



Project "Conservation of the Natural and Cultural Heritage in Wetlands"

Ramsar Culture Network Development in the Carpathian Region

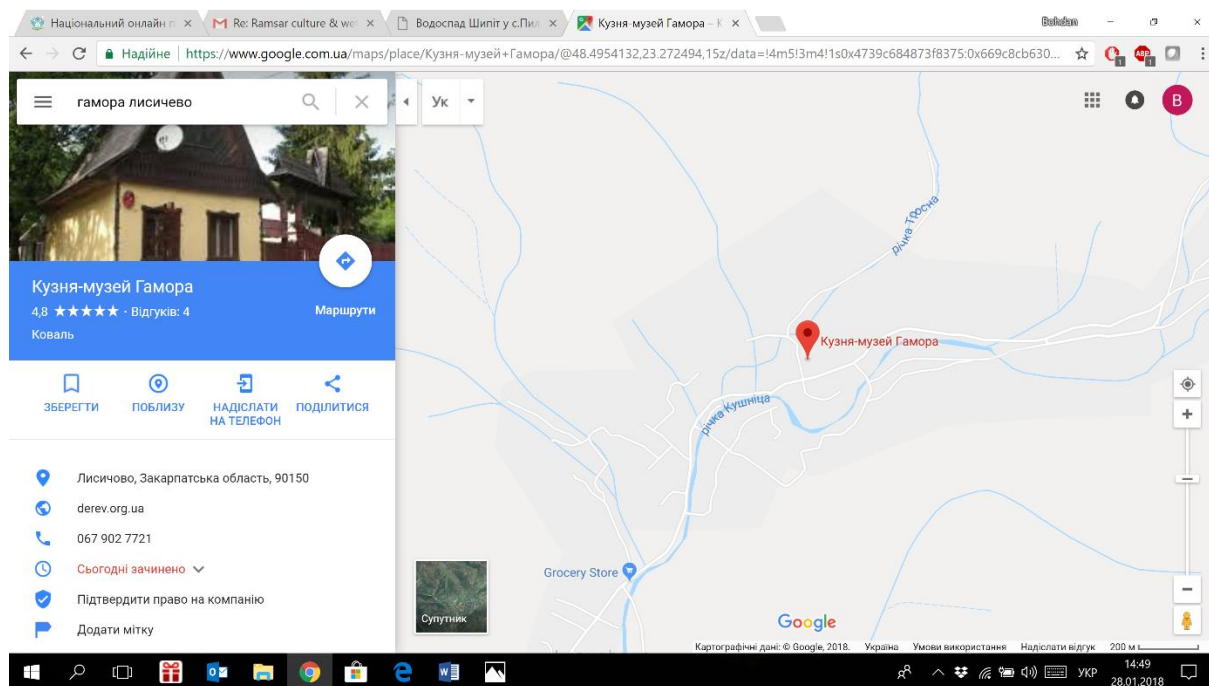
Questionnaire

I.	Name of the wetland site with cultural aspect(s) In case of the designated Ramsar site or World Heritage Site (or part of it) please add its reference number from the relevant database
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"Hamora" water smithy

II.	Location details (country, general location, administrative region, municipality, geographical coordinates)
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Located on the Lysychanka river in the village of Lysychovo, Irshava district of Transcarpathian region.
Geographical coordinates: 48 ° 29'27 East Longitude; 23 ° 16'27 " North Latitude



III.	Time period to which identified value or practice relates (historical dates/earliest known origins, date at which it ceased to be present, or specify that it is still of continuing relevance if this is the case)
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Cultural and anthropic values:

- It is a single water smithy only functioning in Ukraine now for about 300 years old, a historical monument of the XVIII century.

<https://youtu.be/-3kOArA8vu8>

- Hamora Festival

<https://youtu.be/0ULY08VHzO4>

The exact date of the foundation of the water forge in Lysychovo is unknown. In the 1760s, there was a powerful paper mill (paper) by Count Laszlo Teleki (Hungary, László Teleki de Szék). Then, for the first time, the force of water was used, which rotated wooden wheels and driven the hammers. During

the years 1780-1825, filigree is applied to paper - special watermarks with the affiliated coat of arms of Count Teleki and the letters "G" and "T" ("Grof Teleki"). These filigrees are certified even in 1841. In order to make paper with filigree, letters, numbers or emblems, curved from thin copper wire, were attached to the paper net. Where the paper mass lay on the wire, its layer was thinned, and in the finished sheet, thin lines were visible on the clearing. As Hamora's forge began to function in 1850 when Count Teleki founded the Dovzhansky-Lisichivsky Iron Works - "Dolha-Rókamezői vasgyár". In the modern sense, it was a metallurgical holding, which included the Chisinau Hamora. Initially, raw materials for production needs were delivered from neighboring comitates. But the transportation turned out to be so expensive that the plant became unprofitable. Therefore iron ore began to be searched in the neighboring area. Subsequently, significant deposits of high-quality iron ore were found on the outskirts of the villages of Belka and Il'nitsa. Extraction of raw materials was carried out mainly by open method. Iron ore, which arrived to Lisichov and Dovgogo, was crushed with the help of a force of water that drives heavy grinds. Then the ore was melted in dome furnaces on iron, which was further processed by blacksmiths. Details of the volume and some of the details of production are contained in the Hungarian Mining Handbook, which was issued annually in Budapest during 1881-1914. From this source it is known that in 1879, the company produced 120 thousand shovels and motifs. In 1891, the joint venture produced 927.1 tons of metal worth 52935 florins. After the collapse of the Dovzhansky-Lysychovsky Iron Work, the Lysychovo part of the production turned into a format of ordinary forge. It produced mostly agricultural implements and household goods. There was also a roller that allowed the processing of woolen products - wicker, trousers, jackets and blankets. The forge worked practically without a break almost to the time of Soviet collectivization. Due to economic difficulties already in 1927 the Dovzhansky-Lysychovsky plant was closed. In Soviet times, the smithy was called "Plant" Power" and was subordinated to the local management of industry. The director of the plant was Zejkin M.I. Here were made tools for work in the mines of the Soviet Union. The forge employed 40 people. Gamora worked at full capacity until the 1990s, the flood in 1998 did not destroy the dam, and the forge did not stop. After the flood, entrepreneurs - the spouses of Viktor and Olga Petrovka - were taken into long-term lease. On their own, they rebuilt the dam and made major repairs to the building itself.

IV.	<p>Typologies of cultural values and practices</p> <p>The "Hamora" festival is held once a year on the last weekend of June in the hamlet of Hamora and its adjacent territory. This is a cultural and artistic event, open to represent all areas of blacksmith art, professional and amateur folk groups, and individual artists, conducted to promote the development of traditional folk art, popularization of ethnic and cultural traditions. It is also a creative competition for masters of blacksmith art and a demonstration of creative abilities.</p> <p>https://youtu.be/0ULY08VHzO4</p>
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Please select for each identified site

☒ The site provides a model of wetland wise use, demonstrating the application of traditional knowledge and methods of management and use that maintain the ecological character of the wetland.

☒ The site has exceptional cultural traditions or records of former civilisations that have influenced the ecological character of the wetland.

☐ The site where the ecological character of the wetland depends on the interaction with local communities.

☐ The site where relevant non-material values such as sacred sites are present and their existence is strongly linked with the maintenance of the ecological character of the wetland.

Please describe of what type is the site (Wetland related human activities)

1. Habitation

1.1 Cultural landscapes

1.2 Cultural heritage sites (including religious heritage – monasteries, sanctuaries, hermitages, chapels)

1.3 Settlements and structures

1.3.1 Ancient sites and structures (up to 1599)

For the first time Lisichovo is mentioned in the document from 1465. From the 15th century Lisichovo belongs to the family of the Dolgai feudal lords, whose main residence was the village of Dovgy, the center of the Dovzhansk Dominion. In 1550, the village owned Dierd Dolgai and Imre Dolgai, and in 1600 - Janos Dolga.

1.3.2 Traditional and modern settlements and structures

Number of traditional Boiko ethnic group settlements are located here.

1.4 Wetland archaeology

1.5 Infrastructure

1.5.1 Terrestrial transportation networks

1.5.2 Water management and facilities and networks

2. Primary uses of wetland resources

2.1 Wetland related agriculture

2.2 Stock-breeding

Sheepbreeding and sheep/caw farming is a widespread in the area.

2.3 Fishing and aquaculture

2.4 Management of forest wetland types

2.5 Hunting

2.6 Salt extraction, mineral extraction, mining

Once upon a time in the neighboring villages there was a quarry for the extraction of iron ore. Steel, and subsequently the cast iron was smelted and partially cut to the water forge according to the needs of the time.

2.7 Water use

2.7.1 Irrigation

2.7.2 Domestic use

Water from streams are used for domestic purpose and for cattle/sheep farming. The cultural and traditional landscape development depends on water resources very much.

2.7.3 Water transfer infrastructure

2.7.4 Energy production

In 1947, at the forge was established the first power station, which provides lighting at night 70% of residential buildings and fully Lysychova street lighting. Power station worked until 1963.

2.7.5 Other water uses (water mills, saw mills etc.)

Previously, such water wells were widespread in the Carpathian region, but industrial development and destructive floods destroyed most of them. Water is used to operate a 125 kg hammer.

2.8 Use of other wetland natural resources

2.8.1 Biomass extraction

2.8.2 Sustainable use of medicinal plants

3. Secondary use of wetland resources

3.1 Food processing

3.1.1 Traditional methods of food preservation

3.1.2 Culinary heritage

Every year, people from around the area gather traditional fare during the folding. By attending the festival, you will learn what kind of rattle-rumbling, how sunny pancakes look and take with you a lot of interesting recipes and impressions.

3.2 Craftsmanship

3.2.1 Artefacts (of ancient origin – up to 1599 / traditional and modern artefacts)

3.2.2 Handicrafts and tools (of ancient origin / traditional and modern)

Today, the forge continues to function by producing small agricultural implements - motifs, shovels, locks, and the like. Occasionally - souvenir horseshoes for tourists.

3.2.3 Transportation means (boats etc.) (ancient / traditional and modern)

3.3 Traditional building construction

3.3.1 Dwellings

At present, the population of the village is over 3,000 inhabitants, most of whom are compactly living in traditional homes.

3.3.2 Utilitarian buildings

3.3.3 Public buildings

3.4 Wetland-based traditional marketing

3.5 Tourism – eco-tourism and cultural tourism

The tourists are attracted by the site and ancient way of industry, which still can be used efficiently.

It is up to 50.000 tourists per year are visiting the site.

3.6 Leisure and sports

3.6.1 Hiking, climbing

3.6.2 Rafting and kayaking

3.6.3 Sailing and boating

3.6.4 Diving

3.6.5 Speleology

3.7 Social practices and methods

Festivals, fairs, celebrations and events

Every year in June there is a festival of blacksmiths of art named after the ancient hammer Hamora - the Hamora festival.

Annually the festival of Hamora attracts thousands of tourists not only from Ukraine but also around the world. In the festival, as a rule, artists of artistic forging, not only from all of Ukraine, but also neighbouring states - Romania, Moldova, Hungary, Slovakia, etc., take part. They demonstrate their skills, skills and experience, which willingly share with each other and with everyone. In the program of the fest - a festive march-parade of blacksmiths, master classes from blacksmiths, potters, bonders, masters of weaving, weaving, embroidery, the most inquisitive will be able to try themselves in each of the crafts. In addition, guests will be pleased with the performances of the best folk groups of

Irshavshchyna and invited artists, a colourful evening cultural and entertainment program interwoven with the traditions of this land.

4. Knowledge, belief systems and social practices

4.1 Scientific research and education

4.2 Traditional knowledge

4.2.1 Oral traditions and expressions, sayings

4.2.2 Languages, dialects and special terms

The area is occupied by the people with Transcarpathian dialect of Ukrainian language.

4.2.3 Relevant place names and their etymologies

4.2.4 Practice of traditional medicine

4.3 Spirituality and belief systems (including processions, pilgrimages, nature rituals and ceremonies)

4.4 Sacred natural sites or landscapes (e.g. caves, islands, rivers, springs, mountains...)

4.5 Artistic expression

4.5.1 Dances and traditional rural games

Traditional Ukrainian and Hungarian dances.

4.5.2 Music and traditional songs

Songs are very popular and used during the festival period.

4.5.3 Nature photography



Автор фото: Юрій Крилівець.



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goloskarpat.info.

Such a car forged by hand, blacksmith presented at the festival in 2011.



zakarpattya.net.ua.

- 4.5.4 Literature of wetlands nature, traditional legends and stories*
- 4.5.5 Movies and TV shows
- 4.5.6 Painting landscapes and nature

Please provide details and comments if necessary.

* Please send the text of legend/story identified relevant to the aims of this project in English (Word format) to be published in the final publication.

V.	The main exponents, practitioners or beneficiaries of the documented values and practices. Particular values may be held in common by a particular community of stakeholders or a social group who derive benefits (tangible or intangible) from the wetland systems (or stories) concerned. In the case of cultural practices, there may be details to record concerning roles played by particular members or groups in the community
VI.	Specialised or vernacular terms used locally (including in local languages) to refer to the values and practices concerned
VII.	Relative significance of the values and practices concerned (e.g. in terms of rarity, magnitude, degree of formal recognition, or diversity in combination with other values)

VIII.	Transcription of any pertinent officially-adopted descriptions of the values and practices concerned , specifying the source in each case
IX.	Conservation implications of the cultural values/practices for the wetland(s)
X.	Status of the cultural values/practices Clarify whether the values or practices relate to a former period of history or whether they are continuing. If they relate to a former period of history, the time of their cessation and the reasons of it (if known) should be noted. If they are continuing, it should be clarified whether any changes have occurred, are occurring or are likely to occur in relation to the values or practices concerned.
<i>In good shape all the cultural values</i>	
XI.	Current touristic use and potential for sustainable tourism development in the area, tourism influence in the area
<i>Needs tourist strategy and investment for the area</i>	
XII.	Suggestions for conservation actions (for example to address threats, restore or enhance values, improve integrated management or strengthen policy) – see 4.1 above
XIII.	Ongoing management activities at the site (if any)
XIV.	Please include reference sources (and links to them where relevant), images, illustrations, maps, data tables, interview results, further detail on case examples, useful contacts and anything else deemed appropriate

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