Szczepanów⁶ plays a key role in the preparation of this article. The above mentioned publications do not cover the subject exhaustively, so they were supplemented by historical sources of various types.

Their first group consists of free-standing immovable structures, i.e. chapels, shrines, statues and crosses, which were built in the 19th century and have survived to the present day.

The second category includes archival (manuscript) sources on the religious life of the parish. The research was focused mainly on the archive of the parish of St. Mary Magdalene and St. Stanislaus in Szczepanów and the Diocesan Archive in Tarnów. The archives from the resources of the Central State Historical

³ M. Szymańska, M. Szramkowska-Strugała, *Okienka Matki Boskiej. Mała architektura sakralna powiatu bocheńskiego. Inwentaryzacja i opisy krzyży, kapliczek przydrożnych oraz elementów architektonicznych budynków mieszkalnych związanych z kultem religijnym na obszarze powiatu poznańskiego*, Kserowo 2015; A. Ortman, *Przydrożne znaki pobożności ludowej na terenie dekanatu chojnickiego i parafii Niepokalanego Poczęcia NMP w Krojantach*, Bydgoszcz 2010; S. Kuprjaniuk, *Mała architektura sakralna na Warmii do 1945 roku ze szczególnym uwzględnieniem kapliczek*, Olsztyn 2016; P. Wypych, *Kapliczki, krzyże i figury przydrożne województwa łódzkiego*, Łódź 2020; J.W. Rączka, *Krzyże nagrobne, kapliczki i figury w małej architekturze krajobrazu Krakowa i okolic*, Kraków 2002; I. Zawidzka, *Kapliczki, figury i krzyże przydrożne w powiecie bocheński*, Bochnia 2005.

⁴ J. Hochleitner, *Kapliczki Warmii południowej. Przydrożne obiekty kultu jako element ludowego systemu komunikacji*, Olsztyn 2004; *Mała architektura sakralna Kaszub. Perspektywa antropologiczna*, ed. K. Marciniak, Gdańsk 2016.

⁵ *Kapliczki, figury i krzyże przydrożne na terenie diecezji tarnowskiej*, compiled by Fr. J. Rzepa, part 1: *Tekst*, Tarnów 1983, pp. 99–103.

⁶ *Figury i kaplice*, <https://old.bazylikaszczepanow.pl/parafia/koscioly-szczepanowski/figury-i-kaplice/> [access: 18.12.2022].

Archive of Ukraine in Lviv (documents concerning the parish in Szczepanów) and the Central Archives of Historical Records in Warsaw (the Potocki Archives in Łańcut⁷) were of a supplementary nature. During the archival search, a total of 22 declarations of wayside shrine founders were found (21 from the parish archive and 1 from the Diocesan Archive in Tarnów).

The third group consists of cartographic sources, namely: military cartographic pictures from the 18th century (the so-called Josephine cartographic picture, known as ‘the Mieg map’),⁸ *Militär-Aufnahme von Galizien und Bukowina* at a scale of 1: 28 800 from 1861–1862⁹ and cadastral maps from 1847 of villages included in the parish of Szczepanów (Łęki,¹⁰ Mokrzyska with Bucz,¹¹ Przyborów,¹² Rudy-Rysie,¹³ Sterkowiec with Dziekanów,¹⁴ Szczepanów,¹⁵ Wokowice).¹⁶

Iconographic sources are complementary: they depict the parish church before its reconstruction (a photograph in Tadeusz Szydłowski’s work *Ruiny Polski* [Ruins of Poland]), and the chapel on the site of the birth of St. Stanislaus (a drawing by Napoleon Orda).

About the parish in Szczepanów

Szczepanów was a village in the Brzesko powiat, the seat of a parish in the Wojnicz deanery of the Tarnów diocese. During the period of partitions, from the second half of the 18th century to the interwar period, the Szczepanów parish included 12 villages: Szczepanów, Mokrzyska, Bucze, Przyborów, Łęki, Rudy-Rysie, Wokowice, Dziekanów, Sterkowiec, (part of) Grądy, (part of) Borek, (part

⁷ The Potocki family owned Szczepanów after the death of Izabela Lubomirska in 1816. In the 19th century Szczepanów was owned by the Zamoyski family, and later by Dr. Maurycy Straszewski.

⁸ *Galicia na józefińskiej mapie topograficznej 1779–1783*, vol. 2, part A, B, section 31–52, eds. W. Bukowski, B. Dybaś, Z. Noga, Kraków 2013; *Galizien und Lodomerien (1779–1783) – First Military Survey*, <https://maps.arcanum.com/en/map/firstsurvey-galicia/?layers=144&bbox=2658183.650273839%2C6414173.700986804%2C2694548.566480512%2C6426671.15511143> [access: 18.12.2022].

⁹ *Galicia and Bucovina (1861–1864) – Second military survey of the Habsburg Empire*, <https://maps.arcanum.com/en/map/secondsurvey-galicia/?layers=11&bbox=2656387.380109092%2C6412275.825840276%2C2692752.296315765%2C6424773.2799649015> [access: 18.12.2022].

¹⁰ National Archives in Kraków (ANK), Galician Cadastre, ref. 146.

¹¹ *Ibid.*, ref. 174.

¹² *Ibid.*, ref. 221.

¹³ *Ibid.*, ref. 235.

¹⁴ *Ibid.*, ref. 247.

¹⁵ *Ibid.*, ref. 3393.

¹⁶ *Ibid.*, ref. 3398.

of) Jodłówka, (part of) Cerekiew.¹⁷ In the 19th century, the parish of Szczepanów was extensive and well-populated. In 1820, 3701 Catholics lived within its boundaries, and in terms of the number of believers it was inferior to the three large parishes of the Wojnicz deanery: Wojnicz, Borzęcin and Radłów.¹⁸

Table 1. Christian population of the Szczepanów parish in 1845, 1879, and 1912.

Village	1845	1879	1912
Szczepanów	530	549	689
Mokrzyska	1620	2166	2919*
Bucze	445	192	
Rudy-Rysie	452	591	666
Przyborów	1401	1539	1800
Łęki	1000	1067	920
Wokowice	561	649	620
Sterkowiec-Dzieskanów	266	361	402
Jodłówka	28	38	40
Borek	40	63	91
Cerekiew	10	5	5
Grądy	80	92	86
Total	6433	7312	8238

* Mokrzyska and Bucze combined.

Source: *Schematismus Universi Venerabilis Cleri Dioeceseos Tarnoviensis*, Tarnów 1845, *Schematismus Universi Venerabilis Cleri Dioeceseos Tarnoviensis*, Tarnów 1879, *Schematismus Universi Venerabilis Cleri Saecularis et Regularis Dioeceseos Tarnoviensis*, Tarnów 1912.

The religiousness of the Szczepanów parishioners in the nineteenth century did not differ from the realities of the time. According to their general characteristics, drawn up in 1869 by the parish priest, Rev. Władysław Bobek, the faithful “gather regularly and very diligently” at services. When reporting about drunkenness at the parishioners’ homes during services, he observed: “no such incidents are known to occur at least notoriously”. He went on to state that “weddings are doing fairly well, but the Temperance Society does not proceed as we

¹⁷ In the 20th century, the parishes in Bucze, Mokrzyska, Rudy-Rysie and Przyborów were separated from Szczepanów parish. Currently, the Szczepanów parish includes the villages of Mokrzyska (part), Łęki Sterkowiec, Szczepanów and Wokowice.

¹⁸ B. Kumor, *Diecezja tarnowska. Dzieje ustroju i organizacji 1786–1985*, Kraków 1985, p. 103.

would wish”, guards at the church are regularly maintained, “children come quite diligently” for “education and catechisation”.¹⁹ In the light of the canonical visitation, the following factors were a threat to religious life: drunkenness, the presence of inns and fairs in Szczepanów,²⁰ leave-taking soldiers and, later, the activities of the Peasants’ movement and economic emigration.²¹

The spiritual life of the parish was centred around church services, the holy sacraments, pilgrimage traffic (to Szczepanów, to other centres, e.g. to Częstochowa in 1877 and 1878), and church teaching (preaching, catechising, missions and parish retreats). In the light of the canonical visitation of 8–9 September 1898, the parish had the following services: little hours at 5.30 a.m., first morning mass (*primaria*) at 6.00 a.m., homily mass (mass with a sermon) at 8.30 a.m., high mass with a sermon at 10.00 a.m. in summer and at 10.30 a.m. in winter. Catechisation classes was held every Sunday and holidays, and every other Sunday in the village of Rysie (now Rudy-Rysie).²² In 1908, the bishop of Tarnów agreed to hold a second high service at St. Stanislaus church from 1 December to the end of March over a period of two years, during which time the parish was to hold a competitive trial to build a new church.²³

Every few years, peasant evangelisation missions were carried out in the parish. A special foundation was established for this purpose. It was established on the initiative of Father Jakub Przybyło, who allocated a percentage of the 2,000-crown fund for the implementation of the missions. The founder’s provision stipulated that folk retreats were to be held every 10 years in the parish church in Szczepanów for 8 days and conducted by at least two Catholic, lay or religious order priests from outside the parish. The founding act was approved in 1901 and the first retreat was held in December 1909.²⁴

Religious life was also concentrated in confraternities. From the 17th century, there was a rosary confraternity at the Rosary prebend. In the 19th century further confraternities and associations were established: Society of Temperance (1844), Confraternity of the Living Rosary (1864), Apostolate and Archconfraternity of the Sacred Heart of Jesus (1875), Confraternity of Perpetual Adoration (Worship) of the Blessed Sacrament (1886/1887), Circle of Weekly and

¹⁹ Diocesan Archive in Tarnów (ADT), Local Files, ref. LSXL, Szczepanów 1851–1910.

²⁰ Fairs were held in Szczepanów (11 October); an opportunity to trade in swine. The journal “Targowisko” in 1912 estimated the number of swine at about 200, while for other towns in the Brzesko powiat the estimates were: Brzesko – 600, Radłów – 300, Szczurowa – 500, Wojnicz – 600. “Targowisko”, no. 36, 4 X 1912, p. 2.

²¹ ADT, Dean’s Visitation, Wojnicki Deanery, ref. XVIII/1.

²² ADT, Canonical Visitations, ref. V/4.

²³ ADT, LSXL, Szczepanów 1851–1910, Decision of Bishop Leon Wałęga, Tarnów 1 December 1908.

²⁴ ADT, Dean’s Visitation, Wojnicki Deanery, ref. XVIII/1.

Monthly Expiatory Communion (1906), the Holy Mass Union of the Diocese of Tarnów for the Construction of Filial Churches (1910), Third Order of St. Francis, and Archconfraternity of Perpetual Help of the Blessed Virgin Mary.²⁵

The parish church in Szczepanów bore the name of St. Mary Magdalene, but the most important component of the parish's religious culture was the cult of St. Stanislaus. From 1836, the parish had two indulgences, granted by Pope Gregory XVI, one for St. Mary Magdalene's Day (22 July) and the other for St. Stanislaus' Day (8 May). The main celebrations in honour of St. Stanislaus and the parish indulgence were held annually on 8 May. The 800th anniversary of the bishop's death in 1879 played a special and unique role in the religious life of the parish.²⁶ On 7 May a group of pilgrims from Lviv, Przemyśl and Rzeszów (about 1,200 people) accompanied by 20 priests under the leadership of Father Stanisław Stojałowski arrived in Szczepanów. The pilgrims disembarked at the railway station in Słotwin, travelled to Szczepanów, where Mass was celebrated and Father Stojałowski delivered a speech. Afterwards the pilgrims continued their journey to Kraków, for the main anniversary celebrations. In Szczepanów, from 8 to 11 May 1879, a number of services were held and "arranged in the manner of a Catholic mission". In the morning, there was a service with a chalice, supplications and a homily, followed by a solemn high mass with the exposition of the Blessed Sacrament, a procession and a sermon, and in the afternoon, vespers with a procession and meditation. The services were attended by the faithful from the deaneries of Wojnicz, Brzesko and Bochnia.²⁷

Another form of piety was the material support of the church. Benefactors of the church included collators, parishioners, rural communes and religious confraternities.

In the second half of the 18th century, the parish was financially supported by the Lubomirskis, Stanisław and Izabela, the owners of Szczepanów. Mentions of the Szczepanów parish can be found in the accounts of the Nowy Wiśnicz County, which included Szczepanów. In the 1801/1802 financial year, the provision of nails "for the roof around the cemetery at the Szczepanów church" is recorded. Shingled timber was also donated to the parish "for the roof over the

²⁵ Archive of the Parish of St. Mary Magdalene and St. Stanislaus in Szczepanów; Materials on the activity of confraternities and societies (lists of members, correspondence, leaflets); ADT, confraternities, ref. BS, T. X, no. 2; ADT, Dean's Visitation, Wojnicki Deanery, ref. XVIII/1; C. Czechowska, *Towarzystwa wstrzemięzliwości w diecezji tarnowskiej za rządów biskupa J.G. Wojtarowicza (1844–1850)*, Lublin 1981, p. 59.

²⁶ Subsequent anniversaries took place in 1936 (the 900th anniversary of St Stanislaus' birth), 1979 (the 900th anniversary of his death) and 2003 (the 750th anniversary of his canonisation). See „Gazeta Kościelna”, No. 18, 3 May 1936, pp. 217–218; A. Bujak, *Patron. 750. rocznica kanonizacji św. Stanisława*, text by K. Czyżewski, Kraków 2003.

²⁷ ADT, Local records, ref. LSXL, Szczepanów 1851–1910.

well and fence at the Szczepanów church”.²⁸ A separate type of expenses of the owner of the estates were those for craftsmen, performing various repair works in the church buildings. In the case of Szczepanów, these included remuneration for bricklayers “for fixing the western pillars at the church of St. Stanislaus”,²⁹ for glaziers “for reparation of windows broken by the winds at the church of St. Stanislaus in Szczepanów”.³⁰ In 1776, the expenses of the Nowy Wiśnicz County include the amount of 134 zlotys and 12 groszes to sawyers “for sawing the wooden balks for the fence at the repaired well of S. Stanislaus in Szczepanów,” as well as the amount of 220 zlotys and 15 groszes to the town carpenter and well-worker for the reparation of the well.³¹ 2,500 zlotys³² were spent for the erection of a chapel and foundations with pillars near the well of St. Stanislaus in Szczepanów. In 1783 the remuneration for bricklayers for work on the St. Stanislaus well was 21 zlotys.³³ In the case of Szczepanów an important place in the expenses was occupied by expenditure (money and materials) related to the construction and consecration of the second church (dedicated to St. Stanislaus).³⁴ It should be assumed that the owners of Szczepanów regularly contributed to the cost of repairs of the church buildings.

In the 19th century, the burden of material care for the parish fell on the parish priest and parishioners. Between 1867 and 1883 the parishioners contributed 12,625 zlotys and the parish priest donated 1548 zlotys.³⁵ According to the report of the parish priest Rev. Władysław Bobek, during the mentioned period of time the parish received gifts in the form of various liturgical vessels (crosses, candlesticks, vestments, candles, tablecloths, altar bells, copes, flags, altar cushions, etc.).

A number of renovation works were carried out at the expense of the parishioners and the parish priest: the well at the birthplace of St. Stanislaus was reinforced with stone, one canopy was renovated, the wall surrounding the church was repaired and 14 chapels of the Stations of the Cross were built next to it, the floor in the church was renovated, and the “ancient” altars were refurbished. In 1873, during a cholera epidemic, the altar of St. Rozalia was restored and repainted. In 1876, thanks to the efforts of the parish priest, the statue of St. Stanislaus was cleaned and repainted and placed again on the footstall near the chapel on the site of the birth of St. Stanislaus.

²⁸ The Central Archives of Historical Records in Warsaw (AGAD), the Potockis’ Łańcut Archive (APŁ), ref. 111/1, pp. 20, 21.

²⁹ Ibid, ref. 111/1, p. 38

³⁰ Ibid, ref. 111/1, p. 40.

³¹ Ibid, ref. 110/13, p. 36

³² Ibid, ref. 110/13, p. 37.

³³ Ibid, ref. 110/19, p. 42.

³⁴ Ibid, ref. 110/19, pp. 19, 22, 27, 28, 30, 44.

³⁵ ADT, Local records, ref. LSXL, Szczepanów 1851–1910.

Shrines

In the 19th century, the ecclesiastical landscape of the Szczepanów parish was represented by two churches, two chapels, a cemetery and a number of wayside shrines and crosses and statues, representing so-called ‘small sacral architecture’.

There were two churches in the Szczepanów parish, the parish church of St. Mary Magdalene in the Gothic style, founded in the 15th century by Jan Długosz.³⁶ At the beginning of the 20th century, it was extended based on a design by Jan Sas-Zubrzycki.³⁷ Thanks to the foundation of Stanisław Lubomirski, the Church of St. Stanislaus was built in 1781 but consecrated only in 1824.



Photograph 1. The parish church before the extension. Two statues are visible at the entrance: on the left St. Stanislaus resurrecting Peter (Piotrowin), and on the right St. Adalbert.

Source: photographs from the book by T. Szydłowski, *Ruiny Polski* [Ruins of Poland], Kraków 1919.

³⁶ J. Czechowicz, *Rozbudowa świątyni. Nowa przestrzeń sakralna na kanwie dawnego układu wybranych kościołów Małopolski*, Kraków 2018, pp. 132–176.

³⁷ J. Wowczak, *Jan Sas-Zubrzycki*, Krakow 2017, pp. 119–120.



Photograph 2. Contemporary view of the former entrance.

Source: photograph from the collection of T. Kargol (2022).

Elements of small sacral architecture were integrated into these churches, forming a compact whole, surrounded by a wall. The space at the parish church of St. Mary Magdalene included a garden by the eastern part of the presbytery, a bell tower, a wall with chapels (stations) of the Passion of Christ and missionary crosses. An entrance with statues of the patron saints of Poland, i.e. Adalbert and Stanislaus, was incorporated into the wall surrounding the church. These statues can be seen in Tadeusz Szydlowski's book *Ruiny Polski* [Ruins of Poland] from 1919 in the photograph of the Długoszów church before its extension.³⁸ After the expansion of the church at the beginning of the twentieth century, a second entrance gate was created in the wall, and decorated with figures of St. Anne and young Virgin Mary and St. Joseph with young Jesus.

A second church dedicated to St Stanislaus was built in the western part of the village, on the site of St. Stanislaus' parents' house. A new parish cemetery was located next to it. Both buildings were surrounded by a wall. A small bell tower with three bells was built over the entrance gate to the cemetery in 1875. A cross

commemorating the 800th anniversary of the death of St. Stanislaus was erected by the St. Stanislaus church.

In addition to the above mentioned buildings, there were various forms of homestead and roadside small sacral architecture in the parish area. According to the typology of Rev. Jan Rzepa these were: chapels, shrines, wooden chapels in the shape of a post, chapels on pedestals, cabinet chapels on posts, trees and buildings, statues, crosses-figures, crosses. Analysing cadastral maps and plans from the 18th and 19th centuries, the following number of structures were recorded in total: 52 chapels on the so-called Mieg map (see Annex 1), 37 on cadastral maps of 1847 and 21 on the so-called Second Military Survey of Galicia of 1861–1864. The list of Rev. Jan Rzepa encompasses 61 chapels, shrines, figures and crosses from the partition era.³⁹

³⁸ T. Szydlowski, *Ruins of Poland*, Cracow 1919, p. 48.

³⁹ A cross commemorating the 800th anniversary of the death of St. Stanislaus was not recorded in Rev. J Rzepa's list.

Data taken from cartographic sources is subject to the risk of error. The cadastral maps do not indicate all structures, e.g. the Szczepanów plan lacks three chapels founded in 1844, i.e. three years before the date of the plan. It is difficult to juxtapose the numerous structures on Mieg map with the few descriptive sources that have survived for the period of the late 18th century. The Josephine Survey of Szczepanów mentions some structures of small sacral architecture: a chapel on the site of the birth of St. Stanislaus, a well on the site of a water spring in which the mother washed her newborn child, “a cross with a carved figure of St. Stanislaus, the Bishop and Martyr, at the bottom” near the border with Mokrzyńska, 82 fathoms away from the Bochnia–Tarnów road.⁴⁰ Perhaps this is the chapel which can be seen on Mieg map to the east of the St. Stanislaus church, towards the village of Mokrzyńska. In this place there is a statue founded in the 19th century.

In the area of the parish in the 19th century there were two chapels in which services could be held. The first was in Szczepanów, at the birthplace of St. Stanislaus. It was a brick, rectangular chapel, with an altar inside and the trunk of the oak tree under which the future martyr of Skalka was born. In the vicinity there was a column with a statue of St. Stanislaus, and at the back there was a well on the site of the water spring in which the newborn child was washed.

These three buildings were surrounded by a wall. They are mentioned in the Josephine Survey of the 1780s (“building the wall around the water and the tree of St. Stanislaus”, “the chapel of St. Stanislaus”)⁴¹ and can be seen in a 19th century lithograph by Napoleon Orda.



Photograph 3. The cross commemorating the celebration of the 800th anniversary of the death of St. Stanislaus in 1879, with St. Stanislaus Church in the background.

Source: photograph from the collection of T. Kargol (2022).

⁴⁰ Central State Historical Archive of Ukraine in Lviv (CPAHU Lviv), fond 19: Josephine Metrics, description 1, case 320, p. 93v.

⁴¹ *Ibid*, fond 19: Josephine Metrics, description 1, case 320, p. 82v.



Photograph 4. Napoleon Orda, *Szczepanów (Galicya)*, lithograph, Warsaw 1873–1883. The drawing depicts a fragment of the wall surrounding the cemetery and St. Stanislaus Church, and in the foreground a chapel on the site of St. Stanislaus' birth, a column with a statue of St. Stanislaus, and in the distance a well on the site of the spring in which his mother washed the future saint.

Source: Jagiellonian Digital Library, <https://jbc.bj.uj.edu.pl/dlibra/publication/239545/edition/227915/content> [access: 29.12.2022].



Photograph 5. Contemporary view of the site from a drawing by N. Orda.

Source: photograph from the collection of T. Kargol (2022).

In the municipality of Rudy-Rysie (in the part called Rysie) there was a holy mass chapel dedicated to Our Lady of the Snows. It is recorded in the Tarnów diocese's *szematyzm* (an annual handbook of churches and clergy). The chapel played an important role in the religious life of the local population. During the partition era, a service was held there several times a year. Later, after a school was established in Rysie, it was celebrated weekly for school children and other worshippers, and annually on Our Lady of the Snows Day (5 August). In villages where there were no churches, chapels heralded the foundation of churches. This is also what happened in Rudy-Rysie. The village became an independent parish with a church dedicated to Our Lady of the Snows in 1938.⁴²

The third element of the religious landscape, besides churches and chapels, was the wayside and homestead chapels, statues and crosses. These were detached structures, places of individual and collective prayer (May devotions were held at them).

The scientific literature distinguishes different types of motivation for the construction of small-scale sacral architecture:

1. protective (against epidemics, floods, fires),
2. commemorating historical, religious, ecclesiastical, private events,
3. thanksgiving,
4. individual – on private property, linked to the faith and private motivations of the founder,
5. practical-votive – lack of church, considerable distance from nearest temple.⁴³

It is possible to apply this division when analysing sacral structures from the area of the parish of Szczepanów. Here, undoubtedly, individualised motifs prevail: the chapel was of thanksgiving nature or a request for divine protection (religious considerations were the main motivation behind the erection of the chapel).

In the parish archives of the parish in Szczepanów 21 “declarations”, “founding acts”, “records”, “certificates” of erection, foundation and maintenance of chapels have been preserved. One was found in the Diocesan Archive in Tarnów. They were prepared according to a uniform scheme and contained the following information: name and surname of the founder, their place of residence or name of the district, date of preparation of the declaration or date of erection of the chapel (if built earlier), description of the chapel (information

⁴² ADT, local files, ref. LSXL, Szczepanów 1851–1910; M. Kornecki, *Dawne drewniane kościoły i dzwony w diecezji tarnowskiej*, Tarnów 1986, p. 203. At present, the parish in Rudy-Rysie bears the name of the Lord Jesus the Good Shepherd.

⁴³ M. Szaszkiewicz, *Współczesne intencje stawiania kapliczek na Pomorzu – analiza wyników badań terenowych* [in:] *Mała architektura sakralna Kaszub. Perspektywa antropologiczna*, ed. Katarzyna Marciniak, Gdańsk 2016, p. 286.

about images of saints, Mother of God, Jesus Christ), location of the chapel (number of the plot of land was given), obligation that the founder and their heirs would take care of the structure, i.e. maintain, repair or renovate it. The obligation was imposed on the owners of the land on which the statue was erected or on the descendants. The declarations were signed by the founders or, if the founder was a commune (gmina), by representatives of the communal authorities, confirmed by witnesses and communal authorities (handwritten signatures or signatures by means of the cross mark) and stamped with the seal of the commune. In cases where the founders were illiterate, the declarations were drawn up by communal scribes. Foundations from the 1880s transferred the duty of care to the landowners, earlier to the descendants. Maciej Bujak in 1863 transferred the duty of care to his son Stanisław Bujak and to Wincenty and Konstancja Witek. The declaration implies that the statues should be consecrated. Sometimes the imposition of the obligation to maintain the statues by posterity was elaborate and financially secured. This was the case with the foundation of Marcin and Magdalena Przybyło in Wokowice in 1868: "...in order that this [statue] will not cease to exist, in case it falls down by any chance, we oblige our successors on this land even if 200 and 300 years have passed, it shall continue to exist without interruption, with the provision that even if our Family comes to an end and strangers take possession of this land and become dilatory in maintaining this image, we leave our written codicil for this time as a condition of law, from this land, which is now our property, and we first and foremost recommend that the faithful worshippers of Mary report to the Most Reverend Parish Office in Szczepanów that the image has fallen down, and that the parish office should instruct the Wokowice gmina office to lease the 3rd part of the land immediately and to raise the image of Our Lady of the Rosary in the same way, under this reservation we leave this obligation of our efforts to our successors...." (transl. mine).⁴⁴

Founders would 'entreat' the parish priest to come and to consecrate their sacral structure. Religious phrases were also included in the declarations: "guided by gratitude to the Lord", "for the greater glory of the Lord", "in honour and for the glory and salvation of souls", "for the greater honour and glory of God Almighty, One in Trinity, and in honour of the Blessed Virgin Mary we take refuge under her protection", "feeling grateful to the Lord for the blessings received". The statues were erected at the founders' own expense. The construction of the statues was consulted with the parish priest: he approved them and afterwards the declaration was signed.

⁴⁴ Archive of the Parish of St. Mary Magdalene and St. Stanislaus in Szczepanów; Declaration by Marcin and Magdalena Przybyło on the erection of a wayside statue, Wokowice 9 IX 1868.

Another motive for erecting chapels, statues and crosses was protection against natural disasters, fires and epidemics by placing images of St. Florian protecting against fires, St. John Nepomucen protecting against floods and St. Rosalia protecting against infectious disease epidemics. The statue of St. Florian was funded by the Szczepanów commune (gmina) and erected on the square in the centre of the village. The image of St. Florian, next to the Virgin Mary and St. Michael the Archangel, was placed on a statue-cross, founded in 1896 by the commune of Wokowice. The statue of St. Florian was placed in a chapel in Łęki.

The chapels and statues commemorated historical events and places. Most often they were related with St. Stanislaus. A brick chapel was built on the site of his birth. A church dedicated to St. Stanislaus was built on the site of the saint's family home. In Bucz there was a chapel with a statue of St. Stanislaus near the spring of water in which St. Stanislaus used to soak his dry, hard bread.⁴⁵ The celebration of the 800th anniversary of his martyrdom in 1879 was commemorated with "a large iron cross with a gilded image of the Lord Jesus, placed on a stone pedestal by the church of St. Stanislaus for 82 guilders from voluntary contributions". In Szczepanów, one of the statues was erected in 1844 to commemorate the establishment of a brotherhood of sobriety. Two more chapels in the same village date from that year, but there is no evidence (inscriptions, documents) linking their creation to the sobriety movement.

Crosses were used to commemorate cholera cemeteries (Łęki, Wokowice) and sites associated with local traditions. In Wokowice, one cross was founded in a place called "Szubienica" [Gallows]. This name, according to a folk tale, re-



Photograph 6. The statue of Our Lady founded by Jakub and Kazimierz Ciuruś to commemorate the establishment of the temperance society in Szczepanów.

Source: photograph from the collection of T. Kargol (2022).

⁴⁵ K. Matyas, *Podania z Szczepanowa rodzinnej wioski św. Stanisława*, Kraków 1895, pp. 5–6.

ferred to a place where peasants were hanged. The folk tale is recorded in the description of the boundaries of Szczepanów, which is a part of the Josephine Metric (“[t]here is a hilly place, where they say there was a gallows for evildoers erected by the villages of Przyborowice and Łęki”).⁴⁶ The description of the boundary does not mention a chapel, a statue or a cross. Nor is a structure of this type included on the so-called Mieg map. However, such a statue can be seen on the cadastral map of 1847. Later (1875) a cross-figure, still standing today, was founded in this spot by Mikołaj and Marianna Chudyba.



Photograph 7. Cross with the image of Crucified Christ; on the pedestal – reliefs of the saints, Mary Magdalene, Stanislaus and Nicholas. Foundation by Mikolaj and Marianna Chudyba in 1875 (see declaration no. 4).

Source: photograph from the collection of T. Kargol (2022).

One statue was politically inspired, i.e. dedicated to Father Stanisław Stojałowski. Before the First World War the idea of erecting a monument to honour the pioneer of the peasant movement in Galicia had arisen. A committee was formed to build the monument, consisting of chairman Stanisław Kądziołka, deputy chairman Antoni Grabowski, secretary M. Zachara, treasurer Narcyz Sad-

⁴⁶ CPAHU Lviv, fond 19: Josephine Cadastre, description 1, case 320, p. 92.

kowski. The committee, together with the parishioners, made a contract with Wojciech Samek of Bochnia to build the monument. It was to be erected by the market square near the school. The cost of the monument was estimated at 1,000 crowns. In 1914, 700 crowns were collected. It was planned to complete the monument in June 1914. According to the agreement, it was to be 5 metres high, consisting of a stone pedestal with a figure of St. Stanislaus (made of Pińczów stone) and a portrait of Father Stanisław Stojałowski. The whole composition, surrounded by four pillars connected by chains, included also an inscription engraved on the monument: “To Father Stojałowski, tireless fighter and defender of the rights of the people, in token of honour and gratitude, parishioners from Szczepanów and the surrounding area”. According to the correspondent of the weekly magazine “Ojczyzna” [Fatherland], a resident of Szczepanów with the initials S.K. (probably Stanisław Kądziołka), this monument was to express the tribute and gratitude of the inhabitants to the “good father and protector of the people, who worked for them sincerely and heartily”.⁴⁷ Funds were collected not only in the parish in Szczepanów, but also in other localities. The committee for the construction of the monument reported in one issue of “Ojczyzna” that the members of the Reading Society of the People’s School in Brzeźnica donated 5 crowns 69 halers.⁴⁸ Due to the outbreak of war, the monument was not completed, as planned, in 1914. It was erected around 1920 as originally designed.



Photograph 8. Obelisk with the statue of St. Stanislaus resurrecting Peter (Piotrowin) in honour of Father Stanisław Stojałowski in Szczepanów.

Source: photograph from the collection of T. Kargol (2022).

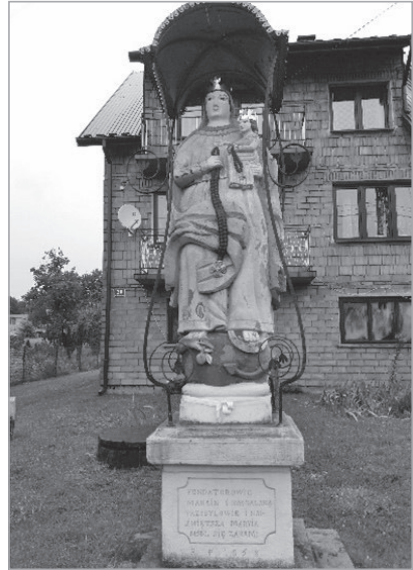
⁴⁷ „Ojczyzna”, no. 13, 29 III 1914, p. 149.

⁴⁸ „Ojczyzna”, no. 17, 26 IV 1918, p. 219.



Photograph 9. Cross founded by Wojciech and Teresa Kargol in Wokowice from about 1847.

Source: photo from the collection of T. Kargol (2022)



Photograph 10. Statue of Our Lady of the Rosary with Child in Wokowice. Foundation of Marcin and Magdalena Przybyło from 1868 (see declaration no. 3).

Source: photograph from the collection of T. Kargol (2022).

The shrines were characterised by a variety of iconography: Christological, Marian and related to saints.

Christological motifs are represented by crosses with Crucified Christ, Passion scenes (Christ of Nazareth, Christ falling under the cross, Crucified Christ assisted by the Virgin Mary, Mary Magdalene and St. John the Evangelist), the Sorrowful Christ, the Heart of Jesus.

Marian images include Our Lady with Child, Our Lady of the Rosary, Our Lady of Sorrows, Our Lady Immaculately Conceived, Crowned and Assumed.

When analysing the presence of saints, three categories can be distinguished. The first is formed by the patron saints of the founders (the names of the founders coincide with the images of the saints placed on the statues and crosses). The second group includes the saints venerated in the parish, namely Stanislaus and Mary Magdalene. The third group includes saints protecting against natural disasters and epidemics (Florian, John Nepomucene, Rosalia). Undoubtedly, the most popular saint is St. Stanislaus, present on 26 out of 61 sites.



Photograph 11. The statue of the Blessed Virgin Mary Immaculately Conceived in Szczepanów from 1864.

Source: photograph from the collection of T. Kargol (2022).



Photograph 12. Statue of St. Florian in the market square in Szczepanów founded by the commune (gmina) in 1844.

Source: photograph from the collection of T. Kargol (2022).



Photograph 13. St. John Nepomucene on a pedestal under the statue of Our Lady with Child in Bucz founded by Jan and Petronela Giemz in 1870.

Source: photograph from the collection of T. Kargol (2022).



Photograph 14. The image of St. Rosalia on the pedestal under the figure of the Sorrowful Christ in the village of Przyborów founded by the commune (gmina) in 1850.

Source: photograph from the collection of T. Kargol (2022).



Photograph 15. The statue of Our Lady of the Immaculate Conception in Mokrzyńska, on the pedestal in the foreground an image of St. Catherine of Siena founded by Szymon and Katarzyna Wis in 1897.

Source: photograph from the collection of T. Kargol (2022).

occurs. It is presented in a conventional way. The figure of the saint is shown in pontifical vestments, with the small figure of Peter rising from the tomb. The scene consists of two people, its protagonists, not accompanied by witnesses. St. Peter is presented either up to his waist or in full figure, with or without a white

The iconography of the saints conformed to their church image. St. Florian was presented as a young Roman soldier, with a helmet on his head, a banner in his hand, and a vessel from which he poured water. St. John Nepomucene was shown in liturgical garb (alb, biretta), with a cross in his hand; St. Rosalia as a young girl in penitential garb, tied with a rope, while St. Catherine of Alexandria, with a damaged breaking wheel; the Archangel Michael, as a warrior, a knight in armour with white wings and hair pinned up with a band, casts Lucifer down to hell.

More attention should be paid to the image of St. Stanislaus. Two iconographic representations of him dominate the art world: the scene of the saint's murder by King Bolesław, and the resurrection of Piotrowin (knight Peter from Piotrawin).⁴⁹ The first scene does not appear in the small sacral architecture in the area of the Szczepanów parish; only the miracle of the resurrection

⁴⁹ For more see I. Platowska-Sapetowa, *Artystyczne świadectwa kultu św. Stanisława Biskupa i Męczennika w archidiecezji przemyskiej i w diecezji rzeszowskiej* [in:] Ks. B. Przybyszewski i Współautorzy, *święty Stanisław Biskup Męczennik. Sprawa Świętego Stanisław. Biografia. Legenda. Kult. Ikonografia. Polemika z Gerardem Labudą*, ed. I. Platowska-Sapetowa, Rzeszów–Łańcut 2005, pp. 571–650. Piotrowin – a village in the Lublin voivodship, the seat of a parish, a place associated with the cult of St. Stanislaus and the legend of the resurrection of the knight Peter. W. Frankowski, *Pamiętki w Piotrawinie*, „Przewodnik Katolicki” 1929, vol. 35, no. 18, pp. 3–4.

shawl draped over his head and shoulders, with his hands folded in prayer. St Stanislaus holds a pastoral staff in his left hand, while with his right he makes a gesture of blessing.

This legend of the resurrection of the deceased by St. Stanislaus reached the congregation through the saint's hagiography preached by the clergy and their sermons.⁵⁰ It was also circulated in the press for the people, such as 'Krakus'⁵¹ and 'Niedziela',⁵² included into the biography of St. Stanislaus.

The legend of the resurrection of Knight Peter reached the faithful not only through words, but also through images. In the Szczepanów parish church there was an altarpiece depicting St. Stanislaus resurrecting Piotrowin (Knight Peter).⁵³ Looking for comparisons between the figures from the Szczepanów parish and the iconography of the saint, one can see similarities with 19th century images, steel engravings with prayers to the saint, including a engraving from 1891 approved by the Auxiliary Bishop of Przemyśl, Jakub Glazer. Chro-

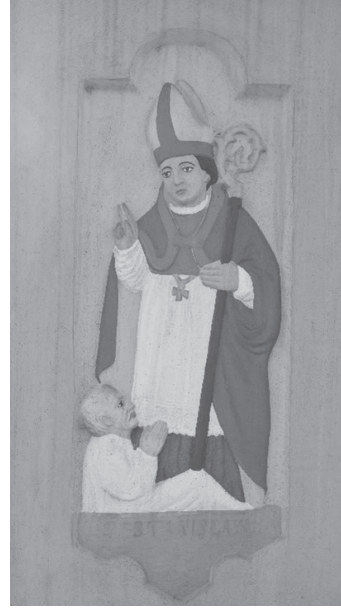


Photo 16. St. Stanislaus resurrecting Peter. Fragment of a roadside statue of Our Lady of Sorrows with a cross with images of saints, founded by Michał and Barbara Hamielec in 1885 in Przyborów.

Source: photograph from the collection of T. Kargol (2022).

⁵⁰ The legend of the resurrection of the knight Peter is presented in the "Żywot mniejszy" and "Żywot większy św. Stanisława" ("On the resurrection of the knight Peter in three years after his death") and in later works, e.g. by Piotr Skarga. See more *Średniowieczne żywoty i cuda patronów Polski*, translated from Latin by J. Pleziowa, edited and prefaced by M. Plezia, Warsaw 1987, pp. 117–122, 261–268; P. Skarga, *Żywoty świętych polskich*, Krakow 2000, pp. 73–75.

⁵¹ *Katedra na Wawelu*, „Krakus” 1894, vol. 4, no. 19, p. 3.

⁵² *St. Stanislaus*, "Niedziela" 1884, vol. 1, no. 19, 11 May 1884, p. 2. At this point it is worth quoting an excerpt from the article on the resurrection of Peter: "And so it happened that Stanislaus bought for the Krakow Chapter the village of Piotrowin, situated by the Vistula River, from the knight Piotr Strzemińczyk, called Piotrowin, and since the seller died somehow soon, there was no document for the purchase. Taking advantage of this, the sons of Piotrowin brought an action to the king to have the village returned to them. Then St. Stanislaus, seeing the obvious injustice and calling upon the help of God, invoked the testimony of the dead knight. When they came down to the grave where Piotrowin was buried, at the saint's command he got up from the grave, certified that he had bought the village, and having admonished the dishonest nephews, he lay down again in the coffin to get up a second time for the final judgment. This miracle of the holy man impressed everyone and humbled the king for a while, although it did not secure his support for the holy bishop".

⁵³ CPAHU Lviv, fond 146: Galician Governorate, description 20, case 263, p. 4v.

molithographs of St. Stanislaus resurrecting Peter were on sale, advertised by Władysław Miłkowski's Catholic bookshop.⁵⁴



Photograph 17. St. Stanislaus the Bishop, steel engraving [1891].

Source: National Library, <https://polona.pl/item/sw-stanislaw-biskup,NDc3MjQ0NDA/0/#info:metadata> [access: 28.12.2022].



Photograph 18. St. Stanislaus, engraving, 19th century.

Source: National Library, <https://polona.pl/item/s-stanislaw,NDc3MjQ0MjI/0/#info:metadata> [access: 28.12.2022].

The small sacral architecture, in addition to images of the Saviour, His Mother and the saints, included a variety of devotional inscriptions. These included invocations:

1. to God: "To the honour and glory of God", "THANK GOD A.D. 1850".
2. to the Son of God: "JESUS NAZARENE! HAVE MERCY ON US".
3. to Our Lady: "Under your protection we take refuge, most holy Mother of God", "Oh Mary, conceived without sin, pray for us, who have recourse to thee", "founders Marcin and Magdalena Przybyło, Holy Mary pray for us".
4. to St Stanislaus: "Saint Stanislaus pray for us that God may be gracious to us, Jesus of Nazareth have mercy on us".

⁵⁴ „Kalendarz katolicki krakowski na rok pański 1886”, Kraków 1886.

5. to God, Mary and the saints: “to the honour and glory of god and the Holy Virgin Mary”, “oh holy heart of Jesus, have mercy on us Mary without sin. oh holy heart of Jesus have mercy on us Mary without sin, pray for us”.

The inscriptions included a request for prayers for the founders: “FOUNDERS Jan and Petronella Giemz ask for a Hail Mary for the souls of the deceased to the Lord God”; “STANISŁAW AND MARYANNA LAMBERT FOUNDERS ask for a sigh”, “JAKUB CIURUŚ FOUNDER AND THE BROTHER KAZIMIERZ PRZYTOMNY ask for Angels’ salutation for the souls of the deceased”.

The dates, names and surnames of the founders, and sometimes the circumstances in which the chapels were built were inscribed on the pedestals (“MEMORIAL of the ESTABLISHMENT of the TEMPERANCE SOCIETY A.D. 1844”, “MEMORIAL of the Mission Mass for the 800th Anniversary of the Martyrdom of St. Stanislaus in 1879”.

Against the backdrop of the above devotional inscriptions, the inscriptions from the cross in Wokowice, founded by Wojciech and Teresa Kargol, stand out. The pedestal bears several invocations: “WOYCIECH AND TERESA KARGOL, FOUNDATORS, ASK FOR A SALUTATION FOR THE SOULS A.D. 1847”, “NOT TO US, OH LORD, NOT TO US, BUT TO YOUR NAME BE THE GLORY HERE AND EVERYWHERE FOR EVER”, “IF MUTUAL LOVE BETWEEN YOU DOES NOT ABOUND, YOU WILL NOT ENTER THE HEAVENLY KINGDOM”.

Based on an analysis of the objects themselves and the pledges to found them, it is possible to identify the names of the founders. However, it is more difficult to identify the names of the makers. In the case of structures from the early 19th century, the names of sculptors were unknown (probably local craftsmen). The creator of the shrines and figures from the turn of the 19th and 20th centuries was Wojciech Samek, a sculptor and stonemason from Bochnia.⁵⁵ He signed his works with his name. In the area of the parish of Szczepanów he was the creator of at least four structures (in Wokowice from 1896, in Łęki from

⁵⁵ Wojciech Samek (1861–1921) – sculptor, stonemason, owner of the Artistic Sculpture Works in Bochnia, established in 1885. His company made altars, pulpits, pheretrons, stucco work for facades and interiors of churches and tenement houses, sculptures, roadside figures, tombstones, stone plaques and epitaphs, and monuments. He worked mainly in the region of Bochnia, Brzesko, Tarnów and Dąbrowa Tarnowska, but he completed commissions throughout Galicia. His well-known works include the monument to the fallen insurgents of 1846 in the Gdów cemetery, and the monument to Tadeusz Kościuszko in Radłów. His parcels were valued, as evidenced by his awards: in 1894 and 1899 at the General National Exhibition, in 1905 at the National Exhibition in Tarnów. He advertised in the press, especially the daily and church press. *Z kraju*, „Nowiny” 1911, vol. 9, p. 2; P. Stachnik, *Rzemieślnik i artysta*, <https://dziennikpolski24.pl/rzemieslnik-i-artysta/ar/c3-2013882> [access: 19.12.2022].

1901, in Szczepanów from 1909, in Szczepanów from around 1920, but the work was undertaken already in 1914). The archives of the village of Wokowice kept in the local memorial room have preserved a book of income and outgoings of the commune loan fund. The books contains the information that as a result of the resolution of the commune council of 28 March 1896, the amount of 30 zlotys was transferred as a deposit for the construction of the chapel, and in July another 70 zlotys were paid for the same purpose.⁵⁶ It is worth mentioning that the artist from Bochnia was also the creator of one of the altars in the parish church in Szczepanów.



Photograph 19. Cross-figure of the Wokowice commune. Foundation from 1896 at the entrance to the village from the direction of Szczepanów.

Source: photograph from the collection of T. Kargol.

⁵⁶ Regional Chamber “Niezapominajka” in Wokowice; Revenue and expense ledger of the communal loan fund in Wokowice.

Conclusions

The shape, construction material, motivations and religious references of the small sacral architecture in the Szczepanów parish did not differ from structures of this type in the whole diocese. They were built of wood and stone. The founders were guided by religious motives, asking for God's protection or giving thanks for favours already received. Against the background of the whole diocese, the parishioners of St. Stanislaus stood out with a special cult of their great compatriot, St. Stanislaus.

Shrines, statues and crosses sacralised space. They were erected along roads, at crossroads, in places associated with historical events or figures. When erected on an individual plot of land, in front of somebody's house, they protected against evil. When placed in the centre of a village or on its border, they protected the whole village. In Szczepanów, a statue of St. Florian was placed in the centre, on the square. A market square is a central space characteristic of towns. The market square in Szczepanów is a remnant of the 18th century unsuccessful foundation of the town by its owner Stanisław Lubomirski. In Wokowice, in the centre of the village, it is possible to find a chapel from 1846. In the following decades the spatial layout of the village changed and this structure lost its unique location. From the 18th century to the present day, wayside crosses and chapels have stood in the same places, built anew or renovated by successive generations.

The tradition of erecting chapels, statues and wayside crosses continued in the decades after 1918. They were founded by private individuals on domestic properties and communes at village boundaries or in village centres. They were dedicated to Jesus Christ, Mary and St. Stanisław Szczepanowski.

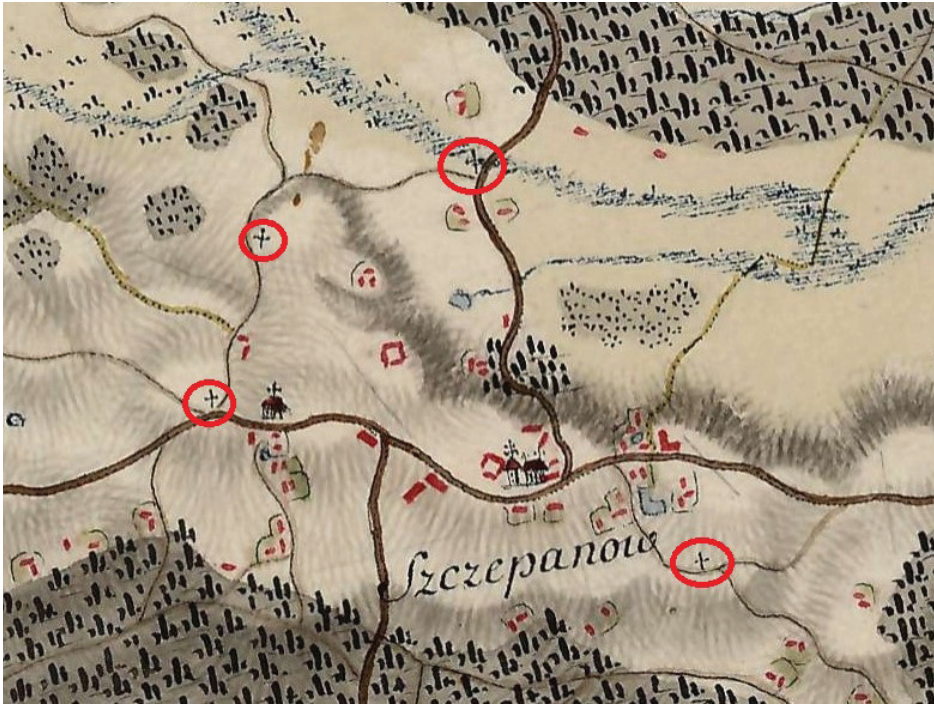


Photograph 20. Chapel with a statue of St. Stanislaus founded by Sterkowice residents in 2019.

Source: photograph from the collection of T. Kar-gol (2022).

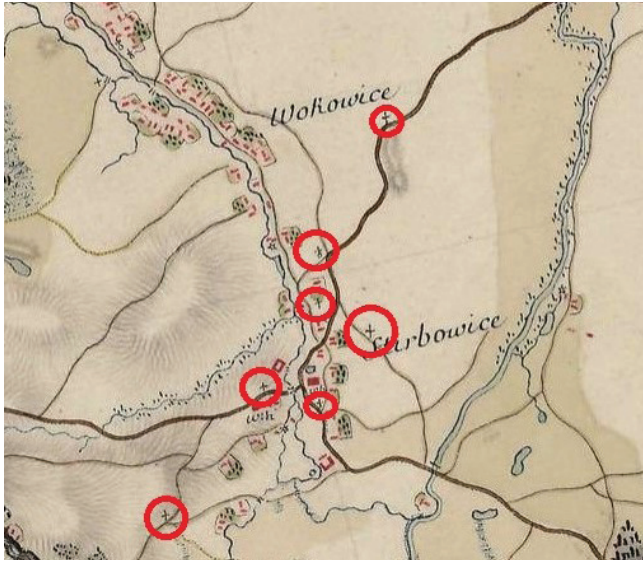
Annexes

Annex 1. Cartographic sources



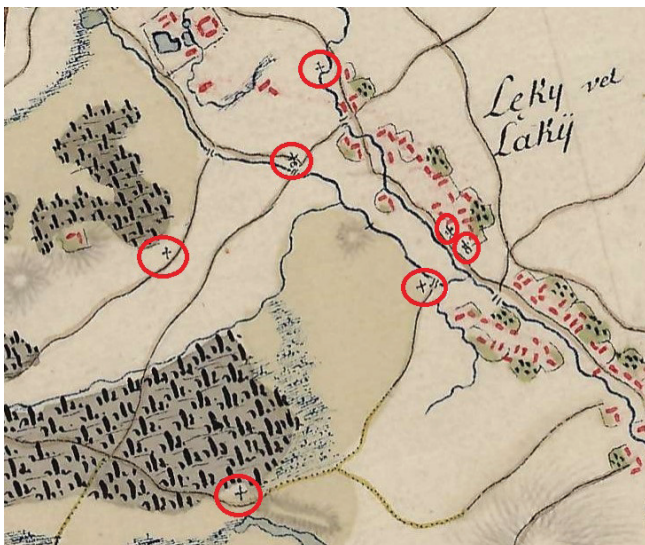
1. Shrines, figures and crosses in the village of Szczepanów on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



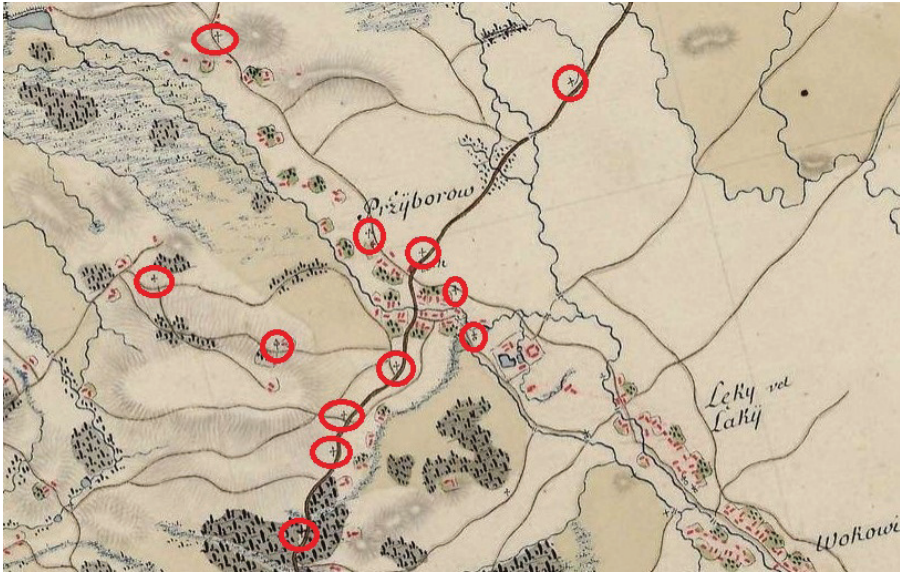
2. Shrines, figures and crosses in the villages of Wokowice and Sterkowice on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



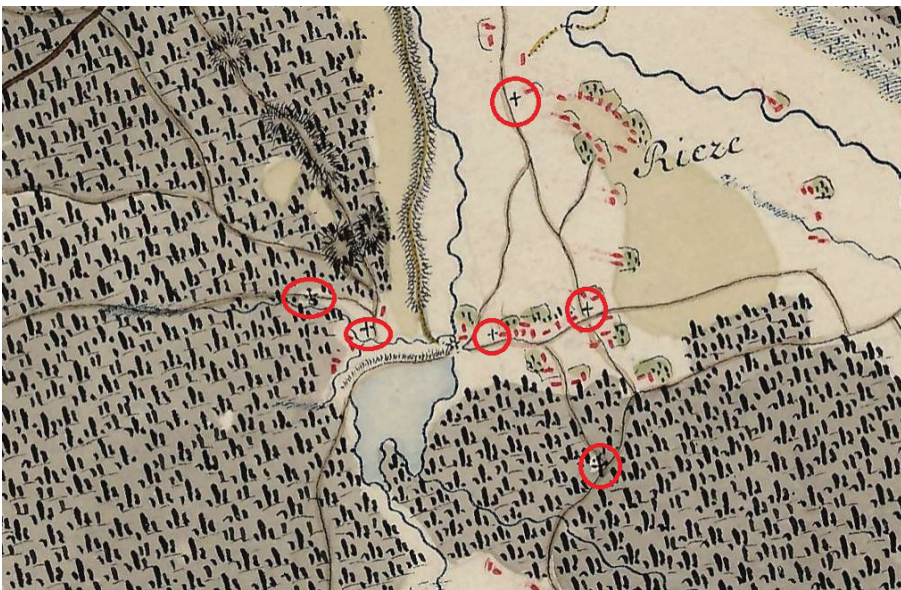
3. Shrines, figures and crosses in the village of Lęki on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



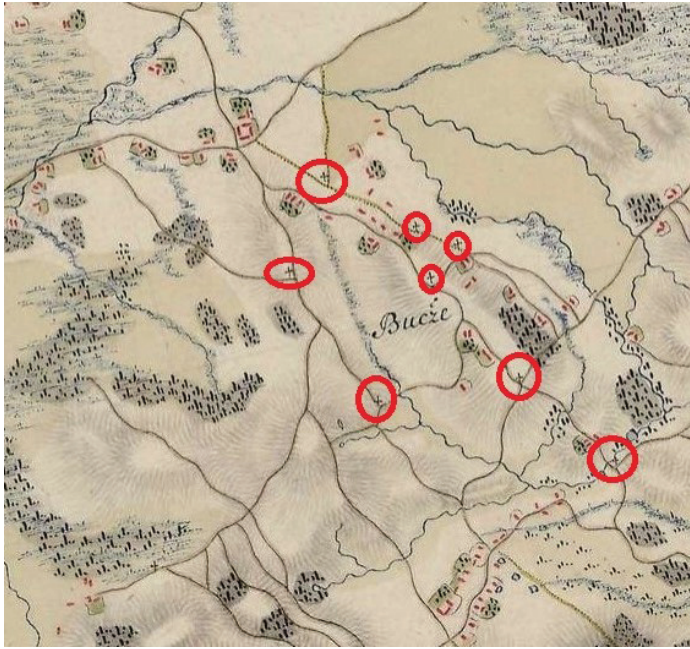
4. Shrines, figures and crosses in the village of Przyborów on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



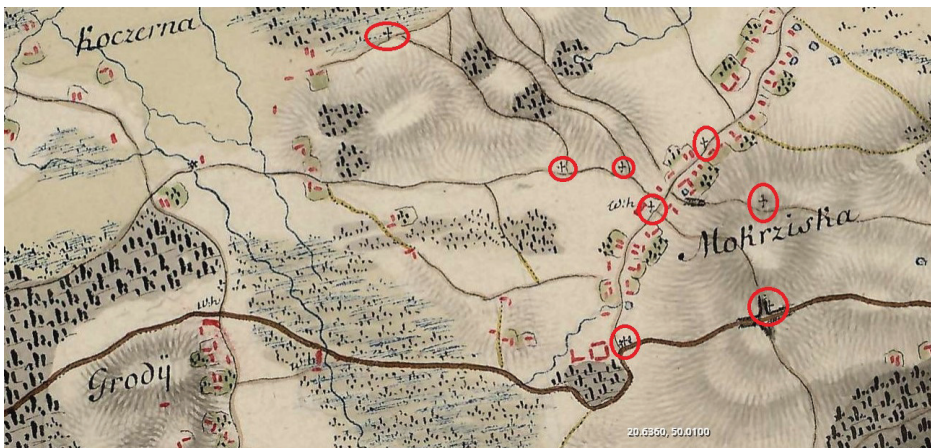
5. Shrines, figures and crosses in the village of Rudy–Rysie on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



6. Shrines, figures and crosses in the village of Bucze on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (the so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



7. Shrines, figures and crosses in the village of Mokrzyńska on a topographic map of Galicia (1779–1783) from the War Archive in Vienna (so-called Mieg map).

Source: <https://maps.arcanum.com/en/map/firstsurvey-galicia>



8. Shrines, figures and crosses in the village of Szczepanów on the cadastral plan of the village.

Source: National Archives in Kraków, Galician Cadastre, ref. 3393. Number 1. denotes the chapel at the place of birth of St. Stanislaus (see photographs no. 4 and 5). Number 2. denotes the statue of St. Florian in the market square (see photograph no. 12).



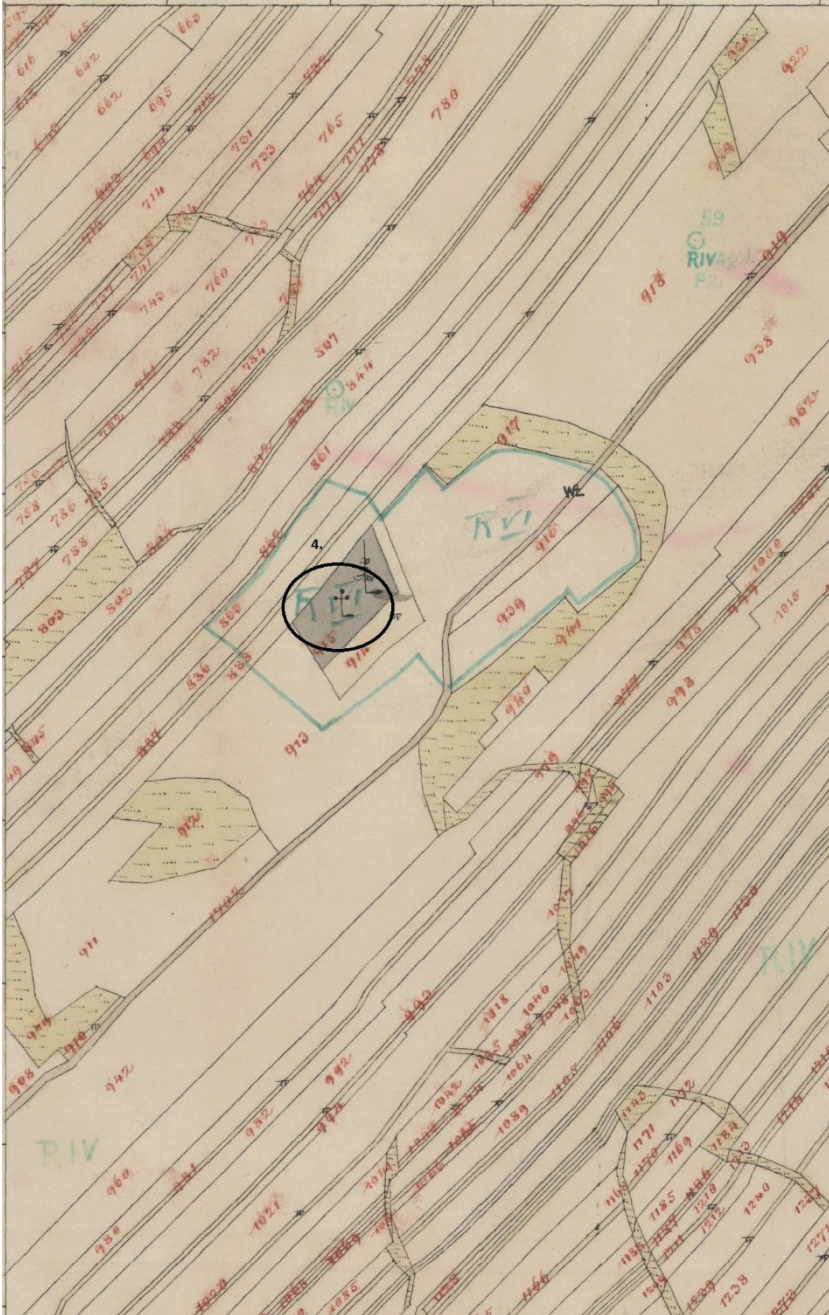
9. Shrines, figures and crosses in the village of Szczepanów on the cadastral plan of the village.

Source: National Archives in Kraków, Galician Cadastre, ref. 3393. The number 3 is marked with a statue by the road leading to Sterkowice, probably the statue of Virgin Mary Immaculately Conceived, founded in 1864, refers to this location (see photo No. 11).



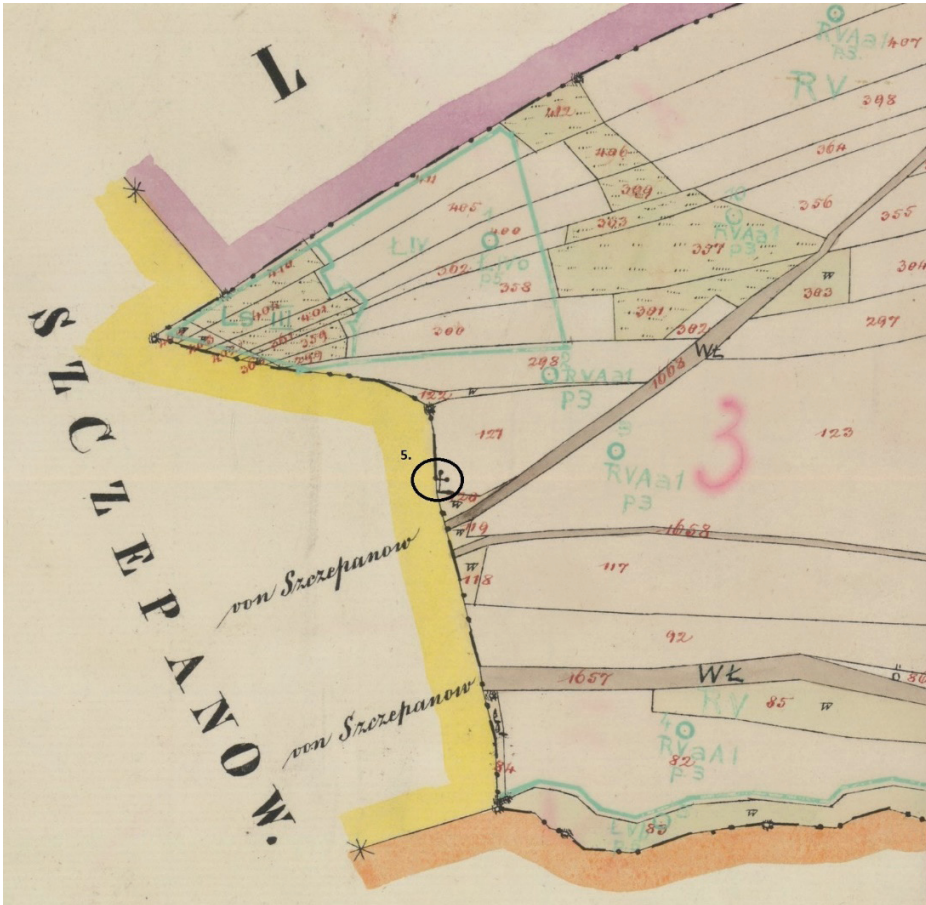
10. Shrines, figures and crosses in the village of Wokowice on the cadastral plan.

Source: National Archives in Kraków, Galician Cadastre, ref. 3398. Number 1. denotes the figure by the road leading from Szczepanów, in this place there is a chapel founded by the community in 1896 (see photo No. 19). Number 2. denotes the cross founded by Wojciech and Teresa Kargol around 1847, still existing today (see photo No. 9). Number 3. denotes the present statue of Our Lady of the Rosary (see photograph No. 10), founded in the 1860s by Marcin and Magdalena Przybyło (see declaration No. 3 in the list of founders), replacing an earlier chapel/figure, dating from 1813 and probably marked on the cadastral plan.



11. Cross on the site of a cholera cemetery in the village of Wokowice.

Source: National Archives in Kraków, Galician Cadastre, ref. 3398. At present there is a metal cross there, funded by local inhabitants.



12. Cross/figure on the site called “Gallows”.

Source: National Archives in Kraków, Galician Cadastre, ref. 3398. At present there is a cross there, founded by Mikołaj and Marianna Chudyb in 1875 (see photograph no. 7 and declaration no. 4 from the list of founders).

Annex 2. List of declarations of foundations of chapels, statues and crosses from the archives of the parish of St. Mary Magdalene and St. Stanislaus in Szczepanów and the Diocesan Archives in Tarnów

No.	Year	Founder	Figure description	Location of the statue	Comments
1	2	3	4	5	6
1.	1863	Maciej Bujak	stone statue of Jesus of Nazareth	Sterkowiec, on the land of Bujak on the road from Wokowice to Brzesko, on the border of the Wokowice and Sterkowiec communes	Farmstead owner, house number 9 in Sterkowiec
2.	1868	Stanisław and Marianna Komęz		Łęki, plot no. 68	certificate of authority of the commune of Łęki
3.	1868	Marcin and Magdalena Przybyło	statue of Our Lady of the Rosary	Wokowice, plot no. 24	
4.	1875	Mikołaj and Marianna (née Budzioch) Chudyba	stone statue of „Lord Jesus on the Cross”	Wokowice, on the land of Jan Gniewiński, by the road from Wokowice and Łęki to Szczepanów, between the boundaries of the villages of Wokowice and Szczepanów	owners of a 12-morgen farm, house number 7 in Wokowice
5.	1876	Jędrzej and Gertruda Wielgosz	stone statue, „Cross with the Lord Jesus”, Virgin Mary, St. John, Mary Magdalene, and below St. Stanislaus, St Andrew, Gertrude	Mokrzyska, inscription no. 79, in place of a wooden Divine Passion statue which was beyond repair	
6.	1876	Stanisław and Marianna Smojda	Stone statue of the crucified Jesus Christ, below the cross the Virgin of Sorrows and St. John, below (on the pillar?) St. Stanislaus, St. Vincent and the Angels	Przyborów, on the land of Jan Maślanka, at the crossroads of the roads to Przyborów and to Buczyna, on the site of a decayed wooden statue of the so-called „Divine Passion”.	owners of the farm no. 762

1	2	3	4	5	6
7.	1877	Joseph and Rozalia Przybyło	a stone statue ,depicting the crucified Lord Jesus', on the sides of the cross a ,statue' of the Virgin Mary, St. John and, under the cross, Mary Magdalene, on the pillar in front Our Lady of the Rosary, on the right St. Joseph, on the left St. Rosalia	Mokrzyska	
8.	1878	Jędrzej and Katarzyna Cisak	a stone statue ,depicting the crucified Lord Jesus', on the sides of the cross the statue of the Virgin Mary and St John, at the foot of the cross St Mary Magdalene, on the pillar in front the coronation of the Virgin Mary, on the right St Adalbert, on the left St Andrew	Mokrzyska, plot no. 325	
9.	1880	Franciszek and Marianna Legutko	stone statue of the crucified Lord Jesus, on the pillar in front Our Lady of Sorrows, on the right, St. Francis, on the left, St Matthias	Sterkowiec, on the founders' land at house number 26	
10.	1882	Agnieszka Koczwarą	Stone statue of Our Lady of the Rosary, on the right St. Dominic, on the left St. Teresa, on the pedestal St. Agnes, St Adalbert, St. Paul, St Victoria, Lord Jesus carrying the cross, St. Casimir	Borek, no. 95	
11.	1884	Stanislaw and Agnieszka Pluskwa	Stone statue of Our Lady of the Rosary, on the pillar in front St. Stanislaus, to the right St. Francis, to the left St. Agnes	Mokrzyska, on the founders' land	
12.	1885	Wojciech and Bronisława Kolodziej	Stone statue of Our Lady of the Rosary, on the pillar the Heart of Jesus, on the right St. Adalbert, on the left St. Bronislava, on the back St. Stanislaus	Szczepanów, plot no. 65	

1	2	3	4	5	6
13.	1885	Michał and Barbara Hamielec	Stone statue of the „crucified Jesus”, at the sides of the cross the statue of the Virgin Mary and St. John, at the foot of the cross St. Mary Magdalene, on the pillar in front Our Lady of the Rosary, on the right St. Barbara, on the left St. Catherine, below on the pillar St. Michael in front, St. Stanislaus on the right and St Lawrence on the left	Przyborów, no. 26	
14.	1885	Mikołaj and Marianna Chudyba	stone statue of Lord Jesus carrying the cross, on the front pillar Our Lady of the Rosary, on the right St. Stanislaus, on the left the Guardian Angel	Mokrzyska, plot no. 81	the duty of care for the statue was imposed on the owners of property No. 365 in Mokrzyska
15.	1886	Jan and Agnieszka Sowa	Stone statue of Our Lady of the Rosary, on the pillar St. Stanislaus in front, St. Agnes on the right, St. John on the left	Jodłówka, no. 83	
16.	1886	Stanislaw Budyn	stone statue of Our Lady of the Rosary, on the pillar in front St. Stanislaus, on the right St. Nicolas, on the left St Mary Magdalene	Łęki, no. 75	widower
17.	1886	Tomasz Swiercz	stone statue of „Our Lady Queen of the Sacred Heart”, on the pillar in front „The Blessed Virgin Victorious”, on the right St. Thomas, on the left St. Peter	Łęki, no. 78	
18.	1887	Authority of the Mokrzyska community (gromada)	stone statue of St. Stanislaus	„on Chrabski land”	

1	2	3	4	5	6
19.	1888	Franciszek and Marianna Kargol	Stone statue „Assumption of the Virgin Mary by Cherubs”	Łęki, parcel no. 148	the wife was already deceased at the time the declaration was made
20.	1892	Grzegorz and Marianna Lis	„stone statue of the Blessed Virgin Mary revealed at Lourdes”.	Mokrzyska, no 185	
21.	1892	Stanisław and Marianna Turlej	Stone statue of Our Lady of the Rosary	Łęki, no. 47	
22.	1893	Bartłomiej and Helena Styrn	stone statue of Our Lady of the Rosary, on the pillar St. Bartłomiej, St. Stanislaus, St. Michael, St. Helen	Bucze, plot no. 263	owners of a three-horse farm

Annex 3. Declaration of Wojciech and Bronisława Kołodziej, Szczepanów 18 X 1885, Diocesan Archive in Tarnów, Local records, ref. LSXL, Szczepanów 1851–1910

“We, the undersigned Wojciech and Bronisława Kołodziej, declare that we undertake to erect, at our own expense, a stone statue on our land at no. 65 in Szczepanów, depicting the Holy Virgin of the Rosary, and below it, on a pillar in bas-relief, the Most Sacred Heart of Jesus, to the right of St. Wojciech, to the left of St. Bronisława, and at the back of St. Stanisław. Below on the pillar in bas-relief in front is the Sacred Heart of Jesus, on the right St. Adalbert, on the left St. Bronislava, and on the back St. Stanislaus.

We undertake that we will take care of and respect the statue until our death, and that in case of any damage, whether due to minor or major accidents, we will restore it to its original condition; we pass this obligation on to our descendants and heirs, who will inherit our property currently located at No. 65 in Szczepanów.

Having read this declaration, we consider it to be valid and confirm it with our signatures.

In Szczepanów on 18 October 1885.

Head of commune (gmina)

Stamp of Szczepanów Commune

Jan Zachara

Wojciech Kołodziej
x Bronislawa Kolodziej

Adam Marzec

witness

x Szymon Zachara”

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Przydrożne kapliczki jako formy religijności na przykładzie parafii w Szczepanowie w XIX w.

Streszczenie

W artykule omówiono rolę przydrożnych kaplic, figur i krzyży w życiu religijnym parafii w Szczepanowie. Wykorzystując źródła rękopiśmienne z archiwum parafialnego, źródła kartograficzne oraz obiekty wolnostojące, udało się ustalić liczebność, rozmieszczenie i funkcje małej architektury sakralnej. W XIX w. odnotowano kilkadziesiąt obiektów fundowanych przez mieszkańców i gminy jako dziękczynienie za łaski oraz jako upamiętnienie miejsc związanych z kultem św. Stanisława. Wśród motywów religijnych przeważały Męka Pańska, Matka Boża i święci: patronowie fundatorów oraz św. Stanisław Szczepanowski, ukazywany jako biskup dokonujący cudu wskrzeszenia zmarłego rycerza Piotra (Piotrowina).

Słowa kluczowe: religijność, kapliczki, krzyże, Szczepanów, św. Stanisław BM