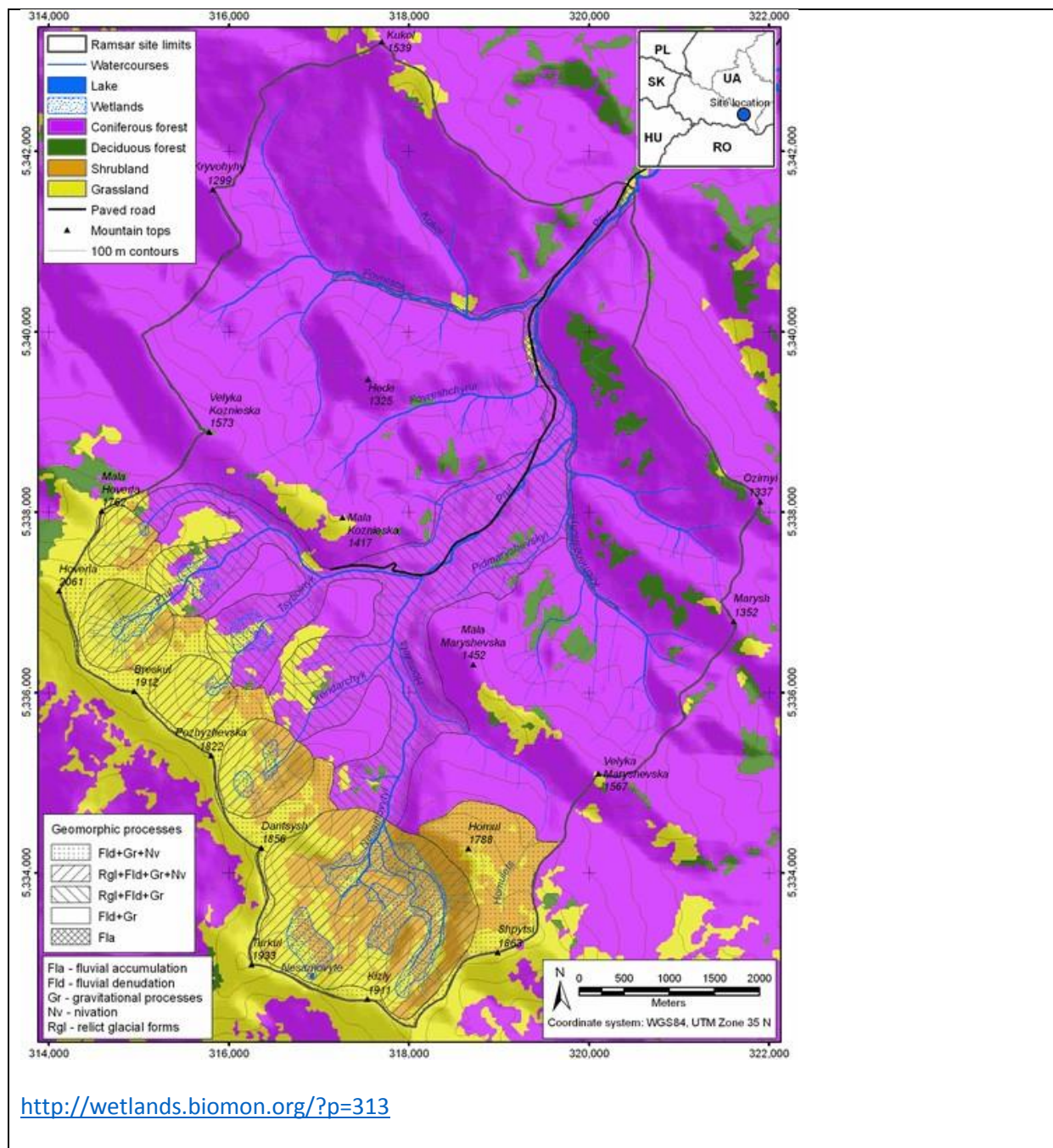




Project "Conservation of the Natural and Cultural Heritage in Wetlands"
Ramsar Culture Network Development in the Carpathian Region
<b>Questionnaire</b>

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
<i><b>Prut Headwaters</b> (Ramsar status candidate, applied to Ramsar Secretariat)</i>	
II.	<b>Location details</b> (country, general location, administrative region, municipality, geographical coordinates)
<i>The territory of the wetland "Prut 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), 14 km south of Vorokhta village. The upper part of the site is located on the border of Ivano-Frankivsk and Transcarpathian regions. The area corresponds to the limits of the part of the catchment area of the upper Prut River (1000-2061 m above sea level). Area: 4935.44 hectares; Coordinates: 24° 33' East Longitude; 48° 10' North Latitude</i>	





<http://wetlands.biomon.org/?p=313>





*Upper Prut headwaters and bog*

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)
<p>Cultural and anthropic values:</p> <ul style="list-style-type: none"> <li>a) <i>It is an historic border area of historic Galicia and Czechoslovakia/Hungary; for centuries, they were the state border between the Hungary and Poland.</i></li> <li>b) <i>One of top visited touristic nature destination in Ukraine;</i></li> <li>c) <i>testimonies proving the history of the residence: chapel, hutsul houses;</i></li> <li>d) <i>the existence of an ethnographic diversity with different traditions and customs – Hutsul ethnic group of Ukrainians.</i></li> <li>e) <i>High quality water resource for millions downstream</i></li> <li>f) <i>Highland research station, weather station, sport training facilities for national team, trout breeding facilities</i></li> </ul>	

IV.	<b>Typologies of cultural values and practices</b> <i>Elements of cultural heritage present on the area of Prut river have regional and national importance through the age of populating this space.</i>
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*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 site is a high-mountainous post-glacial complex of peat bogs and lakes in the foothills of the Chornohora ridge, here one of the main waterways of the Ukrainian Carpathians - the Prut River - originates. There is a high concentration of narrow-range endemic Carpathian species of different groups of biota and types of relics of the post-glacial era. The area attracts tourists over the last century due to beauty of landscape and Mt Hoverla, highest peak in Ukraine.*

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

*The Prut River is mentioned in many ancient records of historians. The territory is deeply related to the cultural ethnographic nation of Ukraine and the Carpathians - which is called "Hutsuls". Two chapels are located within the site.*

### **1.3 Settlements and structures**

#### **1.3.1 Ancient sites and structures (up to 1599)**

*The site and river downstream got a big historic record. The Prut River (in ancient times the Greek, Pyretos, Poras) was known to the Romans. In the 12th century, in the Prut basin, there were Galician-Russian cities, the Small Galich (present Galati). In the 13th century, the land of bribers lay behind the Prut, and at the confluence of Bahloy in Prut on the ancient maps the city of Brady or Brud (later Tsetsora) was mentioned. At the end of the 14th century, the Roman city of Torch (now the Roman) existed in Prut. In the Slavic-Moldavian chronicles of 1470, the victory of the governor of Stefan the Great over the Tatars near Lipnik (in the upper reaches of the Chugur River) is mentioned. Several Moldovan cities - Prut, Chrolov (later Hirleu), Brady (later Tsetsora), Bakhliy and others - were observed on the 16th-century maps in the Prut basin on the Lopushna River - Nush, Lopushna and Lastti, Lukanja (now Leovo), Szecelić (later the village of Hotești), Widowiec or Vydiacha (later Vaduz) on the Larzi River. In 1513, the Tatars switched through the Prut, in 1518 - the Transcarpathian Sultan Albul, whose army was broken and partly sunken in Prut from Chugure by Stephen IV (Shtefanitsa). In 1581 the Transcarpathian Tatars again burst here. In 1563, Prince Dmytro Vyshnevetsky passed through the Prince to Cossacks, in 1594 Severin Nalyvayko and Loboda, in 1621 Sultan Osman II, defeated under Khotin. In 1653, on the banks of the Prut, the son of Bogdan Khmelnytsky, Tymosh Khmelnytsky, was tortured in the battle with the army of Moldova.*

#### **1.3.2 Traditional and modern settlements and structures**

*Very few traditional settlements are located here and poorly populated due to high nature protection status.*

### **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 hay producing, sheep/cow grazing, gardening. The bulk of the efforts of the local population is aimed at growing fodder for large and small cattle within very small settlement.*

### 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. Fishing farm is located downstream also.*

### 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, cranberries and raspberries in the area, however the largest part of the area is forbidden to berries collecting.*

#### 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.*

## Secondary use of wetland resources

### 2.8 Food processing

#### 2.8.1 Traditional methods of food preservation

#### 2.8.2 Culinary heritage

*Traditionally, food is associated with livestock products, especially sheep and mushrooms, which are so rich in nearby forests. It is existing a special cousine “Hutsul cousine”, which is very popular among tourists and restaurant business. Brynza is a most demanding product by the tourists.*

## 2.9 Craftsmanship

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

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

*Selling points of handicrafts, which developed downstreams or in another valley.*



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

## 2.10 Traditional building construction

2.10.1 Dwellings

2.10.2 Utilitarian buildings

2.10.3 Public buildings

*Scientific center, high altitude weather station, sport training facilities for national team are the public buildinngs within the site*

2.11 Wetland-based traditional marketing

2.12 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 highest mountain of Ukraine - Hoverla, which is an important social and tourist value of the general Ukrainian level. Mount Hoverla from which the river flows. The Prut is one of the most visited places in the Ukrainian Carpathians (up to 0.5 million people per year visiting the wetlands).*





<https://kamendvir.com.ua/articles/124929>

## 2.13 Leisure and sports

### 2.13.1 Hiking, climbing

*Each year, thousands of tourists are raised to the highest in Ukraine, Mount Hoverla (2061 m) from which begins the river Prut, several touristic trails start here on Hoverla Mt and adjacent Mts.*



### 2.13.2 Rafting and kayaking



*The river is suitable for rafting downstream and relay on water flow of the site.*

2.13.3 Sailing and boating

2.13.4 Diving

2.13.5 Speleology

2.14 Social practices and methods

2.15 Festivals, fairs, celebrations and events

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

2.16 Scientific research and education

*The territory of the site is one of the most important research areas of the Carpathian Highlands. Ecological, biological and geographical researches are carried out by workers of the Carpathian NPP, scientists of the Lviv National University named after Ivan Franko and the Institute of Ecology of the Carpathians of the National Academy of Sciences of Ukraine. Monitoring of biotic diversity of this territory is carried out by the scientists of the park, the Institute of the Carpathian Ecology of the National Academy of Sciences of Ukraine and the State Natural History Museum of the National Academy of Sciences of Ukraine (Lviv). For the purpose of scientific research here is laid a series of transects for the study of species richness and the number of many types of high-altitude biota. The existing field research station of the Institute of Ecology of the Carpathians of the National Academy of Sciences of Ukraine and the meteorological station on the Pozhzyevskay Polonyna. 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 through the media, print media, social advertising, nature museums, libraries, video collections, seminars, round tables, conference. Massive environmental and educational events are organized, permanent and traveling exhibitions, ecofootstands, photo albums are created. Thematic lectures and excursions are held. Awareness and education in the field of environmental protection is provided by the employees of the environmental education department of the Carpathian NNP (environmental tracks, information leaflets, schoolchildren visit).*

2.17 Traditional knowledge

2.17.1 Oral traditions and expressions, sayings

2.17.2 Languages, dialects and special terms

2.17.3 Relevant place names and their etymologies

*Legend on Hoverla Mt name*

*One day the Hungarian Baron Janos Noode learned that none of the Magyars had visited the highest, yet still nameless mountain in the Carpathians. He thought of himself to be the first to go to the top and name it with his name. Taking with them twenty brave servants on horses, each of the servants took a horse, loaded with food and equipment, and went on the road. That was just in the summer. All Hungary knew about the campaign of Noode, who was to bring glory not only to the conqueror of the summit, but also to the state, but that the peasants visited this place more than once, and nobody remembered. Two months later, Janos Nodi traveled to a small Carpathian village, lost in the mountains, and was surprised. Is it really difficult to get out of the mountain? But to bring her to the top with a hand. The summer sun is unbearably hell. But it was nice to go. Coniferous virgin forests cooled people and horses. Two more days went to the foot of the mountain. There, the baron stopped and ordered to camp, to rest, to restore strength. Two days people were resting. Leaving three men and horses in the camp, the baron with the rest of the dawn went to the mountain. The sky was clean,*

*no clouds. Long gone, some of the shoes were broken. They broke through thick thickets, slammed through stony stones, poured over thick decks, overthrew the storm. Fade, fell. Proud lady it started to annoy. One servant, who wanted to go back, missed a shot. It was already evening when tortured people came out of the woods. In front of them spread a vast valley, which seemed to reach the sky. Noodle did not feel tired. Having seen in front of him for several hundred meters the peak, he was flying to her, so that only the first to become over the Carpathians. Nobody noticed how heavy the clouds dragged the sky. They only felt it when the thick snow was sprinkled. Blowing a cold wind, a blizzard shot and a storm burst. Rescuing from the storm, people ran away somewhere. In vain, Janos Nod stopped them - nobody heard him. During the night there was so much snow that people barely pulled their legs from the meadow to the meadow. Only a third of people returned to the camp. They were exhausted, hungry, frozen. The rest died in a storm. Baron Janos Nood did not return. - Govyrlo! Govyrlo! - Those who returned came back exhausted. This expression meant that the whole peak was covered with snow. Such a miracle, people who came here from a remote Magyar plain, have not yet seen: that in the summer and snow. Since then, the mountain is named Hoverla - a snow mountain. And she is really snowy. Large heaps of snow and in the summer lie in depressions, gorges. And the weather here is often changing: the snow on Hoverla in the summer - not a miracle.*

#### 2.17.4 Practice of traditional medicine

*Here medicinal plants are collected by local residents who make various teas and tinctures from them and sell them on a nearby souvenir market.*

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

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

#### 2.20 Artistic expression

##### 2.20.1 Dances and traditional rural games

*Hutsul ethnographic dances are typical for the area.*

##### 2.20.2 Music and traditional songs

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

##### 2.20.3 Nature photography

*Very attractive place for photographers.*

##### 2.20.4 Literature of wetlands nature, traditional legends and stories\*

##### 2.20.5 Movies and TV shows

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

##### 2.20.6 Painting landscapes and nature

*Many artists like to paint Hoverla Mt as highest peak in Ukraine 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 Prut**

*In one village lived a boy named Prut. Once, getting on in the mountains late, he decided to spend the night right in the woods. He found himself a cozy little hide under a tall fir tree and fell beneath it. And he dreamed of a strange dream - as if an incredibly beautiful girl came to him, all dressed in green, and sang to him the sweet-sounding songs, gently stroking his hair. But as soon as he wanted to touch her as she disappeared, and the boy woke up. There was nobody around, only a branch of a green ribbon drifted from the wind. Prut was very fond by the beauty of the stranger and decided to find her. The next evening, he sat down again in the same place, under the same fir tree. But the guy only pretended to be asleep. It was already dark and he saw as if from the ground a beautiful girl came and approached him. As soon as she approached, the boy jumped out, hugged her and asked her of her name not to let go. At first the girl was scared, but then smiled and answered - Hoverla. After that night, Prut almost did not appear at home, since he spent all the time in the mountains. The boy and Hoverla loved each other. However, Hoverla was the beloved daughter of the king of the mountains, so she could not go down with her beloved Prut to the people. As soon as her father learned about their love, he was very disheartened and cursed the girl. He could not tolerate this vulnerable Hoverla and ducked down from the tall cliff. Immediately there arose a strong storm that ruined everything in its path. And in the morning the sun shone again and people saw, in their great surprise, that there was a huge mountain on the spot of the valley. Long searched for Prut Hoverla and one day went to the mountain and did not come back. And nobody saw him anymore, and from that time a river flowed down from the mountain, laying a path between the rocks. And people called the river Prut, and the mountain Hoverla.*

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>



<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 is strictly dependent on water resources.</i>	
X.	<b>Status of the cultural values/practices</b> 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.
XI.	<b>Current touristic use</b> and potential for <b>sustainable tourism</b> development in the area, tourism influence in the area <i>Over 0.5 million tourists visit the wetland.</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 <i>It is a need on limiting the tourists number. The anti erosion measures for trails, which are over trumped, need to be implemented.</i>
XIII.	<b>Ongoing management activities</b> at the site (if any) <i>Controlling number of tourists, garbage collecting, controlling fire places, protecting species and habitats</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

Name of compiler	Bohdan Prots, Assoc. Prof. Dr.
Organization / Address	Danube-Carpathian Programme, Mushaka Str., 42, Lviv 79011, Ukraine
E-mail	bohdan.prots@gmail.com
Phone number	+38-067-3533813