

KSZTAŁTOWANIE STRUKTURY PRZESTRZENNEJ CERKWI ZIEMI HALICKIEJ W KOŃCU XVII DO POCZĄTKU XX WIEKU

THE FORMATION OF THE SPACE-AND-PLANNING STRUCTURE OF UKRAINIAN STONE CHURCHES IN THE TERRITORY OF GALICIA AT THE END OF THE 18th - EARLY 20th CENTURY

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STRESZCZENIE

Artykuł zawiera systematyzację kamiennych cerkwi Ziemi Halickiej, zbudowanych w 1772-1918, z punktu widzenia ich struktury przestrzennej. Przeprowadzono porównanie z poprzednimi badaniami naukowymi. Artykuł określa również związek między czynnikami społecznymi i politycznymi badanego okresu i procesem kształtowania ukraińskiej architektury sakralnej.

Słowa kluczowe: architektura sakralna, cerkiew, struktura przestrzenna, Ziemia Halicka, eparchia Lwowska.

ABSTRACT

The article contains the systematization of stone churches in the territory of Galicia built in 1772-1918, which was carried out on the basis of their space-and-planning structures. It also provides the comparison with previous scientific studies. The article also determines the connection between social and political factors of the studied period and the formation of Ukrainian sacral architecture.

Key words: sacral architecture, church, space-and-planning structure, Galicia, Lviv eparchy.

INTRODUCTION

Sacral architecture is a material embodiment of spirituality, culture and traditions of a nation. At all times church has been a cultural, artistic and musical centre, it has always formed an aesthetic taste of people. Unfortunately, during the decades of Soviet rule church in Ukraine did not have any possibilities for development, what is more it was severely ravaged. The biggest destruction of sacral architecture dates back to 1930-1936. The territory of Galicia unlike other Ukrainian lands became the part of the Soviet Union only in 1939, thus most sacral architectural monuments have been preserved up till now. Due to the current processes of state self-affirmation, Ukraine's integration with the European Union, there is a need to investigate and throw light upon all pages in the history of Ukrainian architecture and its peculiarities, to determine its contribution to the world cultural heritage.

THEORETICAL PREREQUISITES FOR STUDY OF THE PROBLEM

The period of the Austrian Empire and Austro-Hungarian Monarchy (1772 – 1918) in the history of architecture is connected with the construction of many stone sacral buildings. In the territory of Lviv, Przemysl and Stanyslaviv eparchies over 1000 stone churches [1] were built during this period of rapid changes in architectural styles. Not only styles changed, but also the space-and-planning structure of a church. To study the process of formation of sacral architecture, it is necessary to systematize church buildings according to the types of the space-and-planning structure. But it should be noted, that each church is a unique construction, therefore any systematization on the basis of some common features is conditional. However, the typology of church buildings is necessary for better understanding of a planning structure, as well as of the appearance and development of many phenomena connected with the origin of architectural and spatial solutions.

The Greek Catholic stone churches built during 1772-1918 in the territory of Lviv eparchy were chosen for the study.¹ 512 churches were found, yet only 462 of them preserved the original form and exterior and became the object of study².

FACTORS THAT INFLUENCED THE FORMATION OF ARCHITECTURE

After the Second Partition of Poland (1772) Austria established its rule over Galicia and then over Bukovyna and Transcarpathia (Zakarpattia). Many Roman Catholic and Greek Catholic sacral buildings were destroyed as a result of the reforms introduced by Emperor Joseph II. The biggest number of Roman Catholic monasteries³ and churches⁴ was ru-

¹ At the beginning of the 20th century the territory of Lviv eparchy included the central and south-eastern part of the modern Lviv region, northern part of Ivano-Frankivsk region and also Ternopil region except its southern part. The territory of this eparchy was divided into deaneries.

² The author carried out field observation during 1998-2001.

³ Monastery of the Augustinians in Lviv attached to St. Anna's Church; in Stratyn village, 1784; Convent of Bernardine Nuns in Lviv; Monastery of the Brothers Hospitallers of St. John of God in Lviv; Convent of the Bridgettine Order in Lviv; Dominican Monastery in Belz, in the territory of which the Latin parochial kostel and parochial church were established; in Brody 1784; in Busk 1786; in Buchach 1789; in Galych and Zhovkva 1782; in Kolomyia 1788; in Lviv – Monastery of the Observant Dominicans attached to St. Ursula's Church and St. Mary Magdalene's Church in Olesko 1788; in Peremyshlyany 1789; in Rogatyn 1788; in Sydoriv 1789; in Snyatyn 1788; in Ternopil, where the Order of the Jesuits has been situated since 1820; in Cieszanów 1788; in Chernelytsya 1789; in Yavoriv 1786; Monastery of the Order of Jesuits in Lychkivtsi 1782, in Lviv; in Nastasiv 1784; Capuchin Monastery in Lviv; Carmelite Monastery with St. Leopold Church; Convent of the Calced Carmelites with St. Agnes' Church; with St. Martin's Church in Lviv; Convent of Barefoot Carmelites in Lviv; Monastery of Barefoot Carmelites in Mylyatyn 1784, in Terebovlya; Missionary's Monastery in Gorodenka 1782, in Lviv; in Mykulyntsi 1784; in Rogatyn 1784; Monastery of the Order of Saint Paul in Vytktiv 1784; in Lviv; in Nyzhnyv 1784; Piarists' Monastery in Varyazh 1784, in Lviv; Monastery of the Order of Reformers in Lviv with Saint Casimir's Church; Monastery of Theatines in Lviv; Trinitarian Monastery in Lviv with the Holy Spirit Church and St. Nicolas' Church; in Ivano-Frankivsk 1784; Franciscans Monastery in Galych, now – the town council; in Gorodok near Lviv 1784; in Lviv with the Holy Cross Church; in Stry 1784.

ined within the period from 1782 till 1790. Also many Greek Catholic monasteries,⁵ and churches in Lviv were razed to the ground.⁶ [2]

The exterior of Ukrainian churches was also subject to reformation. Especially after the Synod of Vienna in 1773 and the so-called “Concertatio Bacsinszky-Festetichiana”, the contract signed in 1779, according to which the government granted money and materials as a non-repayable subsidy for the reconstruction and repair of old churches and construction of the new ones. At the same time the requirements to the architectural style of those buildings was dictated by the state authority. Ошибка! Источник ссылки не найден. For that purpose on July 16 1779 “three normal plans” were send round, according to which all churches had to be built [3]. Those “normal plans”, the prototypes of which were German sacral buildings, played a decisive role in further development of the stone architecture of Zakarpattia. The German influence was great, and it has been preserved up till now. What is more, it has become a generally accepted trend.

Unlike Zakarpattia, there was no such strict regulation in Galicia, however the influence of German culture was also present in the region. During the period from 1781 till 1787 the Austrian government began to send Germans to Galicia and settled German agricultural colonies there. In such a way about 150 new villages appeared. [4] At the beginning of the 20th century in Galicia and Bukovyna there were nearly 250 German colonies, where Lutheran churches were built. The aim of those colonies was to spread the German material and spiritual culture in the territory of Galicia. The Germans brought high standards of farming and household culture to Ukraine, that had a positive impact on the Ukrainian realities. Some descendants of those settlers were totally assimilated over time, integrated with their Ukrainian neighbours and became the patriots of Ukraine.[5]

At the beginning of the 19th century the Austrian government developed and recommended several more typical projects for the construction of stone churches in Galicia and Bukovyna. Those architectural projects were the replication of German sacral traditions (Fig. 1). [6] Those circumstances had facilitated the development of German influence up till the 20th century, however the original appearance of churches had been changing more and more by the elements of the traditional Galician architecture.⁷

After the revolutionary events of the Spring of Nations in 1848 such strict regulation of the Ukrainian sacral architecture was abolished, and the government no longer interfered with the construction of churches. It led to the ambiguity of styles. On the one hand churches were built in baroque and traditional folk style; on the other hand German basilicas were transformed and obtained traditional Ukrainian features.

In 1873 an architecture department was opened in Lviv Technical Academy, and it served a powerful stimulus to the development of Ukrainian sacral architecture. When in 1877 it received the status of a higher technical school of the European standard, its influence on the Galician architecture increased. The pedagogical, creative and organizational activities of Julian Zachariewicz (rector of the Polytechnic School in 1877/78, 1878/79, 1881/82) played an important role in that process. [7]

⁴ Church of the Holy Cross in Bolekhiv; St. Anna's Church in Dolyna; St. Catherine's Church in Lviv

⁵ Babyanka, Besidy, Bilyna, Bilche, Buchyna, Werchrata, Wicyń, Volosvin, Grabyna, Golubytsya, Gorpyn, Gorodyshe, Dobryany, Dobrotvir, Derevlyanska Volytsya, Zadariv, Zavaliv, Zbarazh, Krylos, Kamyanka Strumylava, Lisok, Lishnya, Letnya, Luka, Patsykiv, Pytrych near Galych, Spas near Sambir, Skit Manyavskyy, Okolets, Strusiv, Stoyaniv, Svarychiv, Shcheploty, Terebovlya, Topolnytsya, Univ, Ugornyky; the Convents of St. Basil in Lviv, in Sasiv, in Smolnytsya, in Zagvizdya and others.

⁶ Church of the Resurrection in the suburbs of Krakow, 1774; of the Epiphany near Galych above the Poltva River, 1800; St. Theodore Tyron's Church above the Poltva River; Church of the Holy Cross near Lychakiv; Church of the Savior near Zhovkva; Church of the Ascension 1701; Church of the Synaxis of the Most Holy Mother of God at Ternavka, and others.

⁷ Vyvsya village (Zarvanytsya deanery), St. Nicolas' Church, 1870.

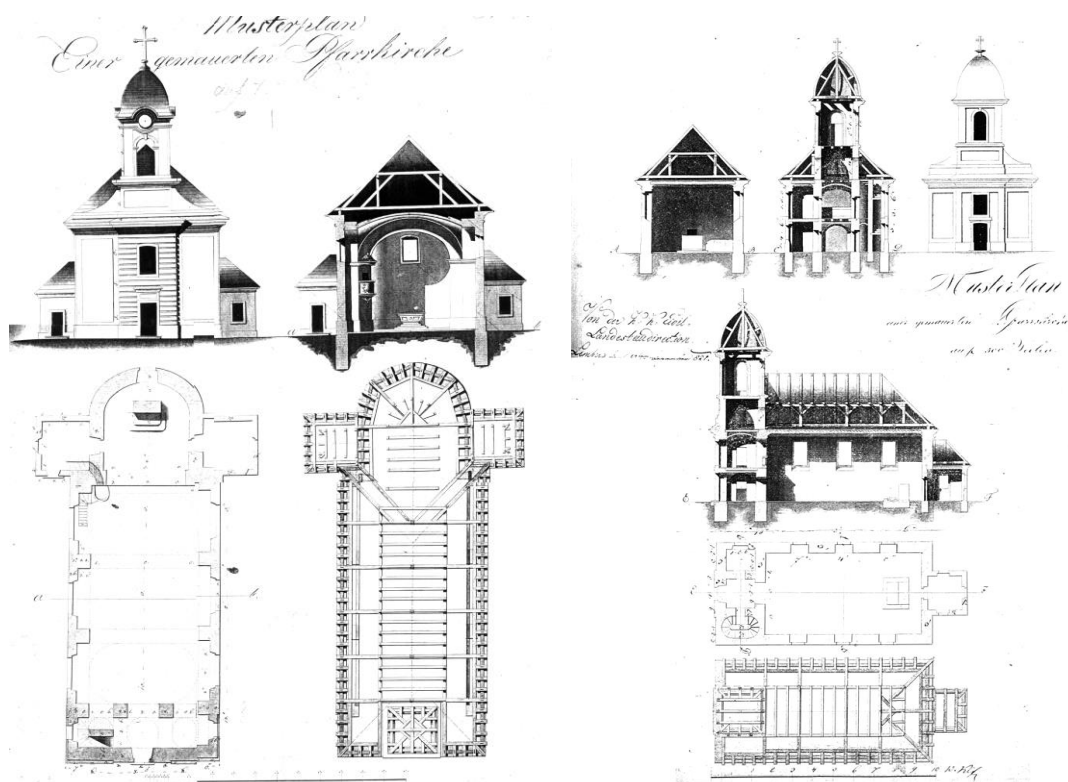


Fig. 1. Typical projects of stone churches prepared and recommended by the Austrian government in Galicia and Bukovyna at the beginning of the 19th century. Source: Central State Historical Archive of Ukraine in Lviv, fund №726.

The reforms of the Greek Catholic Church in 1882 [8] and the appointment of Sylvester Sembratovych, who became the Metropolitan Archbishop of Lviv [9] also stimulated the change of views and interpretation of the Ukrainian sacral architecture.

The life and creative work of Vasyl Nagirnyy, who had been working in Lviv since 1882, also played an important part in the strengthening of the national architecture. More than 200 churches were built in Galicia according to his projects, namely every fourth stone church built in Lviv eparchy during the period from 1882 till 1918. (Fig.2)

Ivan Levynskyy, the owner of a construction firm, who became a professor of the Lviv Polytechnic in 1903, also actively participated in the formation of architectural trends. He prepared a number of talented architects, who were involved in planning and designing of churches in Galicia, namely Oleksandr Lushpynskyy, Tadeusz Obmiński, Lev Levynskyy and others.

In 1901 Andrey Sheptytskyy was appointed Metropolitan Archbishop of Lviv and Galicia by the Pope Leo VIII. It can be stated without exaggeration that this fact played the most important role in the revival of Ukrainian sacral art. His religious activity improved and strengthened the Greek Catholic Church. [10]

The foundation of the "Architectural Church Commission of the Greek Catholic Church" also played a significant role in the process of Ukrainization of Galician religious art. The members of this Commission in 1905-1914 were Metropolitan Archbishop A.Sheptytskyy, I.Levynskyy, S.Gavryshkevych, P.Gerasymovych. Under the guidance of this Commission various project contests were held [11], that stimulated the formation of church architecture in all aspects.

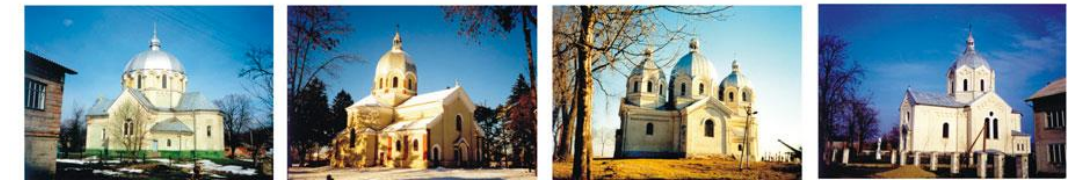
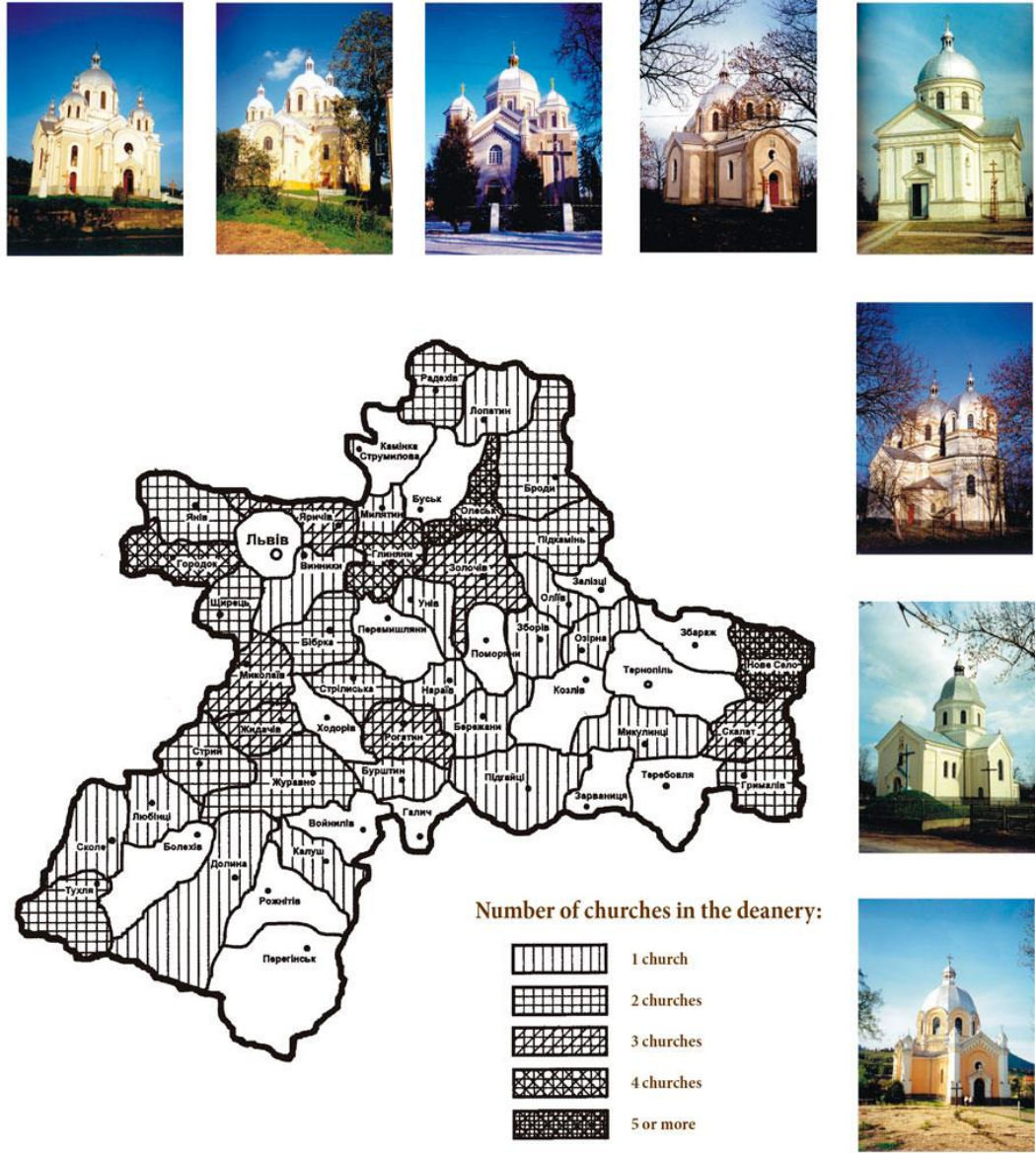


Fig. 2. Churches built according to the projects of V.Nagirnyy in the territory of Lviv eparchy. Source: Author.

ANALYSIS OF THE SPACE-AND-PLANNING STRUCTURE OF CHURCHES

The church architecture of that period was characterized by the diversity of space-and-planning solutions. The typology of such solutions is based on the study of common structural and planning elements, which may have been peculiar to a certain group of churches and indicated their origin.

The first such structural element is a rectangular space topped with a vault, on the basis of which one-section, two-section and – under the influence of Galician architecture – three-section churches were built. The sections were added along an east-west axis. The prototype of such churches is a *basilica* with one central nave, which was the most widespread type of a village church in the 8-10th centuries in the south-western Tavia.⁸ [12]

The second structural and planning element is a square “*chamber*” topped with a dome over a distinguished space. On the basis of this common element the second group of churches was formed. V.Sichynskyy,[13] V.Shyprykevych,[14] O.Godovanyuk [15] carried out scientific systematization based on this feature.

On the basis of these two elements and also different shapes of roofing and domes it was found out that the following four types of churches were built in Galicia in the late 18th – beginning of the 20th century: basilica, chamber, rotunda and cross-shaped type (Fig. 3).

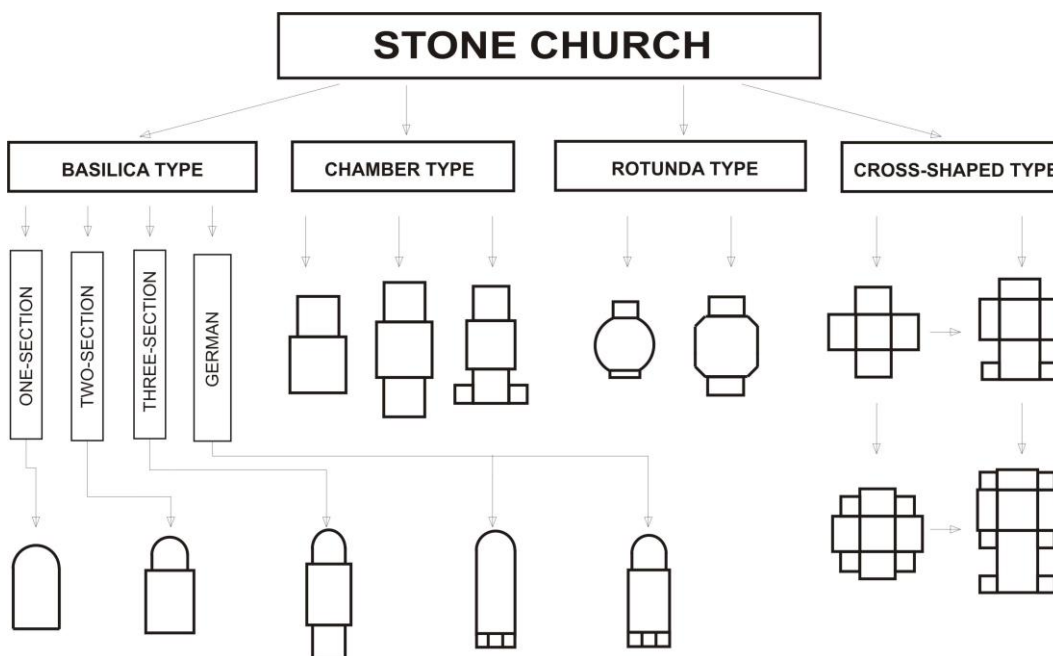


Fig. 3. The typology of the main space-and-planning schemes of stone churches in Galicia. Source: Author.

A **basilica** consists of one, two or three rectangular sections situated on a longitudinal axis and topped with a vault. It is the most widespread type of stone churches in the late 18th - middle of the 19th century.

Traditional one-, two-, three-section and German (with a typical tower over a narthex) one- and two-section basilicas can be singled out (Fig.4; Fig. 5). The latter are basilicas, which were built in Galicia by the Austrian government. This type was especially popular in 1772-1848.

A **chamber type** consists of a central chamber and square or rectangular sections adjoining the central chamber along a longitudinal east-west axis. These sections are topped with a dome or a vault. The origin and development of this type of church structure is closely connected with wooden three-section churches (Fig. 6).

⁸ Tavia – the ancient name of Crimea.

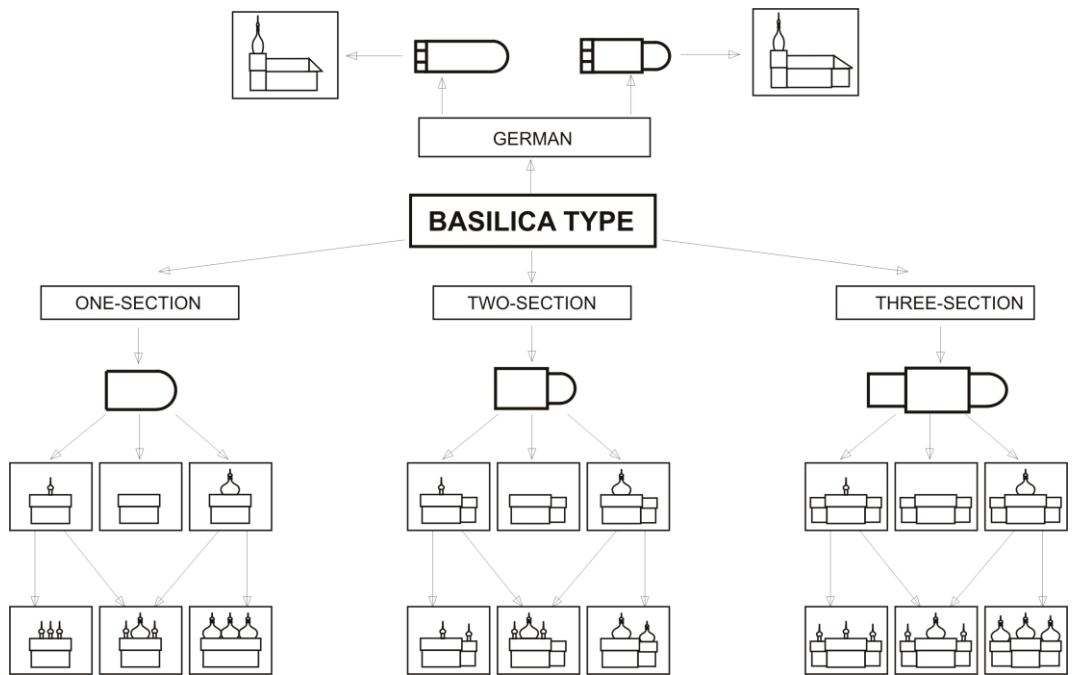


Fig.4. The typology of the main space-and-planning schemes of stone churches in Galicia: basilica type (structure). Source: Author.

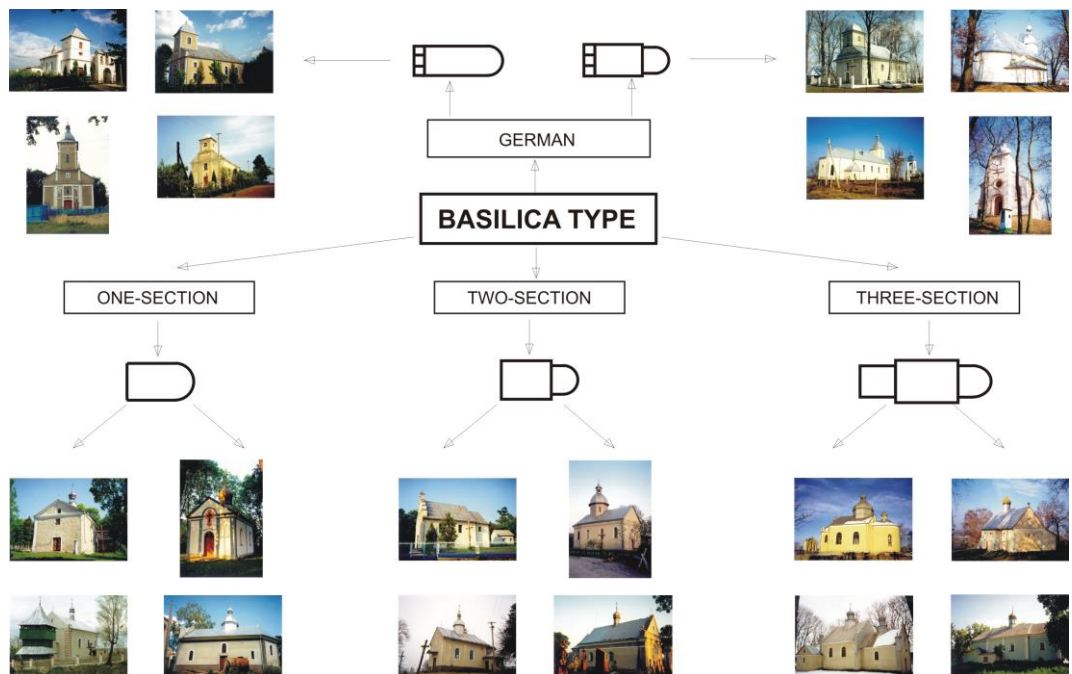


Fig.5. The typology of the main space-and-planning schemes of stone churches in Galicia: basilica type (examples). Source: Author.

In some churches a three-section plan is used, where a chancel, nave and narthex are square with cut angles.⁹ Such space-and-planning structure appeared in the 18th century

⁹ Pidsosniv (Vinnytsya deanery), Church of the Birth of Virgin Mary, 1881.

under the influence of baroque and was peculiar for Sloboda Ukraine [16] It was not represented in the wooden and stone architecture of Galicia in the 18th – first half of the 19th century. Its emergence is connected with the period of searching for space-and-planning structures for stone churches and with the need to ensure better transition from a four-sided tholobate to an eight-sided dome.

A **rotunda type**, unlike one-chamber churches, has a well-defined circular or faceted shape (Fig. 7).

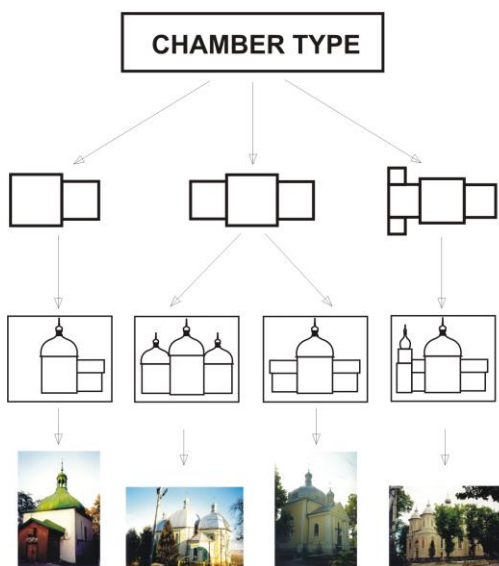


Fig.6. The typology of the main space-and-planning schemes of stone churches in Galicia: **chamber type**. Source: Author.

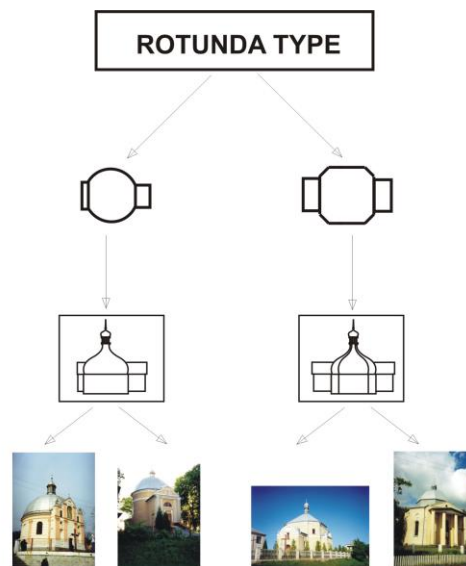


Fig.7. The typology of the main space-and-planning schemes of stone churches in Galicia: **rotunda type**. Source: Author.

It should be mentioned that during that period there was an effort to revive the construction of rotunda churches, which were characteristic for the 10th-14th centuries. [17] But due to the poverty and the fact that stone churches were spontaneously built by local communities, that were unable to build a dome of a large diameter, such rotunda type was not widespread.

Two variants of a **cross-shaped type** are known: the first one – a bigger central square space and four smaller square or rectangular sections adjoining the central square from four sides of the world; the second variant - a central square space and four adjoining square or rectangular sections of the same size (intersection of two rectangles). The first variant is represented by the stone church in Sutkivtsi (1467), the second one – by the most ancient church of the 4th-5th centuries in Chersonesus,¹⁰ St.John's Church in Galych (third fourth of the 12th century) and St.Nicolas' Church in Lviv (12th century). [18] [19] It was found out that the cross-shaped structure was most widespread in 1882-1918 and comprised 77% of all stone churches built during this period in Lviv eparchy (Fig. 8). The typology of cross-shaped churches was analyzed in the works by M.Dragan, [16] I.Mogytych, [20] Ya.Taras. [21]

Comparing the above mentioned types with the typology of V.Sichynskyy it was found out, that among the churches under study there were neither nine-chamber churches with

¹⁰ Chersonesus – an ancient Greek city-state in the south-western part of Crimea (in the territory of Sevastopol).

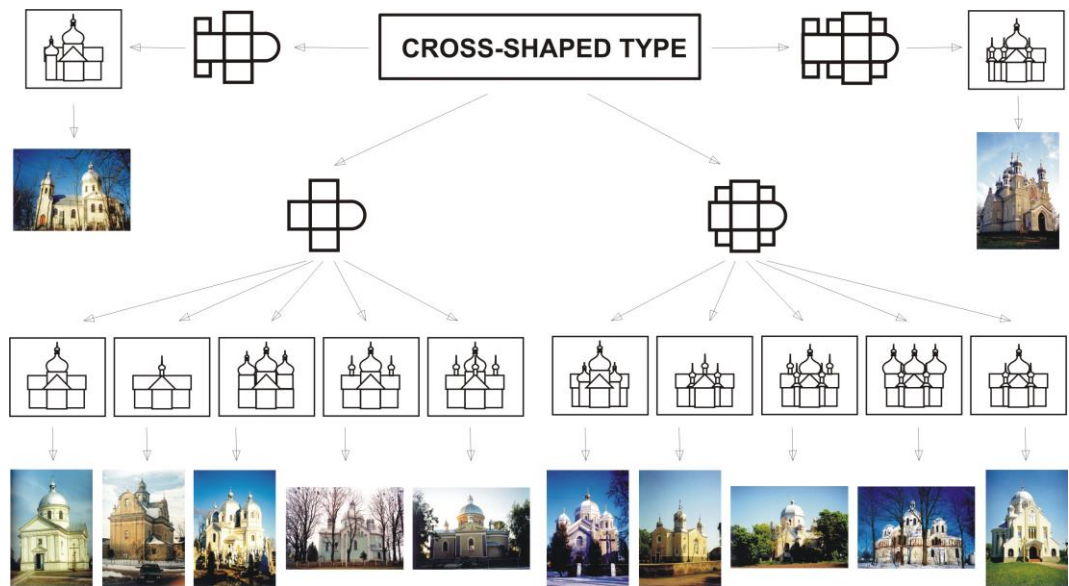


Fig.8. The typology of the main space-and-planning schemes of stone churches in Galicia: cross-shaped type. Source: Author.

three apses, which were prevalent in Ancient Galych, nor their variations – five-domed churches with one central dome and four domes placed in the cardinal points. Instead of this type another structure appeared – a cross-shaped five-domed church with one dome over a nave and four domes over the sections attached to the corners of the arms. Similar churches had prototypes in Ukraine in the middle of the 18th century already.¹¹ Such stone churches with domes over the corners of a central square appeared in Galicia thanks to V.Nagirnyy, (Fig.9) who thought that this structure had a visual advantage over the first one (when domes were placed over a chancel, nave, narthex and side arms) – side domes did not shield the central one.



Fig.9. Churches built according to the projects of V.Nagirnyy: a) Olesko, Church of the Dormition of Virgin Mary, 1891; b) Kalush, St.Nicolas' Church, 1913; c) Tukhlya, St.Nicolas' Church, 1904. Source: Author.

¹¹ Kozelets (Chernigiv region) Cathedral of the Birth of Virgin Mary, 1752-1763

One more unique group of churches in Galicia is represented by three-domed cross-shaped stone churches (Fig. 10). Their appearance is connected with the existence of similar wooden churches in Hutsulshchina (Pidzakharychi, Zvyzhen, Palanka, Budyliw, Yavoriv) [22] and the need to have a bigger church by way of attaching side arms with portals to a three-section church from its southern and northern sides.



Fig.10. Three-domed stone churches built in 1772-1918 in the territory of Galicia: a) Mykolayiv, Patronage of the B. V. Mary Church, 1903; b) Grybovychi, Sts. Kosmas and Damian Church, 1897; c) Perehnoyiv, Presentation of the B. V. Mary Church, 1907; d) Chervone, Sts. Kosmas and Damian Church, 1886; e) Utishkiv, Synaxis of the B. V. Mary Church, 1908. Source: Author.

It was the general tendency that less and less basilicas had been built till the middle of the 19th century and the cross-domed structure was revived at the end of the 19th century (Fig. 11), which was most widespread in Ancient Galych, but not popular in the territory of Lviv eparchy in the late 18th - beginning of the 19th century.

CONCLUSION

Summing up the aforesaid it can be stated, that over the period from 1772 till 1918 depending on various social and political factors the church architecture had significant differences in the development of a space-and-planning structure. Starting from the decadence and destruction in the late 18th century, a Galician stone church reached the stage of searching for completely new architectural solutions at the beginning of the 20th century.

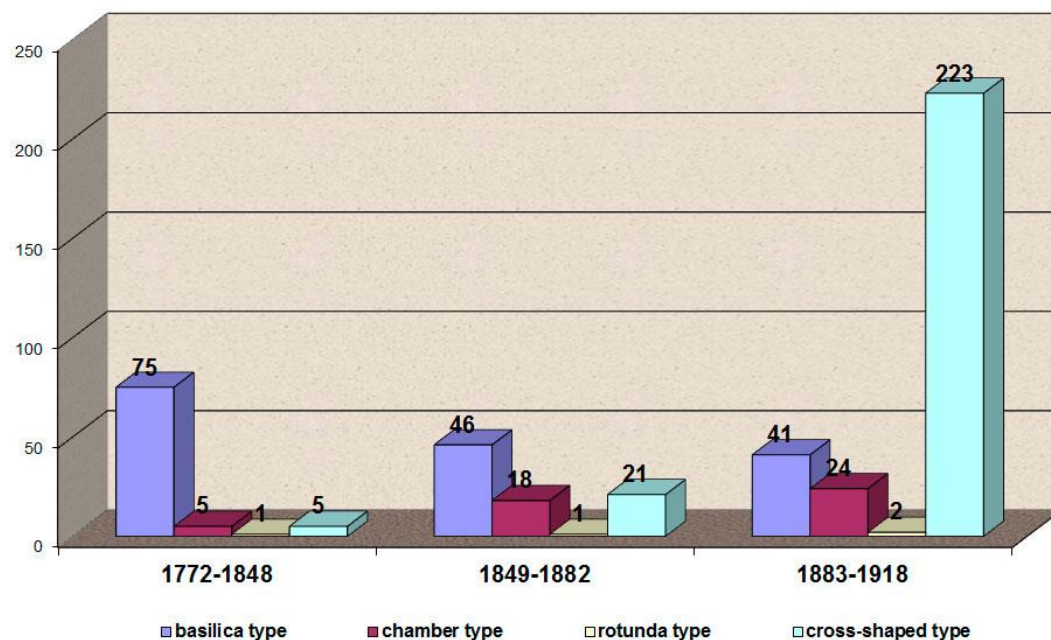


Fig. 11. Change of the space-and-planning schemes of stone churches in the territory of Lviv eparchy over the period from 1772 till 1918. Source: Author.

Among the most significant social and political factors, which served the base for periodization of the studied period, the following historical events should be singled out: 1772-1847 – the efforts of the Austrian government to regulate the design and shape of church buildings, the exterior of Ukrainian stone churches with typical elements of German sacral architecture; 1848-1881 — the Spring of Nations as the main stimulus to the revival and confusion in searching for new space-and-planning and stylistic solutions; 1882-1918 — revival of the national movement, which caused the formation of new space-and-planning solutions in Ukrainian sacral architecture, as well as the development of national traditions.

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