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## LIVIV ACHIEVEMENTS OF ARMENIAN JULIAN OKTAWIAN ZACHARIEWICZ

The path of life of Julian Oktawian Zachariewicz (17.07.1837 - 27.12.1898), talented Armenian architect, who dedicated himself to the scientific and pedagogical activities in Lviv Polytechnic National University, then Imperial-royal polytechnic school, was traced within the framework of the study of the topic "Prominent figures in culture and development of Lviv". Having founded the Galician School of Architecture, he implemented his projects in administrative and private buildings of Lviv and crown land of Galicia and Vladimiria (Lodomeria), which remain a decoration and an example of architectural mastery until now. As part of the study, the author introduces to the science newspaper publications of past years (pre-Soviet period, September 1939), dedicated to the solemn dates associated with the name of the prominent architect. The author concludes that Julian Oktawian Zachariewicz's biography can be considered as the historical source of research on the development of "neo" style architecture in the administrative, sacred and private urban buildings of Lviv of the Austro-Hungarian period (1872-1918). Despite the fact that Zachariewicz himself did not focus on his nationality, his relation to the Armenian diaspora, the Armenian ethnic group and Armenian Christianity reflected on his work and this aspect should be researched in the future.

**Keywords:** Zachariewicz Julian Oktawian; Technical Academy on Lviv; Lviv High Technical School; the Tsisar-Royal Polytechnic School; Lviv Polytechnic National University.

### Introduction

National, cultural, religious (confessional) identification and assimilation of individuals in different types of states has always been a scientific problem for which scholars failed to find (establish) predicted laws. This paper gives an example of the complete (Austrian) assimilation of the outstanding architect, of Armenian descent Julian Oktawian Zachariewicz in the multifaceted multi-ethnic and multi-lingual environment of Galicia and Volodymyr (Lodomeria), the largest royal province of the Austro-Hungarian Empire.

As it is known, the representatives of the Armenian nation settled around the world. They found their place in Galicia as well, including in the medieval Lviv. Here they settled in a compact community - a colony, which was traditional for that time. This mode of life helped to preserve national identity. Until now, there is the Armenian street ("vulytsia Virmenska") in Lviv, in its northern part, which holds the historical heritage and the facts of staying of this ethnos on the Galician land. A sacral building - the Armenian Cathedral - is located here. This part of the municipal land belonged to the Armenian community and was called the Armenian Quarter.

The beginning of the history of the Armenian diaspora dates back to the 13<sup>th</sup> century, when, as a result of the Mongol-Tatar invasion, the Armenians lost their homeland. In 1239, the Khan Alp Aslan destroyed the capital of the Armenian state Ani, which triggered the first emigration wave of Armenians. During the 13<sup>th</sup> and 14<sup>th</sup> centuries, the princes and knights left Armenia and had to hire to serve

Galician and Galician-Volyn princes, Daniel of Galicia (Danylo Halytskyi), and his son Lev Danylovych. The Armenian merchants, who also emigrated and quickly took over the dominant position in this area, became merchant intermediaries between East and West owing to their foreign language skills.

The first apostolic Armenian churches in Lviv are associated with the names of the Most Holy Mother of God and Saint Gregory the Illuminator. Armenians were peaceful and benevolent, but quite closed, which was due to the complexity of their language and spelling, traditions, and culture. Subsequently, settled merchants turned into wealthy petty bourgeois, and some of them managed to buy estates with the land. In the 14<sup>th</sup> century, the Armenian colony in Lviv was the third in Europe, after Venice and Amsterdam. In 1364, Lviv became the center of the Armenian-Gregorian bishopric.

In the 14<sup>th</sup> century, after the loss of complete independence of Armenia and the capture of the Crimea by Turks in 1475, the second wave of emigration to the Galician lands started. The Armenian communities of Tysmenytsia, Sniatyn, Stanislaviv, Brody, Berezhany, Kut, Zholkvy and Zolochiv were much smaller than the communities in Lviv and Kamianets of Podillia. The Polish kings equalized the rights of the Armenians with the Poles, having given them the right to self-government and own court. Polish Sejm conferred nobility on some of the Armenian representatives; they gained noble status and joined the aristocratic estate with the right of their own

coat of arms. The ennobled Armenians were usually large landowners<sup>1</sup>.

In 1630, the Armenian Archbishop Mykola Torosovych transferred to a permanent union with the Roman Catholic Church, which accelerated the Polonization and Catholicization of the Galician Armenians (*Kapral, 2003: 178-190*). In the 17<sup>th</sup> century, more than 2,000 Catholic Armenians lived in Lviv; in the next century, their number decreased by ten times, and at the beginning of the 20<sup>th</sup> century, only the Armenians with polonized surnames remained. The Lviv Archeparchy of the Armenian Catholic Church *sui iuris* consisted of about 3,500 believers, 20 clerics, and 15 churches. The Armenians of Lviv had their schools, libraries, hospitals, printing houses, metropolises, and theater. The Armenian historian and writer Simeon Dpir Lehatsi (Լեւիսցի), pointed to charitable (philanthropic, pious, financial and moral assistance) activities in the Armenian district of Lviv.

In the second half of the 17<sup>th</sup> century, Moldavian, Romanian and Crimean Armenians came to Galicia and joined the already existing communities in Lviv, Kuty, Horodenka. After the adoption of the Union, a total assimilation process began. In 1766, Polish king Stanisław August of Poniatowski family, confirmed the rights of the Armenians. It was during his reign, when the largest ennoblement was held, up to 800 people. Armenians lost their language.

In the pre-Austrian period (1772), in Lviv, city cemeteries were located around the temples (churches, kościoły, synagogues). The Armenian Cathedral of the Assumption of Mary was not an exception. The Armenian cemetery near the cathedral still preserved the grave slabs, where the Armenian inscriptions changed to Latin, and then to Polish as time went on.

The Armenians of the medieval city of Lviv were engaged in trade, were excellent interpreters, which was the main thing for close and long-term cooperation with foreign merchants. The Armenian community had its own justice and assembly; they organized its own self-government. However, time and the surrounding urban environment prompted their assimilation: Polish, Austro-Hungarian, again Polish, Soviet, and Ukrainian.

In 1340-1349, Lviv was conquered by the Polish king Casimir III and was part of Poland until its first partition in 1772, when the Austro-Hungarian Empire acquired Galicia. Prior to this, in 1630, the Armenian Bishop Mykola Torosovych entered Catholicism, therefore the Armenian community of the 17<sup>th</sup> century spoke good Polish, had mixed marriages, changed their surnames to the Polish tradition. During this period, about 2,000 Armenians lived in Lviv.

In 1880, there were 3,872 Armenians in Galicia and Bukovyna, and in 1910, 1,392 people in Galicia and 657 in Bukovyna (*Monolaty, 2012*). The Armenian (Gregorian) diocese of Lviv in 1890 has 4,000 Armenian Catholics, served by 19 priests. Among the well-known representatives of the Armenian ethnic group were the families Passakass, Khuel, Romaszkan, and Shadbei.

The Armenians, by their Christian faith, were more close to two Slav peoples, Ukrainians and Poles, than to the Jews who were kept closed and aside. At the end of the 19<sup>th</sup> century, there were chasms between Poles and Jews, Ukrainians and Poles. Lviv became the epicenter of three

nationalisms (Ukrainian, Polish and Jewish) and two liberation movements (Ukrainian and Polish). The Armenians managed to stay away from this political and cultural struggle. The Austro-Hungarian Empire entrusted to "sew up" the polytheistic and multi-confessional environment in Galicia to the governors appointed by the emperor from the representatives of the Polish aristocrats, who were counts and princes. The representative body of the emperor of the Galician Crown Region was the Diet of Galicia and Lodomeria (currently the premises of the Ivan Franko National University), representing the interests of 8 million people, accounting for 28% of the total population of the Austro-Hungarian Empire (census of 1910). The share of Ukrainians as of 1900 was 3 million (63.5%). There were 870 thousand Poles, 613 thousand Jews, and 60 thousand Germans in the province. The Czechs, Armenians and Russians were small groups. According to religious preference, the ethnoconfessional composition of 1910 was divided into Roman Catholics - 3,731,569, Greek Catholics - 3,381,105, Jews - 871,895, Protestants - 37,698, Orthodox - 2,818, other confessions - 609 (*Hrytsak, 2006*). According to statistics, as of 1910, 104 Armenians were officially registered in Galicia. In the city of Lviv, according to the census of 1910, the Armenians were not listed at all, although according to the census of 1900, there were 231 people living in Lviv (*Kysilevskiy, 1965: 46-48*). There were 311 Catholic Armenians, and 31 Christian Armenians in Chernivtsi (Bukovyna). It was in Bukovyna that the Armenian ethnos in the middle of the 19<sup>th</sup> century owned 70-80 villages and land, which was one third of all land in the region. At the end of the 19<sup>th</sup> century, the Armenian colonies ceased to exist.

As of today, a comprehensive, systematic study of the Armenian community of Lviv metropolis steel waits for its historian. Most scholars gave attention to specific prominent representatives who made a significant contribution to the development of science, culture, and medicine. Continuing this tradition, we define the purpose of this article to be the biography of the outstanding representative of the Armenian community of Lviv, professor of architecture, the founder of the Galician school Julian-Oktawian Zachariewicz.

#### Theoretical basis

Biographies are an integral source of historical research. The Russian scientist I.F. Piotrovskaya in her work "Biography Studies: Introduction to Science ..." states that "biography studies are considered as a special science of the system of historical sciences. Like other historical sciences, it studies the past of humanity and has a lot of research methods in common with them. The essential difference is in the object of study. Other historical sciences study the results of people's activities and "public consciousness," and biography studies inquire directly an individual in history, in all manifestations of its existence, including its psychic world. This is the science of understanding the lives of specific people involved in all sectors of human activity. Like history, which consists primarily of historical knowledge and besides it - the theory and methodology of historical research, biography studies as a special historical science include not only the development of theoretical problems of science itself and the laws of human life, but also the actual biographical knowledge: the drawing up of biographies" (*Piotrovskaya, 2010: 12-13*).

The drawing up biography of Julian Zachariewicz was specifically undertaken by Ukrainian and Polish re-

<sup>1</sup> During the Polish-Lithuanian Commonwealth, the classical ennoblement (according to the decision of the Sejm) was conferred on 1,600 people.

searchers - authors of collective monographs, encyclopedic and bibliographic reference books, and newspaper publications (Yavorskyi, Blazhivskyi, 2001; Vasylenko, Voytovych, Hubenko (compiler), 2004; [Pro Yuliana Zakhariievycha], 2008; Bezv, Biryulov, Bohdanova, Didyk and other, 2008; Bobalo, Zahorodniy (ed.), 2009; Rudavskyi (ed.), 2004). Among them prof. Yu. Biryulov and his monograph "Zakharevychi" should be especially distinguished (Y. Biryulov insists on such a transliteration), in which the author focuses on the architectural achievements of father and son Alfred Zachariiewicz (*Biryuliov*, 2010). Among Ukrainian researchers of educational, scientific and creative activity of prof. Julian Zachariiewicz the following may be mentioned: M. Butsko (*Butsko*, 1988; *Butsko*, Kyparenko, 1994; *Butsko*, 1994), O. Zhuk (2002; 2004; 2004: 141-145; 2006; 2007: 50-53; 2008; 2008: 216-218), B. Cherkes (*Cherkes*, 1994; *Cherkes*, Zhuk, 2007; *Cherkes*, 2007), T. Klymenyuk (2000), M. Kubelik (1996), I. Lonkevych (1998), R. Lypka (2000), Yu. Petrovska (2011), Ye. Sadovska (2002), and I. Melnyk. Polish scientists Popławski Z. (1992), Zajączkowski W. (1894), German engineer-historian Khenryk Dytkhen (2015) dedicated their researches of Lviv Polytechnic University and mentioned a significant contribution of professor, head of the chair of building and architectural constructions, history of architecture, Rector of the Technical Academy in Lviv, architect Julian Zachariiewicz. We found newspaper publications of the past years (pre-Soviet period, September 1939), dedicated to the special occasions associated with the name of the famous architect Julian Zachariiewicz (*S.p. Zachariiewicz Julian Oktawian: nekrolog*, 1899; *Odezwa: [pro vstanovlennya byusta Yu. Zakhariievycha u holovnomu korpusi Lviv. politekhniky]*, 1909; *O budowie gmachów c. k. Szkoły Politechnicznej we Lwowie*, 1877; *Uroczyste odsłonięcie pomnika ś. p. [świętej pamięci] Juliana Zaharjewicza*, 1910).

### Results and discussion

Julian Zachariiewicz was born on July 17, 1837 in Lviv. His father, Georgiy, came of an ancient Armenian bourgeois family. Mother was from the Grosman family. By his religion, Zachariiewicz belonged to the Lutheran community, and was an Evangelical Protestant. He started his education in the real school of the Lviv Technical Academy, which was ranked the eighth after the similar academic higher education schools in Paris, Glasgow, Prague, Vienna, Karlsruhe, Dresden and Stuttgart. Having graduated from gymnasium and studied at the construction department; he received a technical engineer degree. The education process at the Lviv Technical Academy was conducted in German and completely copied the program of the Polytechnic Institute in Vienna. In 1858, Julian Zachariiewicz completed his studies at the Polytechnic Institute in Vienna, where he simultaneously participated in the restoration of St. Stephen's Cathedral. In Vienna, he had an internship at the architectural bureau of Leopold Ernst. Upon his graduation from the Polytechnic Institute in Vienna, he stayed in Vienna and worked at the General Directorate of Railway Construction. From 1860 to 1865 he worked at the private railway of Karl Ludwig.

In 1865, Julian Zachariiewicz lived in Chernivtsi, where he conducted the design and construction of railway station buildings. By that time, from September 1, 1866, a railway line of 267 km long was built from Lviv through the city of Khodoriv-Stanislaviv-Kolomyia to Chernivtsi. Julian Zachariiewicz was a co-author of project of the station in Iași in the Moresque (Mediterranean) neo-Gothic style. At

that time, Ludwig Wierzbicki was the main designer of the railway palaces, who built in arcade style (historicism). The number of floors of the building of the railway palaces depended on the greatness of the city. Thus, the Chernivetskyi railway station in Lviv had 3-4 floors, and the railway station buildings of Stanislaviv and Chernivtsi had 2-3 floors.

In Chernivtsi, Julian Zachariiewicz received the position of head of the railway transportation in the Austro-Romanian direction. Here he married Danish Anna Josefa David (1841-1874). They had three children, two sons: Viggo and Alfred, and daughter Anna. The wife died in childbirth in a private villa in Lviv at 9 Kameniariv Street, at the corner of Tekhnichna Steet near Jesuit park (now Ivan Franko Park). Zachariiewicz completed his own house a year before the construction of the main building of the Lviv Polytechnic National University, in 1873.

On April 12, 1872, the governor of Galicia and Lodomeria Count Agenor Gołuchowski appealed to the Emperor of Austria-Hungary Franz Josef I to allocate funds for the construction of the Polytechnic School in Lviv. His request was met and the emperor allocated for the construction from the state treasury 1.3 million Austrian forints (gulden) which were still called zoloty rynsky in Galicia. The previous project was developed by Edmund Sticks in 1867-1868 with an attachment to the Castrum Square (now the district of Virmenska and Krakivska streets crossing). Zachariiewicz began his design in 1872 near the existing Novyi Svit Street (today, it is Stepan Bandera Street) on lands belonging to Countess Maria Fredro. Already at the end of the same year, he finished the project of the main and chemistry buildings (building size 45 x 38 m) in the neo-Renaissance style. In 1873, his project was approved by the Government of Galicia and Volodymyr (Lodomeria), as well as the imperial Ministry of Education.

Count A. Gołuchowski allocated money for J. Zachariiewicz's trip to Europe to study the modern European architectural practice, having allowed him a month-long vacation. Julian Oktawian visited Vienna, Zurich, and Munich, where he learned the best projects of administrative buildings.

According to the project of Julian Zachariiewicz, the main building of the Lviv Polytechnic National University is rectangularly shaped; it is 113 x 68 m in size, and has two inner courtyards. The construction started on April 1, 1874. There were up to 600 craftsmen working daily, including 240 wallers, 30 masons, 40 carpenters, and 300 assistants. The stone was brought from the quarries of Terebovlia and Dempa. Gypsum was bought at the Lviv factory of Josef Franz. Plumbers and stove heating were made by Viennese specialists. On October 1, 1877, the construction of the main facade was completed (*Sadovska*, 2002). It should be noted that the year before, in 1876, the construction of the chemistry building of the Technical Academy was completed, which was also designed by Julian Zachariiewicz. The Technical Academy in Lviv received the full rights of the Austrian university. On October 7, 1877, on the territory of Austria-Hungary, a demonstration of a telephone conversation between the assembly hall of the main building and room 101 of the chemistry building was held at the Technical Academy in Lviv.

In 1871, Julian Oktawian Zachariiewicz was invited to become the head the Chair of Construction (Architecture) at the Technical Academy in Lviv, which from 1877 was renamed Polytechnic School. At first, he worked as professor ordinarius. He had 59 hours as a weekly load with an assistant, which evidences his enormous working

efficiency. In the same year, he received a professor degree. He served as a dean of the Construction (Architecture) Department three times (1872/73, 1876/77, 1880/81), and was elected as a rector twice in 1877-1878 and 1881-1882 academic years.

In 1875, he began to form his own group of students-architects. He introduced annual open exhibitions of diploma projects of his students (*Biryuliov, 2010*).

On November 15, 1877, during his inauguration prof. Julian Zachariewicz opened the academic year in a new building of the Polytechnic School with a speech "Art in the Service of Technology". On February 14, 1877, both buildings were solemnly blessed by the Lviv Metropolitan of the Greek Catholic Church Joseph Sembratovych, and the bishop of the Roman Catholic Church Grzegorz Romaszkan. The blessing was attended by marszałek of the Galician Sejm Ludwik Wodzyński and the governor of Galicia and Lodomeria Alfred Józef Potocki. These two academic places could admit up to 300 students at a time. The main building originally was white, then it was recoloured red; in 2003 the initial white color was returned to the building.

On October 8, 1877, in accordance with the Tsarist decree, the Technical Academy was renamed the Higher Technical School, which received the status of Austrian-Hungarian academic school. The board of professors changed the name to Tsar-Royal Polytechnic School at its discretion.

In the same year of 1877, prof. J. Zachariewicz married for a second time with Ludwiga Gromadzińska; they had two children: daughter Helena and son Julian-Edwin.

In 1877, at the Higher Technical School in Lviv, Department of Construction (Architecture) was established upon the initiative of prof. Julian Zachariewicz. In 1882, 28 students studied there. In 1883, Polytechnic School received full legal recognition throughout the German-speaking region (*Khenryk Dytchen, 2015*). In 1894, there were three chairs at the Construction Department. One of them, which specialized in the architectural forms, architecture aesthetics, designing and railway architecture was supervised by the professor himself. It is obvious, it was J. Zachariewicz who initiated long-term and fruitful cooperation between the academic institution and the railway administration. The second chair of architectural constructions, estimates and construction legislation was headed during 1876-1901 by Gustav Bisanz, a former assistant of Julian Zachariewicz. Prof. Bisanz was also elected twice as the rector in 1888-1889 and 1898-1899. The third chair of drawing and modeling was established in 1873; it was headed until 1899, until the day of his death, by professor ordinarius, close associate and partner Leonard Marconi, recognized master of sculptural design of administrative buildings of Lviv.

On September 13, 1880, the main building of the Technical School was visited by the Austrian-Hungarian Tsar Franz Josef I. During his visit, he attended morning prayer in the nearby Church of St. Magdalen and made a 20-minute review of the newly built premises. The Tsar donated to the Polytechnic School 11 drawings showing the technical achievements of mankind, which were subsequently performed by students of the Polish artist Jan Matejko using rough copies (draft sketches) of the latter, and an honorary title for Julian Zachariewicz himself. Considering the merits to the city and love for Lviv, the professor received a name affix to his last name Zachariewicz-Lwigród. Along with prof. Ivan Levynskyi and Alfred

Kamienobrodzki, he was the pioneer in establishing complex architectural and construction companies in Lviv.

Having served as a rector of the University in 1888, prof. Zachariewicz proposed the idea of constructing a Technical House, an "academic house" (student hostel) for students. In 1892, Lviv authorities allowed raising donations for the construction of an "academic house". Prof. Ivan Levynskyi and prof. Julian Zachariewicz presented a land lot at Kastelivka purchased at their own expense for the construction of this student hostel. The committee on the construction of the student hostel received a loan from the bank, with a pledge and a guarantee of return given by prof. J. Zachariewicz and prof. I. Levynskyi. In 1895, the student hostel was built on Issakovych street (today, it is Horbachevskyi Steet) (*Petrovska, 2011*).

In 1890, the family of Zachariewicz moved to Kastelivka, a new, yet unbuilt district of Lviv, which was quickly built up by private villas. Today, at the address 14-a Metrolohichna Street, a private villa called "Julietka" may be found, which was built by Julian Zachariewicz in 1891-1893 upon his own project.

In Lviv, prof. Zachariewicz left many of his implemented projects, including the main and chemistry buildings of the Lviv Polytechnic National University, the Galician Savings Bank (today, the Institute of Ethnography), the water tower on the Wystawa Krajowa, the Franciscan monastery complex at the address 41 Lysenko (Kurkova) Street. He was engaged in the restoration and reconstruction of architectural monuments of Lviv (temples of John the Baptist on the Staryi Rynok Square and the Church of Our Lady of the Snow). Along with these projects, the private houses should be mentioned: private villas on Nechui-Levytskyi Street, number 20 (villa "Maria") and number 23, and on Chupryny Street, No. 5, 7, 9, reconstructed monastic complex of barefoot carmelites, private villas on Metrolohichna Street, No. 2, 4, 6, 8, 10. On the corner of O. Novakivskyi and Lystopadovyi chyn Streets, there was a private house of Jan Styka, which was subsequently purchased by the Metropolitan of UGCC Andrey Sheptytsky in 1911 and transferred to the property of Ukrainian artist Oleksii Novakivskyi.

Julian Zachariewicz collected works of Ukrainian applied art (Hutsul ceramics, vytynanky).

He died in the morning of December 27, 1898 in Lviv in his villa "Julietka" in Kastelivka. He is buried at Lychakiv cemetery-museum, field number 55. He designed a tombstone on his own grave several years before his death. His family coat of arms depicted a lion with a hexagonal star in his paw and a knight with a raised sword.

In 1910, the portrait sculpture of the prof. Julian Oktavian Zachariewicz was installed in the main building. The sculptor is Julian Bełtowski (*Odezwa: [pro vstanovlennya byusta Yu. Zakhariyevycha u holovnomu korpusi Lviv. politekhniki], 1909: 13, 122*). In 1992, in honor of prof. Zachariewicz one of the streets of Lviv was named, which is located near the territory of the Lviv Polytechnic National University. In Soviet times, the name of the street was changed to Arkhitektorska. In independent Ukraine, the street in tribute to prof. Zachariewicz appeared in Kastelivka.

### Conclusions

The biography of architect Julian Zachariewicz may be presented as a historical source for the study of the development of neo-style architecture in the administrative, sacred, and private urban buildings of Lviv during the

Austro-Hungarian period (1872-1918). By studying his creative, scientific, and pedagogical personality, we may not only observe the harmonious professional growth of a talented Galician student of Armenian origin in an age of the Habsburg monarchy, but we also make broader conclusions about his connection with the Armenian diaspora, the Armenian ethnic group, and Armenian Christianity. Due to the influence of polyethnic Lviv and the powerful influence of imperial ideology, Julian Zachariewicz was fully assimilated into the Austro-Hungarian society. Having been a Protestant by religious preference, he did not identify himself according to national affiliation. This aspect of personal life of prof. Julian Zachariewicz remains open for further inquiries.

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## **ЛЬВІВСЬКІ ЗДОБУТКИ ВІРМЕНИНА ЮЛІАНА ОКТАВІАНА ЗАХАРІЄВИЧА**

У рамках дослідження теми "Видатні особистості у культурі та розбудові Львова" простежено життєвий шлях талановитого архітектора-вірменина Юліана Октавіана Захарієвича (17.07.1837 - 27.12.1898 рр.), який присвятив себе науковій та педагогічній діяльності у Львівській політехніці, тодішній Імператорсько-королівській політехнічній школі. Заснувавши Галицьку архітектурну школу, він зумів реалізувати свої проекти в адміністративних і приватних будівлях Львова та коронного краю Галичини і Володимирії (Лодомерії), що залишаються прикрасою і зразком архітектурної майстерності до цих пір. У рамках дослідження автор вводить в науковий обіг газетні публікації минулих років (дорадянський період, вересень 1939 р.), присвячені урочистим датам, пов'язаним з іменем видатного архітектора. Автор робить висновок, що біографію Юліана Захарієвича можна розглядати як історичне джерело дослідження розвитку архітектури стилю "нео" в адміністративних, сакральних, приватних міських забудовах Львова в австро-угорський період (1872-1918 рр.). Попри те, що Захарієвич сам не акцентував увагу на своїй національній приналежності, його зв'язки з вірменською діаспорою, вірменським етносом та вірменським християнством відбиваються на його творчості і цей аспект має бути досліджений у майбутньому.

**Ключові слова:** Захарієвич Юліан Октавіан; Технічна академія у Львові; Львівська вища технічна школа; Цісарсько-королівська політехнічна школа; Національний університет "Львівська політехніка".

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