INTRODUCTION. The First World War in Ukrainian national history played an extremely important historical role in the final formation of national political ideologies and prospects for the development of the people of Central and Eastern Europe and in the national chronotope of our neighbours as well. It has been changing the ethno-political map of the Carpathian region which, in addition to Ukrainians/Ruthenians, was inhabited by Poles, Slovaks, Hungarians, Romanians, Jews and Germans.

It should be noted that the war has always led to complex or partial changes in various spheres of life of certain states, societies, ethnic communities. Usually, these transformational processes modified the primary social, political, economic, cultural and ethnic structures. Moreover, in the last quarter of the XIX – early XX century. The wars caused significant radical changes in the national and political sphere, prompted the delineation of permanent ethno-political interests in the warring environment, and the aggravation of interethnic relations, opposition at the state level. The First World War was no exception. In our opinion, the war for Ukrainians was a turning point on the way to collective political mobilization and a certain group ethnic identification. In this regard, the German historian Mark von Hagen noted that the First World War intensified the Ukrainian question to an unprecedented level and led to a strong rise of the national movement.

HISTORIOGRAPHICAL BASIS. In modern historiography, a significant number of works are devoted to the events of the First World War, its causes, preconditions, and consequences. However, in the context of a comprehensive study of individual vectors of national and political transformation of Ukrainians, most scholars prefer to bypass this area of research interest. A certain exception is the work of Ukrainian researchers I. Baran, V. Haiseniuk, V. Zapolskyi, etc.

Kostyuchok P. Military actions of 1914–1915 and their influence and ethnopolitical situation...
Thus, the 8th Army of General A. Brusylov crossed the valley of the Tsirohka River through the Lupkovsky Pass and occupied the town of Humenne. The Austro-Hungarian army moved out of the city forward. The Russians captured Bardeiv to the west, near the Dukla Pass. However, they were displaced from there in early December 1914. In general, fighting continued during the winter of 1914–1915 in the mountains of the region in the Western Carpathians.20

During October–November 1914, the Russians occupied almost the entire Lemkivshchyna region. Russian troops advanced to the ethnographic frontier of the western Lemkivshchyna region in early December 1914, namely to the “Mushynsk outskirts”. At the end of the autumn of 1914, Russian troops captured Dukovina and in February-March 1915 the eastern Carpathian ridge as well. As a result of this operation, Galicia and Bukovina came under the control of the Russian occupation authorities. All the Carpathian passes of Baran came under the control of the Russian army at the beginning of 1915. In mid-January 1915 have started another offensive, as a result of which Mezhylabortsi and Stropkiv were again occupied in addition to the previous territories. After a long siege on March 22, 1915, the Austro-Hungarian garrison capitulated of the fortress of Przemsyl. The Russians launched a new offensive in the Carpathians in the direction of the Ondava and Topli valleys, besieging Bardeiv and Stropkiv. The Austro-Hungarian army faced a real prospect of Russian movement to Budapest and through the Moravian Gate to the Czech Republic.21

There were hostilities in the Carpathians, what continued till January-April 1915. They ended in May 1915 as a result of a lightning-fast breakthrough by the Austro-Hungarian troops in Gorlice and a subsequent counteroffensive east of the Carpathian Range. Moreover, the Russians lost strategic initiative both in the region and on the Eastern Front in general, because of the Battle of Horlyk.22

The ethnic and political coordinates changed quite rapidly, leading to the emergence of a new political space dependent on either the Austro-Hungarian or Russian occupation administrations, coming along with such rapid movements of the Austro-Hungarian and Russian armies in the Carpathians in 1914–1915. In fact, such changes have laid a deep foundation for the transformation of national self-reflections and relevant political sentiments among the local population of the region. That is why we would like to emphasize once again that the military actions of both armies in the Carpathian region undoubtedly influenced the social and political situation of local Ukrainians / Ruthenians and their further ethnic / national positioning in the vortex of the military situation.

The beginning of the war was met by the local population of the Carpathian region quite ambiguously. Its perception correlated with full support for the Russian offensive (most of the Lemkos and Ruthenians of Presov) to the expression of full loyalty to the Habsburg monarchy (most of the Boyks, Hutsuls, Ruthenians of Transcarpathia). At the same time, each side with certain political expectations perceived the arrival and departure of military opponents. A paradoxical situation has developed among Ukrainians / Ruthenians in the Carpathians. In their mass at the beginning of the war, they were ambivalent, had a fairly low level of political activity and at the same time ethnic / national consciousness, ethnic / national self-identification has become in its infancy. In fact, the Russians skillfully took advantage of this fact. Thus, under the influence of systematic propaganda, it was carried out by the Russians in the region before the war, so, the local population believed and expected the “liberation” of the Russian brothers from the Habsburgs. At the same time, the rest of the Ukrainians / Ruthenians who took part in the national and political life of Ukrainians in the Donube monarchy (voting in elections, solidarity with the Ukrainian political leadership, participation in cultural and educational events) showed full political support to the Austro-Hungarian authorities.

However, both vectors of perceptions of war and military opponents underwent a significant evolution when it actually affected Carpathian Ukrainians / Ruthenians. Expectations from both sides were overshadowed by the relevant ethnopolitical realities regarding Ukrainians that plaged both empires. In fact, these realities were the ethnotics of Russia and Austria-Hungary towards the local population (“Russian betrayal”, “Mazepynism”) and the corresponding changes in the perception of local Ukrainians / Ruthenians of “their-foreigner” during 1914–1915 in political, cultural and educational life in the region. According to Ukrainian scientist I. Strypko, it was the First World War that became the catalyst that accelerated the process of consolidation of nations, the growth of their national consciousness. Generally, the impact was marked by strengthening the sense of difference to representatives of other nations, who fought side by side or were enemies.23

Lemkivshchyna was a last straw in confrontation between the two ethnopolitical vectors “one’s own and another’s”. In the last days before the Russian occupation, the Austro-Hungarian military administrations resorted to unprecedented repression by sympathizers of Russophilism / Moscophilism. In August-September 1914 Lemkos Orthodox activists were executed by military courts-martial. This way it was made possible future “Lemkos genocide”. The Russian military offensive in the Lemkivshchyna region and the subsequent occupation of the region by Lemko-Russophiles were perceived as the arrival of the liberators. Thus, delegations from local Lemko communities were sent to pardon and take themselves under the Russian forces care in the Mushyn district. So, the Russian soldiers “were very flattered by our Lemkos peasants, unable to communicate with them, but not knowing what kind of people they were, either Slovaks, or Poles, or Russians”. However, in real, the Russians have been “robbers, who take what fell into their hands”24.

“Hungarian Russia”, as D. Doroshenko noted, “appeared as military rear” with the beginning of the war for the Austrian and German troops and bore the entire burden of the terrible.

19 Kirsenko M. V. “Slovats’ka polityka v Pershij svitovij viyni” [Slovak policy in the First World War], Naukovi zapyisky NaUKMA. Istorychni nauky [Scientific notes of NaUKMA. Historical sciences], 2016, T. 182, P.79 [in Ukrainian].
20 Kirsenko M. V. Slovats’ka polityka v Pershij svitovij viyni, op. cit., P. 79.
23 Moskali na Lemkakh [Muscovites in Lemko], Dilo [The business], 1915, 6 marta, P. 9 [in Ukrainian].
bloody struggle of millions of armies. The Austrian military authorities, especially the Hungarian ones, were ready to see someone's "betrayal" as the cause of all their military failures; they forever suspected the Ukrainian population of spying for Russia, of sympathizing with the Russian army and many hundreds and thousands of Ukrainian peasants paid with their lives for one side to Russian forces and, at the other hand, for Hungarian executioners: this was done equally on the Hungarian and Galician sides of the Carpathians. According to reports from the Hungarian Ministry of the Interior, it is known, that the population of Hungarian Russia provided the Russian army with information on the movement of Austro-Hungarian troops on the southern slopes of the Carpathians, in addition to material assistance in here.  

A similar situation was observed in the Presov region or the western part of Hungarian Russia. The Russian military intervention struck the northern districts of the Sharisky and Zemplinsky counties and their populations in 1914–1915 twice. After the declaration of war, the population of northeastern Slovakia did not show any military sentiment. The exceptions were the so-called Hungarians who wanted to show their allegiance to the throne and serve the governments.

The first Russian intervention lasted from November 20 to December 14, 1914. Russian troops captured one city and 125 villages in three administrative districts on the territory of the Sharis Committee. The Russian army were in power in several dozen villages in the Humensky and Sninsky districts of the Zemplin Committee.

The second Russian occupation of the Presov region lasted from December 29, 1914 to May 5, 1915. On the territory of the Sharis Committee, Russian troops occupied 83 villages in the Svydnysky, Bardyivsky, and Giraltovsky districts. In the northern parts of Zemplin Committee, Russian troops occupied 79 villages in three districts at the time. The Russian army have plundered, robbed and abused the population in the occupied territories. Cattle, pigs, poultry, but also furniture, clothing, bedding and other personal property of the inhabitants became the prey of Russian soldiers.

According to military reporters, it is known, that a huge area was covered with scattered items of furniture, clothing, blankets, plates, etc. during the liberation of Humenne at the end of the city, what were not enough to transport the fleeing Cossacks. The violence of Russian soldiers turned especially against the Jews.

Articles were written about the killings and brutal rapes of Jewish girls and women, among others in occupied Humenní.

The locals were sympathetic to the Russians, find them as possible liberators from Hungarian oppression. Most Russian soldiers behaved correctly. It is known, that Russian Cossacks visited Zborov. They contact inhabitants using Russian language and this foreigners and local people "spoke a language that Zborov residents understood well". At the beginning, there were only a few cases of looting or robbing. In some villages, local Ruthenians helped Russian troops. In most cases, this assistance was based on information about the deployment of Hungarian troops. Thus, the peasants in Roztoky and Stakchynsky, Roztoky informed the Russians about the movement of Hungarian troops. However, later, according to the chronicle of the village of "Venice", "the population greeted them with joy, but not for a long time". Instead loyalty it began mass thefts and abuses by the Russian side there.

As a result of military operations, there were entire villages of Bardyivsky, Svydnysky, Mezhylabiretsky and Sninsky districts, were destroyed or severely damaged some roads and bridges. According to the noticed information by the Slovak researcher P. Konya 19 villages were completely devastated in the Sharysa Committee and 57 partially destroyed.

Separate issue in such fighting could be also quite frequent revisions. It was noticed, that they were characteristic of both warring parties. Forced requisitions, carried out either by official local authorities or by Russian forces, caused outrage during the war Coranic. Thus, in the chronicle of the Dovhi Luki and Bardiev districts; it is fixed that "the Austro-Hungarian army came, the Russian army came and took from the population everything that could be taken: grain, cattle, pigs and most importantly chickens and geese".

After the withdrawal of Russian troops, the Hungarian authorities began repression against anyone suspected of sympathizing with the idea of Slavic reciprocity and Russophilia. The pastor of Beherov M. Artim was accused and imprisoned, as well as some peasants from Lviv, Grabsky, Maltsov. In January 1915 all the inhabitants of the village of Havayi were deported to Hungary, where they worked on the manors. A total quantity of villages were 36, where locals have been evacuated from Sharis County. There are only two elders left in Gabur. Instead, the village of N. Polyanka was burned in front of its inhabitants. Zboriv, V. Ohlava, Smilno and Komarnyky were also destroyed, Gabura and Chabalovtsi were almost completely burned.

In this situation, the Hungarian authorities were forced to hold a demonstration to rebuild the destroyed villages. However, its implementation was only sporadic. Thus, 42 houses were built in N. Polyanka, 21 in Prikriy, 13 in Chabalovtsi, and 7 in Havayi.

Another social and political situation was noticed in Boykivshchyna and Hutulschhyyna, which found themselves in the rear of the Russian army after the occupation in September–October 1914. Quite often the military did not understand or perceive the local population. That is why Russian officers
called the local population in the Old Sambir region not “Russian” but “Russin”35. The Russian occupation administration began arresting Ukrainians / Ruthenians in Boykivshchyna and Hutsulshchyna villages. Moreover, all cultural and educational societies, business unions, educational institutions and most of the Greek Catholic churches were closed. So, in Boykivshchyna all members of “Prosvita” and “Sich” were scribbled, some of them were taken to Siberia36.

At the same time, Boykivshchyna and Hutsulshchyna had a much higher level of state loyalty to Austria-Hungary, in contrast to Lemkivshchyna. In our opinion, that was a consequence of the initial politicization and ethnicization of the local population in the pre-war years. In fact, the activities of political and party cells, the opening of societies, schools and the celebration of anniversaries have had a significant impact on the correlation of the ethnic / national consciousness of the local people. It is fixed also that, “not a single traitor was found there, but disgustedly dozens voted for leaders, patrols for our people, delivered them food, hid military patrols, exposing themselves and their relatives to the greatest danger, fed our prisoners and wounded. They did all that only in the consciousness that they are «Ukrainians»”, – information was taken in Perehinsk, Dolyna district37.

A separate aspect of showing loyalty to the Habsburg monarchy was the mass participation of Hutsuls and Boyks in the general military mobilization. They deliberately tried to fulfill their duty to their homeland. An important aspect of their patriotism was their participation in the Ukrainian Sich Rifles and other military formations, including the “Hutsul Kurin’”. Sich Rifles, most of whom were Carpathian mountaineers, showed a high level of state and national patriotism during the war. Thus, in the battles in Boykivshchyna, in particular for Makivka on April 29 - May 2, 1915, they were distinguished by heroism and ingenuity. On this occasion, the commander of the Austrian 55th Division, General Fleischmann, addressed the Sich Rifles in his order: “Ukrainians! ... everyone should be proud to belong to your corps”38. At the same time, the local population of Boykivshchyna supported Sich Rifles in every possible way. One of eyewitness mentioned Boyko villages, where “we are understood, and we are gladly hovering among ourselves”39.

At the same time, the Russian occupation put a negative effect on the population of Eastern Boykivshchyna. According to the report of the Russian non-commissioned officer Furman, all the Jews were moved out during a detour of the front on April 14, 1915 in the area “from Bogorodchany and villages located near the positions, the military evicted all Jews without exception”, also evicted from Lysz Jewish men to Halych and Ternopil. In

In the Hutsul region, were actively carried out mass executions during 1914 and early 1915. It is notorious to apply an order to the Hungarian army to “imprison 40 Ruthenians”, of whom 20 were released and 20 were hanged. As S. Pap mentions, “it didn't matter who was hanged in public”40. Thus, a special role was played by the military court of the 52nd Division of the Austro-Hungarian Army in the deployment of mass executions in the Transcarpathian Hutsul region. Thus, in October 1914, 150 peasants were arrested in one week in Yasin, of which 65 were executed. During the same period, five people were executed in Verkhnyaya Apsha and Velykii Bychkiv41. A similar situation was observed in Bukovyna and Halych Hutsul regions. An eyewitness of the events T. Galip mentioned in his memoirs the large crowd of Hutsuls, who were escorted by Honveds (Hungarian soldiers)... all of them were “traitors” who were sent to the tribunal. Among those arrested were mostly old people, women and children42. An Austrian court-martial sentenced two Ukrainians to death in January 1915, in Vyzhnytsia. In Vyzhnechchyna, watchman Lakerin murdered 41 peasants, justifying that all Ukrainian peasants were traitors43.

It have been considered arrests, trials, and executions of persons who were marked as pro-Russian in September-October 1914, they were also carried out in the Galician Hutsul region. For example, Judge Gulu was arrested in Kosiv on charges of Russophilism and several Hutsuls were arrested in Kryvyi Rih for espionage44. The number of accusations of anti-state activities of Ukrainian peasants by the Austro-Hungarian military authorities increased significantly with the approach of Russian troops. The search for Russophiles and spies turned into mass executions and mockery of Hutsuls. M. Matiyiv-Melnik, a native of Utoropiv, mentioned such memories “the howling of dogs, the roar of cattle and the cries of tortured people” and “thirteen hangings on hawthorns and willows along the Kosiv road”45. Based on the memories of his parents, P. Bilenchuk said that “during the retreat, the Austrian troops began to accuse the inhabitants of Utoropy of Muscoviteism, he was hanged... Ilko Koshevka, the other 10 people were taken by the Austrians and hanged in the village of Pitsina, near the forest46. After the return of Austro-Hungarian troops in 1915,
the Utopians suffered again. The Austrians burned 180 houses with all the outbuildings in this village, and also hanged 10 civilians for the fact that they, being Ruthenians, had contact with Russian troops and all the property of the inhabitants was looted as well.\(^{49}\)

The Austrian military intelligence conducted a study on the attitude of the Hutsuls to the state power of the Hutsul village of Tatarova and the suburbs of Pidlesniów, Nadwirna County in May 1915. It was found, that during the war, Hutsuls were always loyal to the Austrian government.\(^{50}\)

Another military confrontation in the Carpathian region began in 1916. In June of the same year, Russian troops launched a new offensive and in a few weeks re-occupied Bukovina and most of Galicia, including Eastern territories, under the command of General O. Brusilov. To stabilize the situation the Austro-German command was forced to transfer significant military forces to the zone of military conflict. The front line was stabilized in August 1916. This demarcation lasted until July 1917, when the Austro-German army returned the lost lands along the entire front line, as a result of a general counteroffensive.

**Conclusions.** Thus, the First World War became a rubicon between tradition and modernity in the worldview of the Ukrainian peasantry. The struggle for stability and innovation in its consciousness, the break of ingrained archaic thinking and the introduction of new values, especially national and political levels matches First World War in national worldview with a bright color of renovation and military massacres of civilians. According to the Austrian historian J. Hrytsak, the First World War accelerated the process “from peasants to nation”, in any way. Most of the peasants, mobilized to the front, did not have a clear idea of what kind of homeland they had to lay down their lives for. Most often, they did not identify themselves with a particular nation, but with the region instead, in which they lived before the mobilization. The war has “nationalized” them at the very end.\(^{51}\)

With the beginning of the war in the Carpathian region began to “indicate” the level of loyalty of the local population to the Austro-Hungarian authorities, to search and detect “unreliable elements”, so, this processes resulting in mass repression and military massacres of civilians. According to the verdicts of the Austro-Hungarian army field courts, or even without them, Ukrainians were accused of treason and executed. Throughout the front on both sides of the executions were large-scale.

The hostilities of 1914–1915 prompted the Austro-Hungarian and Russian armies to discriminate significantly at both the socioeconomic and political levels. At the same time, both warring parties persecuted Ukrainians / Ruthenians in the sphere of the political and ethnic reasons. The result was came into mass arrests, physical executions, unjustified killings and deportations. It should be noted, that the Ukrainians / Ruthenians of the Carpathians were followed by the groundlessness of persecution and executions by both warring parties, as they used their own ethnic and political motives, what were in practice often unproven. Cultural and educational life was minimized in the region as a result of hostilities and there was severe pressure on the religious sphere.

Mass requisitions (in some cases simply thefts of property) have been carried out by both (the Russian and Austro-Hungarian) militaries. Finally, it was dispelled the myths about their role of the Ukrainians / Ruthenians of the Carpathians as liberators and defenders. This opinion influenced the changes in the consciousness of the local population, regarding the coordinates of the perception of the warring parties on the principle of “own-foreigner” in the coming years. The population became essentially disoriented, what led later to a rapid search for their own selves and participation in the national -political transformations, that engulfed the region at the end of the war and next times.

**Kostyuchok Petro. Військові дії 1914–1915 рр. та їх вплив та етнополітичні становища українців / русинів Карпатського регіону.** Перша світова війна стала каталізатором пришвидшеного національного усвідомлення населення периферійних територій. Одним із таких теренів став Карпатський регіон, в якому окрім українців / русинів, мешкали поляки, словаки, угорці, румуни, євреї, німці. Оскільки війна завжди призводила до комплексних чи часткових змін у різних сферах життєдіяльності тих чи інших держав, соціумів, етнічних спільнот, мета пропонованої статті полягає у дослідженні впливу військових дій 1914–1915 рр. на етнополітичне становище українців / русинів Карпатського регіону. Вказані трансформаційні процеси визначалися переважно соціальній, політичній, господарській, культурній і етнічній структури, що раніше не було предметом окремої статті та складав новину дослідження. Перша світова війна для українства стала переломним моментом на шляху до колективної політичної мобілізації і визначеної групової етнічної ідентифікації. Джерела база і методологія. У статті на основі широкого кола джерел комплексно, у просторійшому ключі, проаналізовано етнічний аспект, вплив етнічної ідентифікації українців/русинів Карпатського регіону та охарактеризовано вплив військових дій 1914–1915 рр. на місцеве населення. Значна увага у публікації зосереджена на аналізі етнічних і військових зіткненнях, які вплинули на рівень та вплив етнічних потенціалів, що вплинули на формування і визначення етнічної самосвідомості населення.

**Keywords:** influence of the war, analysis of the population of First World War, the influence of the military operations, the role of the local population,

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