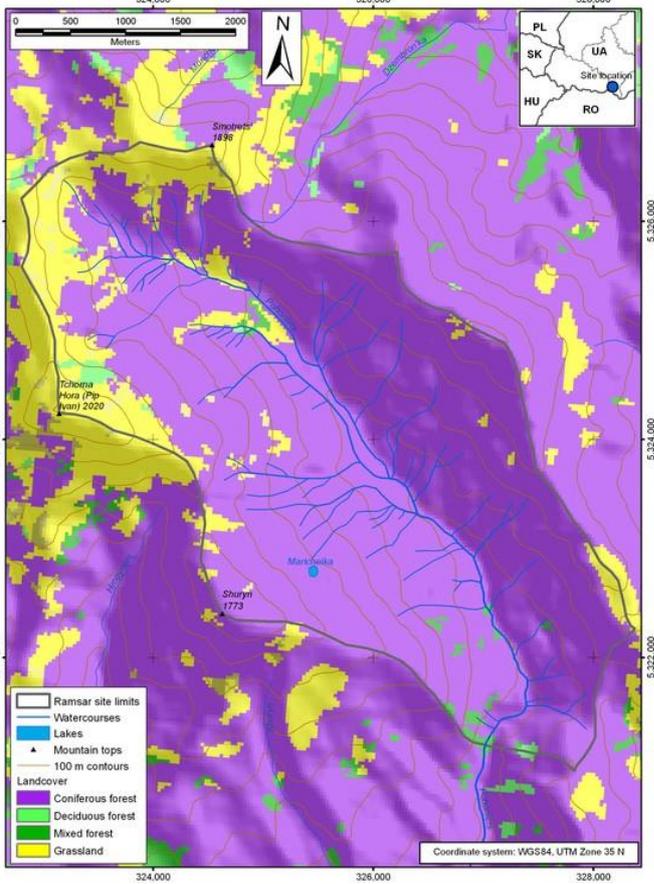




Project "Conservation of the Natural and Cultural Heritage in Wetlands"  
**Ramsar Culture Network Development in the Carpathian Region**  
**Questionnaire**

I.	<b>Name of the wetland site</b> 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
<b>Pohorilets Headwaters</b> (applied Ramsar site)	
II.	<b>Location details</b> (country, general location, administrative region, municipality, geographical coordinates)

*The territory of the wetland "Pohorilets Headwaters" is part of the protected area of the Carpathian National Nature Park and is located in the Nadvirna district of the Ivano-Frankivsk region (100 km southwest of the city of Ivano-Frankivsk), 18 km south of Vorokhta village. The upper part of the site is located on the border of Ivano-Frankivsk and Transcarpathian regions.*



<http://wetlands.biomon.org/?p=311>

III.	<b>Time period</b> 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:

- a) *It is an historic border area of historic Galicia and Czechoslovakia/Hungary; for centuries, they were the state border between the Hungary and Poland.*
- b) *Well visited touristic nature destination in Ukraine;*
- c) *High quality water resource for millions downstream*

IV.

*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

*The wetland is located within the upper basin of the Pohorilets River, which covers spruce, subalpine and alpine zones of the Chornohora mountain range of the Ukrainian Carpathians with a dense network of streams, brooks, bogs and lakes. It is characterized by a concentration of strictly endemic Carpathian species and relicts of the post-glacial period for different species groups.*

### 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)

#### 1.3.2 Traditional and modern settlements and structures

### 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

*In the territory confined to sheep/cow grazing.*

### 2.2 Stock-breeding

### 2.3 Fishing and aquaculture

*Fishing is forbidden to keep the stock downstream and protection status of the area. The downstream fishing is carried out mainly by lovers of local fish species, with the special excite of fishing trout.*

## 2.4 Hunting

*Hunting is forbidden. The bear - Ursus arctos, wolf – Canis lupus, lynx - Lynx lynx, wild cat - Felis sylvestris, species present in Prut river headwater are protected species under the Red Data Book of Ukraine and Protected Area Laws.*

## 2.5 Salt extraction, mineral extraction, mining

## 2.6 Water use

### 2.6.1 Irrigation

### 2.6.2 Domestic use

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

### 2.6.3 Water transfer infrastructure

### 2.6.4 Energy production

### 2.6.5 Other water uses (water mills, saw mills etc.)

## 2.7 Use of other wetland natural resources

### 2.7.1 Biomass extraction

*Traditionally, local people collect blueberries, blueberries, cranberries and raspberries in the area, however on the largest part of the area is forbidden to collect berries.*

### 2.7.2 Sustainable use of medicinal plants

*Medicinal plants from this territory are used for the manufacture of medicinal teas that are sold to domestic tourists and for the manufacture of various alcoholic medicinal tinctures.*

## 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

*The area is important for environmental education, recreation and scientific research. On the territory of the area there is a part of the second highest mountain of Ukraine – Pip Ivan (2020 m), which is an important social and tourist value of the general Ukrainian level. It is up to 100.000 people visiting the wetland each year.*

*The territory is deeply related to the cultural ethnographic nation of Ukraine and the Carpathians - which is called "Hutsuli". The area is important for environmental education, recreation and scientific research. On the territory of the territory there is a part of the second highest mountain of Ukraine - Pip Ivan, which is an important social and tourist value of the all-Ukrainian level. At the top of the*

mountain are the ruins of a unique astronomical observatory that attracts tourists. Thanks to the favorable climatic conditions and the presence of poorly cultivated landscapes, the land is very popular among tourists and tourists. In order to get acquainted with natural ecosystems and geological and geomorphological attractions, a wide network of ecotourism routes is created here: botanical, zoological, geographic, landscape and local lore. Locally moderate type of regulated and unregulated tourism during the summer period.

### 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

### 3.8 Festivals, fairs, celebrations and events

## 4. Knowledge, belief systems and social practices

### 4.1 Scientific research and education

The site supports vulnerable and endangered plant species listed in the Red Data Book of Ukraine such as: *Rhodiola rosea*, *Gentiana acaulis*, *Gentiana lutea*, *Gentiana punctata*, *Pedicularis oederi*, *Pinguicula alpina*, *Aster alpinus* etc. Over 15 endemic species: *Melampyrum herbichii*, *Senecio carpathicus*, *Centaurea mollis*, *Aconitum paniculatum*, *Aconitum nanum*, *Phyteuma vagneri* etc. Among invertebrates *Quedius transsylvanicus*, *Chrysolina carpathica*, *Oreina plagiata*, *Oreina viridis*, *Erebia manto* are listed in the Red Data Book. Grayling *Thymallus thymallus* only one rare fish species. Amphibians which are listed in the Red Data Book of Ukraine: fire salamander *Salamandra salamandra*, alpine newt *Mesotriton alpestris*, Carpathian newt *Lissotriton montandoni*, and also yellow-bellied toad *Bombina variegata* occur here quite often. Mammals listed in the Red Data Book of Ukraine: brown bear - *Ursus arctos*, otter - *Lutra lutra*, and rodents *Sicista betulina*, *Chionomys nivalis*, *Microtus tatricus*. These species are globally threatened, which is amplified by climate change and the consequently upward movement of the upper forest line in these mountains. The wetland supports the existence of animal populations, which are important for the biodiversity of the East Carpathian biogeographic region. It is important habitat which represents a center of endemism and supports a great number of endemic species. Particularly species which are rare and especially characteristic for the East Carpathian biogeographic region.

The following habitats are important for animal's life and reproduction: humid and excessively humid habitats, banks of streams and brooks, boggy sites on the upper part of beech and spruce forests, meadows with a diverse herbaceous layer, sorrel fields, mountain pine crooked woodland, shrubs in particular *Vaccinietum-Alnetum*, juniper, rhododendron and evergreen sedges, raised bogs, reservoirs of different types including temporary ones. Beech-spruce (up to 1250 m), spruce (1250-1500 m), sub-Alpine with mountain pine, juniper and green alder (1500-1750 m) and Alpine (over 1750 m) altitudinal vegetation zones are delineated here.

The site is part of the Carpathian NNP. Environmental protection activities are focused on the protection and reproduction of the most valuable natural complexes. The wetland is located at the southwest borders on the Carpathian Biosphere Reserve. The regime of protection and management is provided by the Carpathian NNP. It corresponds to IUCN categories - Ia and II. The design of the territory of the CNNP has been approved and implemented. Current scientific research and opportunities: Systematic environmental, biological and geographical research is carried out by the workers of the park, scientists of the Lviv National University. I. Franko and the Institute of Ecology of the Carpathians of the National Academy of Sciences of Ukraine. Also, fragmentary botanical and zoological researches were conducted by scientists of the State Natural History Museum of the National Academy of Sciences of Ukraine (Lviv), the Institute of Evolution and Taxonomy of the Academy of Sciences (Krakow, Poland) and the Jagiellonian University (Krakow). Current

*communication, education and public awareness about the land or useful for it: Communication, education and public awareness activities are aimed at raising the level of environmental culture, environmental awareness of the public and the local population through the dissemination of environmental knowledge. Thematic lectures and excursions are held. Knowledge and education in the field of environmental protection is provided by the employees of the environmental education department of the Carpathian NNP (ecological trails, information brochures).*

#### 4.2 Traditional knowledge

- 4.2.1 Oral traditions and expressions, sayings
- 4.2.2 Languages, dialects and special terms
- 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
- 4.5.2 Music and traditional songs

*Number of folk songs is linked to beauty of Pohorilets river, Pip Ivan Peak and surrounding landscape. In the highlands, shepherds use one of the largest musical instruments, the trembita.*

#### 4.5.3 Nature photography

*Very attractive place for photographers.*

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

*Several films, likes "White Bird with a Black Sign" and "Zakhar Berkut" are shot in this area.*

#### 4.5.6 Painting landscapes and nature

*Many artists like to paint Pip Ivan Mt and surrounding landscape*

*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.

#### *Legend on Pip Ivan Chornogora*

*A beautiful castle came out. From the windows of the castle it was possible to see the distant mountains and pastures, and, as far as I saw, so much and I took over the dragon land. It's been years. Domnoul Triecesu has settled down here. He called the mountains and mountain valleys in his walnut: Menchul, Dumenu, Unguryansk, Vedenyaska, Gereșasca, Chas, Rognesk... So they are still called. There was a mansion, like God in the bosom: he hunted the beast, caught fish in the rivers, admired the landscapes. Servants grazed thousands of cows and oxen, sheep and horses on mountain meadows. And when winter approached, the housewife returned to his estate in the Volskoye city, the servants drove the cattle from the valleys, and merchants were waiting in the city. One day he learned from Tricev that between the mountains, in the valleys of the year, people settled. They escaped here from the Galician villages, from the Polish nobility. The gentleman began to go to the settlement, ordered the servants to take away cattle from the floodplains, and when someone did not allow, to punish death. In luxury she lived, but luxury was not luxury without female affection. Although he was old, he sent servants to the topovinian settlements for the best young girls. Sometimes he himself went on such a hunt. She finds a beautiful girl, grab her on a horse - and*

a whirlwind in the mountains, to the castle. But there were Hutsuls who did not succumb to mastery tyranny. The old man first took power, and then threw into the abyss under the castle. And in one of the villages lived an extremely beautiful girl Olenka. Mother did not have a mother, and her father, knowing the master's habits, kept her daughter as "the pupil of the eye." But it was a rumor to Tries'ko about Olenchin's kind. For several days the lord's servants were waiting for her until one night she had stolen her, but his father soon noticed that there were no daughters. I guessed where she disappeared, it was not for nothing that the lord's servants screamed so often in the village, and the unfortunate father went to counsel with people what to do. But people thought, thought, and they thought it themselves: already once escaped from the trouble, but did not escape, and now they have nowhere to escape, and began to prepare themselves to hit the castle. He was stabbed by the spit, fork, fork, ax, horns and headed to the mountains. Domnul Ion did not expect Trysscus to dare to attack his castle, because all around knew that the castle had a strong guard, and the rebels had already knocked out the gates. The sun rose high when the battle was over, the corpses lay on the mountain, the blood streamed to the rivers, and the rebels won. From the dark basements, released slaves who fired on the lord. Domnul was found in one of the halls. A beautiful woman was lying before him. The unfortunate father was buried over her, and the peasants in the meantime executed the trial of the lord: as they did not ask, they tied him to the pillar, poured the resin and burned it. The castle also burned down. The black smoke spread over the ground, which already darkened the blood of human. All burned down, only the stones left. Black is like coal. And the mountain in the east of the Carpathians called Hutsuls Black Mountain. And the song about it is preserved: "Black Mountain is not hide, only corpse sown, only sowed corpses and watered by blood." Whoever visits the Black Mountain will still hear Olenka's moan that killed there.

V.	<p><b>The main exponents, practitioners or beneficiaries of the documented values and practices.</b></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>
VI.	<p><b>Specialised or vernacular terms used locally</b> (including in local languages) to refer to the values and practices concerned</p>
VII.	<p><b>Relative significance of the values and practices concerned</b> (e.g. in terms of rarity, magnitude, degree of formal recognition, or diversity in combination with other values)</p>
VIII.	<p><b>Transcription of any pertinent officially-adopted descriptions of the values and practices concerned</b>, specifying the source in each case</p>
IX.	<p><b>Conservation implications of the cultural values/practices for the wetland(s)</b></p>
<p><i>Climate change makes some impact also on cultural values via shrinking the water flow and volume and water table. The cultural aspects of hutsul ethnographic minority life are strictly dependent on water resources.</i></p>	
X.	<p><b>Status of the cultural values/practices</b></p> <p>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</p>

	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.
XI.	Current <b>touristic use</b> and potential for <b>sustainable tourism</b> development in the area, tourism influence in the area
	<i>Over 100.000 tourists per year</i>
XII.	<b>Suggestions for conservation actions</b> (for example to address threats, restore or enhance values, improve integrated management or strengthen policy) – see 4.1 above
XIII.	<b>Ongoing management activities</b> at the site (if any)
	<i>It is a need on limiting the tourists number. It is a high biodiversity value area.</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

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