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TOURIST GUIDE

to thematic villages
of Eastern Poland

WUP

Lublin 2023



Studzianka – Former Tatar Settlement

Studzianka is a village in Łomazy commune, Bielsk county, Lublin Voivodeship. The thematic village Studzianka – Former Tatar Settlement was established on the initiative of the Studzianka Village Development Association. The basis for its creation was the stay of Tatars in Studzianka from 1679, when King Jan III Sobieski granted them the land, until before World War II.

Several legends are known to explain the origin of the village's name.

According to one of them, it probably originated from the one hundred days that the residents of the village had to work off compulsorily for the benefit of the manor from the royal estate in Koszoli [studzianka.eu]

Another legend has it that Grand Duke Vytautas of Lithuania (1352–1430), returning from distant war expeditions, rested with his post in a charming place called Dolina, and a well was created at the site of the spring whose water quenched the thirst of people and horses. Later, a village was established here named *Studzienka*, which in time became *Studzianka*. To date, the well (Photo 4.1) is particularly important to the villagers, and a graphic sign accompanying the name [studzianka.eu].

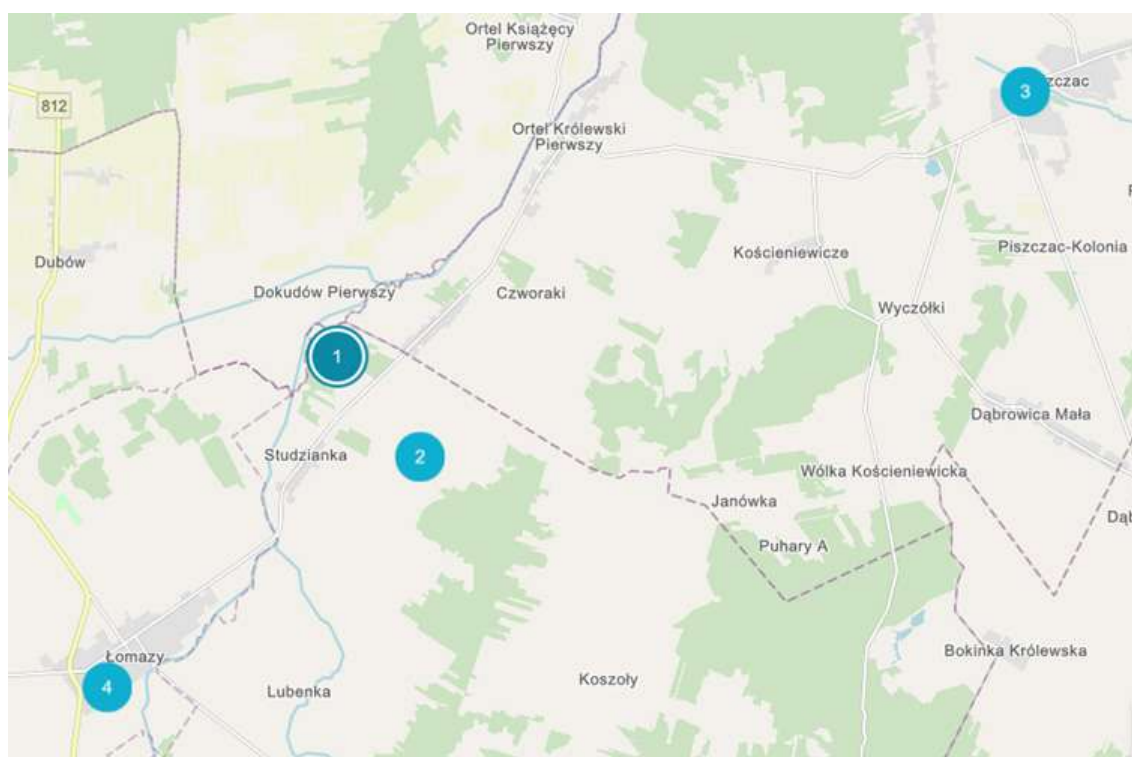


Figure 4.1. Map of attractions in the Former Tatar Settlement. 1. Tatar Mizar, 2. Museum of Podlasie Village, 3. Handicrafts by Katarzyna Maliszewska, 4. Sculptor Marian Demczuk.
Map development: Szymon Chmielewski

Another legend is that the King of Poland promised to give one of the officers of the Tatar cavalry as much land as he could ride around on horseback in a day. At sunset, when the officer, tired of riding, stopped by the forest, he found a spring. He quenched his thirst and decided to live nearby permanently. The village was named *Studzianka* [studzianka.eu] after the well that formed at the spring site.

The village of Studzianka developed in the 15th century along the transportation and trade route, the so-called “guest road” – the Brest or royal route from Cracow to Vilnius. In 1565–1587, it was the property of Eustachy Wołłowicz, Grand Chancellor of Lithuania [studzianka.eu].



Photo 4.1. The well in Studzianka.
Photo by Ryszarda Bernacka

Wars with Sweden and Russia destroyed the countryside. A migrant population began to settle in the depopulated areas. Before the first Tatars appeared in the village, Hryć, and Lewko Szenejk bought two mills and two włókas (that is, in terms of current units, about 40 hectares) of land in Studzianka in 1672 and established the Szenejki grange, which exists to this day. In 1679, King Jan III Sobieski granted the land to Tatar rota master Samuel Romanowski and his wife Regina, née Kieńska. Land in the village was also given to other Tatars. Around 1679, a Mizar (cemetery) was established in the village.

In 1808, still under Austrian annexation, Studzianka had 265 residents, and 53 houses stood there. A wooden mosque was built in 1817 and burned down in 1915 by Cossacks [studzianka.eu].

Among other things, the Tatars served in the Tatar squadron in Napoleon’s army and fought against the Russian invaders in November (1830–1831) and January (1863–1864) Uprisings, for which they faced confiscation of property, persecution, and deportation. Under the command of Colonel Maciej Tupalski, they fought a battle with Russian troops on the night of January 22–23, 1863, near Lomaz. After the January Uprising, they removed a large part of their lands due to financial problems, divisions of estates, and fragmentation [Węda 2020, pp. 145–161].

In 1890, 46 Tatars lived in the Lubenka commune, which included Studzianka, out of 85 Tatars in the entire Biała district. After World War I (1918), there were only a few families [Panek 2020, p. 56]. In 1916, there was a school in Studzianka. It was located in the house once inhabited by Romuald Bajrulewicz (1872–1912) [studzianka.eu].

The last imam, Maciej Bajrulewicz (died in 1921), donated the mosque's site, which burned down in 1915, to construct a new school. At this site, on the 10th anniversary of independence (1928), residents founded a monument [studzianka.eu].

During World War II (1939–1944), Studzianka residents actively fought in the ranks of insurgents, including the Home Army and the Peasant Battalions. In the vicinity of Studzianka, escaped prisoner-of-war camps have been hiding since the second half of 1941. Fourteen residents of Studzianka were executed for helping them, while several were taken to concentration camps. In 1942, the extermination of Łomaska Jews from a German labour camp in the former Szenejki farmstead occurred. The Jews were forced to dig a canal from the Zielawa River to the Zarnica River, drainage ditches in and around Szenejki, and build a bridge and water dam on the Zielawa River in Szenejki [studzianka.eu].

After the village's liberation on July 18, 1944, Studzianka was the seat of the Gromadzka National Council. A new school was built in the village, which operated until 2016, and a day care centre and store were built in the 1960s [studzianka.eu].

In 2018, the mayor of Łomazy commune and the council handed over the land with the former school building for lending to the local association. It houses, among other things, an exhibition devoted to the Tatar tradition in Studzianka.

The location of the surrounding attractions is shown in Figure 4.1.

TRIVIA

The name Tatar has been known since the 5th century and was taken from the names of Mongolian and then Turkish tribes. These tribes ruled over half of Asia and Eastern Europe. The breakup of the Mongol Empire led to the establishment of several states in its western part, including the Golden Horde. From this state, the Polish Tatars' ancestors came [Węda 2007, pp. 17–29].

In the 14th century, Lithuanian Grand Duke Vytautas was eager to receive refugees from the Golden Horde to supply his military retinue. In the 17th century, the Tatars were soldiers of King Jan III Sobieski.

Before the partitions in the 18th century, the village of Studzianka may have had as many as approx. 600 residents. The number of Tatars living in Studzianka, along with the surrounding villages (Lebiedziew, Małaszewicze, Łomazy, Małowa Góra, Ortel Królewski), may have reached about 900.

The Tatars were famous for polygamy, and seven children were the norm [Panek 2020, p. 57; Węda 2017b, pp. 241–256].

Famous Poles from Studzianka:

- ➔ Teofil Kożuchowski (1909–1978) – sculptor and folk artist. His works can be seen in Krakow, Lublin, and Biała Podlaska, among other places.
- ➔ Bolesław Hornowski (1914–1983) – professor, world-renowned psychologist. He was probably a descendant of Legionary General Józef Hornowski (1773-1817), born in Łomazy.
- ➔ Czesław Józefaciuk (1931–2006) – professor and well-known soil scientist. Famous educators and social activists such as Piotr Bajrulewicz (1933–1983), Feliks Pirogowicz (1894–1961), Bogumił Pirogowicz (born 1944), Anna Remesz (1906–1981), Maria Pirogowicz (1902–1982) [studzianka.eu] also came from or were associated with Studzianka.

Contact:

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See: [About Łukasz Węda](#)

Anniversary of the publication of the 50th issue of the quarterly Echo Studzianki
Polish Tatars – season 1, episode 7 – Watan Means Homeland

TOURIST ATTRACTIONS

MIZAR – CEMETERY



Mizars were established outside villages and settlements, on the edges of forests or hills, unlike Christian cemeteries in the 18th and 19th centuries, usually near churches. Mizars were also sometimes established around mosques. As a rule, every Muslim parish had a Mizar. It was an essential component of the material and spiritual culture of the Tatars, as they had a developed cult of ancestors and the dead [studzianka.eu/mizar].

The Mizar in Studzianka (Photo 4.2) was established in the first half of the 18th century – initially in a swampy area at the other end of the village, but due to problems with burying the dead, it was established on a hill, closer to the centre of the village, by the road. The cemetery had a polygonal plan, as this was Islamic tradition, and had no fence, as Muslims believed that people should not separate from each other. A ditch surrounded it to prevent flooding [Węda 2017a, pp. 115–129]. Currently, there is one main entrance



Photo 4.2. Mizar in Studzianka.

Photo by Ryszarda Bernacka

to the Mizar, but there used to be three. The Mizar as a burial site was active until World War II (1939). Now, it is a monument with its burial function excluded. Restoration work was carried out in 2016–2018, and 300 tombstones were read. The Tatar cemetery in Studzianka is an example of one of the few preserved Mizars in the country. In addition, there are Mizars in Lebieżew – Zastawek, Bohoniki, Kruszyniany, and Warsaw [studzianka.eu].

Many prominent soldiers – Tatar commanders – are buried in the local Mizar, as well as heirs, imams (clerics), justices of the peace, customs, and snuff guards, councilors, scribes, or land administrators [studzianka.eu].

The graves are arranged in parallel rows (*saffs*) on an east-west axis, symbolically, as the faithful line up during prayers in the mosque [Kołodziejczyk 1998, Drozd et al. 1999, p. 87]. The grave is aligned in the direction of Mecca. Its front was marked with a larger stone, while the end was marked with a small one [Kołodziejczyk 1998, Drozd et al. 1999, p. 88]. The wealth of the family of the deceased determined the size of the gravestone and whether polished stones with ornate and careful Arabic ornamentation (Photo 4.3) or somewhat unpolished field stones with inscriptions were placed [Drozd et al. 1999, pp. 73–88]. In the first half of the nineteenth century,



Photo 4.3. Tombstone at the mizar in Studzianka.

Photo by Natalia Korcz

tombstones were replaced by stones with careful processing. The stones were varnished, and distinctive inscriptions were placed in small capitals. Inscriptions (written in Latin) from this period usually lacked crescents and the creed's Arabic formula, but many graves had no inscriptions [Drozd et al. 1999, pp. 73–88]. Islam chose the crescent and star symbol as a sign of religious affiliation, and such a symbol with a star was placed on graves [Kołodziejczyk 1998, Drozd et al. 1999, p. 89]. The crescent symbol appeared as a reminder of Muhammed's revelation, as he witnessed the event, as did the stars [Kołodziejczyk 1998, Drozd et al. 1999, p. 100]. Graves were also decorated with texts in Arabic, verses from the Quran. Inscriptions with names were written in Cyrillic (during the partition period) but also in Polish. The grave inscriptions of Tatars include information about military rank or functions held, such as judge, counselor, imam, etc. [Konopacki 2010, p. 31].

Offer to tourists:

- ➔ The Mizar can be visited independently or with a Tatar guide,
- ➔ genealogy workshops and tombstone readings in the Tatar cemetery are offered.

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 studzianka.eu/mizar

TRIVIA

Death in Islam is a transition to the second life. The deceased is washed with the recitation of the 36th sura of the Quran and other appropriate prayers. Prayer texts written on scrolls of white paper are placed on the body, then wrapped in white cloth (savan) and a cloth shroud of green or black. According to the ritual, the funeral is to take place 24 hours after death. First, the body is taken to the mosque, where various prayers occur, including the so-called *deur*, or prayers for the deceased's missed prayers and Ramadan fasts. The funeral ritual dictates that the deceased be buried on his right side, with his face turned toward Mecca. The imam symbolically throws sand into the grave, and after the grave is covered, those gathered touch the mound with their right hand, bidding farewell to the deceased. Mourning lasts forty days, during which the Quran is recited in the mosque. Tatars visit the graves of the deceased and pray at them during Muslim holidays, especially on the occasion of the two biggest ones – *bajrams*. No flowers or lamps are left on the graves, while the oldest custom involves bringing the so-called *sadoga*, or ceremonial foods, which are eaten for the intentions of the dead [dziedzictwo.ekai.pl/@mizar].

TATAR BOW SHOOTING



The bow came to Europe from Africa. The oldest cave paintings depicting hunting archers were created 20,000 years ago. In addition to shooting, the bow was also used for starting fires and drilling and as a weaving tool and musical instrument. Traditional bows are made from a single piece of wood. The composite bow was created from several pieces of wood, reinforced with tendons and pieces of horn, and the whole was joined by a glue made from bone and tendons. In a right-handed archer's case, the quiver hung on the right side, the bow was in the so-called "łubie" on the left, and the whole set was called a sajdak. The quiver, on average, held 24 arrows [*szlachetne łucznictwo*].

Bow types:

- ➔ short bow,
- ➔ reflex bow – along with the saber, was a weapon adopted by the Republic from the East. The bows were armed with armored cavalry, a formation used to support the hussars,
- ➔ straight bow, so-called English,
- ➔ Crimean-Tatar bow,
- ➔ block bow,
- ➔ sports bow,
- ➔ hunting bow – suitable for shooting at short and medium distances (about 30 m),
- ➔ selector bow – a dangerous weapon for long distances,
- ➔ combat bow – a specialized weapon.

Offer to tourists:

- ➔ learning archery (including children),
- ➔ traditional archery workshops,
- ➔ archery tournaments, such as the Tatar Family Tournament and the Tatar Archery Tournament (participants shoot three ways from a distance of 20, 35, and 30 meters),
- ➔ demonstrations by a local archery group, the Tatars.

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TRIVIA

How to shoot with the *string walking* technique?

In this technique, the feathers and arrowhead act as a bow tie and a pincer, very similar to the action of medieval bows. When shooting, we need to remember the archer's paradox – the arrow is on one side of the bow or the other, that is, it is pointed slightly to the side and flies to the target in a swinging motion rather than straight. Each arrow from each bow flies differently – they should be selected according to the pull strength and type of bow. Symbolic kissing of the bowstring determines the point of reference – when pulling the bowstring, it touches the corner of the mouth or cheek in almost the same place. Finding the right aiming angle increases the probability of hitting close to the previous shot. The arrow is not touched; it is stable thanks to the so-called nightstick, a clamp on the string. Fingers can make contact with the arrow on the maypole. In some vintage bows – which lack a notch for the arrow – the arrow is gently held with the index finger, making it a shelf or twisting the bow slightly. We can hold either one finger over and two under the arrow or all three fingers under the arrow [naekranie.pl/artykuly/].

TRIVIA

How to shoot a reflex bow?

Instructed by Norbert Kopczynski, a pioneer of horseback archery in Poland and two-time world champion in Korea: [Imagine] *a tunnel in which you will shoot. Now imagine that two arrows are two walls. When you get in between them, you can no longer make movements with your torso; only move your head and lift your bow. You become the frame on which the bow is suspended. Another thing is to pull the string well. The index finger hooks onto the string above the arrow and two more below it. How to aim? – by feel. Grab the maypole, or the centre of the bow, with your left hand. Bend it a little at the elbow so that the returning string does not scratch the skin. With your right hand, pull the string so that it touches your cheek. See where the target is, then aim with your body and shoot* [Norbert Kopczynski].

MEETINGS WITH TATAR AND REGIONAL CULTURE, TATAR CULTURE DAYS

Meetings with Tatar and Regional Culture and Tatar Culture Days are held annually – in 2022 for the fourteenth time.

See: **XIV Meetings with Tatar Culture in Studzianka**



Offer to tourists:

- ➔ Tatar bow shooting,
- ➔ learning about Tatar customs and rituals and traditional Tatar costumes (Photo 4.4),
- ➔ Tatar cuisine – tasting and making Tatar dishes with own hands (such as *chebureki*, pilaf, or Tatar dumplings), Tatar cuisine workshops,
- ➔ horseback riding,
- ➔ contact with Tatars, descendants, and sympathizers of Tatars,
- ➔ Tatar-themed exhibitions, a Tatar mural,
- ➔ the “Search for Tatar Treasure” field game,
- ➔ tartan extreme track,
- ➔ plein air paintings, such as “With the Mizar in the background”.

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Photo 4.4. President of the Studzianka Village Development Association Łukasz Węda in Tatar costume. Photo by Ryszarda Bernacka

TATAR RUNS AND SKILLS



Offer to tourists:

- ➔ running competitions: the Tatar Five, Tatar Half Marathon, Tatar Marathon, Ultra Tatar, Tatar Extreme Run, Tatar Night Run,
- ➔ throwing a horseshoe, an arrow at a distance, carrying tartan shields, overcoming an extreme obstacle course,

Table 4.1. Canoe routes from Studzianka and surrounding areas

River(s)	Section	Distance	Czas spływu
Zielawa	Horodyszcze (lagoon) – Studzianka	26 km	approx. 7 h
	Jusaki – Zarzeka – Ortel Królewski	13 km	approx. 3,5 h
	Jusaki – Zarzeka – Studzianka (Szenejki)	6,5 km	approx. 2 h
	Mosty (source) – Studzianka	44 km	approx. 12 h
	Mosty (source) – Wisznice	23 km	approx. 6 h
	Rossosz – Ortel Królewski (bridge)	20 km	approx. 4,5 h
	Rossosz – Studzianka	10 km	3 h
	Studzianka (Szenejki) – Ortel Królewski	10 km	3 h
Zielawa, Krzna	Wisznice – Studzianka (Szenejki)	21 km	approx. 4,5 h
	Studzianka – Kijowiec	24 km	5 h
	Ortel Królewski (from the weir) – Kijowiec	14 km	3,5 h
Krzna	Ortel Królewski (from the weir) – Neple	32 km	approx. 7 h
	Biała Podlaska – Czosnówka (dam),	11 km	approx. 2,5 h
	Biała Podlaska (Droga Wojskowa bridge) – Kijowiec	24 km	approx. 6 h
	Biała Podlaska (Droga Wojskowa bridge) – Sielczyk (weir)	6 km	approx. 1,5 h
	Kijowiec – Krzyczew	23,5 km	6 h
	Kijowiec – Neple	16,5 km	4 h
	Kijowiec – Nowosiółki	6 km	1,5 h
	Nowosiółki – Neple	10,5 km	3,5 h
	Porosiuki – Czosnówka	approx. 13 km	3 h
	Porosiuki – Sielczyk (weir)	8 km	2 h
	Rogoźniczka – Biała Podlaska (Droga Wojskowa bridge)	approx. 15 km	2 h
	Rogoźniczka – Biała Podlaska Brzegowa	21 km	5 h
	Rogoźniczka – Porosiuki	approx. 9 km	2 h
	Styrzyniec – Czosnówka (dam)	17,5 km	approx. 4 h
	Styrzyniec – Kijowiec	32 km	approx. 7 h
	Styrzyniec – Sielczyk (weir)	12 km	approx. 3 h
Bug	Janów Podlaski – Serpelice	22 km	approx. 5 h
	Krzyczew – Pratulin	13 km	approx. 3 h
	Pratulin – Janów Podlaski	23 km	approx. 4 h
	Serpelice – Gnojno	9 km	approx. 2 h
Zielawa, Krzna, Bug	Ortel Królewski (from the weir) – Krzyczew	approx. 40 km	approx. 10 h
	Studzianka – Drohiczyn	144 km	3 days
	Studzianka – Janów Podlaski	105 km	2 days, i.e., 30 h
	Studzianka (Szenejki) – Krzyczew	47 km	approx. 12 h

Source: own compilation based on <https://studzianka.eu/trasy-kajakowe/>

- ➔ orienteering, Tatar scout: field game “Searching for Tatar treasure”, “Adventure on Bald Mountain”,
- ➔ bicycle and hiking rallies in the footsteps of Tatar villages,
- ➔ canoeing on the Zielawa, Krzna, and Bug rivers (Tab. 4.1).

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SOUVENIRS FROM STUDZIANKA



Offer to tourists:

- ➔ handmade souvenirs referring to symbols of the well and Tatar cultures, such as:
 - ◆ lace wells (baskets) and other lace ornaments (Photo 4.5),



Photo 4.5. Basket and angel made of lace by Mirosława Jaśkiewicz. Photo by Ryszarda Bernacka

- ◆ jewelry (Photo 4.6), embroidered shirts (Photo 4.7), made of wicker: wells, goblets, bags (Photo 4.7), pot covers, flacons, etc., other products on request,
- ◆ wood-carved wells, houses of the Lublin village (Photo 4.8), and other wicker and wood products on request.



Photo 4.6. Jewelry made by Katarzyna Maliszewska. Photo by Ryszarda Bernacka



Photo 4.7. Katarzyna Maliszewska in her own embroidered shirt. Next to the handbag made by the artist. Photo by Ryszarda Bernacka



Photo 4.8. Wells and house made by Marian Demczuk. *Photo by Ryszarda Bernacka*

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MEMORIAL CHAMBER AT THE ELEMENTARY SCHOOL IN STUDZIANKA

(School closed, but lent to the Studzianka Village Development Association)



Offer to tourists:

➔ photos (Photo 4.9) and documents that illustrate the Tatar legacy,



Photo 4.9. Photos of Tatars from the resources of the Chamber of Memory in Studzianka.
Photo by Ryszarda Bernacka



Photo 4.10. Covers of the Echo Studzianki newspaper. *Photo by Ryszarda Bernacka*

- ➔ the quarterly Echo Studzianki (Photo 4.10),
- ➔ outdoor banners that illustrate the Tatar history in Studzianka,
- ➔ radio and television reports about Studzianka.

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MURALS IN STUDZIANKA



Offer to tourists:

- ➔ wall paintings (murals) at bus stops alluding to Tatar themes and the legend of Studzianka – individual and group visits or with a guide (Photo 4.11).



Photo 4.11. Mural at the bus stop in Studzianka. Photo by Ryszarda Bernacka

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🌐 studzianka.eu/murale

TRIVIA

The word *mural* is derived from Spanish (wall painting). It is a large painting made on the wall of a building. The first works of this type were Paleolithic cave paintings. Egypt and ancient Rome contributed to their development. The mural gained popularity thanks to Mexican artists. In Poland, murals appeared before World War II as large-format advertisements. During the war, the most common sign on Polish walls was the symbol of Fighting Poland. After the war, artists used mural painting to try to restore the splendor of Polish cities, and then this type of painting was used to create large-format advertisements. Murals are classified as aestheticising, expressing an attitude, and expressing social commitment [Stasiak 2016, p. 56].

MUSEUM OF PODLASIE VILLAGE IN STUDZIANKA



The Museum of Podlasie Village in Studzianka was established years ago thanks to the private efforts of Andrzej and Mieczysław Józefaciuk (Photo 4.12).



Photo 4.12. Mieczysław Józefaciuk in the backyard of the Museum of Podlasie Village.
Photo by Ryszarda Bernacka

Offer to tourists:

- ➔ an exhibition of Tatar weapons (Photo 4.13),
- ➔ an exhibition of household tools and utensils used in the Podlasie countryside several decades ago, including a refrigerator from the early 20th century (one of only two examples in the country) or a two-hundred-year-old wooden beehive created in a tree trunk,
- ➔ a place for an inclusive bonfire with local specialties of Tatar cuisine.



Photo 4.13. Tatar weapons in the Museum of Podlasie Village. Chekan – Tatar hatchet.
Photo by Ryszarda Bernacka

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