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# Tserkvas of the Carpathian Region (Poland and Ukraine) No 1424

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## Official name as proposed by the State Party

Wooden Tserkvas of the Carpathian Region in Poland and Ukraine

## Location

Malopolskie and Podkarpackie Provinces  
Republic of Poland  
Lviv, Ivano-Frankivsk and Transcarpathia Regions  
Ukraine

## Brief description

On the eastern fringes of Central Europe in the Carpathian Mountains of Poland and Ukraine, lie numerous tserkvas (churches) of horizontal log construction built by communities of the Eastern Orthodox and Greek Catholic faiths in the 16<sup>th</sup>-19<sup>th</sup> centuries. Specific types identified with particular communities in isolated mountain regions are represented by sixteen selected examples, which cover not only the cultural expression of four ethnographic groups but also the formal, decorative and technical changes adopted by them over time. They include Lemko types at Brunary Wyżne, Kwiatów, Owczary, Powroźnik and Turzańsk in the Polish Western Carpathians; Boyko types south-east of these at Smolnik (Poland), Uzhok and Matkiv (Ukraine); Halych types in the Northern Carpathians at Chotyniec and Radruż (Poland), Potelych, Zhovkva, Rohatyn and Drohobych (Ukraine); and Hutsul types at Nyzhnyi Verbizh and Yasynia in the Ukrainian Eastern Carpathians.

## Category of property

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a transnational serial nomination of 16 *monuments*.

## 1 Basic data

### Included in the Tentative List

28 January 2010 (Ukraine)  
29 January 2010 (Poland)

### International Assistance from the World Heritage Fund for preparing the Nomination

None

### Date received by the World Heritage Centre

30 January 2012

## Background

This is a new nomination.

## Consultations

ICOMOS has consulted its International Scientific Committee on Wood and several independent experts.

## Technical Evaluation Mission

An ICOMOS technical evaluation mission visited the properties from 23 to 30 September 2012.

## Additional information requested and received from the State Party

A letter was sent to the State parties on 21 September 2012 requesting clarification on the comparative analysis, boundaries, authenticity, legal protection and management. A response was received from the State parties on 23 October 2012 and the information has been incorporated below. A second letter was sent to the State Parties on 20 December, 2012 requesting additional information on conservation, protection and management. A response was received from the State Parties on 25 February 2013 and the information has been incorporated below.

## Date of ICOMOS approval of this report

6 March 2013

## 2 The property

### Description

The sixteen nominated components of the transnational property are located in the Carpathian Mountains in Poland along the borders between Poland and Slovakia and Poland and Ukraine, and in Ukraine along the border between Poland and Ukraine and further east. Eight nominated tserkvas lie in Poland: Powroźnik, Brunary Wyżne, Kwiatów, Owczary, Turzańsk, Smolnik, Chotyniec and Radruż; and eight lie in Ukraine: Potelych, Zhovkva, Rohatyn, Drohobych, Nyzhnyi Verbizh, Yasynia, Matkiv and Uzhok. The nominated property area is 3.29ha in Poland and 3.74ha in Ukraine, totalling 7.03ha. Each nominated component has its own buffer zone, which together total 92.73ha. The sixteen nominated tserkvas were constructed using horizontal coniferous or oak squared logs with notched, dovetailed or halved corner joints on stone foundations. Roofs and walls were clad with timber shingles. They are mostly located in rural landscape settings.

The nomination categorises the tserkvas into four groups according to ethnographic architectural traditions. The western-most is the Lemko group of five tserkvas located in the Carpathians along the southern border of Poland with Slovakia. The Halych group of six tserkvas is located north-east and east of these, either side of the border between Poland and Ukraine. The Boyko group of three tserkvas is located either side of the border between Poland and Ukraine near its junction with Slovakia to the south-east. The Hutsul group is located further to the south-east in Ukraine, towards Romania.

### Early Halych group

The earliest of the nominated tserkvas are in the Halych group and represented by three tserkvas of the older type of which about 100 survive, characterised by a longitudinal tri-partite plan of narthex, nave and sanctuary with a two-tiered, pyramid-shaped shingled roof topped with a lantern and finial over the nave; lower gabled or hip roofs above skirt roofs over the narthex and sanctuary, and a separate bell tower. The nominated examples of this group are:

#### Potelych, Ukraine, Lviv Region

The Tserkva of the Descent of the Holy Spirit was built in 1502 with the traditional double-tiered, pyramid roof over the nave, but in 1753 its form was altered by the addition of a helmet-shaped dome over the sanctuary. The interior polychrome decoration dates from the 17<sup>th</sup> and 18<sup>th</sup> centuries. Walls and roofs above and including the skirt roof are all shingle clad; the walls below are clad in board and batten. During repair works in 1923 all the shingles on the roofs and walls were replaced with metal, but this was reversed during the restoration project of 1970-2. The iconostasis and a donor's pew date from the 17<sup>th</sup> century. The nominated component includes the surrounding wooden fence and two low guard towers with shingled pyramidal roofs, as well as a two-tiered, square belfry to the south-east built at the same time as the original tserkva. It also includes the associated old and new cemeteries. The tserkva is one of the oldest to survive in the region. It is currently in ecclesiastical use by the Ukrainian Greek Catholic community. The nominated property area is 0.19ha surrounded by a buffer zone of 1.10ha.

#### Radruż, Poland, Podkarpackie Province

The Tserkva of Saint Paraskeva was built c.1583 and retains its traditional form of double-tiered pyramidal roof over the nave with gables over the narthex and sanctuary, surrounded by an open veranda. The interior carries figural polychrome decoration dating from the 17<sup>th</sup> century including paintings of the prophets. The tserkva was completely refurbished in 1964-6. The nominated component includes the complete complex, with shingle-capped, stone boundary wall and two shingle-roofed gateways enclosing the tserkva, a freestanding wooden bell tower with pyramidal shingled roof, a stone mortuary (19<sup>th</sup> C) and the former graveyard. The tserkva represents one of the oldest and most complete complexes of the early Halych type. It is currently used as a museum. The nominated property area is 0.30ha surrounded on three sides by a buffer zone of 2.11ha. Two historic cemeteries are located in the buffer zone.

#### Rohatyn, Ukraine, Ivano-Frankivs'k Region

The Tserkva of the Descent of the Holy Spirit built at the beginning of the 16<sup>th</sup> century takes essentially the traditional form except that the roof over the sanctuary is hipped and flares out over the polygonal east end of the sanctuary, and the belfry abuts the narthex, rising out of the gable roof extended west from the narthex, rather than being freestanding. All roofs are shingled; walls above the skirt roof are vertically boarded and below the skirt roof the

horizontal squared log construction is visible. The iconostasis installed in 1650 is considered to be exceptionally fine. The nominated component includes the traditional wooden fence with shingle-roofed gateway, and the old graveyard. The tserkva with its post and beam attached belfry is unique to the region. In its current use as a museum it houses a large collection of 16<sup>th</sup>-19<sup>th</sup> century icons and furnishings from neighbouring churches. The nominated property area is 0.49ha surrounded by a buffer zone of 1.47ha.

### Later Halych group

These 17<sup>th</sup> century churches, of which over 250 examples survive in the overall region of the nomination are seen as continuing the tradition of tripartite Byzantine Orthodox churches with polygonal domes resting on drums and topped by bulbs and lantern finials, but with the addition of western Renaissance and Baroque decorative elements. They represents the development of the earlier type in which the pyramidal and gable/hipped roofs over the three parts of the plan gave way to almost spherical domes over narthex, nave and sanctuary above one or two skirt roofs. The nominated examples of this group are:

#### Chotyniec, Poland, Podkarpackie Province

The Tserkva of the Birth of the Blessed Virgin Mary dates from c. 1600 and has the traditional raised cupola over the nave now crowned with a shingled dome and flanked by two lower domes over the sanctuary and narthex. A large hip-roofed porch added in 1925 extends west from the narthex. Walls above the lowest skirt roof are shingled; below the skirt the horizontal squared log construction can be seen. The church is distinguished by the half-open arcaded gallery running around the upper level of the narthex, and the polychrome mural on the south wall of the nave depicting the Last Judgement with western influences. The nominated component includes the remains of the former graveyard and the freestanding, shingled 18<sup>th</sup> century wooden bell tower with splayed pyramidal roof relocated from Torki in 1993 to replace the 1924 bell tower which in turn had replaced the original destroyed in WWI. The tserkva is used as a Ukrainian Greek Catholic church. The nominated property area is 0.67ha surrounded on three sides by a buffer zone of 4.34ha. The new cemetery is located to the east in the buffer zone.

#### Zhovkva, Ukraine, Lviv Region

The Tserkva of the Holy Trinity was built in 1720 in the domed form of the later Halych type with shingled roofs and walls above the skirt, but a stone sacristy was added to the east of the sanctuary before 1750. It is distinguished by the choir loft along the west and north walls of the narthex and the west wall of the nave. Original intact interior furnishings include the 18<sup>th</sup> century iconostasis, wall paintings, the main altar, and pews. The nominated component includes the surrounding wooden fenced, churchyard and the stone belfry in its north-east corner, which was built in 1891 to replace the former timber one. At that time the domes were clad in sheet metal but this was removed and the roofs were re-shingled in 1976-8

and again in the mid-1990s. The tserkva is considered one of the best preserved of the three-domed type based on the traditional Kievan church form. It is currently used as a church by the Ukrainian Greek Catholic community. The nominated property area is 0.25ha surrounded by a buffer zone of 1.06ha.

#### Drohobych, Ukraine, Lviv Region

The Tserkva of Saint George was built in the second half of the 17<sup>th</sup> century in the typical tri-partite form with octagonal drums and domes over the narthex, nave and sanctuary. It is distinguished by the two polygonal choir bays (*cliros*) either side of the nave which are also roofed with small domes above a double skirt roof, and by an external gallery running around the chapel in the choir loft above the narthex. All roofs and walls above the lowest skirt are shingled and walls are decorated with arcaded relief encircling each of the three parts immediately below each skirt roof. The lower skirt encircles the whole church and provides an arcaded veranda around the sides of the nave, extending to form a wider veranda area at the west end of the narthex. The iconostasis and wall paintings in the nave, narthex and choir loft, and paintings to the interior of the drum and cupola over the nave date from the 17<sup>th</sup> century. The nominated component includes the surrounding traditional wooden, shingle-roofed fence and gateways, and the freestanding, three-tiered wooden, domed bell tower, in which wooden fixtures beneath three bells survive on the third tier. The tserkva is considered to represent the pinnacle of wooden dome construction technology. It was built as an urban tserkva for the Ruthenian community and is currently used as a museum. The nominated property area is 0.18ha surrounded by a buffer zone of 1.06ha.

#### Boyko group

Tserkvas of this group follow the traditional longitudinal tri-partite form but are distinguished by their hipped, multi-tiered roofs sometimes resembling Asian pagodas, and high, multi-faceted domes, of which the central one over the nave is always the highest. The three nominated tserkvas selected from 70 extant examples in this group are:

#### Smolnik, Poland, Podkarpackie Province

The Tserkva of Saint Michael the Archangel dating from 1791 is now located in a deserted village, its community having been relocated to the former Soviet Republic of Ukraine in 1951. The tserkva takes the form of three square pyramidal-roofed towers over narthex, nave and sanctuary of almost equal size. In the 1920s/30s the roof shingles were replaced with sheet metal and the shingle wall cladding was replaced with board and batten. It was restored to its current form in 1969; all walls and roofs are now shingled. There is a choir loft along the west wall of the nave. Wall paintings in the sanctuary and nave date from the 19<sup>th</sup> century. Originally a Greek Catholic church, the tserkva is now used as a church by the Roman Catholic community and the original interior furnishings are displayed at the Lańcut Museum. The tserkva property is surrounded by a wooden fence and includes the former

graveyard. The tserkva is one of few extant Boyko examples with three pyramid roofs. The nominated property area is 0.35ha surrounded by a buffer zone of 34.85ha.

#### Uzhok, Ukraine, Transcarpathia Region

The Tserkva of the Synaxis of the Archangel Michael built in 1745 takes the three-towered, pyramid roofed form but with a larger, three-tiered roof over the central nave. The shingled roofs are capped with small shingled tiers and metal clad bulbs and cross finials. The whole is surrounded by the lower shingled skirt roof. The windows were enlarged between 1947 and 1961. The tower over the narthex is in fact the bell tower constructed with posts and beams, below which is the choir loft. Interior furnishings date from the 17<sup>th</sup>-18<sup>th</sup> centuries and include icons of folk character. The nominated component includes the fenced churchyard containing the old cemetery and a two-tiered wooden bell tower with metal clad roofs built in its north-west corner in 1927. Three bells are suspended on wooden fixtures in the second tier. The tserkva is a unique example of a tri-partite tserkva with bell tower over the narthex. It is currently used as a Ukrainian Orthodox church. The nominated property area is 0.12ha surrounded by a buffer zone of 1.81ha. The new cemetery extends north of the old cemetery and is located in the buffer zone.

#### Matkiv, Ukraine, Lviv Region

The Tserkva of the Synaxis of the Blessed Virgin Mary was built in 1838 with three high, octagonal, multi-tiered pagoda-like towers surmounted by small domes, bulbs and finials. Two sacristies were added either side of the sanctuary in 1930 beneath the skirt roof that encircles the building. The walls are clad in board and batten; the domes and roofs in sheet metal. The three-arched porch along the west side of the narthex was enclosed in 1989. The interior space, formerly open up to the roof, was covered with dome vaulting at the level of the first tier in 1939. A choir loft runs around three sides of the narthex. The original iconostasis, altars and donor's pew are preserved. Interior wall paintings date from the late 19<sup>th</sup> century. The nominated component includes the fenced churchyard and the wooden two-tiered belfry with metal clad, hip roof in its south-west corner. The tserkva is located on a raised mound and is considered the best of this distinctive 19<sup>th</sup> century style due to its striking silhouette within the landscape. It was reconsecrated in 1989 as St Dmytro's and is currently used as a church by the Ukrainian Greek Catholic community. The nominated property area is 0.16ha surrounded by a buffer zone of 1.16ha.

#### Hutsul group

Hutsul tserkvas derive from Ruthenian traditions and are distinguished by their cruciform plan, created by adding wings to either side of the nave of the tri-partite plan. The central nave is always covered by a high, octagonal tented roof or cupola; the four arms are covered with cupolas or gables. The two tserkvas nominated from 150 extant examples of the Hutsul group are:

Nyzhniy Verbizh, Ukraine, Ivano-Frankivs'k Region

The Tserkva of the Nativity of the Blessed Virgin Mary built in 1808-10 takes a cruciform plan of four almost equal arms with polygonal ends extending from the central nave, all crowned with five domes surmounted by bulbs and finials. The tserkva was relocated from the village of Sheparivtsi in 1876 following which the walls were lined with linen and decoratively painted. This was renewed in the late 1980s. The domes and roofs were metal clad in 1956 and the walls received sheet metal cladding with embossed and chased decoration including images of saints in 1990. The interior polychrome decoration extends into the spaces beneath the cupolas and dates from the late 20<sup>th</sup> century; the original iconostasis and altars date from the beginning of the 19<sup>th</sup> century. An enclosed porch has been added to the southern entrance to the narthex, and a sacristy on the north side of the sanctuary. The nominated component includes the churchyard within the concrete wall constructed in 1937; the old cemetery, single-story brick chapel, wooden service house and the wooden two-tiered bell tower located north-west of the tserkva. The pyramidal roof, skirt roof and walls of the second tier of the bell tower are clad with engraved sheet metal. The tserkva is considered to be of high artistic value and unique in the region. It is currently used as a Ukrainian Orthodox church of the Kiev patriarchy. The nominated property area is 2.22ha surrounded by a buffer zone of 31.11ha. The new cemetery extends west from the old cemetery and is located in the buffer zone.

Yasynia, Ukraine, Transcarpathia Region

The Tserkva of Our Lord's Ascension was built in 1824 with a square nave covered by an octagonal tented dome surmounted by a miniature dome capped with a miniature cone and cross. The sanctuary, narthex and side arms are covered with gable roofs and the whole is surrounded by a continuous skirt. All roofs and walls above the skirt are shingled except the gable walls which are boarded. Below the skirt the squared log construction is visible, including the intricately dovetailed corner joints. A large square porch was added to the west wall of the narthex in 1994, replacing several earlier versions. The interior space of the nave opens up to the base of the lantern-like structure beneath the octagonal drum of the dome. The nominated component includes the wooden fenced churchyard with the old cemetery located in its northern part, as well as the three-tiered bell tower with octagonal tented dome built in 1813 and relocated to the north of the tserkva from the Church of the Descent of the Holy Spirit in 1896. The tserkva is one of the best preserved of its type with cruciform layout and central dome. The walls and ceilings have no painted decoration (except for the iconostasis screen), leaving the timber structure and intricate detailing exposed. It is shared as a church by both the Ukrainian Orthodox and the Ukrainian Greek Catholic communities. The nominated property area is 0.13ha surrounded by a buffer zone of 0.49ha. The new cemetery extends north of the old cemetery and is located in the buffer zone.

Lemko group

Lemko-type tserkvas were based on the traditional tripartite plan but incorporated high bell towers above the narthex constructed in post and beam typical of Catholic wooden churches in southern Poland. The lofty bell tower became an essential attribute of Lemko tserkvas of which approximately 70 survive in Poland and Ukraine. The nave and sanctuary were covered with traditional multi-tiered, hipped roofs surmounted by small onion domes. The Lemko tserkvas embody links between the Eastern and Western Church in accommodating elements of each rite. The nominated examples from this group are:

Powroźnik, Poland, Malopolskie Province

The Tserkva of St James the Less, the Apostle was built in 1600 with the tower added in 1778-80. The tserkva was relocated in 1813 due to floods. At that time a new rectangular sanctuary was built and the polygonal one of the earlier church was rebuilt as a sacristy to its north. In the 1930s the roofs were clad with metal but this has since been replaced with shingles. The interior of three of its walls are painted with scenes of the Old and New Testaments, dating from 1637. Interior furniture and icons date from the 17<sup>th</sup>-19<sup>th</sup> centuries, and include the 17<sup>th</sup> century iconostasis, which has been partly dismantled and stands in the sanctuary. The property includes the tserkva and its former graveyard encircled by a stone wall with two gates, and extends a considerable distance to the north. The tserkva is the oldest of the West Lemko style in Europe. It is now used as a Roman Catholic church. The nominated property area is 0.71ha surrounded by a buffer zone of 1.10ha.

Brunary Wyzne, Poland, Malopolskie Province

The Tserkva of Saint Michael the Archangel dates from 1797. In 1830-1 a new sanctuary was added to the east, the old sanctuary being incorporated into the nave, and the porch was added to the west of the narthex. The bell tower is of post and beam construction and the crowing onion dome, bulb and finial are clad in metal. The iconostasis and pulpit date from the 18<sup>th</sup> century and the interior polychrome decoration dates from the 18<sup>th</sup>-19<sup>th</sup> centuries. The property includes the tserkva and its former graveyard encircled by a stone wall with three gates. The tserkva is considered the largest example of its type. It is now used as a Roman Catholic church. The nominated property area is 0.32ha surrounded by a buffer zone of 3.36ha.

Kwiatoń, Poland, Malopolskie Province

The Tserkva of Saint Paraskeva dates from the 17<sup>th</sup> century and is entirely shingle-clad. The bell tower is of post and beam construction. The furnishings and interior decoration date from the 18<sup>th</sup>-19<sup>th</sup> centuries. The iconostasis was painted in 1904. The nominated property component includes the 18<sup>th</sup> century shingle-roofed gatehouse south-west of the tserkva's tower located in the concrete perimeter wall encircling the tserkva and former graveyard, and another gate to the south-east. The nominated property extends a considerable distance to the north and includes four contemporary buildings. It is

now shared as a church by both Roman Catholic and Orthodox communities and retains its original interior furnishings and wall paintings. The nominated property area is 0.26ha surrounded by a buffer zone of 1.82ha.

Owczary, Poland, Malopolskie Province

The Tserkva of Our Lady's Protection dates from 1653. Its walls and roofs are shingle clad, but the onion domes, bulbs and finials are clad in sheet metal. The sanctuary was rebuilt in 1701 and the tower over the narthex was erected in 1783. The narthex was enlarged to the width of the nave in 1870; hence two posts of the tower are inside it. The iconostasis, furnishings and decoration date from the 17<sup>th</sup>-19<sup>th</sup> centuries, with figural polychrome decoration added in 1938 to commemorate the 950<sup>th</sup> anniversary of Ruthenia's conversion to Christianity. In the 1980s sheet metal cladding to the lower roofs and walls was replaced with shingles. The nominated property component includes its stone enclosing wall incorporating a two-storey masonry gateway surmounted by a belfry built in 1928 to the west on the longitudinal axis of the tserkva, with a tent roof topped by an onion dome and cross. A second timber gateway to the south has a tent roof topped with small dome. The property includes the former graveyard and extends a considerable distance to the west. It is now used as a Roman Catholic church but shared with the Ukrainian Greek Catholic community. The nominated property area is 0.38ha surrounded by a buffer zone of 2.87ha.

Turzański, Poland, Podkarpackie Province

The Tserkva of Saint Michael the Archangel was built in 1801-03 and enlarged in 1936. Its triple-domed, tripartite plan is made cruciform by the addition of sacristies either side of the sanctuary, each crowned with an onion dome, thus creating a five-domed tserkva. The roofs and domes, bulbs and finials were all clad in metal sheet in 1913, when the windows were also enlarged. By 2003 the metal sheet cladding was leaking and had to be replaced. The iconostasis, altars and figural polychrome painting of the interior date from the 19<sup>th</sup> century. A free-standing, three-tiered, wooden bell tower is located to the west on the longitudinal axis of the tserkva, built into the perimeter stone churchyard wall, which also incorporates three gates. The former graveyard included in the nominated property component east of the tserkva includes gravestones dating back to the 1830s. The tserkva is the oldest example of the East Lemko style and reflects Halych influence. It is now used as an Eastern Orthodox church. The nominated property area is 0.30ha surrounded (except at the eastern corner) by a buffer zone of 3.02ha. The new cemetery is included in the buffer zone to the south-west.

### **History and development**

The earliest extant wooden tserkvas (tserkva being originally the term for an Orthodox church) in the Polish and Ukrainian Carpathians date from the 15<sup>th</sup> century; however the earliest of the nominated tserkvas dates from the 16<sup>th</sup> century and most represent the union of the Eastern Orthodox and Western Catholic Church in 1595 as expressed in the Greek Catholic Church, as well as the

local cultural traditions of the communities that created them.

The qualities of the wooden tserkvas were recognised by architectural historians in the early 19<sup>th</sup> century and became of interest to advocates of historic site conservation with the setting up of the National Commission for the Preservation of Antiquities in Lviv in 1856 as a branch of the Vienna Central Commission and the formation of the Art and Archaeology Division of the Cracow Learned Society in Galicia. The first research expeditions to examine the oldest wooden tserkvas took place in 1883-5 and in 1888 two conservation groups were formed: the Eastern Galicia Group in Lviv and the Western Galicia Group in Cracow. The combined work of these groups included inventories and publication of the topographical surveys.

The disruption caused by the two World Wars and intervening and subsequent population upheavals left its mark on all the churches. Some were abandoned for a period and almost reduced to ruin, but were then recovered by new church communities or state authorities and repaired and restored in the 1950s-60s as noted in the individual descriptions above.

Most of the nominated tserkvas have been repaired and altered several times over their life. Some, particularly the freestanding bell towers, were relocated from other sites. Alterations include the addition of sacristies, porches, and extensions of sanctuaries; the addition or removal of choir lofts/chapels and galleries, and closure of belfry openings with board and batten cladding. In a couple of cases the windows were enlarged in the 20<sup>th</sup> century. Where an Orthodox church has been adapted for Roman Catholic use, the iconostasis was retained in the church. The most obvious visual change was the replacement at some tserkvas of roof shingles with metal cladding in the 1920s-30s or earlier, and the replacement of shingle wall cladding with board and batten. However in several cases the shingle cladding has since been restored as noted under the individual descriptions above.

## **3 Justification for inscription, integrity and authenticity**

### **Comparative analysis**

The comparative analysis in the nomination dossier explains that the nominated tserkvas have been selected as the most representative examples of the sophisticated timber church building types created by four distinctive mountain cultures in the Carpathians – Halych, Boyko, Hutsul and Lemko. As an overall group they are considered to represent the best examples of horizontal squared log construction with sophisticated corner joints in the region. The examples representing the sub groups are considered to be the most representative of the particular characteristics of the relevant cultural type, having been selected from the remaining examples of each type.

ICOMOS notes that there are examples of wooden churches already inscribed on the World Heritage List in Poland, Slovakia, Romania, Russian Federation, Norway and Finland and others on the Tentative Lists of Hungary and Belarus. At the time of inscription of the Wooden Churches of Maramureş, Romania (1999, criterion (iv)), the World Heritage Committee noted that *“the neighbouring States Parties could consider proposing to add other wooden churches to this inscription”*. In the case of the inscription of the Wooden Churches of Southern Little Poland (2003), which were inscribed under criterion (iii) as related to the *“liturgical and cult functions of the Roman Catholic Church”*, and under criterion (iv) as *“the most representative examples of surviving Gothic churches built in the horizontal log technique”*, the World Heritage Committee recommended that the *“nomination could be completed with properties in Hungary, Romania, Slovakia, and/or Ukraine, where the churches can represent later periods as well as other types of traditions (potential for serial nomination)”*. The Wooden Churches of the Slovak part of the Carpathian Mountain Area were inscribed in 2008 (criteria (iii) and (iv)). These are examples representing the cultural traditions of three different religious faiths – Roman Catholic, Greek Orthodox and Protestant (Lutheran).

The nomination dossier compares the nominated tserkvas with all the previously inscribed groups of wooden churches in detailed tables comparing plans, sections and elevations. The discussion in relation to typological value (criterion (iv)) indicates that distinguishing features include tripartite ground plans comprising a combination of quadrilaterals and octagons; tiered roofs; log-built domes of quadrilateral or octagonal form surmounted by cupolas; interior forms of the dome following the exterior outline (the interior space extends up into the roof area); and division of the interior space with an iconostasis screen. In relation to criterion (iii), it is argued that the nominated tserkvas are exceptional testimony to living cultural traditions in that in the Carpathians and in Ukraine log tserkvas are still being built because they constitute part of the identity of local communities. Examples in Canada, the United States, Brazil, Argentina and Australia built by emigrant communities are also cited in support of this argument.

ICOMOS notes that the nominated churches located in Poland north of the border with Slovakia are in the same close region as those in the Southern Little Poland and Slovakia inscriptions. The currently nominated churches in the Lemko tradition at Powroźnik, Brunary Wyżne, Kwiatów and Owczary are similar in form to the Greek Orthodox churches of St Nicholas at Bodruzal and Archangel Michael at Ladomirova inscribed as two of the Wooden Churches of the Slovak part of the Carpathian Mountain Area. As noted in the ICOMOS evaluation of the Slovakian properties, the Greek Orthodox churches at Bodruzal, Ladomirova and Ruska Bystra, are located at the junction of the western and central Carpathians in the north-east corner of Slovakia where life was impacted by the Lemko ethnic group.

The Wooden Churches of Southern Little Poland were all built in the Roman Catholic, Gothic cultural and liturgical tradition, as distinct from the currently nominated examples, which although in Roman Catholic use now, were built as Greek Catholic/Orthodox with different liturgical traditions and retain their iconostases. The Little Poland Roman Catholic churches take a single ridge roof form and have a separated belfry in contrast to the three towers of the Lemko type. In response to ICOMOS' query re comparison with the Wooden churches of the Northern part of the Carpathian Basin, which is on Hungary's Tentative List, the State Party noted that this property actually concerns stand-alone bell towers, and in terms of architecture, historical context and style relates to the Wooden Churches of Maramureş, Romania and forms of Gothic architecture.

ICOMOS considers that the comparative analysis justifies the selection of sites and demonstrates that the nominated properties are of great historical and social importance to the whole region and constitute a valuable addition to the category of wooden churches already inscribed on the World Heritage List.

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ICOMOS considers that the comparative analysis justifies consideration of this property for the World Heritage List.

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#### **Justification of Outstanding Universal Value**

The nominated property is considered by the State Parties to be of Outstanding Universal Value as a cultural property for the following reasons:

- Their representativeness in the architectural, artistic, devotional and cultural context for this part of Central Europe.
- The connection of the properties with important ideas and meanings concerning intellectual activity and historical reflection – in an individual and national capacity.
- The durability of their forms and function, their historical and contemporary role and enduring contribution to shaping national and cultural identity.

The justification for the serial approach is that the properties comprise four types of architectural traditions (Halych, Boyko, Hutsul and Lemko) in tserkva construction that represent these ethnographic groups and the multicultural heritage of the Carpathian Mountains. The nominated properties are the most representative of their typologies and the most outstanding examples of the once widespread timber-building tradition that survives to the present, combining the local building and art traditions with Byzantine rules of creating orthodox sacred spaces.

ICOMOS considers that the serial approach is justified and supports the wooden structures using construction techniques specific to the regional context of the Orthodox ecclesiastical building tradition. Based on mainstream orthodox building models which were combined with the four types of architectural traditions,

some of which are found on either side of the present boundary between Poland and Ukraine, the churches illustrate a unique combination of structural and design features with strong symbolic references to regional sacred traditions. In this they represent the devotional and cultural context and the historical and intellectual connections with Kiev, particularly through the octagonal domes of the later Halych group.

### **Integrity and authenticity**

#### **Integrity**

The chosen sites were selected as the best examples of Greek Catholic/Orthodox churches from the numerous examples remaining of each ethnographic group, which illustrate various aspects of the cultural traditions of that group.

The State Parties provided detailed plans in response to ICOMOS' request showing each nominated property and its components. All elements necessary to express the value of the properties are included within the boundaries. As noted under the individual descriptions above, they include the perimeter wall or fence with gateways, and may include bell towers, graveyards and secondary buildings. In response to ICOMOS' request for clarification, the State Parties explained that only the original graveyard/old cemetery associated with the parish is included within the property; new cemeteries are included in the buffer zones (except at Potelych). The buildings are not threatened by development or neglect. The setting of the properties is well maintained; the perimeter walls or fences with trees planted along them constitute a clearly recognizable zone or landmark.

#### **Authenticity**

The properties are considered to be authentic in terms of location and setting, use and function; 13 tserkvas are still used as churches, the other three (Radruż, Rohatyn and Drohobych) are kept intact as museums; materials (in that the structural timbers have been carefully repaired by traditional methods over the years, the art work has a high degree of authenticity, and the timber exterior roof and wall cladding which requires replacement every 20-30 years has in most cases been restored). The forms of some tserkvas have been modified as described in the individual descriptions above.

ICOMOS notes that almost all tserkvas retain their original doors and locking devices, with inscription on the lintels giving the date of construction and names of carpenters.

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ICOMOS considers that the conditions of integrity and authenticity have been met.

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### **Criteria under which inscription is proposed**

The property is nominated on the basis of cultural criteria (iii) and (iv).

*Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared;*

This criterion is justified by the State Parties on the grounds that the nominated tserkvas are a unique example illustrating the interweaving of building traditions grounded in the Orthodox Church with local cultural traditions. They form a representative group of different types of properties which are fundamental expressions of the cultural diversity of the communities that created them and their relationship with their surroundings. Building designs, structural solutions showcasing mastery of timber building techniques, and decorative schemes and art works convey and symbolise spiritual beliefs. The tserkvas continue to be immensely important spiritual centres for local communities.

ICOMOS considers that the tserkvas bear exceptional testimony to a distinct orthodox ecclesiastical building tradition in Slavic countries, which is grounded in the mainstream traditions of the Orthodox Church interwoven with elements of local tradition and architectural language. The architectural structures, designs and decorative schemes reference the local cultural traditions of the communities in the Carpathian region and illustrate a multiplicity of symbolic references and sacred meanings related to the traditions, which represent the universe as perceived by the communities. ICOMOS notes that in some cases the tserkvas and graveyards represent communities who were displaced and are now the only connection these communities have with their cultural tradition.

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ICOMOS considers that this criterion has been justified.

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*Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;*

This criterion is justified by the State Parties on the grounds that the nominated tserkvas form an outstanding group demonstrating the horizontal corner-joined logs with overlapping ends, which illustrate every stage of evolution over the centuries of this type of ecclesiastical architecture and its adaptation to local circumstances. The form and design are expressed in a tripartite ground plan composed of quadrilaterals and octagons opening up into domes and cupolas, with the interior space divided by an iconostasis screen. The polychromatic decoration constitutes one of the most highly valued assemblages of wall paintings, distinguished by their iconographic and ideological programmes, and demonstrate a diversity of techniques combined with high levels of technical and artistic skill.

ICOMOS considers that the nominated tserkvas are an outstanding example of building typology which represents an important historical stage of Orthodox ecclesiastical architecture. The corner-joint logs with

overlapping ends, characteristic of the Slavic building traditions in combination with decorative schemes and immovable interior furnishings, especially the interior contours in the cupolas provide a unique typological ensemble, which evolved from the 16<sup>th</sup> to the 19<sup>th</sup> centuries.

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ICOMOS considers that this criterion has been justified.

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ICOMOS considers that the serial approach is justified and ICOMOS considers that the selection of sites is appropriate.

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ICOMOS considers that the nominated property meets conditions of authenticity and integrity and criteria (iii) and (iv).

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#### **Description of the attributes**

The attributes carrying Outstanding Universal Value are the traditional log construction with notched, dove-tailed or halved corner joints, tri-partite plan form surmounted with open quadrilateral or octagonal domes and cupolas, wooden bell towers, iconostasis screen, interior polychrome decoration, walled or fenced churchyards surrounded by trees, with graves, and gatehouses, all of which demonstrate the distinct construction style of the churches and their connection with the Orthodox ecclesiastical building tradition, in which the tserkvas were created.

#### **4 Factors affecting the property**

The tserkvas are not considered to be threatened with development. Tourism numbers are not high: 20,000 – 50,000 in urban centres; 2,000-6,000 in villages. The exception is Kwiatóń which has around 80,000 visitors annually. ICOMOS notes that car parks are proposed to be located at some properties and their location needs careful consideration. Air pollution monitoring in Poland has shown that pollution has decreased since the 1970s and '80s. In Ukraine, the tserkvas at Zhovkva, Rohatyn and Drohobych are located in towns with manufacturing industries and heavy traffic but pollution levels are not considered to be excessive. No risks due to climate change have been identified. However ICOMOS considers that an increase in insect infestation could be expected. The structure and interior decoration and icons are vulnerable to decay in the event of damage to roofs and to wood borer. This is addressed by regular monitoring and maintenance. ICOMOS notes that in view of the sensitivity of the icons and timber structures to microclimatic conditions both State Parties have declared that no heating will be installed in the tserkvas.

Earthquake risk is considered low for both Poland and Ukraine. Slope erosion is a risk and is addressed in municipal development plans. Storms and floods are threats to roofs and to the stone footings and timber sills on which the log structures are founded. The threat of flooding is being addressed through correction of

drainage around the buildings. Fire risk is very high. All tserkvas and bell towers have fire extinguishers and fire alarm systems are being provided where they are not yet in place (at Brunary Wyżne and Yasynia). There is no fire alarm system in place or planned at Smolnik, which is not connected to electric power. Lightning conductors are installed at Chotyniec, Drohobych, Yasynia, Matkiv, Potelych, Radruż, Rohatyn, Smolnik, Turzańsk, Uzhok and Zhovkva. Security systems are provided at Chotyniec, Kwiatóń, Owczary, Powroźnik, Radruż and Turzańsk and are required in all properties as the burglary risk is high. ICOMOS considers that fire and security plans should be completed and implemented as a high priority and the State Parties have provided a timetable in response to ICOMOS' request. ICOMOS notes that the threat of municipal waste mentioned in the nomination dossier is now considered to be under control.

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ICOMOS considers that the main threats to the property are storms, fire and floods. Special attention is needed to the location of car parking.

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### **5 Protection, conservation and management**

#### **Boundaries of the nominated property and buffer zone**

The boundaries of the nominated properties are clearly shown on the plans provided by the State Parties in response to ICOMOS' request. In Poland the boundary closely follows the perimeter wall of the churchyard at Smolnik and Turzańsk. At Chotyniec it follows surrounding roads and encloses land and trees outside the perimeter churchyard wall. At Radruż and Brunary Wyżne the boundary encloses trees and land outside and surrounding the perimeter wall. At Owczary it encloses additional land and an unidentified building to the north west of the perimeter wall. At Powroźnik it extends north to enclose considerable additional land and an unidentified building. At Kwiatóń the boundary encloses additional land to the north containing four contemporary buildings, details of which have not been provided.

ICOMOS considers that details need to be provided by the State Party of the unidentified buildings included within the property boundaries at Owczary, Powroźnik and Kwiatóń.

The buffer zones at Brunary Wyżne, Kwiatóń, Owczary, Powroźnik and Smolnik surround the properties and enclose primarily agricultural land. At Chotyniec the buffer zone boundary is the same as the property boundary along the northern side which is abutted by a road. At Radruż the buffer zone boundary is the same as the property boundary along the northern side and is abutted by a band of trees and then fields. At Turzańsk the buffer zone boundary meets the property boundary at its eastern corner, abutted by a field.



In Ukraine the property boundaries closely follow the perimeter fence at all tserkvas: Drohobych, Matkiv, Nyzhniy Verbizh, Potelych, Rohatyn, Uzhok, Yasynia and Zhovkva.

The buffer zones at Drohobych, Rohatyn and Zhovkva surround the properties and enclose urban areas. At Matkiv, Yasynia and Uzhok the buffer zone surrounds the properties and encloses the associated villages and adjacent agricultural land. At Nyzhniy Verbizh and Potelych the buffer zones surrounds the properties and encloses agricultural land.

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ICOMOS considers that the boundaries of the nominated property and of its buffer zone are adequate, but details are required of unidentified buildings within the property boundaries at Owczary, Powroźnik and Kwiatów.

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#### **Ownership**

The tserkvas in Poland are owned by Christian Churches (Roman Catholic, Greek Catholic and Orthodox) except for Radruż which is owned by the State and used as a museum. In Ukraine, the tserkvas in the villages of Yasynia, Uzhok, Matkiv, and Nyzhniy Verbizh belong to Christian Churches (Ukrainian Catholic, and various Orthodox denominations) represented by governing bishops and parishes. The tserkvas in the towns of Rohatyn and Drohobych are owned by the State for use as museums. In the town of Zhovkva and the village of Potelych the tserkvas are owned by the State and are made available to the local religious community.

#### **Protection**

All nominated properties in Poland are protected at the highest level by inclusion in the National Heritage Register under the Act on Preservation and Protection of Historic Monuments (2003). In Ukraine all nominated properties except Nyzhniy Verbizh were protected at the highest level by inclusion on the State Register of Immovable Historical Monuments under the State Law on Protection of Cultural Heritage (2000) at the time of nomination. Nyzhniy Verbizh was protected at regional level and was in the process of being protected at the State level. In response to ICOMOS' request for a timetable for this, the State Party has stated that the Council of Ministers resolved to add the property to the State Register on 10 October 2012 (Decision no. 929).

The buffer zones are not all specifically protected by current legislation. In Poland they come under land use plans being prepared for the various communes in which the properties are located, which limit residential development to two storeys above ground and have specific requirements related to architectural design, plot coverage and setbacks. In Ukraine, the buffer zones come under the development plans for the urban centres of Zhovkva, Rohatyn and Drohobych, and for the villages of Potelych, Matkiv, Nyzhniy Verbizh, Uzhok and Yasynia.

ICOMOS considers that the buffer zones require specific protection in all land use/development plans. ICOMOS

considers that the current protection measures are effective, but that all properties should be recognised in district and local land use/development plans, and specific protection provided to buffer zones in those plans. The State parties have provided a time schedule for this in response to ICOMOS' request.

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ICOMOS considers that the legal protection in place for the nominated properties is adequate. ICOMOS considers that the protective measures for the property will be adequate when all properties and buffer zones are recognised and protected in accordance with the details provided by the State Parties in their additional information.

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#### **Conservation**

According to the nomination dossier the nominated properties in Poland were inventoried using a 3D scanner in 2011 and records are held at the National Heritage Board in Warsaw. Other research and documentation are held in the archives of the National Heritage Board of Poland, the Provincial Heritage Authority offices in Cracow and Przemyśl. In Ukraine, Matkiv, Nyzhniy Verbizh and Yasynia have not been inventoried. The tserkvas that are now museums at Drohobych and Rohatyn have paper inventories that are kept at the properties; the tserkva at Zhovkva has both paper and digital inventories kept at the State Historical Architectural Reserve in Zhovkva; the paper inventory and records for Potelych are held at the Lviv Regional State Administration in Lviv, and the inventory and records for Uzhok are held at the Transcarpathia Region State Administration, Uzhhorod. ICOMOS notes that a full inventory using a 3D scanner is currently underway at Drohobych. A significant body of scientific, planning and restoration documents is held in the archives of the Regional Administration of Architecture and Protection of Cultural Heritage in Lviv, and at the Ukrainian Regional Specialist Research and Restoration Institute in Lviv.

In Poland all tserkva complexes are considered to be in a good state of conservation. At Brunary Wyzne, Powroźnik and Smolnik the iconostasis and wall paintings have been conserved and are in good condition, and the wall paintings have been conserved at Chotyniec. At Radruż the iconostasis is currently undergoing conservation treatment. In Ukraine, the physical condition of the tserkva structure and the bell tower is considered satisfactory at Matkiv but the work undertaken to the interior decoration is unsatisfactory; the state of conservation at Yasynia, Zhovkva, Nyzhniy Verbizh, Potelych, and Uzhok is considered good, but there are drainage problems requiring protective earthworks against flooding of the Biala River at Nyzhniy Verbizh and the state of the interior is unsatisfactory; both there and at Uzhok, the lining of the interior with plastic sheets has the potential to cause problems. At Rohatyn the tserkva's structure is satisfactory but the wall timbers are damp and as a result damage has occurred to murals and roof vaulting. The physical condition is not satisfactory at Drohobych and the necessary works lack funds.

Ongoing conservation and maintenance work is scheduled at all nominated properties as set out in the nomination dossier and addresses the problems noted above. Scheduled works include the installation or updating of fire protection and lightning systems and installation of security systems. ICOMOS notes that the most typical intervention in all churches concerns the replacement or maintenance of the external covering of the walls and roofs by wooden shingles. The latter have traditionally required replacement every 20-30 years. In Ukraine wooden shingles are still produced manually. In the past shingles have also been preserved by the application of crude oil as at Uzhok. In Kwiatów a new method is currently underway; this comprises cleaning with steam under pressure, brushing, and treatment against fungi, insects and fire. In response to ICOMOS' request for clarification regarding sheet metal cladding, the State Parties stated that sheet metal was regarded as an appropriate conservation treatment in the 19<sup>th</sup> century, lasting longer than shingles and did not require structural changes. It was admired by visitors and writers at the time and has a tradition of use in Bukovina and Russia. It is now replaced with shingle roofing when it reaches the end of its life and this is planned at Owczary, Brunary Wyżne and Uzhok. At Turzańsk the sheet metal covering dates from the 1913 renovation of the church and its image has become established in the public consciousness and iconography. It is considered as a subsequent development phase of the church. Thus the issue of its replacement will be the subject of further analysis when the time comes. ICOMOS notes that in fact according to the nomination dossier the metal cladding was renewed in 2003. ICOMOS also notes that inventories are required at Matkiv, Nyzhniy Verbizh and Yasynia. A timeframe for completing these by May 2013 has been provided by the State Parties in response to ICOMOS' request.

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ICOMOS considers that the state of conservation is adequate but inventories are still required at Matkiv, Nyzhniy Verbizh and Yasynia in accordance with the timeframe provided by the State Parties.

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## **Management**

Management structures and processes, including traditional management processes

In Poland management of the nominated tserkvas is the responsibility of the Ministry of Culture and National Heritage delegated to the Provincial Departments of State Heritage in Cracow and Przemyśl, the Conservation Officers of which in turn supervise works coordinated by the parish priests, or in the case of Radruż, by the museum in Lubaczow, with the participation of the conservator representing the relevant Diocesan Curia. Each commune administration has a Department of Architecture responsible for carrying out works related to the tserkvas, and for each tserkva a strictly defined protection zone is demarcated in the applicable area development plan.

In Ukraine, management is the responsibility of the District Departments of Cultural Heritage Protection through protection agreements with the owners (parishes or museums who traditionally coordinate regular maintenance and minor repairs under the supervision of the eparchy departments and Diocesan administration), and the District Departments of Culture and Tourism. Works are supervised by the State Architectural Building Inspection Office. Current legislation delegates plenary powers to local authorities. Consequently, at each local council there are people responsible for the cultural heritage. The nomination dossier states that in the case of tserkvas operating as churches as distinct from museums all issues relating to the heritage asset must be settled with the traditional curators - the priests and parish community.

In response to ICOMOS' request for clarification on the transnational management arrangements, the State Parties advised that the Working Group responsible for the nomination documentation keeps in touch with the administrators of tserkvas and inspires their activity with regard to the nomination for World Heritage inscription. The Working Group is headed by the director of the Historical and Architectural Reserve in Zhovkva for Ukraine, and the deputy director of the National Heritage Board of Poland, assigned to the task by the Polish and Ukrainian Ministers of Culture. The Working Group has organised a conference and two seminars on the protection and conservation of the wooden tserkvas in the past year. In the event of inscription of the properties, the Steering Committee proposed in the nomination dossier will take over the tasks of working with the administrators of the tserkvas to ensure their conservation and initiate training courses, acting on behalf of the Ministers for Culture of both countries. It is proposed in the nomination dossier that experts in various fields will be invited to meetings of the Steering Committee, which is also obliged to invite the owners and curators of properties, as well as ecclesiastical and secular authorities to participate in the ongoing cooperation, and regional and local self-government authorities and restoration services.

ICOMOS considers that the overarching management framework for the serial property is insufficiently developed at this stage. The concept is there, but the membership and setting up of the Steering Committee is not yet complete. A time schedule for setting up the Steering Committee by June 2013 and for its subsequent operation was provided by the State Parties in response to ICOMOS's request and will be sufficient once implemented.

Policy framework: management plans and arrangements, including visitor management and presentation

As noted above, most of the nominated properties are covered by district and municipal land use or development plans. According to the nomination dossier, these plans protect properties included on the World Heritage List, at the same time promoting both cultural heritage and the

development of tourism. It is proposed that the Steering Committee will oversee these plans in cooperation with local authorities. In place of individual management plans, it is proposed that the Steering Committee will also oversee all matters relevant to the continuing maintenance of the properties' cultural value; maintenance of their physical condition and elimination of potential threats. In relation to this an extensive list of tasks and activities is included in the nomination dossier, divided into periodical, two yearly and five yearly stages. These include tasks related to restriction of development in land use plans within the immediate vicinity of the properties and their buffer zones; optimisation of tourist accessibility including construction of tourist facilities and car parking, and risk prevention involving prevention against fire and floods. In addition detailed tasks are given for each property.

Financial resources in Poland are provided through the national and local government budgets. In Ukraine funds are provided through State budgets for specialist work; maintenance and repairs are funded by the parishes from their congregations. Regional funds are available for project documentation and damage prevention measures such as fire protection systems. It is proposed in the nomination dossier that a special fund will be set up to be administered by the Steering Committee but this will need to be ratified by legislation in both countries.

The wooden tserkvas of Poland are promoted through the Wooden Architecture Route across Malopolskie and Podkarpackie Provinces, which links shrines, houses, churches, farm buildings, and inns and is supported by the National Heritage Board of Poland, and provincial and local authorities. The properties along the trail have information panels at the front entrance in Polish, English and German. In Ukraine, the wooden tserkvas are promoted by museum institutions responsible for wooden tserkvas and outdoor museums, and promoted through the State Programme on the Protection and Use of Wooden Ecclesiastical Architectural Monuments, and the Regional Programme on the Extent of Cultural Heritage Protection in Lviv.

According to the nomination dossier, traditional wooden churches are still being built in the Carpathians and there are many craftsmen with traditional woodworking skills. In Ukraine a restoration workshop has existed since the 1950s in Lviv and is supported by a specialist conservation department. Training institutions for painting and masonry restoration include the Lviv Polytechnic, National Academy of Arts and the Ivan Trush College of Applied Arts. A branch of the National Restoration Centre in Lviv restores the iconostases in wooden churches. Courses for owners and administrators are provided by the International Centre of Cultural Heritage protection in Zhovkva.

In Poland various training courses are available to owners and guardians of the nominated properties including a summer School in Zamość and the international summer school *Academia Nieswiecka* arranged jointly by Poland

and Belarus. Training in restoration is provided by the Training Centre for the Protection of People and Cultural Heritage in Cracow, established in 1997. Restoration of interiors is carried out primarily by the Faculty of Conservation and Restoration of Works of Art of the Academy of Fine Arts in Cracow.

Polish-Ukrainian collaboration in the area of protection and restoration and research of wooden churches goes back to the establishment of the two conservation groups in Cracow and Lviv in the late 19<sup>th</sup> century.

#### Involvement of the local communities

Since 13 of the 16 nominated tserkvas are still in church use, the involvement of the local communities in the form of local congregations and parish priests is high. The local priest in each case is the traditional curator of the buildings. In some cases the local community is involved in maintenance and cleaning of the properties, in the organisation of cultural activities and also in the preparation of leaflets and information about the properties. In 1995 the tserkva in Owczary and the church in the nearby village of Sękowa received the Europa Nostra award for exemplary maintenance of a historic building, attributed to the support and involvement of the local community.

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ICOMOS considers that the current management is effective. ICOMOS considers that the proposed management system for the serial property will be adequate once the Steering Committee has been officially established and has taken up its functional duties.

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## 6 Monitoring

According to the nomination dossier the nominated properties are currently monitored in Poland and Ukraine by means of annual reviews of the property's condition, conducted by the traditional curator and the state conservation service; periodic inspections of technical installations (fire and lightning protection, security systems) financed by the parish and carried out by specialist services and the National Fire Service; visitations by the Diocesan authorities in accordance with canon law required to monitor the preservation of the tserkva including its interior; regular supervision by local authorities relating to clear access and vistas, and periodical inspections of roofs and rainwater drainage. It is proposed that the Steering Committee will take over monitoring of the World Heritage properties and key indicators for measurement of the state of conservation to be monitored by the Committee together with methods of measuring, frequency of data collection and the institution responsible are given in the nomination dossier. The indicators encompass a much greater scope than currently, and include landscape changes, changes in the local context and land use plans, archaeological work, new projects and visitation in addition to the traditional monitoring indicators. Monitoring will be the responsibility

of the custodian of the particular property in cooperation with the Steering Committee, services responsible for heritage protection in Poland and Ukraine and specialist institutions as required. The data will be collated in a single database by the Steering Committee, and will be available to the properties to allow for joint activity and other interested entities.

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ICOMOS considers that the proposed monitoring system for the serial property is adequate.

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## 7 Conclusions

ICOMOS considers that the comparative analysis justifies consideration of this serial property for the World Heritage List; the serial approach is justified and the selection of sites is appropriate. ICOMOS considers that the nominated property meets criteria (iii) and (iv) and conditions of authenticity and integrity and that Outstanding Universal Value has been demonstrated. The main threats to the property are storms, fire and floods. Fire plans need to be completed and implemented in accordance with the time schedule provided by the State parties in their additional information. Special attention is needed to the location of car parking. The boundaries of the nominated property and of its buffer zone are adequate. The legal protection in place for the nominated properties is adequate. ICOMOS considers that the protective measures for the property will be adequate when all properties and buffer zones are recognised and protected in accordance with details provided by the State Parties in their additional information. The state of conservation is adequate but inventories are required for three properties, in accordance with the time schedule provided by the State Parties. ICOMOS considers that the overarching management framework for the serial transnational property will be adequate once the Steering Committee is established in accordance with the time schedule provided by the State Parties in their additional information. The current management of the individual site components is effective. The proposed monitoring system for the serial property is adequate.

## 8 Recommendations

### Recommendations with respect to inscription

ICOMOS recommends that Wooden Tserkvas of the Carpathian Region in Poland and Ukraine, Republic of Poland and Ukraine be inscribed on the World Heritage List on the basis of **criteria (iii) and (iv)**.

### Recommended Statement of Outstanding Universal Value

#### Brief synthesis

Located at the eastern fringes of Central Europe within the Polish and Ukrainian Carpathian mountain range, the sixteen wooden tserkvas (churches) are outstanding

examples of the once widespread Orthodox ecclesiastical timber-building tradition in the Slavic countries that survives to this day. The architectural forms of the tserkvas with tri-partite plans, pyramidal domes, cupolas and bell towers conform to the requirements of Eastern liturgy while reflecting the cultural traditions of the local communities that developed separately due to the mountainous terrain. They include Hutsul types in the Ukrainian south-eastern Carpathians at Nyzhnyi Verbizh and Yasynia; Halych types in the northern Carpathians either side of the Polish/Ukrainian border at Rohatyn, Drohobych, Zhovkva, Potelych, Radruż and Chotyńec; Boyko types either side of the Polish/Ukrainian border near the border with Slovakia at Smolnik, Uzhok and Matkiv, and western Lemko types in the Polish west Carpathians at Powroźnik, Brunary Wyżne, Owczary, Kwiatów and Turzańsk. Built using the horizontal log technique with complex corner jointing, and exhibiting exceptional carpentry skills and structural solutions, the tserkvas were raised on wooden sills placed on stone foundations, with wooden shingles covering roofs and walls. The tserkvas with their associated graveyards and sometimes free-standing bell towers are bounded by perimeter walls or fences and gates, surrounded by trees.

**Criterion (iii):** The tserkvas bear exceptional testimony to a distinct ecclesiastical building tradition, which is grounded in the mainstream traditions of the Orthodox Church interwoven with local architectural language. The structures, designs and decorative schemes are characteristic for the cultural traditions of the resident communities in the Carpathian region and illustrate a multiplicity of symbolic references and sacred meanings related to the traditions.

**Criterion (iv):** The tserkvas are an outstanding example of a group of buildings in traditional log construction type which represents an important historical stage of architectural design in the Carpathian Region. Based on building traditions for Orthodox ecclesiastical purposes which were adapted in accordance with the local cultural traditions, the tserkvas, as they evolved from the 16<sup>th</sup> to the 19<sup>th</sup> centuries, reflect the sacred references of the resident communities.

#### Integrity

All elements necessary to express the value of the properties are included within the boundaries, including the perimeter wall or fence with gateways, and may include bell towers, graveyard and secondary buildings. The buildings are not threatened by development or neglect. However, special attention needs to be given to the location of car parks, as the integrity of the properties and the important views to and from thereof are still well maintained. The perimeter walls or fences with trees planted along them constitute a clearly recognizable zone or landmark.

#### Authenticity

The properties are considered to be authentic in terms of location and setting, use and function, 13 tserkvas are still

used as churches, the other three - Radruż, Rohatyn and Drohobych are kept intact as museums. Also the authenticity of materials remains high as the structural timbers have been carefully repaired by traditional methods over the years. The art work has a high degree of authenticity and the timber exterior roof and wall cladding which requires replacement every 20-30 years has in most cases been appropriately restored. Given that periodic replacement of the wall cladding is part of the ongoing maintenance schemes, continuation of technical knowledge related to techniques and workmanship is and essential requirement for future preservation of authenticity in workmanship and maintenance techniques. Almost all tserkvas retain their original doors and locking devices, with inscriptions on the lintels giving the dates of construction and names of carpenters.

#### Management and protection requirements

All nominated properties in Poland are protected at the highest level by inclusion in the National Heritage Register under the Act on Preservation and Protection of Historic Monuments (2003). In Ukraine all nominated properties are protected at the highest level by inclusion on the State Register of Immovable Historical Monuments under the State Law on Protection of Cultural Heritage (2000). The properties and buffer zones will be recognised and protected in relevant district and local land use/development plans.

Management of the serial property will be coordinated by a Steering Committee acting on behalf of the Ministers for Culture of both countries, which will work with the administrators of the tserkvas to ensure their conservation and initiate training courses. Experts in various fields will be invited to meetings of the Steering Committee, which is also obliged to invite the owners and curators of properties, as well as ecclesiastical and secular authorities to participate in the ongoing cooperation, together with regional and local self-government authorities and restoration services. The Steering Committee will oversee municipal land use/development plans in cooperation with local authorities. In place of individual management plans, the Steering Committee will also oversee all matters relevant to the continuing maintenance of the properties' cultural value; maintenance of their physical condition and elimination of potential threats, including restrictions of development in land use plans within the immediate vicinity of the properties and their buffer zones. These restrictions are essential in some cases and the State Parties committed to establish adequate protection mechanisms in all concern land-use and development plans. Optimisation of tourist accessibility involving construction of tourist facilities and car parking has to be carefully planned to not compromise the integrity of the property components the important views to and from thereof, and risk prevention involving protection against fire and floods needs to be strong at all times to prevent impacts from potential disasters.

#### Additional recommendations

ICOMOS further recommends that the State Parties give consideration to the following:

- ensuring that all district and local land use and development plans recognise and provide specific protection for the nominated properties and buffer zones in order to provide protection at all levels and prevent any negative impact of future developments;
- completing the establishment of the overarching Steering Committee in accordance with *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 114 and the timeframe provided by the State Parties.



Map showing the location of the nominated properties



Early Halych group – Potelych, general view



Later Halych group – Drohobych, iconostasis



Boyko group – Matkiv, general view



Hutsul group – Nyzhniy Verbizh, interior view





Lemko group – Owczary, general view



Early Halych group – Chotyniec, polychrome painting