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Olena Stasyuk

**MONKS' CEMETERIES OF THE HOLY DORMITION UNIV LAVRA.
THEIR CURRENT CONDITION AND RESTORATION ISSUES**

PhD, Associate Professor of the Department of Architecture and Conservation

Lviv Polytechnic National University, Lviv

e-mail: olena.stasyuk@gmail.com

orcid: 0000-0002-2986-6321.

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Abstract. The article considers the historical monks' cemeteries of the Holy Dormition Univ Lavra. The analysis of the preserved tombstones of cemeteries is carried out, their typology and character of plasticity are described. Particular attention is paid to under the slab burials as the most archaic of the preserved tombstones. The damage and loss of the ensemble of the cemetery as a whole and individual monuments are described, the state of preservation of the physical substance of the tombstones is studied. Tasks and challenges related to the restoration of the cemetery as a whole and individual monuments are analyzed.

Key words: historical cemetery, memorial sculpture, stone, preservation, conservation, architecture

Problem statement

A few kilometres from Przemyśl is the village of Univ, which preserves the architectural complex of one of the largest Christian shrines in Galicia – the Holy Dormition Univ Lavra. This monastery is one of the oldest in Ukraine. The origin of the Univ monastery is shrouded in legend. Unfortunately, the oldest documents of the monastery perished during the Tatar attacks of the 15–16th centuries. However, in the second half of the 13th century, at the northwestern foot of Monks Mountain, a new Univ men's monastery arose. After ruin and tragedy, Monks Mountain fell into disrepair for almost two centuries. Part of the territory of the former monastery was occupied by a monks' cemetery. This cemetery is partially preserved today. Above the mountain in the last century, a new monks' cemetery was laid, which still functions today. These objects are a valuable source of historical information, as well as a unique, very original gallery of works of art. Unfortunately, historic cemeteries are very vulnerable to destruction – physical, chemical and biological factors, as well as the human factor, such as ordinary vandalism or incompetence in carrying out repair or finishing work. To successfully create and implement a program for the preservation of historic cemeteries, it is necessary to carefully research, document, inventory, and carefully study the material from which these monuments are made.

Analysis of recent research and publications

The historical cemeteries of Ukraine in general and Galicia, in particular, are poorly studied. The issue of memorial sculpture, both professional and folk, in their works to some extent raised by researchers such as M. Mozdyr, I. Mohytych, I. Krypyakevych, A. Dorosh, R. Odrekhivsky, K. Prysyazhny, Y. Biryulyov and others. M. Dolynska, A. Chemerchynsky, P. Grankin, H. Kharchuk, A. Partridge, and others study the issues of Galician historical cemeteries. As for Univ, the complex of the Lavra itself has been studied and described – such as the church, monastic and economic buildings, landscaping, etc. As for the Monks Mountain, there is a lot of archaeological research concerning the Univ settlement, its defensive ramparts, the oldest residential and religious buildings of the monastery. The history and archaeology of Univ were raised by such scientists as I. Mytsko, R. Berest, J. Isayevych, V. Smoliy, and others.

Objective of the article

The research aims to study the current state of the historical cemeteries of the Holy Dormition Univ Lavra, the typology and nature of the tombstones, especially slabs; investigate the material of tombstones and crosses of the cemetery, in particular stone material, analyze the causes of its destruction and damage; show challenges and tasks related to the restoration and preservation of this object.

Results and discussions

On the northern outskirts of the village of Univ, Peremyshlyany district, Lviv region, there is an ensemble of buildings of the Basilian monastery – a fortress of the Holy Dormition Univ Lavra. There was a legend about the ancient times of Univ among its inhabitants, as if on Monks Mountain “there was a big city named Volodymyr centuries ago. And it was ruined by King Bunyak” The oldest documents of the monastery dated during the Tatar attacks of the late fifteenth – sixteenth centuries. As evidenced by the latest research in the ninth century. people lived near the spring (where the monastery arose). In the tenth century, a large settlement surrounded by an embankment was built on the southern slope of the neighbouring Monks Mountain. It was probably destroyed in 911. Probably the Univ Holy Dormition Monastery was founded by rulers or church circles of the Galicia-Volyn state. At least in the late thirteenth century, the monastery already existed. This is evidenced by the preserved mention in the monastery synod of the family of Prince Lev Danilovich (Butsmanyuk, 1905).

During the difficult times of the Berest Union (1596), church fraternities appeared, which were concerned with raising the level of faith and the church, defending the guard and caring for the monastic good. The stabilization of the situation in the monastery is connected with the Sheptytsky family. In 1762 the monks founded a church fraternity. It included residents from the surrounding villages subordinate to the monastery. The rhetoric and beginnings of the Greek language began to be taught in Univ. And already in 1790, the Univ Monastery was closed (Isaevich, Yasinovsky, 2013). The first to attempt to restore ancient monasticism in the Ukrainian Greek Catholic Church was Andriy Sheptytsky. In particular, it was he who spread the Brotherhood of St. Basil. These organizations were called to involve the laity in religious cooperation with the Ukrainian monastic order in Galicia. (Berest, 2009, p. 37). It was in Univ that the principles of self-sufficiency were most consistently embodied. The main source of existence of the monastic community was farming and vegetable growing. There was a vineyard and a lot of honey was given by the apiary itself. Tablecloths, towels, cloth, dyed fabrics, and sheep's wool were made here (Butsmanyuk, 1905).

During the German occupation, the lives of monks were under constant threat. Both through ties to Ukrainian guerrillas and the hiding of Jewish children. In July – October 1944 soviet troops came to Western Ukraine. The destruction of the monastery began in 1950. Monastic valuables were confiscated, the remains of the library were burned. On September 7, 1950, a house for the disabled began to operate in the monastery, and later a boarding school for women psychochroniclers (Mytsko, 1998).

The restoration of the Univ monastery took place together with the restoration of Ukrainian statehood. The first Divine Liturgy took place on February 15, 1990 (Vechersky, 2008).

Today the Chernecha Mountain in Univ is the quiet place with the cemeteries where the monks rest. The silence and beauty of this place, which inspires prayer, is enchanting. Actually, on the Chernecha Mountain, there are two cemeteries, the older one on the slope of the mountain and the newer one on its top. Chernecha Mountain is located east of the Lavra buildings. The mountain is quite steep and covered with forest. It is on the slope covered with forest where the old monks' cemetery is located. In fact, it remains. Today this cemetery is formed by 5 crosses and 28 slabs.

This is an example of a cemetery with sub-slab burials (Fig. 1), which is not common in our lands. The first reports of sub-slab burials in Galicia are known from the middle of the mid-nineteenth century. We find these reports in the works of archaeologists. Participants of the expeditions, who investigated the mounds on the Halych-Volyn border, in addition to the descriptions of the excavated mounds, noted the presence of large displaced slabs in the area. There were no inscriptions on their surfaces. Gradually, such sub-slab burials were discovered and studied more, and archaeologists are inclined to believe that there is a widespread practice in Galicia of sub-slab burials within various necropolises of the medieval city (Lutsyk, 2019). The cemetery is not fenced and it is difficult to understand where it begins and where it ends. This cemetery is dissolved in the surrounding landscape. Judging by the number of tombstones we can see in the cemetery today, it is very likely that some of the crosses and slabs are hidden underground. To finally determine the parameters of the cemetery, the number of burials and preserved tombstones, it is necessary to conduct detailed archaeological research.



Fig. 1. The old monks' cemetery with sub-slab burials in Univ

The surviving sub-slab burials are arranged in rows from north to south, and the burials themselves are oriented east-west. This can be judged from the inscriptions and images that are stored on separate plates. All plates are approximately the same size. That is, the difference in width and length between the plates varies within 10 cm. Of the 28 slabs in the cemetery, 18 slabs are empty. That is, without inscriptions or drawings. Some of these plates are not quite the right rectangular shape. In some, the surface of the stone is very destroyed – damaged by biology, weathered. And here it is difficult to say whether these images never existed, or whether they simply have not survived to our time. It is also worth mentioning

the story that the inscriptions on the crosses and probably on the plates were not always engraved, sometimes simply written in paint. For example, coal or soot or any other mineral paint. It is very clear why such inscriptions have not survived to our time.

A very distinctly cut frame is preserved on 7 slabs from the ancient monastic cemetery. These frames are different: different widths and depths, sometimes double. In three of these plates, the rest of the surface is so uneven that it raises the suspicion of the existence of text or an image that has not survived. Although today these picturesque inequalities are completely unreadable.

One of the plates is covered with inscriptions. Frame with rounded corners is carved around the plate. The plane of the plate is carved with rulers, as in a school notebook. The text is written in Cyrillic. Ten lines of text. All letters are the same size – that is, no uppercase or lowercase letters. In general, we can say that the text is quite illegible.

The two slabs in the cemetery are decorated with images (Fig. 2). These are linearly executed images by erasing a line. On one of the slabs is a large cross with three-leafed ends of the arms. The cross stands on a pyramid similar to the image of the mountain of the so-called “Golgotha”. The image of the mountain is with rounded corners. The image of Adam's skull is placed on the mountain. Probably below, there was still an inscription, but it is very poorly preserved. You can guess about it rather than read it. The second plate also depicts a cross. It is a Latin cross with simple rectangular arms. This cross also stands on a mountain in the form of a stepped pyramid. The lower part of the plate is very destroyed and it is not clear whether there were any drawings or text. At the top right and left of the cross you can see the traditional letters - the abbreviation of the name of Jesus Christ. Traditional, such as is usually painted on icons.

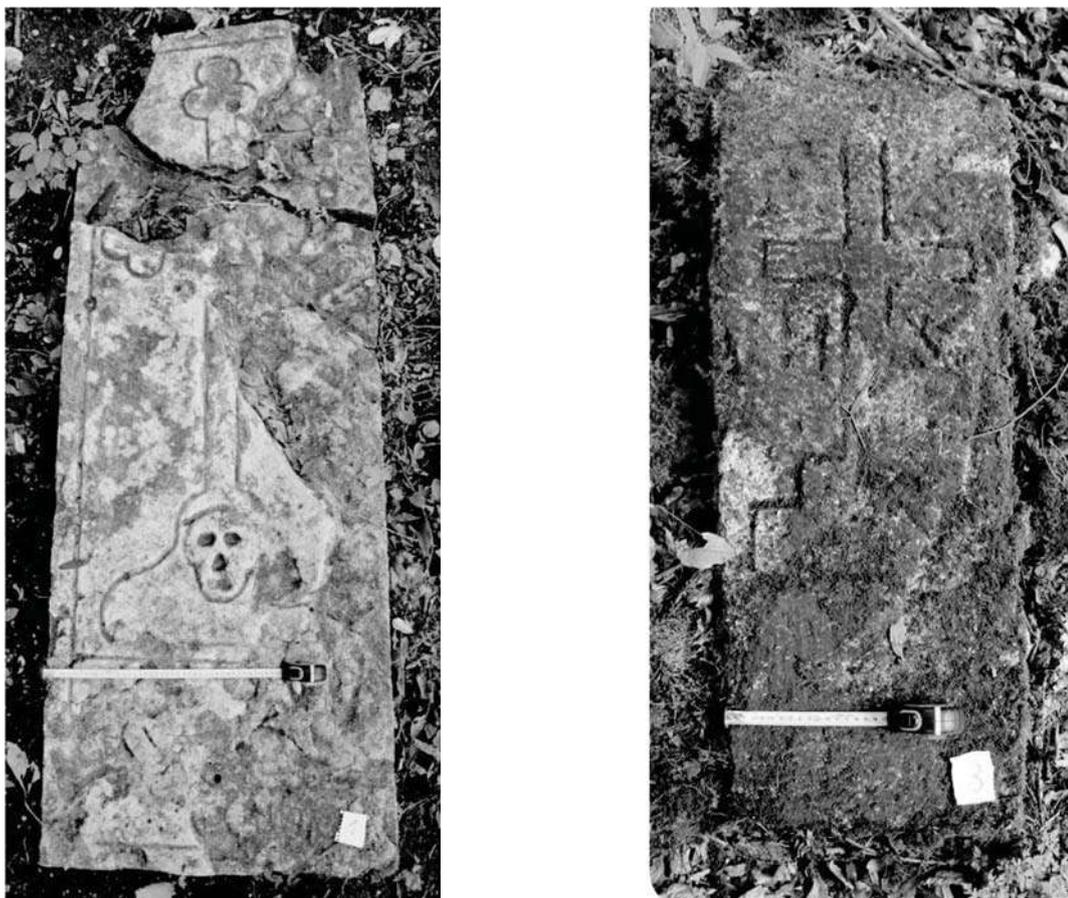


Fig. 2. Slabs decorated with images

6 slabs were moved from the old cemetery to the monastery and mounted on the wall at the entrance to the main gate of the monastery. These are probably the most interesting of the surviving plates. Each of

them is covered with inscriptions, and some are also decorated with drawings. The inscriptions are made in Cyrillic. They are quite readable. At one of the plates, the inscription is placed on the perimeter. You can also clearly read the dates on these plates. This is a very valuable factor. For example, at one of the plates, we read “died and laid down in the monastery of Univ in April 1646...”.

In the ancient cemetery, we can see 5 crosses. In the Ukrainian ethnic lands for centuries until the nineteenth century, crosses were the main form of tombstone in the town cemeteries. Traditionally, these are four-armed crosses in which the vertical crossbar is longer than the horizontal one (Mozdyr, 2009). The most archaic crosses are irregularly shaped. Traditionally, the arms of the cross should be the same length and thickness, but this is not always the case. Traditionally, the crossbars should intersect at right angles and be flat, but this is not always the case.

Sometimes the right and left shoulders are different, sometimes the arms of the cross extend at the ends. Such crosses with extended arms at the ends are often called Kozak or Maltese. Such archaic Kozak crosses are found in the ancient monks' cemetery in Univ. They all stand without any clear order, oriented in different ways, all are small, about half a meter in size. The shape of all the preserved crosses is incorrect, or we can say strange. All of them most resemble the so-called Kozak or Maltese crosses. There are no inscriptions or images on all crosses.

All the objects in the ancient monastic cemetery are made of limestone. The stones are mostly the same colour, but with different types of granularity and sometimes with shells. The condition of the tombstones is unsatisfactory. Since the cemetery is located in the forest, the stone is under the constant influence of all natural factors. Biology is especially destructive here. Both crosses and slabs are quickly overgrown with moss, fungi, and so on. 9 of the 28 plates are divided, mainly into two parts. In several reflected and lost corners. In particular, one of the two plates decorated with carvings is broken. She also lost her upper left corner.

In 2018, as part of a diploma project, a student of the Department of Architecture and Restoration, Hrin Taras, cleaned and tidied up the ancient monks' cemetery. Slabs and crosses were washed of dirt, dust, clay, etc. and cleaned of moss and other biology. The stone was also treated with biosecurity.

The second, newer and currently operating monks' cemetery is also located on the Chernecha Mountain in Univ (Fig. 3). Chernecha Mountain is a special holy place east of the Univ Lavra. It is on the top of this mountain that the current monastic cemetery is located, which is a place of pilgrimage for pilgrims arriving at the Univ Lavra. It should be noted that this cemetery is in good condition. The cemetery consists of identical tombstones. The graves themselves are earthenware overgrown with periwinkle.



Fig. 3. Newer and currently operating monks cemetery located on the top of Chernecha Mountain

At the head of each of the graves is a stone monument. A monument in the shape of a truncated pyramid stylized as “Golgotha”. The pyramid is crowned with a cross of the Kozak (or Maltese) type. On the pyramid, i.e. on the mountain, there is a cartouche for the inscription. The inscriptions are engraved. The monuments are arranged in straight rows from west to east. In the middle of the cemetery is a wooden cross with a round metal plate. Along the perimeter of the plate is a wreath of leaves, and in the centre of a short philosophical text about the value and meaning of life. The cemetery is fenced with a delicate metal fence. It is tidy and well-groomed. The stone tombstones are in very good condition. The stone is light with a warm shade of the so-called “ivory”. There are no traces of dirt, moisture or biology. Even though this cemetery is a place of pilgrimage and is visited by a large number of people, it is clear that the pilgrims follow cleanliness and order. The fact that the cemetery is often visited is indicated only by the presence of candles or lamps on the monuments.

Examining the current state of the cemeteries, it became clear that the two monks' cemeteries are in a completely different state. The existing, newer cemetery on the top of the hill is well-groomed and tidy. The ancient monks' cemetery on the hillside is forgotten and abandoned (Fig. 4). This cemetery, as well as individual monuments of this cemetery, need to be restored. The territory of this cemetery is neglected. The grass is not mown, the trees grow randomly, that is, they are not pruned, do not watch how they grow, obviously many of the trees are self-seeding. There are no paved paths in the cemetery – only paths trodden in the grass. In the new cemetery on the top of the mountain, the grass is always mown, and there are no trees in this cemetery at all.

The first challenge is to tidy up the territory of the ancient cemetery. Perhaps we should take as an example the existing newer cemetery, which is perfectly arranged. The next challenge is the restoration of individual monuments. This applies again to the ancient cemetery. Restoration should be done by specialists. As for the stone crosses, they should first of all be stabilized statically – raised, levelled, strengthened accordingly, that is, do everything necessary to make the monument stand flat and strong. Next, you need to clear the crosses and slabs, respectively, if necessary, strengthen the stone material, glueing and bonding the broken parts of the tombstones. Accordingly, if necessary, the addition of lost parts. In both cemeteries there is a need for constant care, cleaning, clearing (such as snow removal in winter, fallen leaves in autumn, mowing in summer), continuous monitoring of the condition of monuments, and immediate removal or repair of minor damage. These seemingly simple steps can significantly extend the life of cemetery monuments, and hence the cemetery as a whole.



Fig. 4. The result of inaction at the old monk's cemetery in Univ

Conclusions

The Holy Dormition Univ Lavra is one of the four monasteries in Ukraine and the only one in the UGCC that has the status of a lavra. This monastery is one of the largest pilgrimage centres in Western Ukraine and a significant tourist attraction in the Lviv region. Not far from the Univ Lavra there is a special holy place – the Chernecha Mountain, where the monks' cemeteries are located. Ancient monk's cemeteries are of great religious and spiritual value, historical and architectural monuments, and individual tombstones and crosses are also monuments of art.

As for the material of the tombstones, it is one in the old cemetery and the other in the existing cemetery. In both cases it is limestone. As for the destruction and damage, the situation is not easy. All natural factors of the destruction of geological and biological, chemical character work and do not disappear anywhere. Another human factor is added – non-professional repair or arrangement of monuments. Inaction can be no less harmful. This is seen in the example of the old monks' cemetery. Here, inaction threatens the loss of an entire cemetery. Last but not least, each monument and the cemetery as a whole require constant care to be in good condition. One-time promotions do not solve the problem.

Historical monks' cemeteries of the Holy Dormition Univ Lavra require the definition and approval of their legal status and the adoption of a concept for further operation and use. Challenges to the method of preservation must be addressed by professionals, taking into account the special status of the monument.

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Олена Стасюк

Кандидат архітектури, Доцент кафедри архітектури та реставрації

Національний університет "Львівська політехніка", Львів

e-mail: olena.stasyuk@gmail.com

orcid: 0000-0002-2986-6321

ЧЕРНЕЧІ ЦВИНТАРІ СВЯТОУСПЕНСЬКОЇ УНІВСЬКОЇ ЛАВРИ. ЇХНІЙ СУЧАСНИЙ СТАН ТА ПИТАННЯ РЕСТАВРАЦІЇ

Анотація. За кілька кілометрів від Перемишлян розташовується село Унів, у якому зберігся архітектурний комплекс однієї з найбільших християнських святинь Галичини – Святоуспенської унівської лаври. Цей монастир є одним з найстаріших в Україні. Виникнення унівського монастиря овіяно легендами. На жаль, найдавніші документи монастиря загинули під час татарських нападів XV–XVI ст. Проте відомо, що саме у другій половині XIII ст. в північно-західному підніжжі Чернечої Гори виникає новий Унівський чоловічий монастир. Після розорення та трагедії Чернеча Гора майже на два століття потрапила у запустіння. Частину території колишнього монастиря зайняло чернече кладовище. Це кладовище частково збережене і зараз. Вище на горі в минулому столітті було закладено новий чернечий цвинтар, який функціонує і сьогодні. Ці об'єкти є цінним джерелом історичної інформації, а також унікальною, дуже своєрідною

галереєю творів мистецтва. На жаль, історичні цвинтарі є дуже вразливими до руйнувань – це фізичні, хімічні і біологічні чинники, а також людський фактор, як то звичайний вандалізм або звичайна некомпетентність під час виконання ремонтних чи опоряджувальних робіт. Для того, щоб успішно створити і втілити програму збереження історичних кладовищ необхідно ретельно їх дослідити задокументувати, інвентаризувати, а також ретельно вивчити матеріал, з якого виконані ці пам'ятки.

Дослідивши існуючий стан цвинтарів стало зрозуміло, що два чернечі цвинтарі є в абсолютно різному стані. Теперішній, новіший цвинтар на вершечку пагорба доглянений і впорядкований. Давній чернечий цвинтар на схилі гори є забутий і занедбаний. Цей цвинтар загалом, як і окремі пам'ятники цього цвинтаря, потребують реставрації. Саме територія цього цвинтаря є недоглянутою.

Першим викликом пов'язаним із реставрацією і збереженням історичних чернечих цвинтарів Унева є впорядкування території давнього цвинтаря. Можливо варто взяти за приклад теперішній новіший цвинтар, який є бездоганно впорядкований. Наступним викликом є відповідно реставрація окремих пам'яток. Це стосується знову ж таки давнього цвинтаря. Реставрацією повинні займатися фахівці. Що стосується кам'яних хрестів, то їх належить насамперед стабілізувати статично – відповідно підняти, вирівняти, укріпити, тобто зробити все належне, щоб пам'ятник рівно і міцно стояв. Далі належить зайнятися розчищенням і хрестів, і плит, відповідно за потреби, укріпленням самого кам'яного матеріалу, склеювання і скріплення поламаних частин пам'ятників.

Історичні чернечі цвинтарі Святоуспенської унівської лаври потребують визначення і затвердження свого правового статусу і прийняття концепції щодо їх подальшого функціонування і використання. Виклики щодо способу і методики збереження мусять вирішувати фахівці з урахуванням особливого пам'яткового статусу.

Ключові слова: історичний цвинтар, меморіальна пластика, камінь, збереження, реставрація архітектура.