



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

Ramsar Culture Network Development in the Carpathian Region

Questionnaire

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| 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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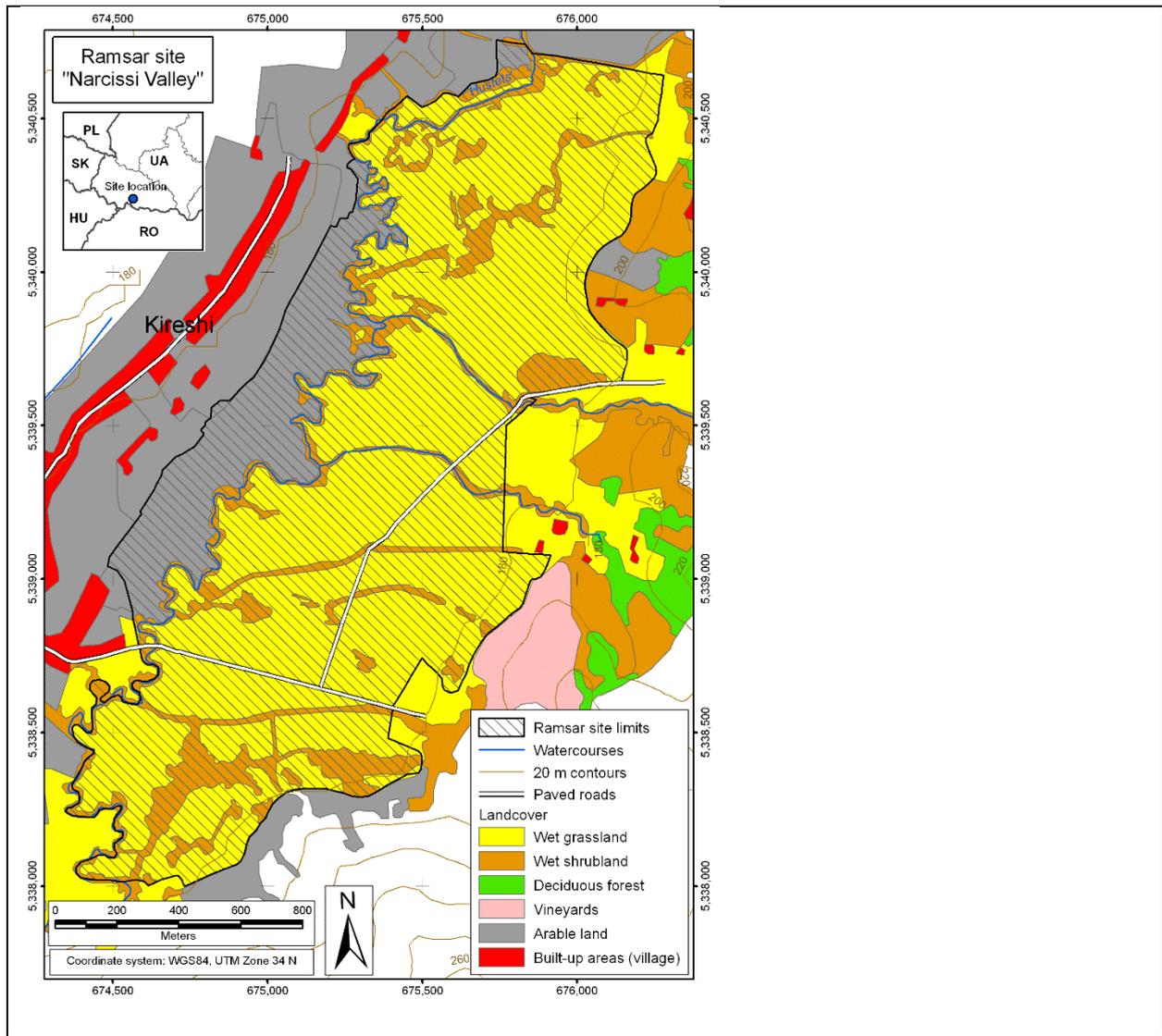
Narcissus Valley (proposed Ramsar Site)

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| II. | Location details (country, general location, administrative region, municipality, geographical coordinates) |
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The Valley of Daffodils is located in the Kireshi area within 4 km from the city of Khust in Transcarpathia. The protected facility is located at an altitude of 180-200 m above sea level, in the northwestern part of the Khust-Solotvina basin, on the ancient terrace of the Tisa River. The protected area occupies a plain area in the floodplain of the Khustets River. Along with the natural watercourses on the territory of the array there are artificial - canal reclamation systems. The Khust department of the Carpathian biosphere reserve operates here. Geographic coordinates: 48°11'01.6"N 23°21'32.9"E



<https://we.org.ua/malovnychi-kutochky-ukrayiny/zakarpatska-oblast/dolyna-nartsysiv/#jp-carousel-1947>



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)

Cultural and anthropic values:

- a) *It is an historic border area with high cultural diversity. It is close to Romanian and Hungarian borders.*
- b) *Testimonies proving the history of the residence: monasteries, churches, buildings with special architectural features;*
- c) *the existence of an ethnographic diversity with different traditions and customs – Hutsul ethnic group of Ukrainian, Boiko ethnic group, small Romanian and Hungarian groups.*
- d) *Popular touristic destination*
- e) *Museum of Narcissus*
- f) *Research area of Carpathian Biosphere Reserve*

IV. **Typologies of cultural values and practices**

Please select for each identified site

x 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

During the Austro-Hungarian era, the Kireschi tract belonged to the forestry and was vigilantly guarded. There were many medicinal plants here, which local physicians treated patients. When the territory of Transcarpathia crossed to Czechoslovakia, part of these lands were sold to the inhabitants of Khust. The local inhabitants were then treated to nature with great understanding. They grazed cattle on protected lands, they were allowed to Yuri, and managed again could only since October 14. In the Soviet era, the valley wanted to redevelop to grow crops. In the 1980s, drainage works were carried out on the territory of the reserve, as a result of which vegetation was substantially changed. After destroying 50 hectares of narcissus, the plots were suspended and transferred to the territory with narcissus by the reserve of the Carpathian biosphere reserve. Professor V. I. Komendar (who, in fact, gave this name to the valley), made a significant personal contribution to the preservation and reproduction of the Valley of Narcissus.

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

There are few churches are located on the area close to the site.

The Valley of Narcissus is located in the Kreisch tract near the town of Khust in Transcarpathia. Here are the world's largest array of natural overgrowths of narcissus of narrow-leaved - a rare plant that is included in the Red Book. The ecological-educational center "Museum of Narcissus" works, which tells about the unique flora and fauna of the valley, history of its preservation. The appearance of the Valley of Daffodils is connected with the glacial period on Earth. Then, after climbing ice, a lot of water flowed from the mountains, which contributed to the acclimatization, flowering and distribution of narcissus of the narrow-gauge. Over time, oak forests appeared in the lowland from the present-day Mukachevo to Khust, where daffodils grew. After the land on these lands began to carry out economic activity, the area of the valley of narcissus was reduced. In the Soviet era, the valley in general wanted to reap to grow crops. After destroying 50 hectares of narcissus, the plague was stopped and the area with daffodils was transferred to the protected area of the Carpathian Biosphere Reserve. Near the valley in the city of Khust is the Church of St. Elizabeth XIV-XVIII centuries (Zhovtyan St., No. 45). The church was built in the late XIV - early XV century and consecrated in honour of St. Elizabeth at the end of the XV century. The church was partially rebuilt and surrounded by a defensive wall, so it belongs to the fortified type of temples. In 1524, the overwhelming majority of the locals moved into Protestantism, so the temple became a reformist one. Today it is a functioning temple belonging to the Greek Catholic community of the city. The church building consists of a tower-belltower of the 15th century, a nave and an apse connected with them. The bell tower has three bells: large - 1587, medium and small - 1683 g. The temple features gothic arched windows and doorways. The patrons of the temple were Gyorde Rakotsi, Anna Longyoi, Mihai Okofi, who made a significant contribution to its rebuilding and reconstruction in the seventeenth century. In 1640, Istvan Bethelen presented the church with a silver cup and bowl. During 1774-1783 a significant internal reconstruction of the temple was carried out: a stone floor (preserved to this day), a seat for sitting, a northern upper tier and a crown of the temple are installed. During the restoration of 2004-2005 on the southern wall, ancient paintings of the 15th-16th centuries were discovered, which were successfully restored. The frescoes depict Hungarian kings Laszlo, Istvan and Count Imre, which were canonized. Under the floor of the temple there is a burial place (1708 - 1709 years). On

June 18, 2006, on the initiative of the Hungarian Institute for Military History, the names of those buried here are immortalized on marble slabs.



<https://commons.wikimedia.org/w/index.php?curid=13248761>



https://ua.igotoworld.com/ua/poi_object/67883_kostel-sv-elizavety-hust.htm

Roman Catholic Church of St. Anne (October 24, No. 40).

The first written mention of the Roman Catholic parish dates back to the XIV century. However, in 1524 the vast majority of local residents adopted Protestantism, and at the same time the Roman Catholic Church of St. Elizabeth became reformist. The parish was restored only in 1765. In 1799, the construction of a modern Roman Catholic church began, as the reformists did not give the church of St. Elizabeth. They say that the source of building material for the temple were the ruins of the Khust castle. Confirmation of this is the inscription on the wall of the church in Latin: "This is part of the castle of Khust, destroyed, but not defeated, stronger on the throne of the living God." According to archival documents, this inscription was ordered in 1802 by the priest of the piano order Vicente Schimelius. In addition to the right to import stones from the castle's mountain, the parishioners were allowed to move the bell and watch from the castle clock tower, which is now a priceless relic of the city. The clock on the tower of the church shows the Middle European time. Nowadays there is an ancient icon of St. Annie and a gilded monastic for the Holy Gifts, which in 1859 donated to the church by its parishioners. The icon is preserved in its original form and is the main sanctuary of the temple.



https://ua.igotoworld.com/ua/article/722_hust-kuda-poyti-chno-posmotret.htm

1.3 Settlements and structures

1.3.1 Ancient sites and structures (up to 1599)

In the X-XI century, before the capture of Transcarpathia by the Hungarian tribes, the territory of the modern city and its outskirts was part of Kievan Rus. In the X century there was a fortified settlement. The exact date of the city is not known, but its history is closely linked with the founding of the castle. Construction of the fortress for the protection of the salt route from Solotvynsky mines began at this place about 1090. In the XI-XII centuries around the fortress a settlement was formed. As a result of numerous attacks by Polovtsians of the Khust population of the XII century consisted predominantly of Saxon settlers invited by the king of Hungary, Hase II. In 1242 the fortress and the city were destroyed by the Tatars. In 1318 the castle was restored. From 1281 to 1321 the city was part of the Galician-Volyn principality, and then again went to the Hungarian kingdom. Khust, from 1329, had the status of a free crown city. In 1511, Laszlo II gave the Khust castle with all its properties for rent for 20 thousand golden Gogansk prisoners Gabor Pereny. After the defeat of the Hungarian troops in the Battle of Mogachev in 1526, the central part of Hungary became part of the Ottoman Empire, the Danube and northern regions passed under the authority of the Austrian Habsburgs, and the

southeastern regions, including Khust, became part of the Transylvanian Principality. In 1546 the castle in Hust was owned by the Austrians. In 1557 the city became Transylvania. Since 1577 the city has been strengthened, additional fortifications have been built. In the summer of 1594, the 80-thousand-strong Tartar horde approached Khust, but could not take the city. Similar raids were frequent in the middle of the seventeenth century. In 1599, the castle was captured by the Austrian troops of General Djordy Bashti, who became his owner.

1.3.2 Traditional and modern settlements and structures

1.4 Wetland archaeology

Archaeological excavations on the territory of the city and the region revealed the period of the Paleolithic and Mesolithic, memorials of the metal age. Excavations conducted in the Khust region in the post-war decades found on the territory of the city the remnants of the so-called culture of the Carpathian burial mounds. This is a culture of one of the pro-Slavic groups living in the Carpathian and Transcarpathian regions in the first half of the 1st millennium BC.

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

2.3 Fishing and aquaculture

2.4 Management of forest wetland types

2.5 Hunting

2.6 Salt extraction, mineral extraction, mining

2.7 Water use

2.7.1 Irrigation

2.7.2 Domestic use

2.7.3 Water transfer infrastructure

2.7.4 Energy production

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

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

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)

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

3.3 Traditional building construction

3.3.1 Dwellings

3.3.2 Utilitarian buildings

3.3.3 Public buildings

3.4 Wetland-based traditional marketing

3.5 Tourism – eco-tourism and cultural tourism

Valley of Narcissus is among the 100 wonders of Ukraine and has a great aesthetic value. In May, during the period of mass flowering, the valley becomes a white carpet of daffodils. Annually it is visited by more than 10,000 tourists.

3.6 Leisure and sports

3.6.1 Hiking, climbing

A number of 5 routes have been identified for mountain biking.

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

3.8 Festivals, fairs, celebrations and events

Annually traditional events related to various religious or secular events, include Narcissus Festival.

- **Knowledge, belief systems and social practices**

3.9 Scientific research and education

3.10 Traditional knowledge

3.10.1 Oral traditions and expressions, sayings

3.10.2 Languages, dialects and special terms

3.10.3 Relevant place names and their etymologies

3.10.4 Practice of traditional medicine

The Valley of Narcissus was considered a reserve even in the days of Austria-Hungary. There was a large number of medicinal plants that were highly appreciated by pharmacists.

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

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

3.13 Artistic expression

3.13.1 Dances and traditional rural games

3.13.2 Music and traditional songs

3.13.3 Nature photography

3.13.4 Literature of wetlands nature, traditional legends and stories*

Legend is attached below

3.13.5 Movies and TV shows

3.13.6 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.

The legend tells us that it was precisely in the mirror waters of the Khustets river that the Greek god Narcissus was reflected: he fell in love with himself and died on the shore from the anguish. According to another legend, once in ancient times in the Khust castle lived the prince, princess and their beautiful daughter Rusya. On the outskirts of the city lived a life potter Ivanko. On the day of Rusya's adulthood a lot of newly arrived visitors and townhouses with expensive lounges came to the castle. Ivankov's corte also made a gift - it was a strange vase, on which, as if alive, the flowers of the graceful white daffodil were shimmering. At this moment, Ivanko and Rusya fell in love with each other. After that they stealthily met in the picturesque valley. But one day the prince learned that he was so excited that he seized Ivanka's vase and threw it from the princely mountain. The vase crashed against the rock and crumbled along the valley with shallow rains. When the sun rose, everyone saw that the whale was covered with a white-green daffodil carpet. A popular folk legend, according to which the emergence of a unique Valley of Daffodils is associated with the history of the Nankivsky miraculous icon of the Blessed Virgin. According to this legend, in August 1690 year in the village of Nankovo in the area, called "Polyany", appeared the image of the Virgin Mary. The local community turned to the owner of the field, where the incarnation took place, with the proposal to build a temple or a chapel on this place, as required by the Christian tradition. The landowner refused to the community, the icon was placed on a draft, drawn by oxen, and tried to withdraw. But the wills did not move from place, because the icon did not want to leave the chosen place. The owner had to tailor the whips, and, apparently, he hit the whip in the icon. From the blow to the face of the Virgin came a scar, and tears flowed from his eyes. For the sacrilege, the land of the landowner was punished, but the icon was still taken along the valley along the river Khustets. According to the tradition, along with the way the icon was taken out, daffodils grew. It is also said that when the enemies seized the Khust castle, the inhabitants of the city brought them a gift of pillows filled with daffodils, ostensibly as a sign of obedience and respect for the winners. The enemies of the warriors did not know that daffodils - poisonous flowers, and therefore, having fallen on a "narcissus" pillow, a person may not wake up.



<https://commons.wikimedia.org/w/index.php?curid=49087018>

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| V. | <p>The main exponents, practitioners or beneficiaries of the documented values and practices.</p> <p>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</p> |
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| VI. | <p>Specialised or vernacular terms used locally (including in local languages) to refer to the values and practices concerned</p> |
| | <p><i>Transcarpathian dialect of Ukrainian language is a most often used in the area.</i></p> |
| VII. | <p>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</p> |

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| | values) |
| | <i>The values are highly rare and authentic.</i> |
| 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) |
| | <i>Climate change makes some impact also on cultural values via shrinking the water flow and volume and water table. The cultural aspects of Narcissus valley dependent on water resources.</i> |
| 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>The status of cultural values is mainly being well preserved.</i> |
| XI. | Current touristic use and potential for sustainable tourism development in the area, tourism influence in the area |
| | <i>The tourism (rural tourism) is booming in large scale and making impact on life of local population. For the area of high unemployment rate the rural tourism is a real way of keeping tradition and cultural values well developed and preserved. It is about 10.000 tourists visiting the site during the year.</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 |
| | <i>Maintain traditional landuse types, needs quick restoration measures due to low water table, which impact narcissus population</i> |
| XIII. | Ongoing management activities at the site (if any) |
| | <i>Traditional land use is a major management activity, which should be linked to conservation measures.</i> |
| 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 |
| | <i>in the text above</i> |

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