

CLASSIFICATION SCHEME OF SACRED LANDSCAPES

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Abstract

The given research has an interdisciplinary character, as it covers a wide range of issues related to various sciences: geography, culture, philosophical anthropology. The purpose of the study is to justify the author's classification scheme of sacred landscapes. In the research work a systematic approach to the study of sacred landscapes as a holistic organized territorial system and a set of methods, in particular: structural-logical generalization and system analysis, comparative-geographical, historical-geographical was used. This article examines the meaning of the notion of sacred landscape, which in its content is wider than the religious landscape and is treated as a natural, natural-anthropogenic, anthropogenic system, associated with certain life symbols, myths, significant events, religious feelings, is extremely valuable to a person or group of people and requires special treatment and protection. The existing scientific experience concerning classification of religious territories and objects is generalized and the classification scheme of sacred landscapes was outlined on the following grounds: level of organization (individual, local, regional, national, global), time variability (paleocultural, historical and cultural), genesis (natural and natural-anthropogenic, anthropogenic). The proposed classification scheme is based on the ranking of the signs of territorial systems and their sacral components (territories and objects), which were determined due to the peculiarities of the structure, peculiarity of evolutionary development and functional purpose.

Keywords: *sacred, religious, sacred landscapes, classification of sacred landscapes.*

1. INTRODUCTION

Awareness and perception of a person of the sacredness of space is formed by the cultural heritage of ancestors. Thanks to its unique natural and cultural components, the sacred landscape reflects and preserves the world's leading ideas and values of society, and serves as an important factor in its continuous existence in time, ensuring the transmission of a large array of historical information to future generations. In today's conditions of globalization, the growing threats and the growth of instability, the study of scientific approaches to the content of the notion of sacred landscapes, the definition of its classifications will ensure not only the scientific result, but also contribute to the process of unifying the nation, resists the destruction of spiritual, value foundations.

The problem of the sacred landscape research in the geographic literature is not enough. The given research has an interdisciplinary character, as it covers a wide range of issues related to various scientific disciplines: social theory, geography, culture, philosophical

anthropology. The interdisciplinary status of the research leads to the use of a wide thematic spectrum of scientific works.

The analysis of scientific works indicates that there is no single approach to the interpretation of the term sacral landscape, and the existing classifications do not take into account its leading properties and functions today. In this regard, there is a need to study the content of the sacred landscapes notion, constructing its classification scheme, taking into account the features of its structure, the peculiarity of evolutionary development and functional purpose.

2. BACKGROUND

2.1 Literature review

The sacral landscape was studied mainly in the context of the study of religious systems within humanistic geography, geography of religion. In Ukraine, one of the first researchers of this issue was S. Romanchuk (2002), who considered possible variants of the sacralization of landscapes and singled out practical approaches to their study. The concept of the sacred landscape was developed by M. Hrodzynskyi (2005). H. Denysyk (2012) in his writings considered the meaning of the sacred space concept of its classification and distinction from the religious space. V. Volovyk (2013) studied the history of the sacred landscape formation, its definition, as well as the classification.

The content of the sacred landscape notion was explored by M. Kuleshova (2002), A. Ivanov (2011), E. Okladnikova (2014) in Russia. An interesting classification of sacred stones that serve structural parts of the sacred landscape was suggested by V. Mizin (2014). Kuleshova studied sacral landscapes as part of the cultural landscape in the context of the development and preservation of the world heritage. E. Okladnikova considers the sacral landscape from the point of view of the system approach as a sociotechnical system. It defined the essence of the concepts of "sacred landscape" and "sacralization of space", justified classification of sacral landscapes, highlighted their peculiarities of formation and conservation in the territory of Russian Federation.

2.2 The content of the notion of sacred landscape

The word "landscape" is of German origin and has two components of land and schaft. The word "land" in modern Germanic languages has the following meanings: a part of the earth's surface with definite boundaries, land, soil, country, homeland, the territory where agriculture is conducted. The suffix "schaft" has the meaning of interconnection, interdependence, combination (Hrodzynskyi, 2005). M. Hrodzynskyi believes that the term landscape appeared in Holland at the end of the 16th and 17th centuries, when Flamane artists began to draw not imaginary biblical landscapes, but real topographically accurate. That is, the concept of the landscape was understood as the image of the terrain in the picture.

Yu. Tiutiunyk (2004) through the etymological, textual, lexicographic and hermeneutical analysis of the genesis of the "landscape" concept came to the conclusion that the first combination of the components "land" and "schaft" was used in the Tatian's Gospels. The original meaning of the word, in his opinion, is not "picturesque", as many geographers consider, but "territorially sacred" and sounds like "the only sacred land of a single flock".

The concepts of landscape, space have an interdisciplinary status and are widely used not only in geography (physical geography, geography of culture, sacral geography), but also in philosophy, cultural studies, anthropology (Hrodzynskyi, 2005; Paranina and Paranin, 2017).

In general, geographers use the concept of landscape as a designation of individual plots that are characterized by integrity and homogeneity geological structure, relief, surface and underground waters, vegetation cover of soil and fauna (Passarge, 1913; Kalesnyk, 1940; Anenska et al, 1962).

The analysis of scientific sources of philosophy, sociology, and geography testifies that sacral is most embodied in religion. The sacral landscapes in geographical science were mostly studied from the standpoint of a religious approach within the geography of religion. Subsequently, in Ukraine, the geography of religion began to be called sacral geography (Shablii and Vistak, 1993).

S. Romanchuk (2002) presents the following definition of the sacred landscape as the natural or natural-human-made geosystems that perform a spiritual function, primarily associated with the religious requests of mankind, which are objects of pilgrimage, that is, they cause the desire to communicate with them in a certain category of the population. The author makes a significant addition: an important feature of sacred landscapes is the preservation of the spiritual function of the territory for a considerable time, even when changing religious and ethnic belonging.

M. Hrodzynskiy (2005) treats the sacred landscape as an image of the sacred space whose values and configurations are perceived and inherited by certain groups of people as manifestations of the High Power (in particular God or the Gods).

Undoubtedly, a large proportion of the sacred space belongs to religious objects. Therefore, the sacramental and religious terms in scientific works are used synonymously, although there is a difference between them.

The concept of sacredness was researched by the French scientist M. Moss, one of the first who has separated the sacred from the religious-religious context. In his opinion, "sacred actions are not religious actions. These are just special actions that we attribute to the "unusual" property (Moss, 2011). The scholar argued that the sacred are those social phenomena which by virtue of their importance are recognized by the collective consciousness as untouchable.

H. Denysyk (2012) pointed out the differences in the concepts of religious and sacred space. Religious space is a complex of short-term ritual objects, most often associated with the life of one or several generations. Religious ceremonies were held or held in religious places, or sacrifices to a deity in certain parts of the area for repentance, gratitude, purification, prayer, etc. The sacred space has a broader meaning and includes religious space as well.

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From the point of view of the socio-cultural approach, the sacred landscape is a territorial system, which, at a certain point of its development, interacts with man, forms in them a set of ideas, beliefs, and feelings that affect historical and socio-cultural processes. This approach, which combines geographic, historical and socio-cultural interpretation of the phenomenon under study, is used in their scientific works by Russians (Kulieshova, 2002; Ivanov, 2011; Okladnykova, 2014). This point of view comes from the position of man as a component of the sacred landscape.

In our opinion, while interpreting the notion of sacred landscape it is necessary to know its genesis, the history of the formation of sacred space and space, meaning and value for man in the past and at the present stage of development (Mishchenko, 2018 a, b). In addition, the

same sacred landscape can have a religious, eventful, symbolic as well as mythological origin at the same time, therefore, while interpreting this term, it is reasonable to use an integrated approach, where the sacred landscape is considered as a natural, natural, anthropogenic, anthropogenic system associated with certain life symbols, myths, weighty events, religious feelings, has a tremendous value for a person or group of people and needs special respect and protection. This definition makes it possible to justify the classification scheme of the sacred landscape.

2.3. Analysis of scientific approaches to the classification of sacred landscapes

Classification is a scientific method for disconnecting a plurality of studied objects and their further grouping into groups based on a certain common feature (Udovychenko, 2015). The feature, its presence, absence or degree of expressiveness is a criterion for assigning the object being studied to a particular group, and is called the basis of classification (Nykolaev, 1979).

The classification of landscapes means dividing them into groups by some features (Mylkov, 1973). Armand (1975) pointed out that the classification of landscapes is a horizontal division of objects of equal rank. In his opinion, the classifications can be constructed according to different principles: morphological, genetic, time, spatial, quantitative.

By classifying landscapes geographers take into account their origin, the history of development, the relationship between components, the degree of change under the influence of human economic activity, the laws of spatial differentiation.

For the purpose of a comprehensive classification of sacred landscapes, we will analyze the existing classification schemes. H. Denysyk (2012) proposed to highlight a group of humanistic anthropogenic landscapes, which include class sacred. In addition, the author justifies the division of sacred spaces into three groups: religious, natural and historical. Religious sacred spaces include religious buildings, as well as places where significant religious events have taken place. Natural sacred spaces embody unique features of relief, hydrographic network and vegetation. Historical are places of outstanding events in the history of mankind or a separate ethnic group, which keep the spiritual essence in our time. In our opinion, natural sacred objects in particular, a water source, a stone, a mountain can be used for a cult connected with religious beliefs of believers aimed at satisfying their religious needs.

B. Homboiev (2006) proposed a classification of sacred spaces:

- sacred spaces associated with natural objects (geological structure, relief, climate, water, biota and landscape): Mount Olympus in Greece, Fujiama in Japan, the Ganges River in India;

- sacred spaces related to material objects (structure, objects, things, works, etc.): Taj Mahal in India, Kyivo-Pecherska Lavra in Kiev;

- sacred spaces related to spiritual and cultural values (ceremonies, folklore, local traditions, customs): pagan temples, worship places for gods, territories with heroic past;

- sacred spaces associated with intellectual values (non-traditional and their traditional meaning): areas of magnetic anomalies.

V. Volovyk (2013) developed and substantiated the classification of sacred landscapes, landscape studies, historical and cultural, denominational and religious approaches, where the class of sacred landscapes is divided into two subclasses: polytheistic and monotheistic. Such division of sacral landscapes is based on the classification of religions in terms of development in: monotheism (monotheistic) and polytheism (polytheistic). In addition, the

author shows the correspondence of types of landscape areas to certain variants of sacred landscapes, which confirms the use of the landscape approach.

V. Udovychenko (2017) in the class of sacred landscapes distinguishes the following subclasses:

- nuclear sacred landscapes with a high level of sacredness (especially sacred places and landscapes). Such landscapes, which were formed as centers of the ethno-cultural space, in which the residential landscapes often appeared in the future;

- background sacred landscapes, which, in comparison with the nuclei, form a peculiar background, formed by landscapes with a normal level of sacramentality, which intersects ley-lines. This subclass includes church lands, that are a peripheral resource zone of sacred landscapes that contains orchards, hayfields, forest lands, ponds and other areas.

S. Yermakov, T. Faminska presented two groups of classification signs that serve to distinguish "special" zones of the earth's surface (Encyclopedia of sacred geography, 2005). The first group includes objective characteristics: folklore historical; geological, hydrological, geomorphological, geophysical; medical and biological; meteorological, technical; to the second subjective features: psychophysiological. In this classification, the authors combine the natural and social component of the landscape, covered a wide range of its characteristics, which were distinguished by objective and subjective features.

E. Okladnikova (2014) made a classification of sacred landscapes based on UNESCO documents. The classification backgrounds are based on the following principles:

- materiality (the components of the sacred landscape are created by man, as well as natural objects that mark a certain natural landscape);

- spatial and environmental conformity (the location of objects that determine the direct sacredness of the sacred landscape in the geographical space, in particular: forest, steppe, coast of the sea);

- spiritual and symbolic significance (rock paintings, images on the ceiling, sculptural images of a voluntary character).

Classification of sacral landscapes according to E. Okladnadnikova implies their division into two large groups: paleocultural and historical.

To paleocultural the author refers: ritual places with petroglyphs and megaliths, sacred places, funeral complexes, geoglyphs. Paleocultural landscapes are called ancient cultural landscapes that arose in prehistoric or historical times. Such landscapes are sometimes called archaeological. At the present stage of society's development, they do not perform the functions for which they were created. Historical sacred landscapes in the given classification include: undifferentiated sanctuaries, sacred groves, lakes, rivers, forests, necropolises, temple and monastic complexes. Unlike palaeocultural historical sacred landscapes continue to fulfill historical functions, they continue to evolve, although the beginning of their creation may belong to a very long time ago. In many cases, the landscape formed with antiquity and palaeocultural values is included in the new historical context and process.

In our opinion, the classification schemes presented are successful classifications of sacred territories and objects, which are the key points of the sacred landscape, form centers of religious practices, as well as religious activity, determine the vector of the development of the landscape, its structure.

M. Kuleshova (2007 a) indicates that the sacral sites cover a holistic geographical topos, namely a mountain, a valley, a grove, a pass, an island, a lake, and others. identified with sacred landscapes. B. Homboiev (2006) offers a typology of religious sites of the sacred space on the following features: ethnic, physical and geographical (mountain, steppe, water sources, etc.), seasonal.

The problem of matching the sacred place and the sacred landscape was studied at the International Symposium on "Conservation of Cultural and Biological Diversity: the role of

sacred natural territories" held at the United Nations University in Tokyo in 2005. The study of certain sacred objects of the world heritage that are considered without regard to the landscape within which they are located often leads to a decrease in the value of such objects (Taylor and Altenburg, 2005).

3. CLASSIFICATION OF SACRED LANDSCAPES

The given analysis made it possible to construct a classification scheme of sacral landscapes, based on the ranking of the signs of territorial systems and their sacred components (territories and objects), which were determined due to the peculiarities of the structure, peculiarity of evolutionary development and functional purpose (Figure 1).

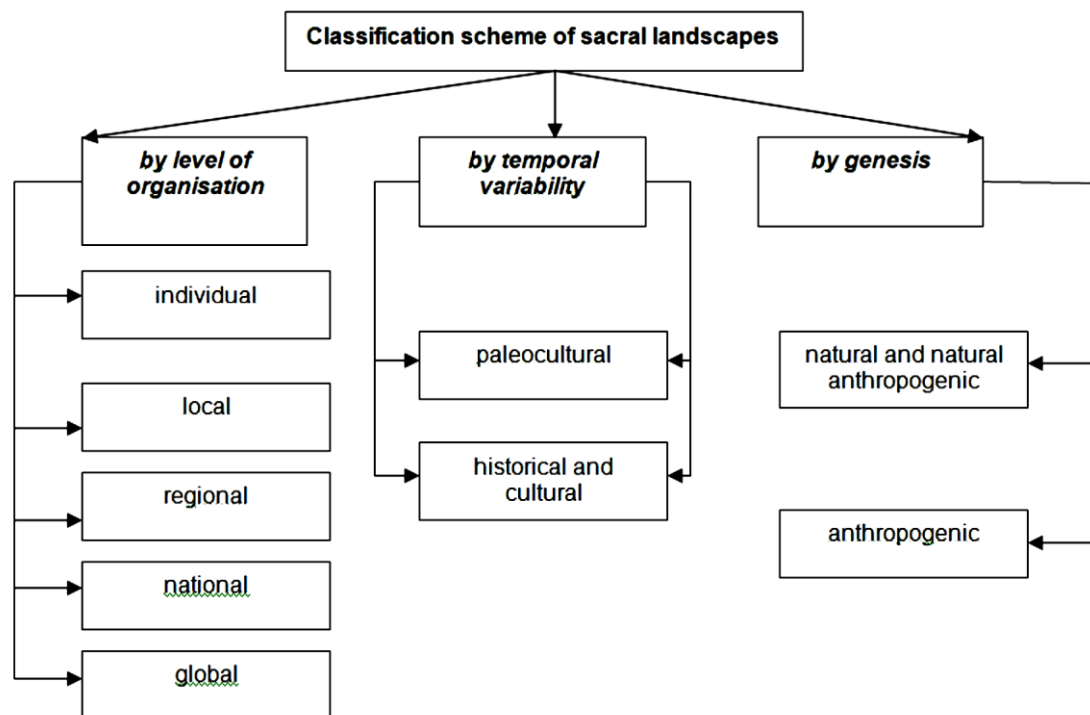


Figure 1. Classification of sacred landscapes.

By level of organization, sacred landscapes can be classified into:

- *individual*;
- *local*;
- *regional*;
- *national*;
- *global*.

Landscapes at all levels of the organization can have relatively equal areas, but their influence on people is sometimes different. An individual sacred landscape is formed on the first hierarchical level. Almost every person has a sacred landscape, which in his (her) life plays a great value. Such landscape is usually associated with a certain event within its boundaries, which in turn determines its holiness and significance.

Local sacred landscapes are considered valuable for a small number of people. For example, a source with healing water, visited by residents of one or more neighboring villages.

The great sanctuary of regional significance is the source of St. Anne, a tired place in Onyshkivtsi village of the Rivne region (Ukraine). The source has long been known for its healing properties, and here come not only from different parts of Ukraine, but from Europe.

In our opinion, the Independence Square of Kyiv is a vivid example of the sacred landscape of the national level. The sacred place for hundreds of thousands of Ukrainians and other Ukrainian citizens of Ukraine became a territory after significant historical events of 2013-2014 (Mishchenko, 2018 a).

The holy places of global significance are honored by millions of people. To them, of course, can be attributed, "Wailing Wall", the Jordan River, Mount Fujiama. In addition, the higher the level of the sacral landscape is, the more complicated its structure.

By temporal variability, sacred landscapes should be categorized as:

- *paleocultural*;
- *historical and cultural*.

Paleocultural sacred landscapes had a great value, sacred meaning for a particular community of people in the past in prehistoric and historical times. However, with the development of society, ideology, culture, religious demands, political situation changed, which resulted in changing not only the landscape itself but also its function. Today, such landscapes have a scientific, aesthetic, cognitive, historical and cultural functional significance. For example, the Snake Circle, as well as the Oli Hills (USA) rock formations used in the past as a zoomorphic embodiment of the idea of deity and objects of worship. Menghirs, dolmens, cromelians, spiral-shaped labyrinths, as well as memorial structures in the form of stone depths served as instruments of astronomical observations, and also were associated with a certain cult. Geoglyphs, which are usually visible from a certain height (Nazca Plateau) served as markers of sacred landscapes. Sacred cities (Kairouan, Tunisia), the cult and ceremonial complexes (Gebekli-Tepe, Turkey) were places of hierotropic practices.

Historical and cultural sacral landscapes can be of different ages, but their leading characteristic is sacredness, value for a certain group of people who honor it at the present stage of development. There are many examples where sacred objects and territories are sacred to many generations that change in the process of historical development. Historical and cultural sacral objects include: buildings of various religious cultures (temples, synagogues, monasteries, mosques, etc.), water springs, rocks, stones, caves.

Pochayiv Holy Assumption Monastery (Lavra) is one of the most famous Ukrainian monasteries, located in the center of Pochayiv. According to the documents, the monastery was founded in 1597, therefore it is considered the object of worship of different generations for several centuries (Vortman and Mytsyk, 2011).

By genesis, sacred landscapes are classified into two large groups:

- *natural and natural anthropogenic*;
- *anthropogenic*.

There are a number of developments in determining the attributes of the landscape to one or another group. Natural sacred landscapes are the least numerous and formed only of natural constituents. Natural and natural anthropogenic sacred landscapes are territorial systems in which the natural and anthropogenic components intertwined and interact. It is worth noting that sometimes the exact boundary between the natural and natural anthropogenic landscape is difficult to detect. Depending on the origin of the sacred place or object, this group can be classified into: geological and geomorphological, hydrological and floral.

Landscapes that contain religious objects of geological and geomorphological origin, in particular, stones, rocks, mountains can be attributed to sacred objects. Mountains have long been sacred. Thus, according to legends on Mount Sinai, God gave Moses his Ten Commandments; on Mount Hira Muhammad heard the first words of the Quran from Allah, the gods of ancient Greece lived in Olympus, people were saved from the world flood in Ararat, on the Mount of Galilee, Jesus proclaimed his famous Sermon on the Mount. Currently, the sacred mountains of Kailas are in Tibet, Olympus in Greece, Catherine in

Egypt, Fujimi in Japan. In the Verkhovyna district of the Ivano-Frankivsk region, a group of rocks is located, the Scriptures Kamien is an ancient pagan sanctuary containing rock paintings. The remains of the sanctuary are considered to be nine round ducts, which are cut in stone.

V. Mizin (2014) presented a classification of sacred stones for a number of features. In the context of our research, this classification is generalized, systematized and presented with additions (Figure 2). Consequently, sacred stones can be classified according to the following features:

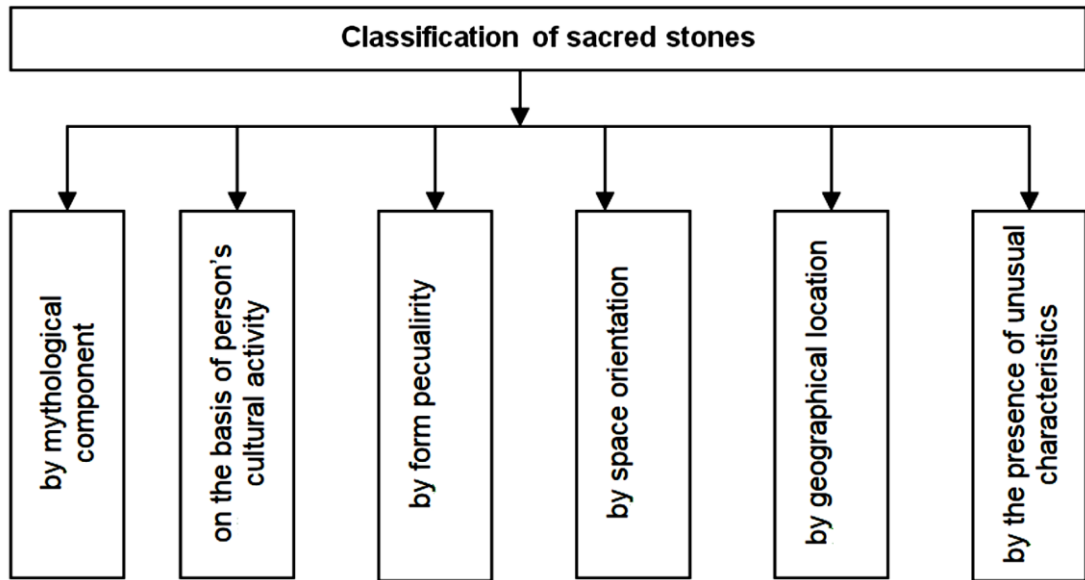


Figure 2. Classification of sacred stones.

Note. Composed by (Mizin, 2014) with additions from the author.

– by the mythological component (tradition, honor, legend, toponym). Thus, in the Olevsky district of Zhytomyr region, there is a boulder which among locals is considered sacred because of the presence of a trail from the feet of God.

– on the basis of a person’s cultural activity it is possible to distinguish rock sanctuaries, primitive structures from a stone in the form of spiral-shaped labyrinths, which are laid out from small boulders on the surface of the earth. Stone labyrinths are located on the territory of Scandinavia, Denmark, Iceland, Estonia, singly in England, northern Russia. A. Kuratov (2008) has developed a classification of the stone labyrinths of the European North, which consists in the division of labyrinths into types according to their forms: circular and spiral, horseshoe-shaped, classical spiral, double-pointed, concentric-circular. Stone labyrinths were formed near water bodies and served as places of entertainment and round dances of a cult character. E. Okladnikova (2014) believes that the visual similarity of stone labyrinths with a valknut (a magic symbol consisting of three interlaced triangles) suggests that these megalithic structures could be related to the culture of Viking mariners.

In the Zaporizhzhya region near the city of Melitopol (Ukraine), the National Historical and Archaeological Site Kamyana Mohyla (Stone Tomb) is located. This is the end of the sandstone of the Sarmatian Sea, washed to the surface by the waters of the Dnipro glacier. Over time, it has split, resulting in a rocky hill with caves and grottoes that for millennia served the people as an altar to send religious ceremonies. It uncovered unique ancient rock paintings, such as petroglyphs and other traces of human life. Around the Stone Tomb there is a complex of archaeological sites (parking lots, settlements, burials), which created a local steppe landscape, an area with a religious ceremonial center on a sandstone hill.

– by the form peculiarity it is possible to distinguish the flat-faced stones that were located near the cemeteries and were a kind of boundary between the space of the living and the dead (Mizin, 2012). Boulder-shaped stones combine opposite elements are the deepening is filled with water and protrusions. These versatile elements of the form can be called peculiar "poles" of the structure of the stone. It is with such stones that the beliefs about the healing power of water from the deepening in them are associated. Saddle stones, boulders have a "fracture", a groove in the form of a saddle on the upper plane or just a deepening, comfortable for sitting. Quite often in folklore there are associated associations of the roughness of the surface of the stone, in particular, its elements resembling objects, parts of bodies of animals or man. Boulders of pyramidal or pronounced pointed to the top of the shape in combination with other features can emphasize the peculiarity of the stone, visually complementing the landscape. Split stones have always attracted the attention of the person associated with the interference of supernatural forces and phenomena. It should be noted that the special relation to split boulders is widespread throughout the world, including Northern and Eastern Europe.

– by orientation in space. Some of the boulders have an unusual position in space that plays an important role, emphasizing the importance of the stone. For example, inclined or vertically placed stones (menhirs), sedi, boulders, put on several supporting stones, etc.

– by geographical location. When studying "religious" stones take into account their location in particular: on the shore of a large reservoir (as the limit of elements), the edge of the field, swamps, forests (the boundary between diverse geographic objects). It should also be noted that the stone may be tied to anthropogenic objects, in particular roads, crossroads. The combination of geographical objects creates a unique natural and cultural framework of the area (Kuleshova, 2007 b). It allows to determine the place and role of "cult" stones in its structure. Sometimes other natural objects are fixed near the stone, in particular: the source, the tree, the cave, the outcrops, which are original markers of sacred places.

– the presence of unusual characteristics. In folklore and myths, mention is made of stones, endowed with unusual properties, such as "warm", "loud" or those with healing properties. For example, ringing stones, known in Karelia (Lohinov, 2012). This category includes stones with anomalous properties that can be fixed by devices, for example, usually a lowered background, magnetic deviation (Devero, 2008).

Water is one of the leading sacred symbols in the past and at the present stage of the development of society. In all the religious rites of the world, water was given and given the most important role. Underground springs, waterfalls, rivers, lakes, seas and, of course, the oceans personified from the gods and goddesses, which had to be digested. In Ancient Egypt, the Nile flood was called the arrival of Hapi – the god of the Upper and Lower Nile, which gives abundance. The priests, with great accuracy, counted the day of the arrival of water, and on the eve of the appointed date people gathered on the waterfront, waiting for a spill. Living and dead water – concepts are often used in folklore and religion. It is known that the first Christians were baptized in the rivers, while the Hindus view the Ganges River as sacred. Not related to holy places are swamps, marshes, quagmires, etc. The potential danger of these objects left them outside the range of use in agriculture, and the traditional beliefs about the presence of demonic beings from them is to separate them from the sacred space.

In Ukraine, natural and natural anthropogenic water bodies are the most sacralized sources. This is due to the legends about the healing properties of water in the source, the miracle (church objects or saints) within them. Separate type of sources are water sacred, they are used in ritual actions to stop the drought and causing precipitation. For the optimal functioning of the water source, a complex of measures is required, in particular, clearing of sediment and silting, mowing of vegetation, fastening, laying of a water vapor pipe. Small sources of architectural forms are placed near consecrated sources, that are small buildings of

decorative, auxiliary or other purpose, which are used to improve the aesthetic appearance, ease of use. Thus, natural water sources are transformed into naturally-anthropogenic.

Among the plants, the greatest extent of sacralization are trees. Before the adoption of Christianity, there were many sacred groves, where people came to worship the gods of nature. E. Anichkov (2003) believes that such a grove was in place of the Kievo-Pecherska Lavra. The sacred groves, as places of rites and prayers, were known to the peoples of the Middle East, Ancient Greece, Italy, where the influence on the development of culture and ceremonies of the Celtic, Germanic and Slavic tribes spread. In Russia, worshiped were usually large trees, eg. oak, beech, lime, and others. Oak occupied a special place in the ceremonies and beliefs associated with the tree, due to its size, strenght, durability. In the Ukrainians, the oak was a particularly sacred tree, the incarnation of the World Trees – Pradub (The monument of nature is an especially old oak), which grows in a vire. In the Eastern Slavs, the birch was particularly respected as a symbol of purity and fertility. There are many rituals with this tree.

The modern sacred tree worshiped by the locals is located in the north of the Rivne region of Ukraine, in the Yusefin tract between the villages of Glenn and Berezove, Rokytno district. This 1350-year-old oak is listed in the Ukrainian Book of Records as the oldest tree in Ukraine. People considered it as the symbol of a large family, a tree of fertility. Traditionally, boys and girls are laid to the cradle of its leaves, which are believed to give health.

Anthropogenic landscape is an area that has been changed by human activity in the process of fulfilling its socioeconomic functions and the use of certain technologies of nature management (Encyclopedia of modern Ukraine, 2014). Markers of anthropogenic sacral landscapes are cult objects of previous cultures, as well as objects of architecture and urban planning of modern ethnic groups. With the evolution of society changed the concept of the functions and types of such structures, technical and aesthetic solutions.

In order to classify religious objects of anthropogenic origin, which are certainly the main value components of sacred landscapes, it is reasonable to use the classifier of immovable objects of cultural heritage of Ukraine (Classifiers of immovable objects of cultural heritage of Ukraine, 2012), which has been adapted and supplemented in the context of our study (Figure 3).

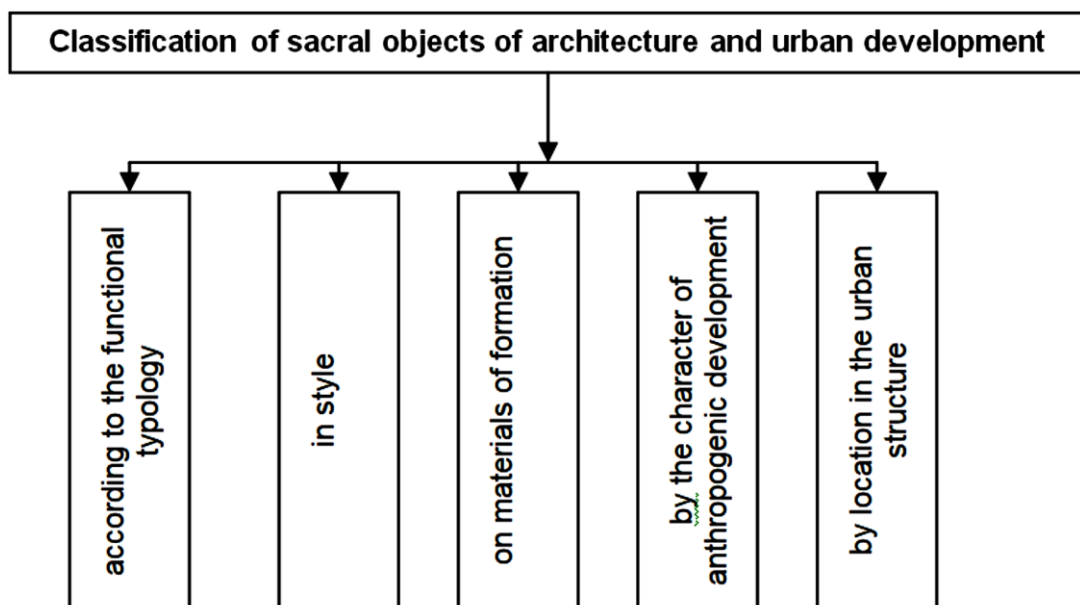


Figure 3. Classification of sacral objects of architecture and urban development.

Thus, it is advisable to classify sacred objects of architecture and urban planning on the following grounds:

– according to the functional typology, sacred objects of architecture are classified into: cathedrals, churches, chapels, baptismal-baptistry, bells, temples, Baptist churches, prayer houses, synagogues, kenas, mosques, tequies, temples (pagans), altars; sacral objects of urban development - monasteries-deserts, monastery courtyards, church complexes.

– in style: antique Greek style, antique Roman style, Byzantine style, Russian version of Byzantine style, roman style, Gothic, Renaissance, mannerism, baroque, rococo, classicism, romanticism, historicism, modernism.

– on materials of formation: a tree, a saman, a mixed type (a wooden frame with a filling), a brick, a stone (a granite, a marble, a limestone, a sandstone, a shell rock, a tuff).

– by the character of anthropogenic development, the objects under study should be classified: in the urban landscape, in the rural landscape, in the natural landscape.

– by location in the urban structure: in the settlement, in the historical center, in the middle zone outside the historical center, on the outskirts, outside the settlement.

4. CONCLUSIONS

The article presents a theoretical generalization and proposes the author's interpretation of the notion of sacred landscape as a territorial system, which in its structure has a spiritual component, which is associated with life symbols, myths, significant events, religious feelings. The tools of sacralization of the landscape are formed by the spiritual experience of a person, which in its essence is wider than religious.

Therefore, the classification of sacral landscapes is carried out on the following features: on the level of organization, in temporal variability, in genesis. In addition, the classification scheme contains a detailed classification objects and territories of natural, natural-anthropogenic, anthropogenic origin, as well as the classification of sacred stones, objects of architecture and urban planning, which are the value components, markers of sacred landscapes.

Analyzing the classification system of sacred landscapes, it can be argued that it has sufficiently clear boundaries, as well as scientific and practical significance, to systematize modern knowledge about the sacred landscape and its components.

The problem of studying the necropolis, which in our opinion remains extremely interesting and little studied, near the monasteries, temples, cult stones, sacred sources can be composed of sacred landscapes. The study of structural organization, the classification of landscapes necropolis will be the goal of our further research.

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