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САКРАЛНА АРХИТЕКТУРА
УКРАЈИНСКЕ НАЦИОНАЛНЕ
МАЊИНЕ У РЕПУБЛИЦИ
СРПСКОЈ

THE ARCHITECTURE OF THE
UKRAINIAN NATIONAL
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САКРАЛНА АРХИТЕКТУРА УКРАЈИНСКЕ НАЦИОНАЛНЕ МАЊИНЕ У РЕПУБЛИЦИ СРПСКОЈ

РЕЗИМЕ

Република Српска је позната као дом великог броја колонија страног становништва, које су формиране након 1878. године. Странци из свих крајева Аустро-угарске монархије су насељени у сјеверне крајеве Босне и Херцеговине, данас територије општина у Републици Српској. Најдоминантнији досељеници међу свим мањинама су Украјинци. Рад се бави њиховом сакралном архитектуром, која значајно доприноси стварању слике архитектуре у Босни и Херцеговини. Приказане су заједничке особине и историјски контекст, праћени одабраним примјерима репрезентативне архитектуре са историјском и архитектонском валоризацијом. Поред тога, овај рад се бави и црквама уклоњеним кроз историју, а закључује се оригиналним доприносом историјском истраживању и анализи архитектуре на овим просторима.

Кључне ријечи: Украјинци, 1878, националне мањине, сакрална архитектура, Република Српска

THE ARCHITECTURE OF THE UKRAINIAN NATIONAL MINORITY IN THE REPUBLIC OF SRPSKA

ABSTRACT

The territory of the Republic of Srpska is well-known for a large number of foreign colonies formed after 1878. Foreigners from all over the Austro-Hungarian Empire were settled in the northern parts of Bosnia and Herzegovina, today covering the municipalities in the Republic of Srpska. The most dominant group among all national minorities was the Ukrainian. This paper deals with their sacred architecture, which significantly contributes to the image of architecture in the Republic of Srpska. Common properties, the historical context and background ideas are shown, along with selected examples of representative pieces of architecture, followed by a historical and architectural evaluation. Moreover, a note on the number of demolished sacred buildings is given, completing this paper that originally contributes to the historical research and analysis of architecture in this region.

Keywords: The Ukrainians, 1878, national minorities, sacred architecture, Republic of Srpska

1. INTRODUCTION

A larger settlement of national minorities in Bosnia and Herzegovina was recorded as early as in 1492 and 1496, when Jews from today's Spain and Portugal found their shelter in the Ottoman Empire, running away from Catholic inquisition squads. Nevertheless, only after the Congress of Berlin in 1878, a more significant inflow of minorities started. Prior to the breakthrough to Bosnia and Herzegovina, the Viennese authorities had already had experience with the development of a lagging economy found in Galicia and Bukovina. This is why they formed the so-called "Plakolb's plan" to create agricultural colonies in Bosnia and Herzegovina, which, indicatively was not mentioned in the process of colonization. [1:23-4]

Even though, the official colonization started only with the Act from 3 August 1893, when a joint Ministry of Finance issued a directive to the State's Government on implementation of the internal and external colonization, [2:117-8] the cases of colonization were substantial even in the period 1878-1893. The colonized minorities included people from all over the former dual monarchy; the Poles, the Czechs, the Slovaks, the Austrians, the Hungarians, the Germans, the Ukrainians, the Italians etc. For the case of the Ukrainians, they originated from the north-western part of the Austro-Hungarian Empire, which covered not only the majority of today's Ukrainian territory but also some Polish lands, resulting in the usage of different names for groups of Ukrainians coming from different surroundings, like Ruthenians or Galicians. [3]

The district of Prnjavor, in the north-western Bosnia and Herzegovina, was a destination for the largest number of immigrants, which resulted in a diverse demographic image, retained until the present day. In 1884, the Ruthenians were settled in Martinac, Rakovac, Gumjera, Rosovac, Dubrava, Devetina, and so on. Additionally, there were individual cases of settlements in various parts of Bosnia and Herzegovina: the district of Novi Grad - immigrants from Galicia, the district of Dubica - Vranovac and Prosara. [4:126]

After 1893 and the mentioned act, the colonization was much more intense. Much more favourable conditions for the reception and distribution of foreigners in Bosnia and Herzegovina had followed the completion of cadastre and land registry activities since the state had a clear image of its properties, as well as of the population.

A new stage of colonization marked new centres of colonization in addition to Prnjavor: districts of Novi, Kostajnica, Dubica, Gradiška, Derventa, and Banja Luka. [5:281] In the early 1890s, the first families from Galicia came to the municipality of Polje. [6:187-9] After 1893, the colonization included many families from Galicia, from districts: Buchach, Zbarazh, Rava-Ruska, Rudky, Ternopil, Rohatyn, Zolochiv, Sokalj, Brody, Berezhany, Drohobyc, Pidhaitsi, Permyšljany, Horodenka, Tovmač, Sambir, Skalat, and Husiatyn and from the Carpathian Ukraine from Ticov and Uzhhorod. [7:173-87] In late 1893, the Poles were settled in the district of Gradiška, where they dominated in Miljevačka Kozara, and were mixed with the Ruthenians in Čelinovac and Gornji Bakinci. Dubrava was inhabited by families from Moravia and Vinkovci, as well as evangelists from Galicia. It should be noted that the settlers from Poland are often incorrectly identified. Although they all originate from Galicia, there were two groups, one authentic Polish - Catholic, which used Polish as their mother tongue, and the other Ukrainian (Ruthenian) unitary group that used the Ukrainian (Ruthenian) language. The local population did not tell the difference and called them all Galicians. [8:959]

In the context of the official colonization, with all the benefits, Ukrainian colonies were formed in Lišnja and Hrvačani, Polish-Ukrainian colonies were formed in places Gajevi,

Devetina, Stara Dubrava, and Gornji Detlak; Ukrainian colonies with Polish presence were formed in Kamenica, Nova Dubrava, and Rasovac. [1:27]

In addition to the planned settlement, there was immigration from Austro-Hungary and Russia without the permits given by the local authorities, and those families without a defined status were forced to fight for pure survival. In the early 20th century, there was the immigration of Galicians to the wood estates of Gumjera, Dolina, Rakovac, and Poprašnica. [4:127-8]

Officially, the settlement was completed in 1905, when the government stopped giving subsidies, but reports, however, indicated new inflows of foreigners. With the establishment of the Parliament in 1910, the local opposition began a political struggle against the colonization and advocated for giving incentives to the local population without properties. [3:21]

Settlers from the territory of today's Ukraine belonged to the Russian Orthodox and Ukrainian Greek Catholic Church, but many Orthodox adherents were later converted to Greek Catholics, which is visible from the distribution of religious buildings.

2. THE SACRED ARCHITECTURE OF THE UKRAINIAN NATIONAL MINORITY IN REPUBLIC OF SRPSKA

When the Ukrainians settled in our region they brought along not only the memory of the homeland but also many skills. As they originated from a milieu where it was traditionally built in wood, and masters are famous for their skills, the first churches were mostly built from this material. Wood as a construction material was a favourite material with all Slovenian nations. Probably the first wooden churches were simple in their spatial displacement. Many elements of wooden architecture were later transposed into a more permanent material. Churches rely on the tradition of Russian medieval architecture. Many of them belong to Byzantine style, according to the conception of the inscribed cross, but almost always the dome has been onion-shaped, which was influenced by the architecture of Central Asia. It is not an insignificant number of buildings whose floor plan is in the form of a free cross, and there are those where a construction master did not base the design on the traditional architecture.

Until now, sacred buildings of all sizes – churches and chapels are preserved in the following places: Trnopolje, Prnjavor, Banja Luka, Brezik, Boškovići, Gajeva, Detlak, Derventa, Devetina, Jablan, Hrvačani, Marička, Brđani, Donji Srđevići, Rasovac, Selište, Stara Dubrava, Cerovljani, Lišnja. Some of them were, during the time, demolished, and later repaired or reconstructed. This paper analyzes the architecture of representative and distinguished churches, along with their historical development and current status.

2.1. GREEK CATHOLIC CHURCH OF THE HOLY EUCHARIST, TRNOPOLJE

The parish of the Holy Eucharist in Trnopolje, Kozarac – Prijedor, has been a part of the Banja Luka parish since 1910 and operates as an independent parish since 1917. Ukrainians settled in the area of the Kozara Mountain slopes in the period 1890-1912. A chapel in the village Pastirevo, which was destroyed in WWII, was also a part of this parish. In Kozarac, there was a Ukrainian Orthodox church, which was converted to Greek Catholic in 1941, and later

devastated and demolished. The church was built in the spirit of Byzantine architecture, with the inscribed cross in the floor plan, and a central dome resting on an octagonal tambour.

The church of the Holy Eucharist in the village of Hrnići near Kozarac was built in the period 1930-1940, according to a project done by an architect Stjepan Podhorski (Podhorsky) from Zagreb.

Stjepan Podhorski was mainly engaged in ecclesiastical architecture. From 1910 to 1944, he built a number of churches, many of them during the Independent State of Croatia. He was one of the founders of the club of Croatian architects, which operated in Zagreb from 1905 to 1914. The same plan was used for the purpose of construction of the church in Devetina, with slight modifications, though. The first church in this area was built in 1911 and dedicated to the Exaltation of the Holy Cross.

During the reconstruction in 1980, the appearance of the church was changed, which primarily refers to the shape of the dome, which was originally onion-shaped. The church is cruciform, while rectangular choir rooms are slightly indicated on the façade planes. The dome resting on pendentives is centrally placed. The rectangular portal was formed by a two-stage embedding into the wall. There were originally three-arched niches above the portal, and above them, a lunette with a prominent central-placed cross, done in relief. The interior is decorated with frescoes.



Figure 1. Greek Catholic Church of the Holy Eucharist, Tropolje [3:139]

2.2. GREEK CATHOLIC CHURCH OF THE TRANSFIGURATION OF THE LORD, PRNJAVOR

Church of the Transfiguration of the Lord in Prnjavor was destroyed during the last war, and a new one was built in its place in 1998/2002, according to a project done by an architect Pavle Paštar in 1993. The church is cruciform, with a centrally placed onion-shaped dome on an octagonal tambour. The façades are plastered and decorations consist of crown cornices at

the wall endings and the tambour. The entrance is arched and emphasized, with the oculus above. Other windows are arched.



Figure 2. Greek Catholic Church of the Transfiguration of The Lord, Prnjavor [3:143]

2.3. GREEK CATHOLIC CHURCH OF CHRIST THE CZAR, BANJA LUKA

Ukrainian Greek Catholic Church of Christ the Czar is located in Srpska Street in Banja Luka. The residential house for the priests and the construction lot for the new church were bought in 1930. The Committee for the construction of the Church of Christ the Czar was established afterwards. The church was constructed in 1932 and destroyed in WWII, during the bombing of Banja Luka in 1944.



Figure 3. Greek Catholic Church of Christ the Czar, Banja Luka [3:148-9]

The project of the new church was done in 1990, by the architect Pavle Paštar, with the construction beginning in 1998. The construction works on the church are currently in

process. The church is in the shape of a cross, and a circular tambour with the onion-shaped dome is placed on the cross-section. Three small onion-shaped domes rise above the altar area. The only façade ornaments are arcade friezes in the zone below the roof. The windows are arched: monoforas and biforas. The façades are plastered, painted in blue, while the decorations are highlighted in white.

2.4. GREEK CATHOLIC CHURCH OF DORMITION OF THE MOTHER OF GOD, DEVETINA

The parish of the Dormition of the Mother of God in Devetina, the municipality of Prnjavor, was established in 1900. The first church of this parish was located near the present church, built in 1903, and dedicated to the Saint Apostles Cyril and Methodius. After WWII it was demolished due to major damage. The parish house in Devetina was built in 1924. The Church of the Assumption was built in 1936/37. It is surrounded by oak trees. The project was done by the architect Stjepan Podhorski (Podhorsky) from Zagreb. The same plan was used for the purpose of the construction of the church in Kozarac. The church is cruciform, while the rectangular choir rooms are slightly indicated on the façade planes. The onion-shaped dome is located on the cross intersection, along with the shallow octagonal tambour. The rectangular portal was formed by a three-stage embedding into the wall. Above the portal there is a lunette inside which there are two arched windows between which is a niche of the same shape, and above the lunette, there is a cross done in relief. All window openings are arched rectangular except for the windows on side altar wings. The only façade ornaments are crowning cornice of the tambour and shallow corner pilaster strips. After WWII, the church was rebuilt due to significant damage.



Figure 4. Greek Catholic Church of Dormition of the Mother of God, Devetina [3:158-9]

2.5. ORTHODOX CHURCH OF INTERCESSION OF THE THEOTOKOS, HRVAČANI

In Hrváčani, which administratively belongs to the municipality of Prnjavor, there is an ensemble located consisting of the Ukrainian Orthodox Church of Intercession of the Theotokos, the bell tower, and the gathering hall. The existing church was built in 1986-1988 when it was consecrated on the anniversary of the Ukrainian Orthodox people; millenary of baptism and belonging to the Holy Orthodox Church (988-1988) and the centenary of the immigration to this region (1890-1990). Nearby there was an older church from which to this day only the foundations are preserved; it was consecrated in 1925. The first church on this site was built in the last decade of the XIX century. Since it was constructed from poor material, it did not last long. The existing church is single-naved with prominent lower side wings, and altar chapels with altar space. Western façade is completed with a wavy gable wall, whose height rises above the roof. The portal is rectangular, and above the architrave, there is the lunette. In the upper zone of the western wall, there are three arched windows. Inside, above the narthex, there is the choir, while the inner space is vaulted with segmental vault, which is wood-panelled. The altar apse is vaulted with a sliced semi-calotte and the altar area is separated by a high wooden, iconostasis screen. The bell tower is square in the floor plan, covered with an onion-shaped dome. On each of the sides, there are two lower symmetrical wings placed, which hold the space for the lighting of candles. External features of the gathering hall are identical to the church. Next to the church, once there was a parish house, which was destroyed during WWII. The church also contains liturgical books that are mainly brought from Ukraine, and Antimins once belonging to Ekaterini bishop Anatoly. [9:387]



Figure 5. Orthodox Church of Intercession of the Theotokos, Hrváčani [3: 184]

2.6. UKRAINIAN DEMOLISHED SACRED BUILDINGS, PRNJAČOR

The parish in Prnjavor was founded in 1899/1900, and the construction of the first Ukrainian church began in 1911, ending a year afterwards. In Prnjavor, there was a Ukrainian Orthodox nunnery built in the early thirties of the last century. A residential dormitory - konak of the Ukrainian monastery in Prnjavor was built in 1937, and demolished in 1965. Within the

monastery there was an orphanage, which was taken care of by the nuns. By the order of an army commissioner, Viktor Gutić, the Ukrainian monastery in Prnjavor was seized on 12th June 1941 and converted to the Croatian National Home. The nuns were expelled from the monastery. During WWII it was a collection point for Orthodox priests from Prnjavor region, who were deported from there to a Banja Luka prison house Black house, and then to the concentration camp Сарајево.

The first library in Prnjavor, Ruthenian Reading Club belonging to the association Prosvita was registered in 1909. In the area of the municipality of Prnjavor there was a Ukrainian Orthodox Church of the Ascension in Nova Dubrava, which was converted to Greek Catholic and demolished after WWII. In Kamenica near Prnjavor, an Orthodox Church was erected in 1927, afterwards the religious adherents were evicted and the church was destroyed.

3. CONCLUSION

The architecture of sacred buildings belonging to the Ukrainian minority in the Republic of Srpska is certainly the most colourful in terms of different backgrounds involved in its design and influencing ideas. Spanning from national courses of local customs and already developed techniques in their originating lands to the shades of different influences of the Russian Medieval architecture, their building heritage is very important for understanding the overall image of sacred architecture in the Republic of Srpska, and in Bosnia and Herzegovina, too. Moreover, the Ukrainians are dominant with a number of preserved sacred buildings in the Republic of Srpska, when it comes to comparison to other minorities, like the Germans, Poles, Czechs, Slovaks or Jews. Unfortunately, not all churches have original architectural features, not seen elsewhere and beforehand, but that does not make them less significant in the historical perspective of Bosnia and Herzegovina, where they represent an original building group, very distinctive and representative in comparison to other respective buildings.

Another important aspect is the treatment of these buildings, as they often tend to be neglected by the local authorities and public sources available for maintenance and construction improvement. Such treatment, over the past century, led to several major losses of building heritage, all over the country, and not only in the Ukrainian fundus but in sacred buildings belonging to all national minorities. It is of great importance to do research on historical data and archival sources, in order to raise awareness on the importance of this heritage to the image of national and cultural identity.

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