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**POLISH ARCHITECTURAL HERITAGE IN THE CITY OF UMAN**

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**Introduction.** Uman is a city at the crossroads of time, where history and modernity intertwine in one harmonious space. Located in Right-Bank Ukraine, in the Cherkasy region, it has always attracted both its natural beauty and cultural wealth. The tourist potential of Uman is based on its unique monuments, green areas and friendly atmosphere, which makes the city ideal for travelers with different tastes and interests. The first written mention dates back to 1616. Throughout its history, the city has experienced many terrible and magnificent events. For a long time, Uman was in the possession of the Polish-Lithuanian Commonwealth, and Polish magnates left behind a significant historical, cultural and architectural heritage. The historical part of the city has its own flavor, in which architectural monuments of antiquity are intertwined, creating a unique and special style. Today, every Uman resident or tourist can see with their own eyes the elegant buildings that were built by Poles more than one century ago. These are the majestic Holy Mother of God Basilian Monastery, the solemn Church of the Assumption of the Blessed Virgin Mary and the world-famous dendrological park "Sofiyivka".

**Analysis of research and publications on the problem raised.** The study of Polish heritage in the city of Uman was carried out by O. Barvinok [1], V. Davydiuk [2-5], I. Kryvosheya [7], I. Kosenko [6], O. Skus [9] and others.

**Goal and objectives.** To explore the unique heritage of the Polish-Lithuanian Commonwealth in Uman for the further development of cultural and historical tourism in the city of Uman.

**Research results.** Uman as a city was an important outpost of the Polish-Lithuanian Commonwealth in the past. It is a good example of the cultural potential that the Poles left behind. Many people think that Uman is an ordinary city, which is not much different from other small towns in Ukraine, centuries-old buildings, monuments and parks... For many years, representatives of different nationalities and cultures lived here. They left behind a huge cultural mark, one of the largest is Polish. It is the buildings of their ancestors that are the decoration of our city, which every Uman resident knows about , and a tourist prefers to see. The past sometimes plays into the hands of the city, the buildings, the history of their creation have made Uman a famous tourist center, which is known not only in Ukraine, but also abroad.

Valentij in 1609 For Alexander Kalinovsky, the face of the city gradually began to take shape. Uman was located at the crossroads of Jews, Christians, and Muslims. The confrontation of different ethno-confessional communities shaped the historical and cultural space of the city. This is how churches, synagogues, and other religious buildings of different denominations arose here [1].

The Uman Church of the Assumption of the Blessed Virgin Mary is one of the architectural decorations of the city. Located in the very center, it reminds of the participation of the Polish community in the development of the city space and life. The construction of the Church of the Assumption of the Blessed Virgin Mary began in 1780 on the site of the former Polish cemetery. Then only the stone foundations were laid, after which the construction was suspended for a long time. It was restored in early 1820, and after 6 years the work was completed. The opening ceremony of the church took place on July 15, 1826, on the feast of the Assumption of the Blessed Virgin Mary. The church was consecrated by Bishop Kaspar Borovsky. While the church was being built, the subordination of Uman and the conditions of the Catholic Church's activities here changed radically: the lands of the Right Bank departed from the Polish-Lithuanian Commonwealth to the Russian Empire, and the previously specially supported and dominant church was subjected to oppression and restrictions [4; 9].

The church became a spiritual center for Poles and Catholics living in Uman and its surroundings. They were not a large, but quite wealthy community that could contribute to the development of the city. The building was associated with the most important events in the lives of believers: children were baptized here, young people were married, and the dead were buried. Naturally, a cemetery arose nearby , which was considered one of the most prestigious burial places. The building has a solemn appearance that makes everyone stop and look at it. It is built of brick and has an unusual shape. The main facade is accented, has four columns of the Tuscan order, raised on a stepped stylobate and carrying an entablature with triglyphs on the frieze and modulions under the cornice, completed with a triangular pediment [3; 9].

At the beginning of the 20th century, the church gradually began to lose people. The situation for believers became more difficult after the October Revolution of 1917. The emigration of the Catholic and Polish population was caused by several factors: the fear of land redistribution and the anger of the peasants, the hostility of the Soviet authorities to religion and foreign culture. Mass emigration continued in the following years, the restoration of the Polish state and the Soviet-Polish war only accelerated it. Already in the early 1930s, the Polish community in Uman practically ceased to exist. Only a few people who remained, passing by the church, quietly crossed themselves and moved on. By the height of repressions against the Poles, in 1934, the church in Uman was closed by the Soviet authorities. The crosses were removed from the building and two towers were dismantled. The cemetery was also not left without attention, the crypts and graves were destroyed, and the territory was given over to the construction of a bread factory. The former temple was transformed into a cultural institution, which was typical of the Soviet era.

During the German occupation, the church was devastated, some exhibits were taken to Germany. After the war, the building was in a neglected state and served as a warehouse until the 1960s. The initiative of local cultural figures Nadiya Surovtsova, Hryhoriy Khraban, and Mykola Komarnytsky saved the building from further decline. And already in 1974, an art gallery was opened here, which continues its activities to this day. In the 1990s, the revived Roman Catholic community of Uman declared its rights to the building. An agreement was reached on the possibility for the Catholic community to hold services every Sunday [4, р. 9]

Since 1995, services have been held here on Sundays and major religious holidays have been celebrated. Therefore, it can be safely stated that today the building combines two important functions, which certainly increases its cultural significance, and in 2001, restoration work was carried out, improving Its appearance.

The Uman Holy Mother of God Basilian Monastery is a vivid example of the combination of foreign culture on the Uman land. The foundation of the building dates back to the second half of the 18th century. century. At that time, our city was owned by the Kiev voivode Franciszek Salesius Potocki. He decided to spread Greek Catholicism in these lands and reduce the influence of the Orthodox faith on the peasants. In 1762-1763, a seminary was organized here for several months. After its completion, 150 Uniate priests were ready for service. After 2 years, the need for a new religious institution arose. Salesius Potocki decided to build a building for the Basilians. Land was allocated outside the city for the construction of a wooden building. It included monastery cells - for comfortable living of the monks, a church - for holding divine services, a square in front of the monastery and a school. The Polish voivode did not limit himself to the monastery alone. He gave the monks two villages near Uman for use: Gredzenivka (present-day Gerezhenivka ) and Monastyrok (present-day Mankivka) [2, р. 7].

Many historians have studied the date of the foundation of the Basilian Monastery. Some historians conclude that the building was opened in 1764 or 1765. The well-known researcher of the history of the Uman region, Roman Sergeevich Zakharchenko, claims that 1763 is the date of the foundation of the monastery. The wooden building lasted for a rather short period, and the stone structure was laid after the famous national liberation uprising in Right-Bank Ukraine "Koliivshchyna" [5].

The permanent staff of the Basilian monastery consisted of fourteen monks. Of these: four missionaries, four or more professors, depending on the number of students. Among them were to be: a tutor, a vicar, preachers, confessors and other persons necessary for divine service [2, р. 7].

Potocki understood that one cannot be limited to one monastery, his work must be developed. In 1766, he initiated the creation of a six-grade school for boys. The first set was 150 students and upon completion of their studies, each of them could become a priest. In 1767-1768, Romuald, the great-grandfather of the famous poet Maksym Tadeyovych Rylsky, studied at the Basilian school. He was 14 years old when the Haidamaks occupied Uman in 1768. Eustafiy Tarnavsky, a priest of the Uniate Church of the Assumption of the Blessed Virgin Mary, took him out of the city and saved him from the rebels [2].

The school was eagerly attended by young people. In 1782, there were as many as 400 students. As of 1789, the main subjects taught at the school were mathematics, physics, French and German, law, philosophy, theology, and physical education. The Uman Basilian School was constantly growing. Already in the 1820s, the number of students reached 800, and the number of classes increased to seven. This made the school one of the largest and most prestigious in the Uman region, which helped to avoid closure [6, р. 8].

After the Polish uprising of 1830-1831, Tsar Nicholas I on October 21, 1832, approved the confiscation of Uman and all the estates from Stanisław Potocki's son, Alexander. On March 5, 1834, the Tsar's decree finally liquidated the monastery, its territory and premises were transferred to the local authorities. Most of the monastery's belongings were transferred to the Kyiv University of St. Volodymyr and the Uman church [2].

Soon, the tsarist authorities organized a military hospital in the premises, where soldiers were treated. In 1852, an Orthodox church was opened at the hospital on the site of the Greek Catholic church. Later, the District Court was established here for a long time, deciding various legal cases. The turbulent events of the early 20th century, such as the First World War and the October Revolution, contributed to the development of the monastery. The District Court ceased to exist, after which various government bodies and military units were located here. In 1920, the Proletarian Theater was created in the premises of the former District Court. The famous Ukrainian playwright Les Kurbas, as part of the Kyiv mobile drama theater, presented interesting plays within the walls of the theater. Namely: "Oedipus Rex" by Sophocles, "The Inspector General" and "The Marriage" by Gogol, "Gaidamaky" by Shevchenko and other plays. The city's residents willingly attended the performances and looked forward to new ones. In December 1920, the Les Kurbas Theater was expected to be nationalized. At that time, on the initiative of the playwright, a drama club was opened, in which young Uman residents - enthusiasts of theatrical art worked. Among many was the famous Ukrainian poet Mykola Bazhan. In April 1921, the theater left Uman [1, р. 3].

In the following years, the Uman Social and Historical Museum conducted research into the monastery's basement. Remains of coffins, buried people, and several interesting items were found: a pistol - an ancient Cossack pistol and a whistle - a Cossack rifle with the original inscription "Run away, for trouble is coming" [5].

What was on the territory of the former monastery in the pre-war and war periods is unknown. Later, after World War II, the territory was given over to the creation of a military unit. No significant restoration work was carried out here, which is why the building had a neglected appearance. When the military unit was disbanded in 1998, the trading company "Slavs" began its activities. In 2006, the organization ceased to exist. Later, the territory of the former Basilian monastery was transferred to the newly created state historical and architectural reserve "Stara Uman". The reserve is engaged in the study of historical buildings, holding various cultural and artistic events, and developing a tourist destination in Uman. As of 2024, anyone has the opportunity to visit interesting excursions through the mysterious underground passages under the monastery and learn about the life of the monks.

The diamond of Uman, a monument of garden and park art and one of the seven wonders of Ukraine is the national dendrological park "Sofiyivka". For the city it is an important historical, cultural and tourist center. It is a brand, a calling card that every Uman resident is proud of. It is here that you can plunge into ancient and interesting history. Along with sculptures of Greek mythology, you can see the biodiversity of plants, look into the past. Here it all combines successfully and the visitor plunges headlong into local romance.

The park was founded in 1796 by the Polish magnate Stanisław Szczesny Potocki in honor of his wife, the beautiful Greek Sophia, and was given to her for her name day in May 1802. The idea to build a park in the Greek style using compositions of water, earth, stones, plants, architectural structures and sculptures was given to the husband by Sophia herself. Stanisław did not choose the place by chance. It was a lot of hills, granite boulders, a small river and several springs. Every time they walked through the hills, the couple dreamed that one day a grandiose park would be built here, where they could walk and enjoy the amazing nature and architecture. Now we see that their dream has come true [1, р. 2].

The author of the topographic and architectural project, as well as the manager of all construction work on "Sofiyivka", was the talented Polish military engineer L. Metzel construction began in 1796. No construction plans have survived to this day, but there are many interesting claims. It is often said that Metzel did not have any either, and that the serfs themselves designed the landscapes during construction to their own taste and discretion. But this is nothing more than a fiction, because if we look at the modern structure of the park, with its water systems, plantings and architecture, we will understand that this requires extraordinary construction skills. There is also a theory that the serfs worked for free. This claim is also incorrect. Pototsky hired a person whom he strictly ordered to monitor the payment of wages to the peasants. But very often the money was delayed, which provoked the workers and the manager to complain to Stanislav. Despite the economic difficulties, construction did not stop [6].

A few months after the approval of the construction plan, hired stonemasons began to cut down the famous grottoes of Diana, Kalispo, and Loketek in natural rocks. At the same time, numerous plantings of local and exotic plants were carried out. One of the most common tree species was the pyramidal Italian poplar. According to the plan, the construction of the central part of the park was to be completed in 1802. However, due to the premature death of Stanislav Potocki, all plans could not be implemented. The Polish November Uprising of 1831 made its adjustments. It ended unsuccessfully for the Polish side, provoking the confiscation of the park by the tsarist government from Potocki's son Alexander. A year later, Sofiivka received a new name, Tsaritsyn Sad. Over time, a new plan for the development of the park was developed. For better communication with the city, it was connected to Sadovaya Street. After that, in the former "Sofiivka" a project was implemented to build a main alley, which was paved with cobblestones. The alley ended with the majestic Flora Pavilion. On March 30, 1859, by royal decree, the park was transferred to the Main School of Horticulture, which had previously been transferred from Odessa to Uman. At this time, the so-called "English Park" was being built here. Sanitary fellings were regularly carried out, but no innovations were introduced and the park began to decline. With the arrival of Soviet power in the Uman lands, "Sofiivka" was once again renamed the "Garden of the Third International". Starting in 1946, numerous restoration works were carried out in the park. A road-alley system was created, sculptures were repaired, and a decorative nursery with an area of 20 hectares was created. Unfortunately, "Sofiivka" was not spared by natural disasters. The great flood of 1980 caused enormous destruction. The park suffered significant damage. Over four months, more than fifty objects were restored, and visits to the park were resumed. On January 23, 1991, the "Sofiyivtsi" were granted the status of an independent scientific institution of the National Academy of Sciences of Ukraine. At that time, all wooden steps were replaced with granite ones. The Pink Pavilion was overhauled with the replacement of the granite foundation. Part of the roads in the park were asphalted, and a new alley was created near the island of "Anti-Circe" [1, р. 2].

Currently, Sofiivka is the largest center for the introduction and acclimatization of plants in the Right-Bank Forest-Steppe of Ukraine, where there are over 3 thousand taxa of various plants. As a scientific institution of the National Academy of Sciences of Ukraine, Sofiivka conducts fundamental and applied scientific research in current areas of biological science in order to obtain new scientific knowledge and use it for practical purposes. In 1995, Sofiivka and the park staff took part in the international competition "Europa Nostra". According to its results, they received: a medal, a diploma and a bas-relief sign for the work on its restoration after the natural disaster of 1980, as well as for the preservation of historical and cultural monuments [6].

In 2007, Sofiivka was recognized as one of the Seven Wonders of Ukraine. The park attracts numerous visitors from all over the world, ensuring the circulation of money and creating jobs for residents of the region. Its attractiveness as a tourist attraction contributes to the development of related industries - hotel business, restaurant industry, souvenir production.

**Conclusions.** Uman harmoniously combines history, nature, culture and modern amenities, creating a unique tourist experience for every visitor. Regardless of whether you are looking for peace in nature, spiritual enrichment or new impressions, Uman has something to offer everyone.

Architecture is not just the art of creating buildings and structures, but an important element that defines the character of our environment and our lives in general. It is a mirror that reflects the times and cultures in which it is created, and at the same time shapes our everyday feelings, thoughts and interactions.

The Polish architectural heritage of Uman plays an extremely important role in shaping the cultural and historical landscape of the region. The study shows that the Polish community has left a significant contribution to the development of architecture, education, culture and tourist infrastructure of Uman. Thanks to the systematic analysis of archival materials and historical documents, it was determined that the landmarks left by the Poles, such as: the Church of the Assumption of the Blessed Virgin Mary, the Holy Mother of God Basilian Monastery and the National Dendrological Park "Sofiivka" are an integral part of Uman. Every tourist prefers to visit these places. See with your own eyes where and how the Basilian monks lived, where Catholics held services and an unsurpassed park full of myths and secrets.

Uman harmoniously combines history, nature, culture and modern amenities, creating a unique tourist experience for every visitor. Whether you are looking for peace in nature, spiritual enrichment or new experiences, Uman has something to offer everyone.

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***Ткаченко Дмитро. Польська архітектурна спадщина у місті Умань***

**Анотація.** У статті проведено дослідження спадщини Речі Посполитої у відомому місті Умань. Метою є донести читачеві наслідки панування поляків на уманській землі з культурно-архітектурної точки зору та сприяти розвитку туристичної сфери в Умані. Адже кожна людина на свої очі може побачити будівлі, які були побудовані польською громадою чи магнатами кілька століть тому, але не кожний знає чому саме на цьому місці збудували та з якою метою. Однією з головних визначних пам'яток польської архітектури в Умані є ансамбль Уманського католицького костелу Успіння Пресвятої Діви Марії, збудований у 1821 році. Костел є не лише релігійним об'єктом, але й важливим культурним осередком, де зберігаються унікальні артефакти та історичні документи, пов'язані з польською громадою міста. Осередок часто стає місцем проведення культурних заходів та виставок, присвячених сучасному мистецтву та літературі. Василіанський монастир, який знаходиться в одному з мальовничих куточків Уманщини, являє собою приклад духовної та культурної спадщини Української Греко-Католицької Церкви. Заснований у XVIII столітті та названий на честь святого Василія Великого, він відігравав важливу роль у становленні духовного життя громади та освіти. Відвідуючи монастир сьогодні, туристи можуть зануритися в атмосферу минулого, відчути духовний спокій та дізнатися історію проживання монахів. «Софіївка» відома своїми чарівними алеями, водоспадами, штучними озерами, гранітними скелями і безліччю романтичних скульптур і павільйонів. Парк відображає античні мотиви та грецьку міфологію, завдяки чому часто називається «українським Версалем». «Софіївка» залишається символом краси та гармонії природи з архітектурою. Умань пропонує унікальний досвід для туристів завдяки своїй багатій історії та мальовничим краєвидам. Туристи можуть ознайомитися з багатою польською та українською архітектурною спадщиною, представленою у численних спорудах міста.

**Ключові слова:** польська спадщина, архітектура, культура, споруда, туризм, костел Успіння Пресвятої Діви Марії, Василіанський монастир, парк «Софіївка», Потоцький.

***Tkachenko Dmytro. Polish architectural heritage in the city of Uman***

**Abstract.** The article studies the heritage of the Polish-Lithuanian Commonwealth in the famous city of Uman. The goal is to convey to the reader the consequences of the rule of the Poles on the Uman land from a cultural and architectural point of view and to promote the development of the tourist sector in Uman. After all, everyone can see with their own eyes the buildings that were built by the Polish community or magnates several centuries ago, but not everyone knows why they were built in this place and for what purpose. One of the main attractions of Polish architecture in Uman is the ensemble of the Uman Catholic Church of the Assumption of the Blessed Virgin Mary, built in 1821. The church is not only a religious object, but also an important cultural center, where unique artifacts and historical documents related to the Polish community of the city are stored. The center often becomes a venue for cultural events and exhibitions dedicated to contemporary art and literature. The Basilian Monastery, located in one of the picturesque corners of the Uman region, is an example of the spiritual and cultural heritage of the Ukrainian Greek Catholic Church. Founded in the 18th century and named after Saint Basil the Great, it played an important role in the formation of the spiritual life of the community and education. Visiting the monastery today, tourists can immerse themselves in the atmosphere of the past, feel the spiritual peace and learn the history of the monks' residence. "Sofiyivka" is known for its charming alleys, waterfalls, artificial lakes, granite rocks and many romantic sculptures and pavilions. The park reflects ancient motifs and Greek mythology, which is why it is often called the "Ukrainian Versailles". "Sofiyivka" remains a symbol of beauty and harmony of nature with architecture. Uman offers a unique experience for tourists due to its rich history and picturesque landscapes. Tourists can explore the rich Polish and Ukrainian architectural heritage represented in the city's numerous buildings.

**Keywords:** Polish heritage, architecture, culture, building, tourism, Church of the Assumption of the Blessed Virgin Mary, Basilian Monastery, Sofiivka Park, Potocki.

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