

Influence of historical events on construction of temples in Kyiv till 1917

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Abstract. Kyiv is ancient city with a unique history. A huge role in its development the temples have played [19]. Down to XX of century they influenced formation of city structure, appearance of building, general impression from urban environment and life of the population.

In XX century the most part of temples was destroyed, the ancient town-planning structure is destroyed too [3]. But the historical past continues to influence life of modern Kyiv today.

In a history of Kyiv it is possible to allocate three periods, which differently formed a religious situation in life of the city and process of temples construction. The period Kyivan Rus was characterized by intensive town-planning activity and construction of temples. In the Polish-Lithuanian period the building activity was less active. During conquest by the Russian empire the active construction of temples has brought new styles and types of temples into Kyiv [12, 13].

Generally such different history of Kyiv has resulted in formation of specific types of sacral objects and urban environment, in which they located down. In the combination with the peculiarities of natural environment, rich events of the past have created that unique look of Kyiv, which many contemporaries admired with [2].

Keywords: history, Kyiv, influence of historical events, period, a temple.

INTRODUCTION

Kyiv is the city, in which the religion has played a huge role of its development. The



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religion influenced formation of the city plan, appearance, construction of new buildings; it has created to city the special status, which attracted everyone, who wanted it to subdue and to subordinate to itself. The religion, as the important component of city development, was not studied enough. The scientists considered temples by the separate periods. There are no researches, which would show a history of religions and temples of Kyiv as a whole. The history of religions and construction of temples in Kyiv is necessary for studying for better understanding a role of historical temples on territory of modern city.

THE PURPOSE OF RESEARCH

Likewise, it is necessary to research a history of religions and construction of the Kyiv temples, in order to characterize the main periods of temples construction, and to identify more detailed periods, specific only for territory of Kyiv, to define principles and tendencies in construction of temples.

METHODS OF RESEARCH

In order to get scientific result of researches, it is necessary to apply such methods. The first method is the analysis of a history of Kyiv and choice of those events, which influenced on religion of Kyiv, both temples and their architecture. The second method is the consideration of historical events influencing religions and temples of Kyiv in a sequence in time. This method is revealing and analysis of the certain periods in religious life of city and construction of temples, characteristic only for territory of Kyiv.

RESULTS AND EXPLANATIONS

The Kyivan Rus period. The Slavs occupied territory of Kyiv in the beginning of its history. Paganism was their religion. It was the first religion in territory of Kyiv. Then Christians appeared among the Slavs. The first mentions about Christianity in Kyiv appeared 866 (Table 1). The patriarch Fotiy in the letter to east bishops wrote, that the local inhabitants profess Christianity and had accepted bishop and priest. When Kyiv became the centre of Slavic territories, approximately 100 years, pagans and Christians peacefully lived in the city, where the places of pray to the pagan gods and even temples were located. A pagan temple of Perun above Borichev loving was mentioned in the documents. The Christian churches built in city also. Missionaries of many religions came to Kyiv, as mentioned in the documents per 989. But the Christianity gradually became stronger among the inhabitants of city.

The important period for Kyiv came per 988. This year prince Vladymyr has accepted christening in Korsun (Kherstones) and became the Christian. He destroyed the pagan gods and christened the population of Kyiv in the river, when had returned home. From this moment paganism had disappeared in Kyiv. Kyiv became the centre of Christianity, whence Christianity was distributed to territory of residing by Slavic tribes.

At Kyivan Rus there was a strong political connection with Byzantium. The Kyiv gover-

nors tried to imitate it in all. Later prince Yaroslav in Kyiv constructed structures similar to the main structures of the city of Constantinople. Constantinople was one of major cities of the Christian world and had the large importance for the Christians. Therefore Kyiv was built similar on Constantinople – the spiritual centre of east Christians. As well as in Constantinople, the main state temple of St. Sofia, monasteries St. Heorhiy and St. Iryna, palace, Golden gate (entrance gate in city) were constructed in Kyiv. It was the period of intensive construction in ancient Kyiv.

Kyivan Rus was the strong state. Its governors actively were engaged in construction. The large means put in construction of capital of the state – city of Kyiv. Feature of Kyiv was that the city was the administrative and religious centre simultaneously. Its temples were richly decorated and were best in the state. Kyiv was small on the area, but there were many temples in it. In addition, temples and monasteries were stopped up round Kyiv on hills along the Dnipro River. The most part of these objects further became a basis for development of the large monasteries and religious complexes.

The architectural style of Kyivan Rus structures came from Byzantium. Also the influence of local building traditions and architectural school was visible in the Kyiv structures. The first Kyiv temple was Desyatynna church constructed near the princely palace. All temples in Kyiv, which built later during Kyivan Rus, had common features [1].

Brick temples, since the first constructions, had a cross-domed structure, a semicircular apse in the chancel, semicircular domes. Their walls spread from a thin brick with addition of stones. Cement solution by means of that connected bricks had difficult composition and was pink color. The walls decorated arches, niches and thin vertical columns. Inside the temples were painted by frescos and decorated with mosaics made from small pieces of colored glass and stone. The features of the Kyiv School were shown in a plenty of domes and other details.

Kyiv settled down on several hills. The craft area was below. The top part of city set-

Table 1. Religions of historical Kyiv and their origin

№	Historical Religion	Name of religious organization	Type of religion	Date of origin of religion	Country of origin of religion	Date of the appearance of religion in Kyiv	Name of the temple
1	Paganism	Pagan community	polytheism	VI	Kievan Rus, modern Ukraine	VI	temple
2	Orthodoxy	Orthodox Byzantine Church	monotheism	38	Byzantium, modern Turkey	866	chapel, church, cathedral
3	Orthodoxy	Orthodox Russian Church	monotheism	1448	Russia	1686	chapel, church, cathedral
4	Orthodoxy	Orthodox Armenian Church	monotheism	68	Armenia	1433	chapel, church, cathedral
5	Orthodoxy	Old Believer Church	monotheism	1653	Russia	1811	church
6	Greek Catholicism	Greek Catholic Church	monotheism	1596	Rzeczpospolita, contemporary Ukraine	1596	chapel, church, cathedral
7	Catholicism	Roman Catholic Church	monotheism	1054	Italy	1320	chapel, church, cathedral
8	Lutheranism	Lutheran Church	monotheism	1517	Germany	1765	church
9	Judaism	Jewish community	monotheism	X BC	Judea, modern Israel	XIII	temple, synagogue
10	Karaimism	Karaite community	monotheism	VIII	Golden Horde, modern Ukraine, Crimea	1850	kenas
11	Islam	Islamic community	monotheism	VII	Arab Caliphate, modern Saudi Arabia	XIX	mosque

tled down at tops of hills. The form of hills dictated the form of city. The city consisted of separate areas, which freely adjoined one to another. The city had no precise geometrical structure. Each of areas had from one up to several temples. There were main temples, the biggest streets and main square in the city. The temples settled down in urban building through different composite principles. They could stand on one, till two, till several temples in a line, till three as a triangle. On the general plan of Kyiv it is possible to see axes, on which the different temples stand. The temples on this axis settle down at different height in city – in the bottom of hills, in the middle

and above. Probably the ancient builders visually focused on already constructed objects at construction of new temples. Then there were no perfect drawings and tools so precisely to arrange temples on curve surfaces of the Kyiv hills.

In the middle of XI centuries the tragic period began in Kyiv. Natural disasters – drought, fires, earthquakes and solar eclipse had resulted in famine, illnesses and mass destruction of the city dwellers. Internal wars in the state to take a city ended with fires and robberies. In 1237 the Mongolian army has attacked Kyiv. People of Kyiv were courageously protected, but could not defend the

city. It was the period of destruction and robbery of the Kyiv temples. In this tragic period there came the new inhabitants – Jews to the city. They have brought to Kyiv new religion – Judaism. The period of destructions and wars in Kyiv was finished by transformation of beautiful temples into ruins. The ruins of churches stood as early as long years in desolation (Fig.1).

The period Kyivan Rus in Kyiv was time, when in city the Orthodox religion dominated. Kyiv was capital of the strong state. It was incorporated and many temples and monasteries were constructed in the city and around of it [17, 18, 21].

The Polish–Lithuanian period. In 1320 Lithuanian prince Hedimin conquered Kyiv. Since 1054 the Roman Church was separated from other Christian churches and has generated a Catholic direction in Christianity [14]. The Lithuanian governors appeared in Kyiv, which were the Catholics (see Table 1). From now on inhabitants – Catholics appeared in Kyiv. The Lithuanian governors tried to subordinate Orthodox – the local population – to the Roman Church. Orthodox were oppressed in comparison with the Catholics. The orders to not repair existing and to not build new Orthodox churches were issued. Restrictions to present ground monasteries were entered. Kyiv periodically attacked by the Tatars to plunder and to set fire to city. But the Orthodox temples were not destroyed up to the end. The pilgrims visited them. One of the Lithuanian princes was Orthodox. He constructed the church of ruins in the monastery of Kyievo-Pecherska Lavra. Many Catholic temples were built in Kyiv. The Armenians lived at the city too. The Armenian church was constructed for them in 1433 (see Table 1).

In the XVII century Kyiv became the centre of the voivodship West Russian Duchy of Lithuanian – since 1471. The Orthodox governors had headed of Kyiv and Orthodox became easier to live in city. The destroyed temples and the monasteries restored, the attention has given to the Orthodox temples. In 1569 the Polish constitution was authorized. The equal rights were given to Orthodox inhabitants and

Catholics. Kyiv had many royal privileges, but it influenced well-being of city a little. In 1605 the decree issued, according to which they have forbidden for Jews to settle in Kyiv. Therefore only Orthodox and the Catholics lived at city. The Catholics tried to impose the religion Orthodox. For this purpose it was created the Greek-Catholic branch of Christianity. The sense of new religion was to that subordinate Orthodox to Roman Catholic Church. The Greek-Catholics tried to grasp all Orthodox churches of Kyiv and monastery Kyievo-Pecherska Lavra, occupied the castle, which belonged to the Kyivan metropolitans.

Then Kyiv got in the complement of the Polish state. Poland was the Catholic state, so struggle between the Catholics and Orthodox became stronger. In 1632 – 1648 the city head divided into two parts. The Catholic chapter owned one part with the Cathedral temple. The townspeople lived at other part, the temples of different religions settled down there. In Kyiv the Catholics owned four temples; Orthodox owned ten temples according to the description of the French engineer Boplan. An ancient state temple St. Sofia also belonged to the Catholics and Greek-Catholics. Orthodox used any indulgences on the part of Poland to improve a situation with the religion. But the attacks to Orthodox religion on the part of the Catholics became more and more severe. In 1621 the Poles plundered the churches, monasteries and Brotherhood School. In 1630 the Poles have attacked the monastery Kyievo-Pecherska Lavra, which was saved from a robbery with unusual events.

In conditions of interreligious struggle Petro Mohyla made the huge contribution to Orthodox religion. He returned an ancient temple Sofia Orthodox; he transformed Brotherly school to Academy. He had the large incomes and support of the Russian kings. Petro Mohyla could build new temples. But he restored the old destroyed churches, which stored memory about an outstanding history of Orthodox religion on territory of Kyiv. Petro Mohyla received money and gifts from the Russian kings. For these means he constructed the destroyed main monasteries of Kyiv:

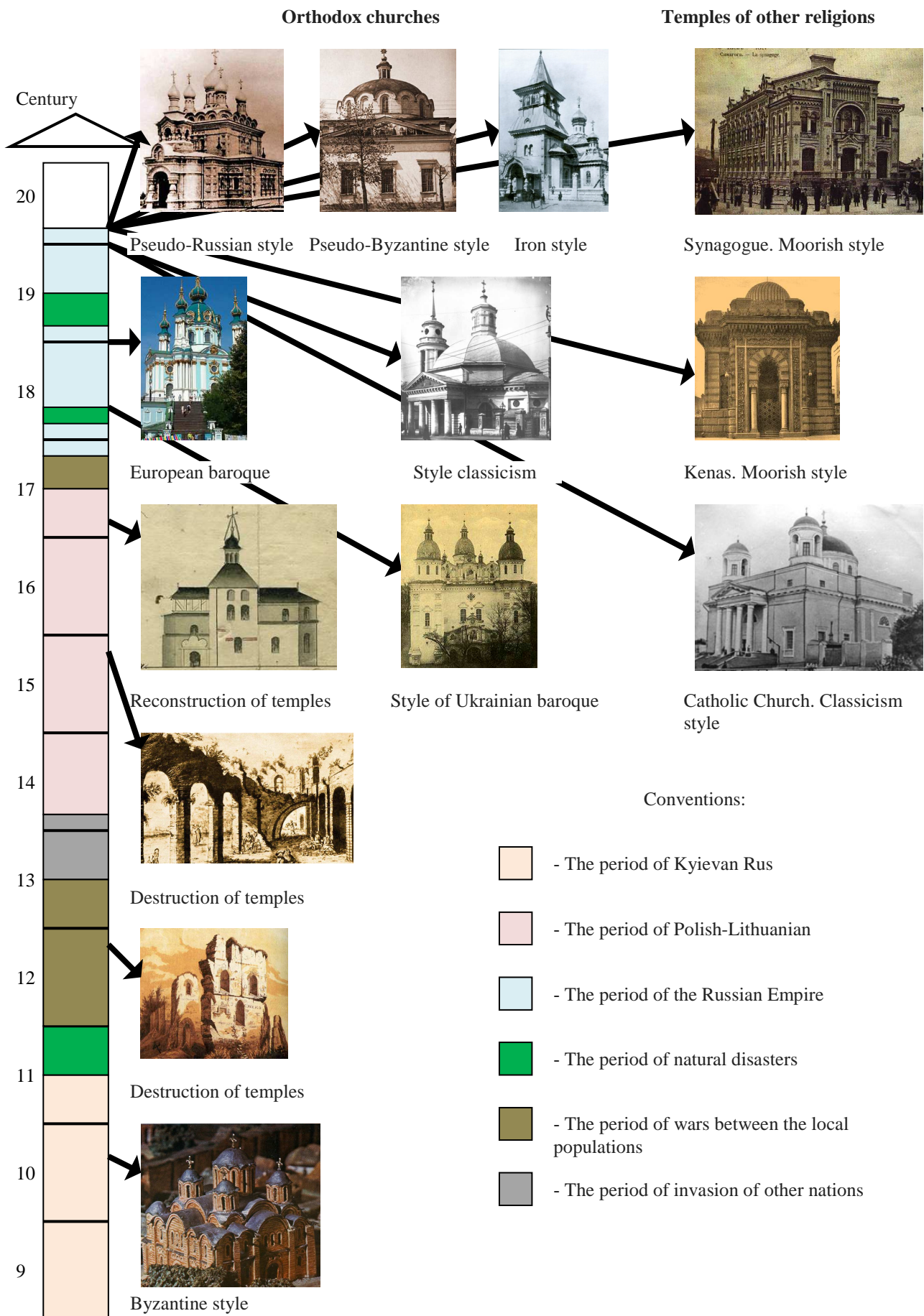


Fig.1. Periods in the construction of churches in Kyiv

Kyievo-Pecherska Lavra, St. Sofia, Vidubitsky, Nicholas, Bratsky Monastery. But the prosecution of the Orthodox Kyiv inhabitants proceeded despite of Orthodox religion support. In 1648 the war between the Cossack army and the Polish army begun. Kyiv was conquered by both one army and the other. The war brought ruins both Catholic temples and Orthodox temples too.

In this period there were two main religions – Orthodox and Catholics in Kyiv. The Catholics tried to subordinate to themselves Orthodox. They grasped Orthodox temples and built Catholic temples. Orthodox used any opportunity to keep the ancient religion. The law, which forbade to build and to repair existing temples, resulted in the further destruction of temples, injured of wars. In such conditions the political and religious figure Petro Mohyla had appeared who put all means to restoration of ancient orthodox temples. The Orthodox temples were kept due to him [18, 21].

The Russian period. In 1666 Kyiv came into a structure of the Russian state. The connection with the Orthodox state affected positively on Kyiv. The Catholics could not unpunished plunder urban monasteries and temples. But the temples and monasteries were destroyed still some time. Since 1686 Kyiv did not submit to Constantinople and the Church of Constantinople hierarchy, as Orthodox city. The Moscow church hierarchy and the Moscow kings subordinated of Kyiv (see Table 1). Russian kings and emperors understood importance of city and its religious history. The Kyiv monasteries and the temples have begun to revive. The new churches, refectory, bell towers built for money of the rich people. They gave their means to cover of a dome of churches with gold, ordered iconostases also. The Kyiv Brotherly Academy became the best educational university in the state. The pilgrims visited Kyiv. For them the city remained sacred, despite of all destructions. “We have seen the glorified city of Kyiv; it stands on high mountains; and we were glad; we were lowered from the horses and have bowed to sacred city to Kyiv and praised the God”, “the City of Kiev stands on the Dnipro River, on the right bank, on the high mountains; the city

is very perfect; in the Moscow and Russian state such city does not find” – the pilgrim from Moscow, the wise old man Leontiy had written down so, when he travelled to Jerusalem through Kyiv in 1701.

The Russian kings and emperors visited the Kyiv: since 1706 Peter I was three times in city; Empress Elizaveta Petrovna, Emperor Paul I with the wife Empress Maria Feodorovna, Empress Catherine II, Emperor Alexander I, Empress Alexandra Feodorovna, Emperor Nicholas I, the Emperor Alexander II was two times and second time with his wife Empress Maria Alexandrovna visited our capital. Also Emperor of Austria Joseph II visited Kyiv. During visits of Russian kings and emperors the time for worship sacred places was allocated necessarily. In the Russian state Kyiv returned meaning of the orthodox centre, which has lost during gains.

In the beginning XVIII centuries Kyiv suffered from natural disasters. In 1710 – 1711 epidemic of a plague happened. The inhabitants of Kyiv escaped from the city; the churches and monasteries became empty. Then invasion a locust happened, in result the crop on fields, in gardens and kitchen gardens was gone. Per 1713 – 1716 the Turkish armies nearly have not grasped Kyiv. In 1718 the extensive fire captured two areas of city Kyievo-Pechersk monastery and Podil with churches (see Fig.1). Despite of troubles the city gradually developed and was under construction. New structures and the churches decorated city. “Kyiv had a perfect look on the part of the Dnipro River and settling down on a mountain; the set of churches was finished by hills and made a landscape charming” – the doctor of medicine the having high grade Ioann Lerkhe had written down during visiting Kyiv in 1770. The foreigners settled in Kyiv. They had brought new religions. Per 1770 – 1771 the first Protestant Lutheran church was constructed in city (see Table 1). In 1786 Orthodox churches and the monasteries were ordered in united system. Classification of building was entered, named "classes". Positions for implementation of different duties were entered under the name "clerical posi-

tions". The financing of monasteries has improved their material situation.

At the end of XVII centuries the arrival Empress Catherine II created a push of development for the city. The industry began to develop in Kyiv; the standard of living was improved after her arrival. The people of different nationalities lived at Kyiv: the Polish noblemen, Armenians, Kirghiz Tatars. When there was a revolution in France, the French emigrants had arrived to Kyiv. The Jews lived at Kyiv also. Since 1827 for 1858 they were forbidden to live in city. But then interdictions were softened, and the Jews again settled at Kyiv. In 1797 46 wooden and stone temples were in Kyiv. Natural disasters were destroying city. In 1811 the fire burnt out almost all Podil area. The wooden temples completely burned down together with building. Podil was of the beginnings to revive only after 1815. In 1831, 1847, 1853, 1855 epidemic of cholera was in the city. In 1839, 1848, 1849 strong rains flooded a Kyiv streets and the hurricane created destructions. In 1844, 1845, 1853 the Dnipro River was widely spilled and has flooded all lowered parts of the city (see Fig.1). But the city continued to be under construction. The negative influence of a nature pushed necessity of the city beautification. The transport infrastructure began to develop. Educational universities, museums and theatres were built in city. They laid the railway and constructed the first railway station. The large and beautiful Orthodox temples have decorated of Kyiv (see Fig.1). The city territory was of a beginning to extend. The new quarters built up with houses. The churches constructed in new quarters too. There were open the ancient frescos during repair in temples of St. Sofia, St. Cyril's and Savior on Berestov churches. The old images caused the large interest. In 1900 Kenais – Karaite community prayer house – was constructed (see Table 1). In Kyiv the representatives of different religions lived, but the city kept the status of the Orthodox religious centre.

After Kyiv got in the Russian empire, they began to build actively Orthodox temples in it. At first they built temples in monasteries - churches, refectory of churches, hospital

churches. The old and wooden churches were replaced by new stone, on the same place. The separately worth urban churches were built less. But all constructed urban churches were large and represented complexes from several structures. From first one third XVIII centuries it was begun the construction of urban churches and occasionally temples of monasteries. The urban churches were large and small. Among them, there were outstanding objects of world importance – St. Andrew's Church, Vladimir Cathedral. From the end XVIII century's chapels have appeared in Kyiv. From the second half XIX centuries of church at hospitals, educational institutions and military institutions appeared in Kyiv [6, 16]. The types of churches were different. The styles used in building, also different, since Ukrainian baroque, classicism and finishing pseudo- and neo- by styles eclecticism XIX centuries – Pseudo-Russian, Neo-Byzantine, Neogothic [18, 20, 21] (see Fig. 1). The city developed, the building grasped new territories. The city developed from two centres [4, 5]. One centre became ancient Kyiv with temples. The second centre became Kyievo-Pechersk monastery, which was transformed into a military fortress. The city incorporated to a monastery by an earth road, since autumn till spring it was difficult to pass on a road. So lengthways roads specially built urban structures to connect two parts of Kyiv. When the city became large enough, its temples were not uniform compositions. Each area had the temples, which settled down depending on the form of area, chosen site necessary, quantity of temples.

The Russian period was a period, when Orthodoxy again became dominant religion [11, 15] in the city. Many new temples had constructed; had ordered system of churches and monasteries. The new religions had appeared (see Table 1). But Kyiv remained sacred city [7, 10]; its importance only was increased.

THE CONCLUSIONS

The history of Kyiv is unique. Religion greatly influenced its development [8, 9]. Temples were the main buildings of the city.

An analysis of the construction history of the sacral buildings of Kyiv showed:

1. The historical events that took place on the territory of Ukraine strongly influenced the life of Kyiv, its development, planning. The smaller periods of Kyiv development can be identify. Among them there are periods in which the city actively developed and built, and there are those in which wars and natural disasters devastated Kyiv. Different periods alternated in the history of Kyiv, the period of active development was followed by a period of destruction. This was the reason why Kyiv developed less than other cities located close to it. At a later time, the destruction was pushed to a new construction of buildings in the city.

2. The city received a high status of the capital in ancient times, which influenced its future life. Other states often tried to subdue it. When they conquered the city, they tried to keep life in it, as in an important local center. But at the same time they forced the local population to accept the traditions and religion characteristic of the conquering state.

3. As a result of its position and permanent conquests, Kyiv had many religions. But the Orthodox religion, established in ancient times, as a state religion, has survived. Other states could not destroy Orthodoxy. The memory of the time when the city was the capital and religious center after the model of Constantinople, the capital of Byzantium, is preserved. As a result, Kyiv became a city in which pilgrims came and also visited it when they went on pilgrimage to Jerusalem. The city was considered a saint, which greatly influenced its life and development. Its holiness was recognized by Russia, which conquered the city later. It was Russia that began to actively develop the religious function of Kyiv – to build churches, monasteries, to finance their development.

4. As a result, Kyiv, like the ancient capital, was one of the first cities to build temples. It was the main city of the state, and its temples were the main in the state, and therefore they were to be the largest and most beautiful. As a result of wars, conquests, natural disasters, many temples were destroyed and restored

later from the ruins. There were a lot of temples in Kyiv, which were parts of the buildings of different eras, combined together. To the walls that survived as a result of the destruction, they built up pieces in a later era to create the whole building. Or they built a new object on the site and the foundations of the destroyed church. This also affected the new building, since the site of the new building already had its own important history, which could not be ignored.

5. The period of conquests and destruction influenced on the temples of Kyiv so that for some time it did not build Orthodox churches. Therefore, not all the historical styles that were on the territory of Ukraine are represented in the architecture of the Kyiv temples. The first style in which temples were built was Byzantine. As evidenced by historical documents, there was a pause in their construction, during which many Orthodox churches turned into ruins. Petro Mogila began the reconstruction of destroyed Orthodox churches. Only when Russia conquered Kyiv, intensive construction of churches not only Christian, but also other religions was started.

Thus, the monasteries and temples, which were laid in antiquity, became the basis for the development of sacral complexes in the next centuries. As the city developed from two centers, the sacred buildings – monasteries and temples – were the main ones in each of them.

6. In the structure of Kyiv, the temples played an important role; they dominated the construction and towered over one-story or two-story houses. One of the reasons for this was that the city developed slowly. Only at the end of the nineteenth century did appear high houses in Kyiv. The study of the master plan made it possible to identify the axes when several temples were located on the same line. But they were at different heights in the space of the city – some temples were located on a hill, others were under a hill. This can be explained by the fact that when constructing new churches, builders visually oriented on existing buildings. Therefore, there were such axes in terms of the city. There were many temples, and they formed groups in the structure of the city. It is possible to single out different prin-

ciples for the creation of such groups. Approaches of the location of the temples: one temple, two churches side by side, three temples formed a triangle, several temples stood a straight line and several temples were built along a broken line. These principles were laid back in Kyivan Rus and developed in subsequent centuries.

7. The principles incorporated in the Kyivan Rus, in many respects have defined development of city and its history per the further centuries. Their influence is felt on a history of Kyiv till now.

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Влияние исторических событий на строительство храмов в Киеве до 1917 года

Бачинская Ольга

Аннотация. Киев – древний город с неповторимой историей. Огромную роль в его развитии сыграли храмы. Вплоть до XX века они влияли на формирование структуры города, внешнего вида застройки, общего впечатления от городской среды, жизни населения.

В XX веке большая часть храмов была уничтожена, древняя градостроительная структура разрушена. Но историческое прошлое продолжает влиять на жизнь современного Киева и сегодня.

В истории Киева можно выделить три периода, которые по-разному формировали рели-

гиозную ситуацию в жизни города и процесс строительства храмов. Период Киевской Руси характеризуется интенсивной градостроительной деятельностью и строительством храмов. В польско-литовский период строительная деятельность была менее активной. В период покорения Российской империей активное строительство храмов принесло новые стили и типы храмов в Киев.

В целом такая разная история Киева привела к формированию специфических типов са-кральных объектов и городской среды, в которой они располагались. В соединении с особенностями природной среды богатое событиями прошлое создало тот неповторимый облик Киева, которым восхищались многие современники.

Ключевые слова: история, Киев, влияние исторических событий, период, храм.