

UDC 908(477.46-21):719  
DOI 10.24919/2519-058X.39.364993

**Oksana SALATA**

*PhD hab. (History), Professor, Head of the Department of historical and civic education, Borys Grinchenko Kyiv Metropolitan University, 18/2 Bulvarno-Kudriavska Street, Kyiv, Ukraine, postal code 04053 (o.salata@kubg.edu.ua)*

**ORCID:** 0000-0003-2498-1483

**Researcher ID:** Y-9036-2019

**Vitalii SHCHERBAK**

*PhD hab. (History), Professor, Department of Ukrainian History, Borys Grinchenko Kyiv Metropolitan University, 18/2 Bulvarno-Kudriavska Street, Kyiv, Ukraine, postal code 04053 (shcherbak.vitalii@gmail.com)*

**ORCID:** 0000-0001-8025-5684

**Researcher ID:** ABG-5733-2020

**Оксана САЛАТА**

*докторка історичних наук, професорка, завідувачка кафедри історичної та громадянської освіти, Київський столичний університет імені Бориса Грінченка, вул. Бульварно-Кудрявська 18/2, м. Київ, Україна, індекс 04053 (o.salata@kubg.edu.ua)*

**Віталій ШЧЕРБАК**

*доктор історичних наук, професор, професор кафедри історії України, Київський столичний університет імені Бориса Грінченка, вул. Бульварно-Кудрявська 18/2, м. Київ, Україна, індекс 04053 (shcherbak.vitalii@gmail.com)*

**Bibliographic Description of the Article:** Salata, O., & Shcherbak, V. (2026). Chyhyryn – “historical city” in the cultural heritage of Ukraine. *Skhidnoevropeyskyi Istorychnyi Visnyk [East European Historical Bulletin]*, 39, 124–139. doi: 10.24919/2519-058X.39.364993

## CHYHYRYN – “HISTORICAL CITY” IN THE CULTURAL HERITAGE OF UKRAINE

**Abstract.** *The purpose of the article is to elucidate the history of the city of Chyhyryn as a space of “a historical city” and an object of national cultural heritage. The research methodology is based on the use of general scientific and special historical research methods, including problem-chronological, comparative historical, and functional method. The scientific novelty consists in the elucidation of a historical heritage of Chyhyryn – one of the objects of the cultural and historical heritage of Ukraine as a unique socio-cultural phenomenon. Conclusions. The historical and cultural heritage of Chyhyryn is a valuable treasury of the Ukrainian people. The city rightfully belongs to the category of “historical city”, in which important foundations of the Ukrainian past were created. Having arisen on the southern border, Chyhyryn for a long time represented the basis of the defensive shield of the region. In the middle of the 17th century the Cossacks chose it as the capital of the Zaporozhian Army – the Ukrainian state of the early modern era. Chyhyryn played an important role in the process of establishing the self-awareness of the ethnic group. The architectural complex of the city, which was*

formed over the centuries above the Tiasmyn River under Zamkova Hora, is unique. In the 19th century, the imperial authorities transformed Chyhyryn into an ordinary county town. However, it was the town which became the centre of the revival of the Free Cossacks during the Ukrainian Revolution of 1917–1921. Today, the city's significant cultural potential clearly requires further development to popularize the multifaceted national cultural heritage. A promising study is the comparison of the architecture and planning of Chyhyryn with other Ukrainian cities of the Cossack era, the influence of historical European urban models on them. The transformation of domestic cities under the conditions of the Russian Empire also remains poorly studied.

**Key words:** “historical city”, architectural complex of the city, cultural heritage, historical monuments, historical and cultural potential.

## ЧИГИРИН – “ІСТОРИЧНЕ МІСТО” В КУЛЬТУРНІЙ СПАДЩИНІ УКРАЇНИ

**Аноація. Мета роботи** – розкрити історію міста Чигирин, як простору “історичного міста” та об’єкта вітчизняної культурної спадщини. **Методологія** ґрунтується на використанні загальнонаукових і спеціально-історичних методів дослідження, з-поміж іншого, проблемно-хронологічного, порівняльно-історичного, функціонального. **Наукова новизна** полягає у розкритті міста Чигирин – одного з об’єктів культурно-історичної спадщини України як унікального соціокультурного феномену. **Висновки.** Історико-культурна спадщина Чигирин є цінною скарбницею українського народу. Місто з повним правом належить до категорії “історичного міста”, в якому творилися важливі засади української минушини. Виникнувши на південному прикордонні, Чигирин тривалий час становив основу оборонного щита краю. У середині XVII ст. козацтво обрало його столицею Війська Запорозького – Української держави ранньомодерної доби. Чигирин відіграв важливу роль у процесі утвердження самосвідомості етносу. Унікальним є архітектурний комплекс міста, який формувався впродовж століть над Тясмином під Замковою горою. У XIX ст. імперською владою Чигирин був перетворений на пересічне повітове містечко. Проте саме він став центром відродження Вільного козацтва в ході Української революції 1917–1921 рр. Сьогодні наявний значний культурний потенціал міста, вочевидь, потребує подальшого розвитку для популяризації багатогранної вітчизняної культурної спадщини. Перспективним є дослідження порівняння архітектури та планування Чигирин з іншими українськими містами козацької епохи, впливу на них історичних європейських урбаністичних моделей. Маловивченою залишається також трансформація вітчизняних міст в умовах Російської імперії.

**Ключові слова:** “історичне місто”, архітектурний комплекс міста, культурна спадщина, пам’ятки історії, історико-культурний потенціал.

**Problem Statement.** Cultural heritage monuments are a kind of layer of national heritage, a chronicle of the people, which contains rich and diverse information about the development of society. Recreating its stages, recording important events in history, monuments are evidence of the originality of the evolution of the ethnic group. The historical and cultural heritage of the cities of Ukraine, like the cities of any European country, plays an extremely important role in the urban environment formation. Among them, the history of individual small but historically significant cities and towns founded during the period from the 16th to the 19th centuries is important. These are the so-called “historical cities”, to which Chyhyryn belongs as the centre of the revival of the Ukrainian statehood in the early modern era. Highlighting the city’s centuries-old past will contribute to the inclusion of domestic historical science in similar European studies of this issue and the patriotic education of the younger generation under the conditions of the Russo-Ukrainian war.

**Review of Recent Research and Publications.** The historical and cultural heritage of cities and the experience of protecting architectural monuments are the subject of scientific priorities of foreign and domestic scholars. In particular, P. Bourdieu and M. Green, in the

theory of a cultural capital, define heritage, first of all, as an economic value, while it includes aesthetic, historical, social, spiritual and educational components. According to P. Bourdieu, the uniqueness of “a cultural capital” consists in the combination of “inherited qualities with acquired merits” (Bourdieu, 1984, p. 245). According to M. Green, the cultural and historical heritage of the city contributes to the development of the social sphere not only at the local but also at the regional level. This heritage also brings significant profit to the economy of the region (Green, 2001, p. 173). The cultural and historical value of cities was also analyzed in the studies by U. Ulbar, L. Cazacova, A. Eldelhun and M. Mikhail. The authors came to the conclusion that the preservation and restoration of the centres of old cities is a priority task of a modern urban planning (Ulbar, Cazacova, & Eldelhun, 2010, pp. 570–574). The researchers D. Gallardo, R. Sepulveda, F. Medina, E. Diaz-Gutierrez identified the role of cultural heritage sites as important in the context of preserving the historical face of cities (Gallardo, Sepulveda, Medina, Diaz-Gutierrez, 2018, pp. 229–23). A significant factor, according to A. Wierzbicka and M. Arno, is the sacredness of individual religious heritage sites, which for many centuries constituted a key element of urban morphology and organically fit into the urban design of historical cities (Wierzbicka, Arno, 2022, pp. 63–77).

The complex of theoretical and methodological problems of modern urban studies – from the definition of the concept of “city” and the criteria for typology of cities to tracing the evolution of urban tradition in the domestic territories – is studied by Ya. Vermenych (Vermenych, 2011). The main principles of the international protection system of historical and cultural heritage of cities, preservation of the historical past of cities, popularization of urban history are elucidated by L. Prybieha (Prybieha, 2003). In the study by Yu. Mycyk “Chyhyryn – Hetman’s Capital” the origins of urban life of Chyhyryn are analyzed, its role as an important centre of the liberation struggle of the Ukrainian people in the Cossack era is outlined (Mycyk, 2016). The uniqueness of religious buildings on the topographic plan of the city of Chyhyryn in the 17th century is highlighted in the article by O. Brel and L. Kharchenko (Brel, & Kharchenko, 2016). Significant events in the history of the city and Chyhyryn region were outlined by V. Lazurenko (Lazurenko, 2004). The texts of prominent writers, historians, local historians, and foreign travellers of the 18th–20th centuries who described the monuments of Chyhyryn’s historical and cultural heritage were carefully analyzed by N. Kuksa and Ya. Didenko (Kuksa, Didenko, 2018). All this information gives a wonderful panorama of historical paintings of Chyhyryn, shows what an honourable place he was given in the work of spiritual leaders of Ukraine. The socio-cultural portrait of Chyhyryn in the 19th – early 20th centuries is presented in the study by A. Perepylycyia and S. Pavlova (Perepylycyia, & Pavlova, 2020).

**The purpose** of the article is to elucidate the history of the city of Chyhyryn as a space of “a historical city” and an object of national cultural heritage.

**Research Results.** It has been scientifically determined that historical cities are cities that preserve historical and cultural artifacts important for the people and they are symbols of significant events and markers of national history. At the same time, the term “historical city” is associated with the protection of historical and cultural heritage, to designate cities that embody the values inherent in traditional urban civilizations – the preservation of a unique face, an appropriate historical, cultural and architectural environment over the centuries.

The concept of a “historical city” first appeared in the International Charter for the Protection of Historic Cities (1987), adopted by the International Council on Monuments and Sites (ICOMOS). Its adoption was directly related to the growing threat of “cleansing” ancient cities

of the signs of the past. Although the Charter did not define the criteria for classifying cities as historic, it spoke of the need to recognize the protection of antiquity as an integral part of the policy of economic and social development of such, i.e., “historical cities”. Particular emphasis was placed on the need to preserve the planning structure of the “historical city”, including the connections between its built-up, free and green areas, as well as the character acquired by the city in the process of historical development (Vermenych, 2005, p. 573).

In domestic legislation, the term “historical city” appears in a somewhat modified form. Thus, the Law “On the Protection of Cultural Heritage” (2000) refers, in particular, to “historical inhabited place” and “historical area of an inhabited place”, and the Resolution of the Cabinet of Ministers of Ukraine of July 26, 2001 provides a list of historical inhabited places of Ukraine (it lists 401 settlements, provides information on the dates of their foundation). The historical area of the city is characterized as its part, which has preserved the ancient appearance, layout and form of development, typical of certain cultures or periods of development, and therefore the traditional character of the environment – historically inherited appearance and volumetric and spatial structure. The boundaries of historical areas of settlements must be recorded in all land management and urban planning documents. The main types of urban planning activities in historical areas of cities are regeneration and reconstruction. The historical area of the city is characterized as its part, which has preserved the ancient appearance, layout and form of development, typical of certain cultures or periods of development, and therefore the traditional character of the environment – historically inherited appearance and volumetric and spatial structure. The boundaries of historical areas of settlements must be recorded in all land management and urban planning documents. The main types of urban planning activities in historical areas of cities are regeneration and reconstruction (Vermenych, 2011, p. 114).

In Ukraine, there is a significant number of cities and towns that can be classified as “historical cities” and they require careful research and understanding. However, clear criteria for including cities and, especially, urban-type settlements in the list of historical sites have not been developed, and the issues of adapting the Ukrainian legislation to global standards of scientific development, protection and use of urban heritage have not been fully resolved. At the same time, these issues continue to remain the subject of scientific research. As P. Tronko noted, the concept of a “historical city” should include those settlements, regardless of their current status, “that accumulate intransitive socio-cultural values inherited from the past, are distinguished by authenticity and an original planning structure, and have their own unique image that leaves an imprint on all aspects of their life. The most general criteria for classifying settlements as historical cities should take into account their age, the presence of significant historical and cultural monuments, and their role as a political and spiritual centre for the surrounding area at a certain historical stage (Tronko, 1996, pp. 3–4).

It is important, in our opinion, that modern architecture does not destroy the traditional environment of the city, but complements it, introducing new meanings and content. Currently, the city of Chyhyryn, located in Cherkasy region, as a “historical city”, reflects regional architectural and urban planning traditions and historical events in the region. It has preserved not only monuments, but also a historical planning structure in the process of its development.

Chyhyryn was founded on the site of a guard outpost on the southern border of the Grand Duchy of Lithuania. This can be evidenced by the Charter of the Polish king and Grand Duke of Lithuania Sigismund I (1506 – 1548) dated September 3, 1533. It contains information from Cherkasy and Kaniv starosta Ostafy Dashkovych about the arrival of the army of the

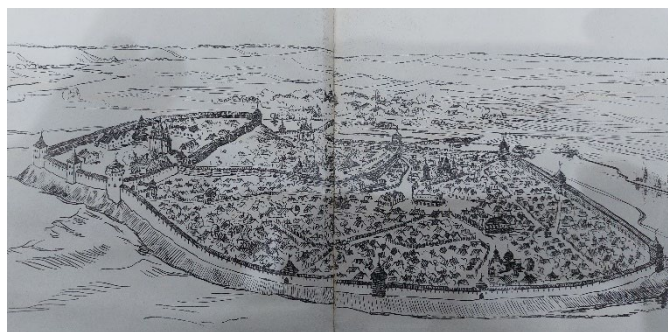
Crimean Khan Sagib Giray at the border, which then passed along the Tiasmyn River south of Cherkasy, where the steppe zone began (Akty, 1865, p. 220). In the following decades, a settlement arose there, which was repeatedly destroyed during Horde raids, but was later rebuilt as an important centre of the fight against the Krymchaks.

In 1589, King Sigismund III of the Polish-Lithuanian Commonwealth (1587–1632) transferred Chyhyryn to the administration of Cherkasy starosta, Prince Oleksandr Vyshnevetsky. From that time on, the settlement acquired city status and became a significant military and political centre, which was granted Magdeburg right in 1592. (Pisma, 1910, p. 263). The famous Austrian diplomat, ambassador of the ruler of the Holy Roman Empire, Rudolf II Habsburg (1576 – 1612) to the Zaporozhian Sich in 1594, Erich Liasota noted in his diary the presence of a new royal city of Chyhyryn on the Tiasmyn River, which belonged to the Korsun Starostvo (Liasota, 1984, p. 109). That is, the city received a royal privilege for self-government with the right to use its own coat of arms and seal. Accordingly, the townspeople who owned real estate elected the city government, and its boards elected the mayor. The Magistrate's Council exercised control over taxes, the distribution of duties among the townspeople, and the patrol and police service. All this indicates the development of Chyhyryn according to the same paradigm as the European cities and towns of that time, forming its own historical and cultural image.



**Fig. 1. Coat of arms of Chyhyryn**

Self-government contributed to the rather intensive development of the city at the turn of the 16th – 17th centuries and its recognition as the centre of the newly created Chyhyryn starostvo (Pisma, 1910, p. 263). Accordingly, the infrastructure of the polis and its architectural appearance were established. The prominent Ukrainian art critic Hryhoriy Logvyn wrote the following: “A characteristic feature of the Ukrainian architecture of those times was a free picturesque composition of various structures around the main architectural centre, which dominates all buildings and together with them forms an extremely beautiful and original ensemble. An indispensable feature of such an ensemble is an organic combination with the surrounding area. At the same time, the slender architectural composition, due to its location above a lake or river, clearly emphasizes the beauty and natural features of the landscape. The architecture of Chyhyryn fully corresponded to these established traditions of ancient Russian and Ukrainian urban planning” (Logvyn, 1954, p. 19).



**Fig. 2. Chyhyryn. Reconstruction by H. Logvin**

The Chyhyryn *pidstarosta* Mykhailo Khmelnytsky, the father of the Hetman of Ukraine Bohdan Khmelnytsky (1648 – 1657), made a lot of efforts to develop Chyhyryn, as well as to found a number of settlements in the region. The royal census of 1616 recorded 500 Cossack and 50 burgher households in Chyhyryn (źródła dziejowe, 1877, p. 135). In the 1620s, Chyhyryn became the centre of the eponymous regiment of the Zaporozhian Army, and its population was dominated by the Cossacks. The Polish historian Ludwik Kubala, based on the lustration of 1622, highly praised the fortifications of Chyhyryn: “the castle stands on a rocky mountain, has three towers, and the Spasska Gate leads to it. There is a wooden fence made of piles around the castle, the castle is surrounded by a moat, into which water flows from the Tiasmyn. The castle has many storerooms for supplies, there are two barracks in the valley, and two more on the mountain” (Kubala, 1913, pp. 187–188).

According to an architect Viktor Vechersky, Chyhyryn Castle, like Chernihiv, Putyvl and Hlukhiv, were the most important defensive complexes of the region at that time. They were distinguished by the traditional structure and composition, but the castle in Chyhyryn was somewhat more modern, since its forms were determined by the configuration of Kamiana Hora. The scholar noted that: “The defensive fences were partly made of masonry, partly made of wood and earth. In the middle of the castle courtyard, on the spire of the mountain, there was a wooden St. Nicholas Church, the same three-part and three-storied as in Chernihiv castle. It was the main urban dominant of the environment. In the castle courtyard there were numerous one-story houses – the commandant’s, the guardhouse, the storerooms, etc.” (Vecherskyi, 2001, p. 100).

In the spring of 1648, with the beginning of the War of Liberation of the Ukrainian People, the Cossack leader Bohdan Khmelnytsky chose Chyhyryn as the capital of the Zaporozhian Army.

The presence of the Hetman’s residence intensified life in the city. The growing population significantly expanded the Lower Town – fortified with earthen ramparts, which later transformed into the city core. There was a need to modernize the castle, which was begun by B. Khmelnytsky, although under martial law the construction work was not completed. Later, they were continued by Petro Doroshenko simultaneously with the strengthening of the Hetman’s residence. As O. Popelnytska notes: “Longitudinal terraces were built on Zamkova Hora, which have survived to this day, and the Upper Castle was fortified with a moat dug in rocky soil. A well and an underground passage to the bank of the Tiasmyn were built in the castle. Stones taken from the moat were used in the construction of a new masonry

bastion – the 3-tiered “Doroshenko Tower”. On the ground floor of the tower, in casemates, gunpowder was stored and a prison was located. On the first floor, located at the level of the fortress courtyard, there were three vaulted rooms for riflemen and artillery. The second tier was an open area, protected by a parapet, with musket loopholes and cannon embrasures” (Popelnytska, 2005, p. 57).



**Fig. 3. Hetman's residence**

As a result, the city fortifications and the castle formed a powerful complex of defensive structures. The Turkish writer and geographer Evliya Çelebi noted about Chyhyryn: “Now it is a strong fortress with three rows of walls... The citadel stands on a steep cliff. Around the fortress are three rows of impassable moats... The fortress is located on a spacious island, to the right and left of it are floating wooden bridges. In the citadel there are the houses of Cossack warriors, all covered with rags, with vegetable gardens and orchards. There is also an armory, magnificent cannons, a monastery with a bell, similar to a tower” (Evliya Chelebi, 1961, p. 82).

In 1674 – 1676, Chyhyryn Castle was repeatedly attacked by the troops of the Moscow prince Grigory Romodanovsky and the Hetman Ivan Samoilovych. In an effort to prevent further fighting and to enlist the support of the Zaporozhian Cossacks, Petro Doroshenko stopped defending the city and surrendered his hetman's insignia to the koshovy ataman Ivan Sirko (Smolii, & Stepankov, 2001, p. 572). However, later, under pressure from circumstances, Doroshenko was forced to swear allegiance to the Moscow Tsar. As a result of these events, Chyhyryn lost its capital status, and instead a military garrison of Muscovites was stationed in the castle.

In 1677, according to the design of the Scottish fortification engineer Patrick Gordon, the castle was strengthened on the ground side with a new line of fortifications, which were connected to similar ones in the Lower Town in a single system.

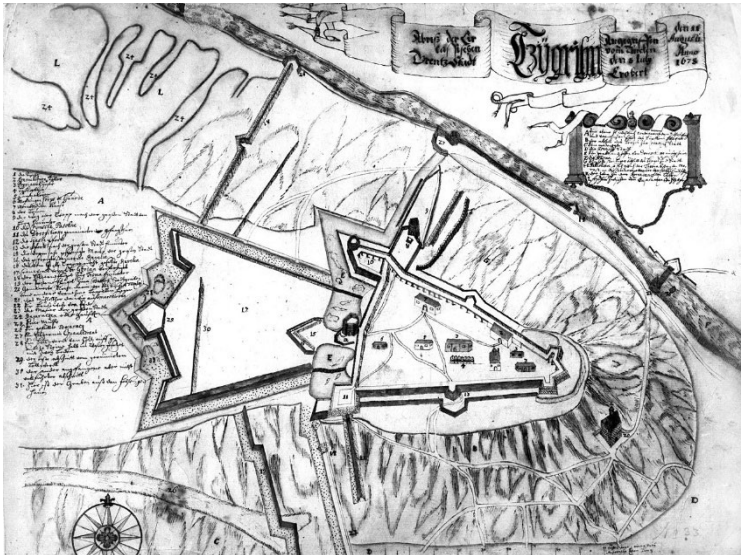


Fig. 4. Plan of Chyhyryn by P. Gordon

A schematic version of these plans was published in the 19th century as an illustration to Gordon’s “Diary”. However, as a result of the second Chyhyryn campaign in 1678, the castle was completely destroyed. In the spring of 1774, the German naturalist Johann Anton Gildensstedt, while travelling through Ukraine, recorded in his diary: “On Chyhyryn hill there used to be a fortification, they say, but now nothing has survived of it except traces of a ditch on the northern side. However, the entire surface of this hill, which is itself quite flat, is covered with small pits and mounds, in which saltpeter was produced; in addition, there are two more deep pits here, from which millstone is obtained” (Gildenshtedt, 1889, p. 8).

Today, the remains of the castle are located on the north-south elongated plateau of Bohdan (Stone, Castle) Mountain, which towers over the city. Its historical and cultural significance was denied during foreign rule. However, as a result of restoration and reconstruction work carried out during independent Ukraine, this monument has become a landmark not only in the history of the Cossacks, but also in Ukraine as a whole. Chyhyryn Castle played an important role as the fortified core of the first capital of the Hetmanate, and the rebuilt bastion of Petro Doroshenko demonstrates the power of domestic defensive fortifications of the Cossack era.

At the beginning of the 18th century Chyhyryn again came under the jurisdiction of the Polish-Lithuanian Commonwealth, which was characterized by rampant political anarchy in Right-Bank Ukraine and the merciless devastation of the region. This event created favourable soil for social and national confrontation. Accordingly, the city found itself in the epicenter of the mass popular movement of the Haidamachchyna. It is no coincidence that part of Taras Shevchenko’s poem “Haidamaky” is entitled “A Feast in Chyhyryn” in the poem dedicated to the uprising led by Maksym Zalizniak in Koliiv region in 1768 (Shevchenko, 1988, pp. 98–110).

After the final liquidation of the Ukrainian early modern state in the 1880s, the cities of sub-Russian Ukraine developed in accordance with general imperial tendencies, the most important of which was “regularity” – the regulation and unification of all aspects of public life. In the county cities, which was then Chyhyryn, a single urban planning method was used – an orthogonal

network of streets (Vecherskyi, 2001, p. 235). Based on the cartographic plan of Chyhyryn, an architect William Geste elaborated a city development project in 1826, approved by Emperor Nicholas I (1825 – 1855) and included in the complete code of laws of the Russian Empire. Thus, a choice was made in favour of a gradual transition from unsystematic to planned development. Along with a rectangular network of streets divided into 53 blocks, three squares were founded, where administrative buildings were located and trade was held. Later, according to the design of the public engineer M. Ikonnikov, the premises of the city council, court and hospital were built (Perepylycyia, Pavlova, 2020, pp. 64–65).

Religious buildings were also built in the city, the beginnings of which can be traced back to the 16th century. Thus, in the will of the Chyhyryn Cossack Tyshko Volevych, written around 1600, the name of the Holy Saviour Church appears (Kryvoshii, 2011, p. 50). Its existence is also recorded in the historical and political treatise “History of the Rus”. It is reported that in 1596 the Cossack officers Bohun, Voinovych and Sutyha, hanged by the Poles, were solemnly buried “in the Cathedral Church of the Transfiguration of the Lord with an inscription on the graves about their innocent suffering for their homeland and the Orthodox faith” (Istoriia Rusiv, 1991, p. 77). The existence of this temple is also confirmed by Chyhyryn’s plan of 1677, which is stored in the Diplomatic Archives of the French Ministry of Foreign Affairs in Paris among the reports of the French resident in the capital of the Ottoman Empire, Charles O. Nuantel, to King Louis XIV (1643 – 1715).



**Fig. 5. Plan of the city of Chyhyryn**

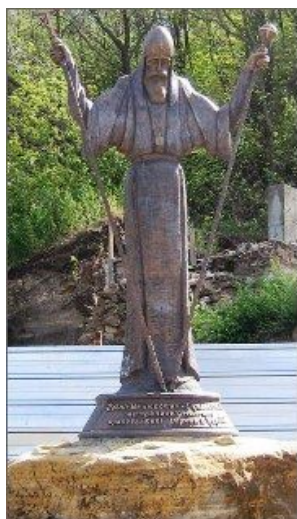
In 1617, the Holy Trinity Monastery was founded on the outskirts of Chyhyryn, which became a nunnery in 1735 (Kileso, 2000, p. 84). After repeated destruction and reconstruction, we can see the remains of the monastery buildings – the churches of the Holy Trinity and the Transfiguration of the Lord with a bell tower, as well as individual cells (Central State Historical Archive of Ukraine in Kyiv (CSHAUK), f. 181, d. 1, r. 8, p. 4). These historical monuments were recorded in Taras Shevchenko’s painting “The Chyhyryn Convent”. The Arab traveller, an archdeacon, and a writer Pavlo Alepposky, in describing his journey across Ukraine, mentions the name of another Chyhyryn church – “in honour of the Assumption of the Blessed Virgin Mary, which is next to the Hetman’s house” (Puteshestvie, 1898, p. 192).

The brick church of St. Apostles Peter and Paul on the slope of Zamkova Hora was also unique in its architecture.



**Fig. 6. Church of St. Peter and Paul**

Its architectural style is similar to the Ilyinsky Church in Subotiv. According to a historian Lavrenty Pohilevich, in this church Hetman Petro Doroshenko's associate, Yosyp Neliubovych-Tukalsky, was elected Metropolitan of Kyiv, Galicia and All Rus' and later buried there (Pohilevich, 2007, p. 522). According to updated information, he was buried in the Holy Trinity Monastery. In 1677 – 1678, during the battles for the city, the Metropolitan's ashes were transferred from Chyhyryn to the Mharsky Monastery in Lubny (Popovanova, 1997, p. 100). In the summer of 2007, the rebuilt church was consecrated, where divine services and all traditional church rituals are held. A monument to Metropolitan Joseph Neliubovych-Tukalsky (a sculptor Vladyslav Dymion), who was canonized by the Orthodox Church of Ukraine as a saint at the Synod on November 22, 2021, is located nearby.



**Fig. 7. Monument to Joseph Tukalsky**

Among the religious buildings of the 19th century, the most notable was the Exaltation of the Holy Cross Cathedral on the central street of the city, built by order of Hetman Petro Doroshenko on the Zatiasminska side. Judging by the correspondence with the Kyiv Spiritual Consistory about sending a report on the amount of funds for the maintenance of the cathedral, Hetman paid great attention to it (State archive of Cherkasy region – SACR, f. P-660, d. 1, r. 1606, p. 7). However, we only have a mention that the Church of the Assumption of the Blessed Virgin Mary continued to operate in Chyhyryn, noted on one of the pages of an archival document (CSHAUK, f. 725, d. 1, r. 5, p. 16). Finally, at the end of the 19th century, the temple of the Kazan Icon of the Mother of God was rebuilt on the site of the destroyed one. During the Hetmanate era, the Cossacks often gathered at the large open square around it (SACR, f. P-660, d. 2, r. 11, p. 131).

At the same time, the architectural ensemble of Chyhyryn was supplemented by a number of civil buildings, first of all, the building of the city council and the county council – “Prysutsveni mistia”, which was considered a model of classicism. You can learn about the activities of the City Magistrate from the sworn letters of the townspeople (CSHAUK, f. 947, d. 1, r. 24, p. 3). The parish school premises, the buildings of the church-parish schools, and the Spiritual Board building became a significant addition to the urban space.

At the same time, as a district centre, there was a slow growth in the number of townspeople. In 1837, according to the “Ethnographic Description of Chyhyryn” by M. Bilozersky, 5,117 people lived in the city, and according to the first general census of the Russian Empire – 9,872 residents in 1897 (Pervaya, 1904, p. V). Apparently, this was due to the certain distance of Chyhyryn from existing transport highways. In the statistical description of the Kyiv province, it was noted, in particular, that Chyhyryn was neglected and disorderly, “the city cannot be compared even with neighbouring towns, especially with Smila and Kremenchuk, which attracted the population of Chyhyryn district” (Funduklej, 1852, p. 453).



**Fig. 8. Taras Shevchenko. Chyhyryn from Subotivskyi Road**

The Polish historian Franciszek Rawita-Gawronski recorded similar impressions during his trip to Ukraine: “Other cities have risen materially, expanded, developed industry and trade – but Chyhyryn sits on the sidelines and in poverty” (Rawita-Gawronski, 1901, p. 7).

Only at the beginning of the 20th century did the socio-economic life of Chyhyryn experience a rather dynamic development, interrupted by World War I (1914 – 1918). The events of the Ukrainian Revolution of 1917 – 1921 led to the intensification of social processes in Chyhyryn region. The struggle for the revival of one’s own state encompassed broad sections of the people. On October 16–20, 1917, the All-Ukrainian Congress of the Free Cossacks was held in Chyhyryn, at which 200 delegates represented a 60,000-strong detachment of descendants of the Zaporozhian knighthood. At the congress, the General Council of the Free Cossacks was established, the organization’s charter was drawn up, and the commander of the First Ukrainian Corps, General Pavlo Skoropadsky, was elected military ataman.



**Fig. 9. Pavlo Skoropadsky**

The appeal to the Ukrainian people explained the goals and objectives of the organization in support of the Central Rada (Lobodavev, 2010, p. 69). For several years, the inhabitants of Chyhyryn and its environs took an active part in the struggle against the Bolshevik horde and Denikin’s troops. However, the activities of the centurion ataman of the Free Cossacks Svyryd Kotsur in Chyhyryn region testified to the absence of stable political convictions among the Ukrainian peasantry during the period of the revolution and civil war (Solodar, 2002, p. 4).

In the Soviet era, Chyhyryn received the status of a district centre (1923) with traditional principles of administrative management and development of the socio-cultural sphere. Slow economic growth, lack of funds for professional projects for the regeneration of the historical centre of the city, the so-called downtown, led to the loss of the identity of the urban planning structure and its architecture, significantly complicating these processes. An exception, perhaps, can be considered the revival of the city park (since 1953 named after Taras Shevchenko). The Soviet holidays and other mass events were solemnly celebrated on its territory. The creative arrangement of the object led to its obtaining the status of the State Park-Monument of Landscape Art of Local Importance in 1972. In 1989, a bust of the Great Kobzar was installed in the park (a sculptor Olena Shalimova, an architect Yuri Somikov).

At the same time, the Resolution of the Republic of Ukraine of September 18, 1965 “On the Perpetuation of Memorial Sites Related to the History of the Zaporizhian Cossacks” played a significant role in the revival of cultural heritage monuments in Chyhyryn region. In particular, the Cherkasy Regional Council decided to erect the monument to Bohdan Khmelnytsky on Zamkova Hora. Its grand opening took place in October 1967. However,

later the monument had to be reconstructed and only since 1974 the bronze sculpture of the Hetman on a granite pedestal (the authors: an architect Vasyl Hniezdilov, the sculptors Makar Vronsky and Oleksiy Oliynyk) became a symbol of Chyhyryn, its visiting card.



**Fig. 10. Taras Shevchenko Bust**



**Fig. 11. Monument to Bohdan Khmelnytsky**

In 1989 the painstaking work of local historians and local historians and their significant achievements became the basis for the creation of the State Historical and Cultural Reserve “Chyhyryn” (in 1995 it was granted the national status), which includes: the Bohdan Khmelnytsky Museum in Chyhyryn, the Museum of Archaeology of the Middle Dnieper Region, the Subotiv Historical Museum, the Medvediv Museum of Local Lore, the ethnographic museum “Ukrainian Hut of the Late 19th – Early 20th Centuries” in the village of Stetsivka. A unique pearl of the reserve is the rebuilt (2009) “Residence of Bohdan Khmelnytsky”, from where the administration of the Ukrainian Cossack state was carried out.

The period of Ukraine’s independence was marked by significant changes in the development of the legislative framework designed to provide a foundation for the preservation of such historical cities as Chyhyryn. This is also provided for in the Resolution of the Cabinet of Ministers of Ukraine dated September 3, 2009 No. 928 on cultural heritage sites of national importance, which are entered into the State Register. Among about 900 immovable monuments, there are also monuments in Chyhyryn (Dodatok, 2009). But the funds allocated by the state and local communities do not always allow for the preservation and proper restoration of historical and architectural monuments, and the perpetuation of legendary heroes of the past. At the same time, the residents of the city make efforts to ensure that Chyhyryn continues the traditions of Cossack glory and preserves its historical heritage for future generations.

The following people were born in Chyhyryn: Hetman Petro Doroshenko, the organizer of public education Serhiy Hrushevsky, a composer Vasyl Zavadsky, a historian Andriy Yakovlev, Doctor of Chemical Sciences Vasyl Nazarenko, a museum historian Mykhailo Sikorsky, and Doctor of Physical and Mathematical Sciences Kateryna Yushchenko. At the same time, Chygyryn land was visited by famous scientists, writers, poets and artists: Mykola Markevych, Taras Shevchenko, Mykola Kostomarov, Panteleimon Kulish, Tomasz Padura, Pavlo Chubynsky, Johann Anton Gildenstedt, Volodymyr Antonovych, Michal Hrabovsky, Vikenty Khvoika, Borys Hrinchenko, Dominique Pierre De la Flize, Mitrofan Alexandrovych, Ilia Repin, Franciszek Ravita-Gavronsky, Johann Heinrich Münz, Kliment Kvitka, Hnat Stelletsy, Dmytro Doroshenko, Hryhoriy Lohvyn, Ivan Honchar and the others, who preserved, popularized and multiplied the history of the region.

**Conclusions.** The historical and cultural heritage of Chyhyryn is a valuable treasury of the Ukrainian people. The city rightfully belongs to the category of “historical city”, in which important foundations of the Ukrainian past were created. Having arisen on the southern border, Chyhyryn for a long time represented the basis of the defensive shield of the region. In the middle of the 17th century the Cossacks chose it as the capital of the Zaporozhian Army – the Ukrainian state of the early modern era. Chyhyryn played an important role in the process of establishing the self-awareness of the ethnic group. The architectural complex of the city, which was formed over the centuries above the Tiasmyn River under Zamkova Hora, is unique. In the 19th century, the imperial authorities transformed Chyhyryn into an ordinary county town. However, it was the town which became the centre of the revival of the Free Cossacks during the Ukrainian Revolution of 1917 – 1921. Today, the city’s significant cultural potential clearly requires further development to popularize the multifaceted national cultural heritage.

A promising study is the comparison of the architecture and planning of Chyhyryn with other Ukrainian cities of the Cossack era, the influence of historical European urban models on them. The transformation of domestic cities under the conditions of the Russian Empire also remains poorly studied.

**Acknowledgement.** We express sincere gratitude to all editorial board members for the consultations provided during the preparation of the article for printing.

**Funding.** The authors received no financial support for the research, authorship, and/or publication of this article.

#### BIBLIOGRAPHY

**Akty.** (1865). *Akty, otnosyashchiesya k istorii Yuzhnoy i Zapadnoy Rossii, sobrannyye i izdannyye Arkheograficheskoy komissiiy* [Acts relating to the history of Southern and Western Russia, collected

and published by the Archaeographical Commission]. Vol. 2. Sankt-Peterburg: Tip. Eduarda Pratsa. [in Russian].

**Bourdieu, P.** (1984). The form of capital. *Handbook of Theory and Research for the Sociology of Education*, 46, 242–258. [in English].

**Brel, O., & Kharchenko, L.** (2016). (Chyhyryn) Hetmanskyi dvir u Chyhyryni za kartografichnymy materialamy XVII st. [(Chyhyryn) Hetman's court in Chyhyryn based on the 17th century cartographic materials]. *Novi doslidzhennia pamiatok kozatskoi doby v Ukraini*, 25, 29–34. [in Ukrainian].

*Derzhavnyj arxiv Cherkaskoyi oblasti [SACR – State archive of Cherkasy region].*

*Dodatok do postanovy Kabinetu Ministriv Ukrainy vid 3 veresnya 2009 r. № 928. Perelik obyektiv kulturnoyi spadshhyny nacionalnogo znachennya, yaki zanosyatsya do Derzhavnogo reyestru neruxomyx pamyatok Ukrainy* [Appendix to the Resolution of the Cabinet of Ministers of Ukraine of 3 September 2009, No. 928. List of cultural heritage sites of national significance to be included in the State Register of Immovable Monuments of Ukraine]. URL: <https://www.kmu.gov.ua/npas/239966145>

**Evliya, Chelebi.** (1961). *Kniga puteshestviya: izvlecheniya iz sochineniya tureckogo puteshestvennika XVII veka* [The Book of Journeys: extracts from the work of the 17th century Turkish traveller]. Vol. 1. Zemli Moldavii i Ukrainy. Moskva: Izdanie vostochnoy literatury. [in Russian].

**Funduklej, I.** (1852). *Statisticheskoe opisanie Kievskoj gubernii* [Statistical description of the Kiev province]. Ch. 1. Sankt-Peterburg. [in Russian].

**Gallardo, J., Sepulveda, R. Medina, F., & Diaz-Gutierrez, E.** (2018). Public institutions as deposits for lean-intensive-care cultural heritage objects. *Conserving Cultural Heritage*, 27, 229–231. URL: <https://www.webofscience.com/wos/woscc/full-record/WOS:000465838800058>

**Gildenshtedt, J.-A.** (1889). Zimovka v Kremenchuge 1773 – 1774. Puteshestvie Elisavetgradskoj provinciej [Wintering in Kremenchuh 1773 – 1774. Travelling by Elisavetgrad province]. *Elisavetgradskij vestnik*, 51. URL: <http://library.kr.ua/elib/gildenshtedt/index.html> [in Russian].

**Green, M.** (2001). Urban Heritage Tourism: Globalization and Localization. *Cultural Attractions and European Tourism*. CABI Publishing. URL: [https://books.google.com.ua/books?hl=uk&lr=&id=bWbLcvnL4kC&oi=fnd&pg=PA173&ots=c6omPMvAPV&sig=vuxLJGBJn6Z18SznxNtXaM\\_ddYM&redir\\_esc=y#v=onepage&q&f=false](https://books.google.com.ua/books?hl=uk&lr=&id=bWbLcvnL4kC&oi=fnd&pg=PA173&ots=c6omPMvAPV&sig=vuxLJGBJn6Z18SznxNtXaM_ddYM&redir_esc=y#v=onepage&q&f=false)

**Istoriia Rusiv.** (1991). *Istoriia Rusiv* [History of the Ruses] / Per. I. Dracha; vstup. st. V. Shevchuka. Kyiv: Radianskyi pysmennyk. [in Ukrainian].

**Kuksa, N. V., & Didenko Ya. L.** (2018). *Naddniprianska mynuvshyna XVIII – XX stolittia* [Naddniprians past of the 18th and 20th centuries]. Cherkasy: Vertykal. [in Ukrainian].

**Kilesso, S.** (2000). *Arkhitekturni ta mystetski skarby Bohdanovoho kraiu* [Architectural and artistic treasures of Bohdan krai]. Kyiv: Tekhnika. [in Ukrainian].

**Kryvoshiy, O. P.** (2011). Testament chyhyrnskoho kozaka Tyshka Volevacha, za yakym vin vidpysuie use svoie maino druzhyni i ditiam [The testament of the Chyhyryn Cossack Tyshko Volevach, according to which he signs over all his property to his wife and children]. *Tradytsii ta povsiakdenne zhyttia zhinok Ukrainy XVI – XVII st.*, (pp. 47–51). Kharkiv: Osnova. [in Ukrainian].

**Kubala, L.** (1913). *Wojna Brandenburska i najazd Rakocego w roku 1656 i 1657* [Brandenburg War and Rákóczi invasion in 1656 and 1657]. Lwów. [in Polish].

**Lazurenko, V.M.** (2004). *Istoriia Chyhyrynshchyny (z naidavnishykh chasiv do sohodni)* [History of Chyhyryn district (from ancient times to the present)]. Cherkasy: Vash dim. [in Ukrainian].

**Liasota Erikh zi Stebleva.** (1984). Shchodennyk [Diary]. *Zhovten*, 10, 97–110. [in Ukrainian].

**Lobodavev, V.** (2010). *Revolucyjna styhiya. Vilnokozaczkyj ruh v Ukraini 1917 – 1918 rr.* [The revolutionary element. The Free Cossack Movement in Ukraine in 1917 – 1918]. Kyiv: Tempora. [in Ukrainian].

**Logvyn, G.N.** (1954). *Chygyryn i Subotiv. Arxitekturno-istorychnyj narys* [Chyhyryn and Subotiv. Architectural and historical essay]. Kyiv: vyd. Akademiyi arxitektury URSR. [in Ukrainian].

**Mycyk, Yu.** (2016). *Chygyryn – getmanska stolycya* [Chyhyryn – the Hetmans capital]. Kyiv: Klio. [in Ukrainian].

**Pervaya.** (1904). *Pervaya vseobshaya perepis naseleniya Rossijskoj imperii 1897 g. Kievskaya guberniya* [The first general census of the population of the Russian Empire in 1897. Kiev province]. Sankt-Peterburg: tipografiya kn. V.P. Mesherskogo. [in Russian].

**Perepylycyia, A., & Pavlova, S.** (2020). *Socialno-kulturnyj portret Chyhyryna* [Social and cultural portrait of Chyhyryn]. Cherkasy. [in Ukrainian].

**Pisma.** (1910). *Pisma Aleksandra Jablonowskiego* [Writings of Alexander Jablonowski]. Vol. 2. Kresy ukrainne. Warszawa. [in Polish].

**Pohilevich, L.** (2007). *Skazaniya o naseleennykh mestnostyakh Kievskoj gubernii* [Tales about populated areas of the Kiev province]. Bila Cerkva: Vyd. Oleksandr Pshonkivskij. [in Russian].

**Popelnytska, O.** (2005). Piat hetmanskykh rezidentsii: Subotiv, Chyhyryn, Baturyn, Hlukhiv, Kozelets: informatsiia istorychnykh dzherel [Five Hetman residences: Subotiv, Chyhyryn, Baturyn, Hlukhiv, Kozelets: information from historical sources]. *Istoryko-heohrafichni doslidzhennia v Ukraini*, 8, 50–83. [in Ukrainian].

**Popovanova, O.** (1997). Kultovi sporudy u Chyhyryni [Religious buildings in Chyhyryn]. *Novi doslidzhennia pamiatok kozatskoi doby v Ukraini*, 6, 95–106. Kyiv: UTOPIK. [in Ukrainian].

**Prybieha, L. V.** (2003). Mizhnarodna okhorona istoriko-kulturnoi spadshchyny [International protection of historical and cultural heritage]. *Pratsi tsentru pamiatkoznavstva*, 5, 40–52. [in Ukrainian].

**Puteshestvie.** (1898). *Puteshestvie antiohijskogo patriarha Makariya v Rossiyu v polovine XVII veka, opisannoe ego synom arhidiyakonom Pavlom Aleppskim* [The journey of Patriarch Macarius of Antioch to Russia in the half of the 17th century, described by his son Archdeacon Paul of Aleppo] / Perevod s arabskogo G. Murkosa. Moskva: Universitetskaya tipografiya, Strastnoj bulvar. [in Russian].

**Rawita-Gawronski, Fr.** (1901). Wycieczki historyczno-archeologiczne po Ukrainie [Historical and archaeological tours in Ukraine]. *Przewodnik naukowy s literacki. Dodatek miesieczny do “Gazety Lwowskiej”*, 29, 3–25. [in Polish].

**Smolii, V., & Stepankov, V.** (2001). *Petro Doroshenko. Politychnyi portret* [Petro Doroshenko. Political portrait]. Kyiv: Tempora. [in Ukrainian].

**Shevchenko, T.** (1988). *Kobzar* [Kobzar]. Kyiv: Vyd. Korbush. [in Ukrainian].

**Solodar, O.** (2002). Zvyvysti shliakhy Svyryda Kotsura [Winding paths of Svirid Kotsur]. *Istorychni storinky “Novoi doby”*, 61, 1–5. [in Ukrainian].

**Tronko, P. T.** (1996). Do pytannia pro status istorychnoho mista [On the status of a historic city]. *Istoriia Ukrainy. Malovidomi imena, podii, fakty (zbirnyk statei)*, 1, 3–11. [in Ukrainian].

*Tsentralnyi derzhavnyi istorychnyi arkhiv Ukrainy, m. Kyiv [CSHAUK – Central State Historical Archive of Ukraine in Kyiv].*

**Ulbar, U., Cazacova, L., & Eldelhun, A.** (2010). Sustainable City Planning: Preserving Historical Objects. *The Sustainable City VI: Urban Regeneration and Sustainability*, 129, 483–494. DOI: <https://doi.org/10.2495/SC100411> [in English].

**Vecherskyi, V. V.** (2001). *Arkhitekturna y mistobudivna spadshchyna doby Hetmanshchyny: formuvannya, doslidzhennia, okhorona* [The architectural and urban heritage of the Hetmanate: formation, research, protection]. Kyiv: NDITIAM. [in Ukrainian].

**Vermenych, Ya. V.** (2005). Istorychne misto. Termin [Historical city. Definition]. *Entsyklopediia istorii Ukrainy*. Smolii V. A. (Ed.), (vol. 3, pp. 573–574). Kyiv: Naukova dumka. [in Ukrainian].

**Vermenych, Ya. V.** (2011). *Istorychna urbanistyka v Ukraini: teoriia mistoznavstva i metodyka litochyslennia* [Historical Urbanism in Ukraine: Theory of Urban Studies and Methods of Chronology]. Kyiv: Instytut istorii Ukrainy NAN Ukrainy. [in Ukrainian].

**Wierzbička, A., & Arno, M.** (2022). Adaptation of places of worship to secular functions with the use of narrative method as a tool to preserve religious heritage. *Muzeologia a Kulturne Dedicstvo-Museology and Cultural Heritage*, 10 (4), 63–77. DOI: <https://doi.org/10.46284/mkd.2022.10.4.5> [in English].

**Źródła dziejowe.** (1877). *Źródła dziejowe* [Historical sources] / Ed. A. Jabłonowski. Vol. 5. Warszawa. [in Polish].

*The article was received October 26, 2025.*

*Article recommended for publishing 30/05/2026.*

**This article is available under the CC BY-NC-ND 4.0 license**