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POLISH NECROPOLIS AS A TOURIST RESOURCE AND A FACTOR IN THE DEVELOPMENT OF UKRAINIAN-POLISH TOURISM AFTER THE WAR

The peculiarities of Polish necropolises as a tourist resource are revealed. Polish necropolises (both within modern Poland and beyond – in Ukraine, Lithuania, France) are an important tourist resource that can attract significant tourist flows. For Ukrainian tourists, it is fascinating from a historical, cultural and architectural point of view to get acquainted with the Polish cemeteries and graves that have been preserved today on the territory of Ukraine (in particular, in Lviv, Kyiv, Ivano-Frankivsk, Drohobych, Sambor, Fastov, Kamianets-Podilskyi, etc.), and to visit the relevant necropolises during visits to Poland, in particular, in Warsaw, Krakow, Zakopane, etc. The Orthodox Volsky cemetery in Warsaw is of particular interest to Ukrainian tourists, where one can see the graves of UNR figures and their relatives. At the same time, during the stay of Ukrainian tourists in such Polish cities as Szczecin, Wrocław, Gdańsk and others in the western and northern parts of Poland, questions from tourists about the locations and fate of old German cemeteries may be inconvenient for the Polish hosts. Ukrainian tourists should be informed about this during tours to the respective Polish cities. And for Polish tourists, a pleasant surprise can be the good preservation of Polish graves in Lviv (at the Lychakovsky Cemetery, including the recently restored Cemetery of Polish Eagles), Kyiv (Baikove Cemetery and the Polish Military Cemetery in Bykivnya), Kamianets-Podilskyi (monuments to Yuri Volodyevsky and Pope John Paul II, a commemorative plaque of the writer Henrik Sienkiewicz), etc. Therefore, the study of this issue is relevant and can contribute to improving the quality of tourist services for Ukrainians in Poland and Poles in Ukraine, in particular during the post-war recovery of the tourism industry in Ukraine.

К e y w o r d s : Necropolis; tourist resource; necropolis in Poland; Polish necropolises in Ukraine; Polish necropolises in Lithuania.

Background

Necropolises are important tourist resources, as they attract significant and diverse tourist flows of both domestic and especially foreign tourists. They may be interested in cemeteries as places of "final rest" of their relatives or friends, as places where the graves of famous personalities of a certain country are located (in particular, statesmen, writers, poets, composers, etc.), finally, from an artistic point of view – as a place of concentration of interesting and valuable historical monuments, sculptures, structures (chapels, crypts), etc. Polish necropolises are of particular value and interest - both in modern Poland and abroad, in particular in Ukraine, Lithuania and other countries – modern neighbors of the Polish Republic. The extremely high artistic level of monuments and structures in Polish necropolises is explained by the peculiarities of the historical development of Poland in the 19th and early 20th centuries, when it did not exist as an independent state, as its territory was divided and situated partly within the borders of the Russian, Austro-Hungarian and Prussian empires. Under these conditions, outstanding Polish architects and sculptors did not have opportunities to create monuments to their national heroes in Polish cities, therefore, the only outlet in the country for their creative inspiration remained cemeteries. That is why Polish necropolises have a higher level of artistic skill than, for example, German ones, where cemetery monuments (also interesting and historically valuable) were made mainly by ordinary specialists who specialized in this business. A fairly significant part of Polish cemeteries is now in Ukraine (this applies in particular to the famous Lychakiv Necropolis in Lviv, cemeteries in Ivano-Frankivsk (during the times of Austria-Hungary and the Second Polish Commonwealth – Stanislavov), Drohobych, Sambor, other cities of Western Ukraine, and even in Kamianets-Podilskyi, where Polish

burials of the 18th century can be seen today (tombstones) near the walls of the Cathedral Church of the Holy Apostles Peter and Paul. These Polish necropolises in Ukraine arouse considerable interest not only from Polish tourists (which is understandable, because it is the cemetery monuments that are evidence of the "Polish era" in the historical and cultural development of the western lands of Ukraine, which was associated with the names of many famous figures of Polish culture who lived and found their "last refuge" here), but also from Ukrainian and other (besides Poles) foreign tourists. In particular, for Ukrainian visitors to Polish cemeteries, especially young ones, Polish tombstones, sculptures, and structures with inscriptions in Polish and Latin languages and made in various European architectural styles (Gothic, Baroque, Classical) considered to be very ancient and foreign.

The purpose of the study is to reveal the features of the location of Polish necropolises in Poland itself and in Ukraine, Lithuania, France and their significance for the development of Ukrainian-Polish tourism. To achieve this, the following tasks are set:

- To characterize the largest necropolises in Poland, including the Orthodox cemetery (Wolski) in Warsaw;
- To characterize the largest Polish necropolises outside Poland, in particular in Ukraine, Lithuania, France;
- To show their significance for the development of Ukrainian-Polish tourism by indicating the most famous figures buried in these cemeteries.

Literature review. The literary sources on the topic of the article are mainly Polish-language, belonging to well-known Polish researchers of necropolises and their use in tourism: R. Belecki (1999), A. Bujak (1988), I. Clemens (2000), A. Kalinowski (2001), V. Krynski (1998), H. Kozaczewska-

Golasz (2001), A. Lewkowska (2000), V. Marcin (2007), A. Sobczak (2003) and others. These include the main ideas of using necropolises in tourism (Belecki, 1999; Bujak, 1988; Clemens, 2000) and areas of research on the use of necropolises in tourism. (Kalinowski, 2001; Krynski, 1998; Kozaczewska-Golasz, 2001; Lewkowska, 2000; Marcin, 2007, 2003). Nevertheless, the level of study of the characteristics of the largest and most famous Polish necropolises, both within modern Poland and beyond its borders, in particular in Ukraine, Lithuania, and France, as a tourist resource for the development of Ukrainian-Polish tourism, can be considered insufficient. In this context, the scientific value of this article lies. Given the significant support that Poland provides to Ukraine now in the context of Russian aggression, both in diplomatic and military affairs and in the reception of Ukrainian refugees, the article has undeniable relevance for the development of Ukrainian-Polish bilateral relations.

The research methodology includes an analysis of the literature, the selection and study of the largest cemeteries in Poland, which, of course, are Catholic, as well as the largest Orthodox cemetery – Wolsky in Warsaw, with attention to the burials of UPR figures. The comparative method allows to trace the post-war fate of German cemeteries in the cities of Western and Northern Poland (which were almost completely destroyed) and Polish cemeteries in Ukraine (for example, Lychakov in Lviv, which was declared a historical monument and has been preserved). Although the historical method reminds us of the cases of destruction of Polish cemeteries in Ukraine in the 1930s under the Bolsheviks rule (Kamenets-Podilskyi). The recommendations developed allow for the improvement of the use of Polish necropolis resources in Poland and abroad, in particular in Ukraine for the development of Ukrainian-Polish tourist relations.

Results

Necropolises are ancient Christian cemeteries, usually located near large cities. Cemeteries in modern times are places from which a tourist's stay in a certain city of Ukraine or abroad often begins. The reasons for this may be, firstly, visiting the burial places of relatives, secondly, paying tribute to the heroes who gave their lives for the liberation of the Motherland, thirdly, paying tribute to historical memory and outstanding figures of the state, etc.

In Poland, necropolises have a special significance associated with the turbulent history of this state – a neighbor of Ukraine, and include, among others, Polish cemeteries outside Poland. The description of Polish necropolises should begin with the capital Warsaw, where the largest cemeteries in Poland are located, in particular it is The Powonzki necropolis, founded in 1790, and the old Powonzki Komunalne military cemetery. It is the "resting place" of the heroes of the January Uprising, the September Company of 1939, and the Warsaw Uprising of 1944. The Alley of Honored Persons occupies the central place. The old Powonzki cemetery contains the burial places of prominent Poles, in particular the famous singer Jan Kępura, the writer Władysław Reymont, and General Rydz-Śmigły (Fig. 1).

Right next to The Powonzki cemetery is a cemetery called "Tatarskie", where in the Cathedral of St. John there are "sarcophagi" of the last Polish king Stanisław August Poniatowski, the President of Poland Gabriel Narutowicz, the Priest of the Millennium Cardinal Stefan Wyszyński. These cemeteries are widely known in Poland and abroad for the large number of tombstones, many of which are real pearls of necropolis architecture and sculpture.



Fig. 1. One of the alleys of The Powonzki cemetery in Warsaw (Powonzki Cemetery, 2024)

The next place in the long list of Polish necropolises is occupied by Krakow with the Royal Cemetery at Wawel – the city's medieval castle. Polish President Lech Kaczyński, who tragically died in a plane crash in Smolensk near Katyn (Russia) in 2010, was also buried here. In the Pauline Church in Krakow there are tombstones of prominent Polish figures, in particular the first Polish king Długoś, the poet Wyspiański, etc. An important place on the map of Polish necropolises is also occupied by Zakopane, where in the cemetery called "Penkasowy Brzysk" there are graves of those Polish figures whose lives were connected with the mountains of Poland, in particular, discoverers and poets who dedicated their works to Zakopane – T. Haubinski, K. Makuszynski and the founder of the Tourist Organization of Rescuers (at the beginning of the 20th century) Gen. Zarutski. It is worth adding that this organization has been serving society for over 100 years and saves the lives of unfortunate tourists, stands guard and ensures safety in the mountains for all travelers, despite the social changes in Poland (Fig. 2).



Fig. 2. The entrance gate to the Old Cemetery "Penkasowy Brzysk" in Zakopane (Zakopane Cemetery, 2024)

In the long list of Polish necropolises, we should also mention Płock, where in the dungeons of the local Cathedral are the graves of the Polish kings Władysław German and Bolesław Krzywousty. One can also name dozens of other cities and towns in Poland, where history has found its reflection in the graves of prominent Poles located in suburban cemeteries (Fig. 3).



Fig. 3. Cathedral in Płock (Płock Cathedral, 2024)

Modern Poland includes cities that were German cities in the relatively recent past (before World War II), such as Katowice, Wrocław, Kołobrzeg, Szczecin, Gdańsk, Olsztyn, etc. This was reflected in their necropolises, as Szczecin had one of the largest cemeteries in Europe. It is clear that after the former German cities became Polish after World War II, the fate of their German cemeteries was bleak. As part of the post-war policy of "destroying German remnants" in western and northern Poland, German cemeteries also suffered and were almost completely liquidated. Only parish cemeteries survived, including the graves of clergy, and those, in particular, in Higher Silesia, which were looked after by the remaining local residents (for example, in Chorzów, it still exists in the city center). As an example of the destruction of German cemeteries in the cities of the western and northern lands of Poland in the second half of the 1940s and 1950s, Polish sources cite the city of Wrocław, where in 1945 there were about 40 cemeteries, some of which were historical necropolises. Thus, between the modern Legnicka and Brandenburg streets there was a cemetery of honored figures of the city, where burgomasters and architects were buried at one time (for example, Karl Langans, the author of the designs of many Lower Silesian palaces and monuments, as well as the Brandenburg Gate in Berlin). This cemetery was completely destroyed, and its remains were used as decorative elements for the newly built microdistrict Szczepin. In another part of the city – at the St. Bernard cemetery – there was the grave of the prominent writer (and polonophile by the way) Karl Goltey. Today, parts of the tombs from this cemetery can be seen in the walls surrounding the city Zoo, as well as on the embankments of artificial lakes in Szczecin Park. As Polish researchers now note, "this was not good", but they add that Polish cemeteries and monuments in the East and West also suffered significant losses.

In former German cemeteries, particularly in Lower Silesia, one could find unique examples of cemetery sculpture and architecture. However, according to Polish scholars, it cannot be compared with the monuments of the Warsaw Powązki cemetery, Lviv Lychakiv or Vilnius Rasu. The explanation is that in the 19th and early 20th centuries, when the territory of Poland was under the rule of other countries (in particular, the Russian and Austro-Hungarian Empires), Polish architects and sculptors were deprived of the opportunity to create monuments to their national heroes in cities, therefore, Polish artists could express all their talent only in the cemeteries of Warsaw, Krakow, Łódź, Lviv, Vilnius (Vilnius), where truly pearls

of cemetery art were created. The most famous sculptors from this series are Cyprian Godebski, Piotr Kozakiewicz, Stefan Jażymowski and others. Recently, the situation around former German cemeteries and tombstones in Polish cities is changing. For example, in Wrocław, "The lapidarium" is being created from parts of old tombstones that have survived. In this way, at least some part of the cemetery art of pre-war Wrocław can be saved and restored.

Speaking about Polish necropolises as a tourist resource in the context of developing and strengthening Ukrainian-Polish tourist ties, one cannot fail to mention the Wolski Orthodox Cemetery in Warsaw (Wola district), where prominent figures of the UPR are buried, in particular, the graves of soldiers of the UPR Army are usually located nearby – in blocks No. 36 and 93. Among the buried, one can find the graves of generals Volodymyr Salsky, Marko Bezruchko, Oleksandr Burakivskyi, Yevhen Fedosiyev, Mykola Koval-Medvetskyi, Viktor Kushch, Vsevolod Zmienko, Petro Kholodnyi, professors Vasyl Bidnov and Oleksandr Lototskyi, the wife of the Minister of Religions and Education of the UPR I. Ohienko, Dominika Danylivna (Fig. 4), etc.



Fig. 4. Inscription on the grave of Dominika Ohienko at the Wolski Cemetery in Warsaw (Grave of Dominika Ohienko, 2024)

The Wolski Orthodox Cemetery in Warsaw (Wolska st., 138/140) is the main Orthodox necropolis of the Polish capital. Its shape resembles a rectangle, located between Wolska, Redutowa, Pustola and Elekcyjna st. The current area of the object is approximately 13.3 hectares, the year of the cemetery's creation was 1841. Among the preserved tombstones, some with artistic value, are works of famous artists that commemorate people significant for culture, politics and public life. In different corners of the cemetery, you can find the graves of many other Ukrainians, whose figures have gone down in history: archbishop Yuri (Yaroshevsky), Holy father Vasyl (Martysh), father Semen Fedoronko and his sons, metropolitan Stefan (Rudyk), Evmen Lukasiewicz (head of the Ukrainian diplomatic mission in Switzerland), as well as those who died in recent decades, for example, Mykola Syvitsky, Myron Kertychak and many others. In both blocks, where the graves of soldiers of the UPR Army are located, symbolic monuments have been erected in honor of those who fought for the freedom of Ukraine. For many years, their graves were looked after by representatives of the Warsaw Ukrainian community, and in the 1980s they began to repair the tombstones. A special role in this action was played by M. Syvitsky, B. Bobersky, father A. Shydlovsky, as well as R. Shagala and O. Kolyanchuk, who documented the history of the burials. Thanks to the efforts of Yu. Reit, in 1999 the renovated plot No. 36 was dedicated (with the participation of the presidents of Poland and Ukraine), and in 2000 (with the participation of the Prime Minister of Ukraine

V.Yushchenko) – plot No. 93. At the initiative of Yu. Reit, another major renovation was carried out in both blocks in 2019. At the same time, the monument to the victims of the Holodomor in Ukraine of 1932–1933, installed in 2009, was repaired.

The largest Polish cemeteries outside modern Poland are in Lviv (Ukraine) and Vilnius (Lithuania). The name of the Lviv cemetery "Lychakivsky" has a distinct local (Ruthenian) origin – from the type of footwear "lychaki", which was made of bast, straw, later – from leather. The Lychakiv cemetery, which has an area of 40 hectares, is an example of a classic landscape-park cemetery. The year of opening is 1786 (earlier than the Warsaw Powonzki cemetery). The territory of the Lychakiv cemetery-park has a hilly, extremely picturesque relief with a high mound in the middle. In 1875, a fence-wall was built around the cemetery from the side of St. Peter st., and it has two entrance gates in the neo-Gothic style. Since Lviv was a wealthy merchant city, located at the crossroads of trade routes, this was reflected in its cemetery, where precious tombstones and chapels were erected for its deceased residents. On the main alleys of the Lychakiv Cemetery are the graves-monuments of Lviv residents, mostly Poles, who distinguished themselves in culture, science, education, and politics. Such a walk can be a historical lecture on the part of the city of Lviv – during the times of Austria-Hungary and the Second Polish Republic, its stay "under the Soviets" (when the Lychakiv Cemetery was declared a historical and architectural reserve in 1975) and in independent Ukraine. Not far from Lychakiv'skyi is the cemetery of the "Lviv Eaglets" (polish youth who died in the battles for Lviv during the time of the WUPR); an agreement has now been reached and implemented to restore it in its original form. Polish Consul General in Lviv expressed the opinion that the heart of Poland beats at the Lychakiv cemetery: "Without these figures, people who are buried here, whose memory has been preserved, Poland would not be what it is today" (Fig. 5, 6). In 2020, a guide website about the Lviv historical and cultural reserve "Lychakiv Cemetery" was launched in Poland. The website was created with funds from the Polish Ministry of Foreign Affairs as part of the "Public Diplomacy 2020 – a New Dimension" program. The Lychakiv Cemetery is under the care of the Polish Cultural Heritage Foundation, which has been restoring tombstones there since 2013. This project is being implemented in cooperation with the Department of Historical Environment Protection of the Lviv City Council and the Directorate of the Lychakiv Cemetery Museum. The website is bilingual (Polish and Ukrainian), it contains information about the history of the cemetery, about the Ukrainian and Polish sculptors who created highly artistic tombstones here, and photos of their works. There is also information about the restoration work being carried out at this necropolis, there are tombstone maps with a search engine that can be used to find a particular tombstone, and there is information about the excursions schedule and cost. As stated on the website, today the cemetery has been inventoried for 80 % of its area. The database contains over 8,000 tombstones before 1945 and will be updated as the inventory work progresses.

In addition to the Lychakiv Cemetery in Lviv, there are Polish graves in Kyiv (at the Polish Military Cemetery in Bykivna near Kyiv, more than 3,400 Poles from the so-called Katyn list are buried, and about 150,000 victims of the Stalinist purges are also buried there, among whom there were many Poles, this is noted on the tables with surnames, where you can see entire Polish families, since from the second half of the 1930s Poles in the Kyiv region were subject to extermination; at the Baikovy Cemetery (Fig. 7), one of the

oldest Kyiv necropolises, where Poles associated with Kyiv were buried, their graves are under care of by the Kyiv National and Cultural Society of Poles "Zhoda", here too Polish legionnaires were buried who died during the war with the Bolsheviks in 1920. Finally, among other Polish cemeteries in Ukraine, one can mention the old Polish cemetery in Fastiv near Kyiv (Fig. 8), where interesting monuments have been preserved on the graves of Poles who lived there in the past, and in many other Ukrainian cities.



Fig. 5. Chapels of the Lychakiv Cemetery
(Lychakiv Cemetery, 2024)



Fig. 6. Memorial of the Lviv Eaglets
(Lychakiv Cemetery, 2024)



Fig. 7. Gate of the Polish (Catholic) section
of the Baykovy Cemetery in Kyiv (Baykovy Cemetery, 2024)



Fig. 8. Fragment of the old Polish cemetery in Fastiv (Polish cemetery in Fastiv, 2024)

An example can also be the ancient city-fortress of Kamianets-Podilskyi (under Poland rule in the 16th–18th centuries, the center of the Podilskyi Voivodeship), where there was a Polish cemetery, which was destroyed under the Bolshevik regime in the 1930s, fragments of its monuments have been preserved and exhibited near the local Peter and Paul Cathedral. There are also modern monuments to Yuri (Jerzy) Volodyevsky, the hero of the defense of Kamianets from the Osmans in the 17th century (Fig. 9), as well as to Pope John Paul II, who visited

Ukraine (Fig. 11). And on the wall of the Dominican Cathedral there is a memorial tablet in honor of the famous Polish writer Henryk Sienkiewicz, who dedicated his historical trilogy to the figure of Y. Volodyevsky (Fig. 10). The Catholic cemetery "Rasu" in Vilnius, Lithuania, is much worse preserved. This cemetery was founded in 1801, has an area of 10.8 hectares, and is divided into old and new parts. The Rasu cemetery has both great historical and artistic value. It is known primarily for the fact that here, in front of the main gate on the territory of the military cemetery, there is a marble mausoleum with the heart of Marshal of Poland Józef Piłsudski and the grave of his mother. The military cemetery contains the graves of Polish soldiers from 1919–1920, from September 1939, and Krajowa Army soldiers who died during Operation "Sharp Gate" in 1944. In the center of the old part of the cemetery there is a chapel in the neo-Gothic style, built in 1841–1850. Among the most famous people buried in the old part of the Rasu cemetery are professors of the Wilno University: historian J. Lelewel, father of the poet J. Słowacki Eusebiusz, his stepfather A. Wieś, friend of the poet A. Mickiewicz O. Petraszkiewicz, sculptor A. Wiwulski, brother of J. Piłsudski Adam, first wife of J. Piłsudski Maria Piłsudska. The best tombstone of the Rasu cemetery is considered to be the sculpture of an angel on the grave of Iza Salmonowicz, made in 1903 by the Warsaw sculptor L. Wasylkiwski. In the new part of the cemetery there is a military cemetery with the graves of Polish and Lithuanian soldiers who died in 1919–1920, with an obelisk in the middle (Fig. 12).



Fig. 9. Monument to Yuri Volodyevsky (Monument to Yuri Volodyevsky, 2024)



Fig. 10. Memorial tablet of Henryk Sienkiewicz (photo by the author)



Fig. 11. Monument to Pope John Paul II (Monument to Pope John Paul II, 2024)



Fig. 12. Rasu Cemetery in Vilnius (Rasu Cemetery, 2024)

Many Polish graves are located in France, including in the Paris cemeteries Pere-Lachaise, including those of F. Chopin, J. Słowacki (empty, because the poet's body was transferred to Krakow's Wawel in 1927), poets A. Mickiewicz, C. Norwid (also empty, because the remains were transferred to the Wawel Cathedral), O. Poznanska and U. Nemcewicz, as well as Polish soldiers who died on the fronts of World War II. It is worth emphasizing that thanks to the efforts of Poles living in France (the so-called French Polonia), all named and unnamed Polish graves in France have been carefully cleaned.

Discussion and conclusions

Polish necropolises (both within modern Poland and beyond its borders – in Ukraine, Lithuania, France) are an important tourist resource that can attract significant tourist

flows. For Ukrainian tourists, it is very interesting from a historical, cultural and architectural point of view to get acquainted with both the Polish cemeteries and graves that have survived to this day on the territory of Ukraine (in particular in Lviv, Kyiv, Ivano-Frankivsk, Drohobych, Sambor, Fastiv, Kamianets-Podilskyi, etc.), and to visit the corresponding necropolises while visiting Poland, in particular in Warsaw, Krakow, Zakopane, etc. Particular interest to Ukrainian tourists represents the Orthodox Wolsky cemetery in Warsaw, where you can see the graves of UPR figures and their relatives. At the same time, during the stay of Ukrainian tourists in such Polish cities as Szczecin, Wroclaw, Gdansk and others – in the western and northern parts of Poland, questions from tourists about the location and fate of old German cemeteries may be inconvenient for the hosts. Ukrainian tourists should be informed about this during tours to the relevant Polish cities. And for Polish tourists, a pleasant surprise may be the good preservation of Polish graves in Lviv (Lychakiv Cemetery, including the recently restored Cemetery of Polish Eaglets), Kyiv (Baykovy Cemetery and the Polish Military Cemetery in Bykivna), Kamianets-Podilskyi (monuments to Yuri Volodyevsky and Pope John Paul II, a commemorative tablet of the polish writer Henryk Sienkiewicz), etc. Therefore, the study of this issue is relevant and can contribute greatly to improving the quality of tourist services for Ukrainians in Poland and Poles in Ukraine, in particular during the post-war restoration of the tourism industry in Ukraine.

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ПОЛЬСЬКІ НЕКРОПОЛІ ЯК ТУРИСТИЧНИЙ РЕСУРС І ЧИННИК РОЗВИТКУ УКРАЇНСЬКО-ПОЛЬСЬКОГО ТУРИЗМУ ПО ВІЙНІ

Розкрито особливості польських некрополів як туристичного ресурсу. Польські некрополі (як у межах сучасної Польщі, так і за її межами – в Україні, Литві, Франції) є важливим туристичним ресурсом, який може притягнути значні за обсягом туристопотоки. Для українських туристів є вельми цікавим з історико-культурного та архітектурного боків ознайомитися як з польськими цвинтарями та могилами, що збереглися нині на території України (зокрема, у Львові, Києві, Івано-Франківську, Дрогобичі, Самборі, Фастові, Кам'янці-Подільському тощо), так і завітати до відповідних некрополів під час відвідин Польщі, зокрема у Варшаві, Кракові, Закопане тощо. Особливу цікавість для українських туристів являє православний Вольський цвинтар у Варшаві, де можна побачити могили діячів УНР та інших рідних. Проте під час перебування українських туристів у таких польських містах, як Щецин, Вроцлав, Гданськ та інші – у західній та північній частинах Польщі, питання з боку туристів про місця знаходження та долі старих німецьких цвинтарів можуть виявится незручними для гостів. Про це слід проінформувати українських туристів під час турів до відповідних польських міст. А для польських туристів приемною несподіванкою може бути гарне збереження польських могил у Львові (на Личаківському цвинтарі, включаючи недавно відновлений Цвинтар польських орлят), Києві (Байкове кладовище та Польський військовий цвинтар у Биківні), Кам'янці-Подільському (пам'ятники Юрію Володиєвському та Папі Римському Іоану Павлу II, пам'ятна таблиця письменника Хенріка Сенкевича) тощо. Отже, дослідження цієї проблематики є актуальним та може сприяти попільщенню якості туристичного обслуговування українців у Польщі та поляків в Україні, зокрема під час післявоєнного відновлення туристичної галузі в Україні.

Ключові слова: некрополі; туристичний ресурс; некрополі в Польщі; польські некрополі в Україні; польські некрополі у Литві.

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