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## NON-EXISTENT CHURCHES AS UKRAINIAN CULTURAL HERITAGE IN SACRAL LANDSCAPE OF TISNA COMMUNE

The article presents the Non-existent churches in sacred landscape in Tisna commune (in the Polish-Ukrainian borderland). These churches represent 16 sacral objects with the architectural specificity of the Ukrainian national wooden and stone church. History of Non-existent churches in the landscape of Tisna commune has been analyzed. In particular, there was noted the uniqueness of the Ukrainian church, the technique of "zrub" and elements of "zalom" in Ukrainian architecture. This aspect integrates Ukrainian churches, which vary only in terms proportions in length, width and height. Ukrainian churches in Tisna commune were destroyed after the mass deportation of Ukrainian ethnic population from their land after the year 1947. Churches lost the religious, cultural and national role and sacred landscape lost its meaning. Non-existent churches (16) occupy almost 100% of all the churches in the study area. The article shows the specificity of Ukrainian wooden and stone churches architecture. Eight churches were destroyed during and after the deportation of Ukrainians in the years 1945-1947 in Solynka, Strubowyńska, Smerek, Luh, Buk, Kryve, Zavij, Kalnytsya. Two churches were destroyed in the postwar period in Vetlyna and Yavorets. Five churches were disassembled in the postwar period in Lisna, Habkivtsi, Dovzhytsya, Tisna and Zubryache. In the place of St. Dmytrij church in Vetlyna that was destroyed a Roman Catholic Church was built. Non-existent churches were analyzed in the Tisna commune with their surrounding landscape. It is proved that these all are original and represent a wide diversity of architecture and symbols of Ukrainian religious architecture, showing the Ukrainian character that harmonizes the area and landscape. The article discusses the perspective of maintaining and reconstructing churches, as well as manner and methods of studying this issue.

**Key words:** sacred landscape, Ukrainian church, Tisna commune.

### *Ганна Козак, Ігор Козак. НЕІСНУЮЧІ ЦЕРКВИ ЯК УКРАЇНЬСЬКА КУЛЬТУРНА СПАДЩИНА У САКРАЛЬНОМУ ЛАНДШАФТІ ГМІНИ ТІСНА*

Стаття присвячена неіснуючим 16 українським церквам гміни Тісна Підкарпатського воєводства на польсько-українському прикордонні. Подана історія та архітектурні риси церков у контексті поселень гміни. Показано, що усі є ідентичними із широким архітектурним різноманіттям і символами української національної церкви і представляють український характер гміни Тісна. Після масової депортації українського населення із їх етнічних земель церкви перестали виконувати релігійну, культурну та націоутворюючу роль, а сакральний ландшафт втратив своє значення. У статті наголошено на шляхах подальших наукових досліджень із проблематики та важливості відтворення у 3Д технології знищених церков.

**Ключові слова:** сакральний ландшафт, українська церква, гміна Тісна.

### *Ганна Козак, Ігорь Козак. НЕСУЩЕСТВУЮЩИЕ ЦЕРКВИ КАК УКРАИНСКОЕ КУЛЬТУРНОЕ НАСЛЕДИЕ В САКРАЛЬНОМ ЛАНДШАФТЕ ГМИНЫ ТИСНА*

Статья посвящена несуществующим 16 церквам в гмине Тисна Подкарпатского воєводства на польско-украинском пограничье. Представлена история и архитектурные черты церквей в контексте истории селений гмины. Показано, что все являются идентичными с широким архитектурным многообразием и символами украинской национальной церкви и представляют украинский характер гмины Тисна. После массовой депортации украинского населения с их этнических земель церкви перестали выполнять религиозную, культурную и нациосозидающую роль, а сакральний ландшафт потерял свое значение. В статье подчеркнута важность дальнейших научных исследований по данной проблематике, а также необходимость воспроизведения в 3Д технологии уничтоженных церквей.

**Ключевые слова:** сакральний ландшафт, украинская церковь, гміна Тісна.

**Introduction.** Ukrainian church is a kind of unique and inimitable wooden church that has no analogues in the world. [7, 9, 13, 14]. Church constitutes not only a physical object of religious cult, but also a center of community in which church is located. This religious monument delivers the spirituality of the surrounding world order. Modern communities still continue the practice of settling around their churches or other temples, which also applies to Ukrainian churches. Practice of constructing wooden Ukrainian churches was officially introduced before Christianity. The masters preserved the composition and architectural forms, bequeathed by their ancestors in order to continue the tradition [9].

**Scientific background.** Scientific research concerns origins of Ukrainian churches – those existing, vanishing and nonexistent ones [2, 3, 9, 14], its

construction and architecture [2, 6, 13, 14], the development in terms of their form [13] and modern types [7, 13, 14], churches in different Ukrainian eparchies and its ethnic territories [1, 2, 6, 12, 13]. Moreover, there was conducted a 3D reconstruction of Ukrainian wooden churches in their sacral landscape of borderland [4]. However, there has been little research over the Tisna commune.

**Purpose and main tasks.** The purpose of this article is to identify nonexistent churches in Tisna commune of the Polish-Ukrainian borderland.

**Study goal and methods.** Overall 16 nonexistent churches were analyzed in Tisna commune, based on archive materials, historical photography, field research and documentation of churches in their location. Ukrainian wooden churches were usually built on the basis of crucifix form – usually centric, with five or nine “zrubs”, called the technique of “zrub” and “zalom” [7, 9, 13]. Proportions of churches height and length differ, depend-

ing on the region of Ukraine. The church's height equals its length in the Podillya and Naddniprovyanshchyna. In Chernihiv, Boyko and Slobozhanshchyna region the height is greater than their length. From the other side, in Halychyna and Volyn region the height is smaller than the length [7, 9, 12, 13, 14]. The church is considered to be a central part of sacral landscape, being the center of spirituality and faith [14].

**Main material.** Tisna commune was a part of the west Halychyna in Beskydy of the Carpathian region. Population of the region consists mainly of Ukrainians [1, 5, 8, 9, 10]. Consequently, Ukrainians have formed the historical traditional landscape with church in its center.

Church's architecture has never been separated from outer environment. The structural design is actually within its landscape, reflecting some of its elements by the structure. The natural color of the beams, wall sheathing, wood tile (in Ukrainian it is called "hont") – all these elements link church with the surrounding landscape, not only due to its building material, but also the similarity to the forms of living trees and their crowns. Baroque domes of church, with crosses on its top, provide gentle and harmonious transition from architectural volume to surrounding space in the landscape – opened beneath the dome of the sky [4, 14].

This cultural landscape became an important element of life of Ukrainians, being a *genus loci*, transforming into a part of the sacral landscape [1, 13]. After World War II Ukrainian ethnic population that lived in Beskydy region was massively deported from their homeland to the USSR and Western part of Poland [1, 11]. Eleven villages (Solynka, Lisna, Zahorody, Kobylske, Javorets, Luh, Lopyanka, Zavij, Beskyd, Bereh, Mocharne) located in this region disappeared after deportation, called operation „Visla”. Five villages: Strubovyska, Smerek, Roztoky Horishni, Habkivtsi and Dovzhytsya were destroyed in about 87%. Such villages as Pryslyp, Vetlyna, Zubryache, Kryve, Buk and Kalnytsya were destroyed in 85%. Churches in these villages were destroyed as well. Cultural and sacral landscape of the villages, with church in the centre, lost its significance. The church ceased to continue to carry out its sacral role. Usually, there was a cemetery around church, that currently, in cases of a number of villages, is in ruins [1, 3, 11, 12, 13].

There were 17 wooden and stone churches in the Tisna commune in such settlements as: Solynka, Pryslyp, Strubovyska, Smerek, Vetlyna, Lisna, Zubryache, Habkivtsi, Kryve, Javorets, Luh, Buk, Lopyanka, Dovzhytsya, Tisna, Zavij, Kalnytsya (Fig. 1). Only one church – of Svyata Paraskeva from 1757 in Lopyanka is functioning, however only during summer time and exchanging mass service with Roman Catholic Church. As a result, there were 16 churches in Tisna commune that do not exist anymore: church from 1663 in Solynka (destroyed after deportation of Ukrainians in 1947), church of Rizdvo of Presvyata Bohorodytsya from 1630 in Strubovyska (destroyed during the deportation of Ukrainians in 1945), church of Velykomuchenyk Dmytrij from 1875 in Smerek (destroyed after deportation of Ukrainians in 1947), church of Velykomuchenyk Dmytrij from 1786 in Vetlyna (destroyed in explosion after deportation of

Ukrainians in 1950), church of Presvyata Bohorodytsya from 1600 in Lisna (destroyed in 1953), church of Presvyata Bohorodytsya from 1700 in Habkivtsi (disassembled in 1952 for building purposes), church of Sv. Mykolaj Chudotvorets from 1767 in Luh (destroyed during the deportation of Ukrainians in 1945), church of St. Petro and Pavlo from 1770 in Buk (plundered and destroyed after deportation of Ukrainians in 1947), church of Sv. Mykolaj Chudotvorets from 1760 in Dovzhytsya (disassembled in 1952 for building purposes), church of Archanhel Mychail from 1690 in Tisna (disassembled in 1956 for building purposes), church of Archangel Mychail from 1750 in Zavij (burnt after deportation of Ukrainians in 1947), church of Svyata Velykomuchenytsya Paraskeva from 1700 in Kalnytsya (destroyed in 1960), church of Ivan Chrestytel from 1650 in Kryve (destroyed during the deportation of Ukrainians in 1945-1947), church of Archangel Mychail from 1690 in Zubryache (disassembled in 1953 for building purposes), church of Velykomuchenyk Dmytrij from 1840 in Javorets (destroyed after deportation of Ukrainians in 1947), church of Archangel Mychail from 1610 in Pryslyp (destroyed after deportation of Ukrainians in 1947).

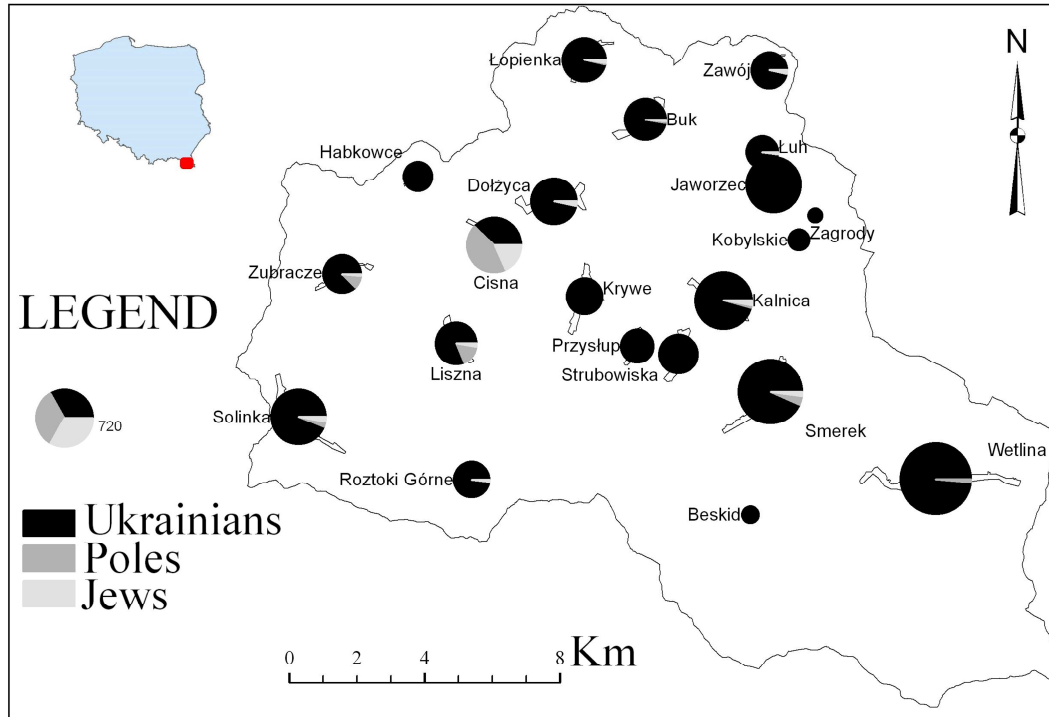
Firstly, in the article there were discussed nonexistent churches that may be found on illustrations. These are churches in such villages as: Strubovyska, Tisna, Dovzhytsya, Smerek, Vetlyna, Zubryache, Kryve i Luh.

Wooden churches and the Church of the Bohorodytsya's Nativity was functioning in Strubovyska (Strubowiska) [Fig. 2a] before 1785. In 1843 there was built a new wooden church with the same name. Strubovyska was Ukrainian village till the year 1947. According to the statistics, in 1939 there lived 330 Ukrainians. During the deportations of Ukrainians, the church was destroyed in 1945.

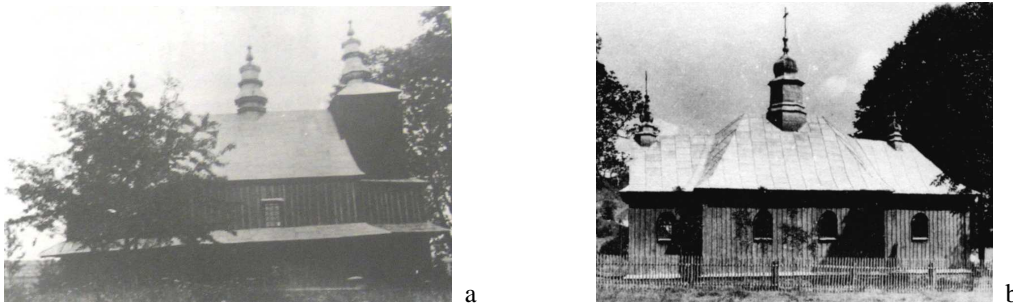
In 1739 there was a parish and church of Archangel Myhayil in Tisna (Fig. 2b). In 1825 under the same name there was built a new church, with "iconostas". In 1902 church was renovated. In 1939 in Tisna there lived 250 Ukrainians, 290 Poles and 120 Jews. After the deportation of Ukrainians in 1947 the church of Archangel Myhayil in Tisna was devastated. Consequently, church was disassembled in 1956. The bell tower (1825) was disassembled in 1970. After the year 1947 the cemetery tombstones were destroyed.

Dovzhytsya (in Polish called "Dołżyca") was an Ukrainian village in Tisna commune. There lived 445 Ukrainians and 5 Jews [5, 10]. The church of St. Mykolaj Chudotvorets (Fig. 3a) from 1830 was the second in Dovzhytsya. The new one was built in 1907 by Mykola Lazor and Hryhorij Lavrivskij. The church was disassembled and stone cemetery chapel was destroyed after the deportation of Ukrainians from Dovzhytsya.

The wooden church of St. Velykomuchenyk Dmytryj was built in 1875 (in the place of older church from 1650) in the village Smerek (Fig. 3b). Smerek was a large Ukrainian village. In 1939 there are lived 840 Ukrainian, 40 Poles and 20 Jews [5, 10]. They built a stone chapel in 1903 and named it "Tomb of serfdom" (in Ukrainian - Гріб панщини). After the 1947, therefore after the deportations of Ukrainians the church and the chapel in Smerek were destroyed.



**Fig. 1. Settlement distribution in Tisna commune: the number of Ukrainians, Poles and Jews in the 1939 according to V. Kubijovyč [5]**



**Fig. 2. Non-existent churches of three-sector form in Tisna commune: a) the Church of the Nativity (1785) in Strubovyska (destroyed during the deportation of Ukrainians in 1945), b) the church of Archangel Myhayil (1739) in Tisna (disassembled in 1956).**



**Fig. 3. Non-existent woden churches destroyed after the deportation of Ukrainians (in 1947) in Tisna commune: a) The church of St. Mykolay Chudotvorets from 1830 with a bell tower with “one dome” structure in Dovzhytsya, b) The church of the St. Martyr Dmytryj from 1875 with three-sector form and “three dome” structure in Smerek**

One of the greatest is the stone church of the St. Martyr Dmytrij (Fig. 4a) built in Vetlyna (Wetlina) in 1928. Previous wooden church in that place was built 1786. Stone church with “five dome” structure, with lanterns on their tops, was the greatest in Carpathians region. Vetlyna was the largest Ukrainian village and a large Ukrainian Byzantine parish in Tisna commune. In 1939 there lived 1080 Ukrainian, 15 Poles and 5 Jews [5, 10]. There are no Ukrainians in Vetlyna after deportations in 1947. Stone church of the St. Martyr Dmytrij

was destroyed in 1950. Afterwards, in the place of that church, a Roman Catholic church was built.

In 1867, in the place of older church in the village Zubryache, a new wooden one of Archangel Myhayil (Fig. 4b) was built. Afterwards, another new one was built in 1908. As for the year 1939 in Zubryache there lived 280 Ukrainians, 35 Poles and 5 Jews [5, 10]. After the year 1947 Ukrainians were deported from their homeland. In 1953 church was disassembled. At present time, there are only ruins of the cemetery near the church, with 6 tombstones and 5 old trees.

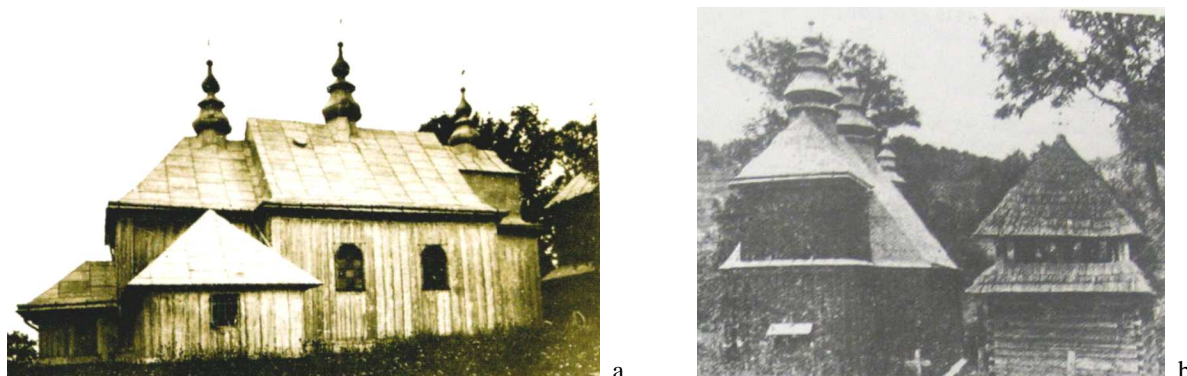


**Fig. 4. Non-existent stone and wooden churches in Tisna commune:**  
*a) the church of the St. Martyr Dmytrij (1928, Ukrainian Bizantine style) in Vetlyna with “five dome” structure – the greatest in Carpathians region (destroyed in 1950);*  
*b) the church of Archangel Myhayil in Zubryache (1867, disassembled in 1953)*

Kryve was an old Ukrainian village in Tisna commune. In 1939 there lived 290 Ukrainians. Their church of Ivan Chrestyitel (Fig. 5a), along with a bell tower, was built in 1845 in the place of previous one. After deportation of Ukrainians from Kryve in 1947 church and bell tower were destroyed.

Luh was an Ukrainian village. Church of St. Mykolay Chudotvorets (Fig. 5b) from 1767 was located there. New wooden church with the same was built in 1864.

There were 225 Ukrainians and 5 Jews in Luh in 1939 [5, 10]. After the 1945 no Ukrainians have left in Luh. They were deported from their homeland. In 1945 church and the bell tower were destroyed. Church was built in three-sector form and had a “three-dome” structure with lanterns on their tops. Currently, there remained only a wooden cross, as a monument in honor of the 950<sup>th</sup> anniversary of baptism of Rus-Ukraine.



**Fig. 5. Non-existent wooden churches destroyed during the deportation of Ukrainians in 1945-1947 in Tisna commune:** *a) church of Ivan Chrestyitel from 1650 in Kryve, built in three-sector form;*  
*b) church of Mykolay Chudotvorets from 1767 with bell tower in Luh, built in three-sector form, having “three-dome” structure with lanterns on their tops.*

Unfortunately, for the remaining 9 churches no illustrations were found. It might be the purpose of future researches. These churches, which were not documented on illustrations, were located in the following villages: Solynka, Lisna, Habkivtsi, Javorets, Buk, Kalnytsya, Zavij, Pryslyp, Lopyanka.

Solynka (Solinka) was an Ukrainian village till the year 1947. In 1939 there lived 620 Ukrainians, 20 Poles and 20 Jews [5, 10]. Ukrainians were deported in the years 1945 – 1947. Church of Zishestya St. Ducha in Solynka was built together with a bell tower in 1663. New church with the same name was built in 1852, then another one in 1907. Church was destroyed after deportation of Ukrainians in 1947. At present time there are ruins of the cemetery near the church, with only 6 tombstones remaining.

Lisna was an Ukrainian village till the 1947. In 1939 there lived 310 Ukrainian, 60 Poles and 10 Jews [5, 10]. Wooden church of Presvyata Diva Maria was built in 1600. New wooden church was built in 1835. In the year 1947 Ukrainians were deported from Lisna and church of Presvyata Diva Maria was destroyed in 1953.

The wooden church of Presvyata Bohorodytsya was built in 1833 in the place of previous one in the village of Habkivtsi (Habkowce). In Habkivtsi there lived 190 Ukrainians in the year 1939 [5, 10]. After the year 1947 there were no Ukrainians in the village. They were deported from their homeland. Wooden church of Presvyata Bohorodytsya was disassembled in 1952.

Javorets (Jaworzec) was a large Ukrainian village. In 1939 there lived 665 Ukrainians and 5 Jews [5, 10]. During the “Visla” operation all Ukrainians were deported from Javorets. After the 1947 the village and the church of the St. Martyr Dmytrij (1846) were destroyed. Only a metal cross remained there, which is a symbol of abolishing serfdom in 1848.

In 1770 there was a church of St. Petro and Pavlo in Buk. In the 1852 a new wooden one was built. In 1870 church was renovated. In the year 1939 there were 370 Ukrainians, 5 Poles and 5 Jews living in Buk [5, 10]. After the deportation of Ukrainians from Buk in 1947 church was plundered and destroyed.

Kalnytsya (Kalnica) was a large Ukrainian parish and village in 1700. Church of St. Paraskeva had already existed in the year 1750. In 1939 there lived 690 Ukrainians, 10 Poles and 20 Jews in Kalnytsya [5, 10]. In 1947 Ukrainians were deported from their homeland. Church in Kalnytsya was destroyed in 1960's.

In the year 1750 the church of Archangel Myhayil in Zavij (Zawój) had already existed. The new church with the same name was built in 1860. Near that church there was a wooden bell tower, with three bells named Dmytro, Myhailo and Vasył. After the deportation of Ukrainians church and bell tower were burnt.

In the year 1610 the church of Archangel Myhayil in Pryslyp (Przysłup) had also already existed. In the 1939 there were 240 Ukrainians in Pryslyp [5, 10]. It was Ukrainian village. After deportation of Ukrainians the church and the village were destroyed.

In the year 1601 appeared the church of St. Paraskeva and a bell tower with memorable bells in Lopyanka (Łopienka). New church of St. Paraskeva was built in 1757. After deportations of Ukrainians the bell tower was destroyed in 1956. The icon of Bohorodytsya and “vivtar” were removed to the Roman Catholic Church in Polyanchyk. Afterwards the icon of Bohorodytsya was replaced by its copy. Lopyanka was a large Ukrainian village. In 1939 there lived 405 Ukrainians, 5 Poles and 10 Jews [5, 10]. During the years there evolved a tradition of visiting church during festivals by the Ukrainians from other communities. Tradition disappeared due to the fact that Ukrainians were deported in 1947. Since the year 2000 church of St. Paraskeva is functioning only during summer time, exchanging mass service with Roman Catholic Church.

In many cases names of villages were distorted from Ukrainian language: Pryslyp (укр. Присліп) into Przysłup; Zubryache (укр. Зубряче) into Zubracze and Żebzacze; Dovzhytsya (укр. Довжиця) into Dołżyca; Zavij (укр. Завій) into Zawój.

Each of the already Non-existent churches, located in area of Tisna commune, is Ukrainian national church, constituting Ukrainian national heritage, within the sacred landscape of Polish-Ukrainian borderland [1, 3, 10, 11, 12].

**Conclusions.** Each church that was examined in Tisna commune is a unique element of national heritage and presents a wide variety of architectural techniques, as well as symbols of Ukrainian religious cult.

Churches were developed in common Ukrainian traditions on the Polish-Ukrainian borderland, including the Tisna commune. “Byzantine Ukrainian” style and “Boyko Ukrainian” style churches dominated in the region. Wooden construction was quietly characteristic due to its features – mainly because of the fact that three domes and cupola usually covered their tops. Churches, built in 18-19<sup>th</sup> centuries, are considered to be a proof of Ukrainian Bizantine style. Churches that remained till these days are a relic of Ukrainian culture, art and architecture. World War II and mass deportation of Ukrainians from their ethnic territories, that took place after the War, had an enormous impact on this region. Churches were destroyed. This practice led to the disappearance of churches from this landscape. As a result, the traditional landscape of original significance was completely lost. Mass deportation of Ukrainians deprived villages and the whole region of its indigenous inhabitants. Churches had a similar fate as Ukrainians and these that remained till present days are considered to be the evidence of Ukrainian character in the region and its landscape.

The study has shown that Ukrainian churches, not only those located within the analyzed region, require an important reconstruction works, since they are losing their original significance. It is highly perspective to reconstruct these churches and prepare them for the purposes of 3D visualization in order to conduct a detailed documentation.



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