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REPRODUCTION OF THE LOST MONASTIC COMPLEXES OF OSBM

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Abstract. The degree of the Basilian monastic complexes preservation in general and each object in particular is being investigated and the possibilities of their reproduction with adaptation to the original function are determined in the article.

Key words: Monastery, modern state of the Basilian monastery, reproduction of the monastic complex.

1. Introduction

Monasteries play a significant role in many spheres of the life of Ukrainian society and are the objects of Ukrainian cultural heritage. They were the monuments of spiritual, material and artistic culture, which played an ideological part in the history of our nation. Nowadays, many monastic complexes have been lost, and the ones that are still preserved, contain the dilapidated objects. The problem of preservation and reproduction of destroyed monastic objects as the objects of our spiritual and cultural heritage is extremely important at the present time.

Basilian monastic complexes as well as the ensembles were actively developed in the 17–18th centuries. Architecturally, they were the unique objects with a peculiar artistic and architectural-spatial solution. Being aware of the importance the valuable historical and architectural complexes preservation, the issue of comprehensive study and comparison of written sources, illustrative, archival, cartographic materials, field surveys, in order to identify the architectural and spatial structure of the Basilian monasteries can be considered as one of the urgent questions.

Monastic complexes and ensembles were located in the cities and villages of Ukraine. They were located on the outskirts of the cities and villages or beyond them. Over time, the buildings were built around them. The monasteries also occupied a special place among the monuments of architecture and urban development. The architectural image of monastic complexes was formed under the influence of special socio-economic and conditions of the life of the Ukrainians, their culture and national traditions, a landscape environment and the features of the relief. By architectural and spatial solution, the monasteries represented a compact urban building, with sacral, residential, educational and economic zones, functionally interconnected. The entire monastery was surrounded by the walls on all sides. As a rule, monasteries were located on the high hills or natural terraces and occupied a dominant position over the environment.

2. Analysis of the current state of monastic objects

The material and technical state of the objects of historical and cultural heritage, which includes directly the monastic complexes and ensembles that embodied the highest achievements of the Ukrainian people in architecture and art and were the centers of spirituality and culture, had been greatly influenced by socio-

economic, political and cultural changes in our society. However, the greatest damage to the monuments was caused by the functional use of them not for purpose, which led to redevelopment, rebuilding, completion and superstructure, or even partial or complete destruction of monastic buildings. Especially in the Soviet era, during the reign of atheistic ideology, Basilian monastic complexes and ensembles were adapted mainly for social and economic needs: in the museums (Lviv, Chervonograd), psycho-neurological dispensaries (Krasnopushcha, Dobromil, Krekhiv, Pogonia), schools, vocational schools and dormitories (Zhovkva, Lavriv, Buchach, Ulashkivtsi, Chervonograd), clubs (Drohobych, Ulashkivtsi), recreation centers (Goshiv), tuberculosis clinics (Zolochiv, Pidhirtsi), warehouses for agricultural purposes (Ulashkivtsi, Krekhiv), schools, vocational schools and dormitories, different workshops (Krasnopushcha, Zhovkva). As a result of such transformation of the Basilian monasteries, monastery buildings suffered irreparable damage: loss of decor on the facades and in interiors, ruined valuable fresco paintings of the temples, destruction of individual objects, loss of unique artistic works (iconostases, altars, icons, sculptures, valuable books and old paintings), the change of the historical landscape, the disappearance of the monasteries gardens, alleys, parks.

After the independence of Ukraine and the return of monastic complexes to the Basilians, their active reconstruction and development with the involvement of specialists of the "Ukrzakhidproektrestavratsya" institute began. In modern conditions, in connection with the mass influx of pilgrims, there is a question of the expansion of monasteries and the construction of new types of living quarters (hotels) for the higher clergy and pilgrims. During the restoration work on monastic monuments there is the implementation of reconstruction works, in particular, the creation of additional premises through the placement them in the cellar of the attic floor.

In order to reproduce a monastic complex or ensemble with its landscape environment (gardens, parks, alleys), architects of architectural and planning, compositional features of the Basilian monasteries need to be studied in depth, which will allow them to determine their historical, artistic and cultural value while the analysis process. Monastic monuments, which were not only the centers of spirituality but had a decisive influence on the development of Ukrainian culture, architecture and art during a long historical period and were associated with historical events, outstanding personalities or the creativity of genius architects, sculptors, artists, were the unique works of a certain style, with the significant losses which subject to a priority reproduction [1]. The scientifically substantiated documentation about these objects, taking into account the laws of the architectural and spatial organization, allows architects and restorers to reproduce a holistic and compositionally completed monastic ensemble, as a part of the historical environment of the city or the village.

An important place in the historical and cultural heritage belongs to the defensive monasteries-fortresses with centuries-old history, connected with the historical past of the region, ranging from the Mongol-Tatar invasion to the Tatar incursions. These monuments include a defensive monastic complex in the village. Pidgoryany on the outskirts of the city of Terebovlya, founded in the 16th – beg. 17th [2], but now, it presents only the ruins remained (Fig. 1, 2). The monastery is located on a high mountain hill where the rivers Gnisna and Seret are merged. The monastery-fort in plan is shaped like a trapezium, surrounded by the high stone walls with four corners of the two corners of the two-tiered cylindrical tower. In the middle of the northern defense wall there is an entrance gate along the axis which, in the depths of the monastery's yard, is a three-storey masonry, defensive church of the Transfiguration of the Lord, which from the north is adjoined to an elongated monastic complex with the cells, a refectory, a library, a kitchen and other premises. This building on the northern end adjoined to the premises at the gate, forming a G-shaped plan. Two of the four corner towers have been preserved – south-west and north-east ones. Nowadays, only the monastery church has been restored. In the restoration process of the monastic complex it is necessary to apply conservation, fragmentary and integral restoration, in order to maximize the preservation of the monument [3].

The monastic church in the tract Monastirok, which is 2 km to the south of Buchach, is located on a rocky hill on the right bank of the Stripa River, has also survived to this day only in ruins (Fig. 3,4). The massive walls with the thickness of 1,7–1,8 m testifies of their defensive character. The temple is three konh with a rectangular porch and a high tower-bell tower over it. The height of the walls of nave and konh reaches 9

meters. The eastern part of the temple was completed by the apse conch, the two smaller conches emerged from the southern and northern walls of the church. The width of the apse is approximately equal to the nave width. Two narrow, high windows with semicircular jumper cut through the southern wall and one round window cut through the southern konh. The apse and the northern wall of Navi and the northern conch are without windows. Such construction of the northern facade was apparently due to the defensive needs – the northern wall of the church was turned towards the monastery gate, from where the enemy was expected to attack. The western facade of the temple completed a square in the plan tower-bell. The main defensive function was performed by a tower, approximately 15 m high, in the western wall of which was the entrance of the temple. Above the entrance there were two battle tiers, with one loophole on each side of the tower. A staircase, arranged in the thickness of the stone wall of the tower provided the connection between the tiers. Till now, only the church has gone to ruins. Such type of monuments is one of extremely rare in Ukraine. This monastery temple is of historical and artistic value and prompts the need for restoration measures to preserve it.

According to the relevant studies, one can distinguish the following ways of strengthening and restoring each element of the monastery fortifications:

- Foundations. It is obligatory that the Existing booty foundations of natural stones should be strengthened by the way of arrangement with metal clips. While reinforcing the foundations, it is necessary to take measures for anti-corrosion protection of reinforcing elements, and also carefully monitor the injection of the solution in the channels.

- Defensive walls. It is necessary to disassemble the dissonant non-authentic elements of the wall (if any). When restoring the masonry one should use the option of restoring the surface: the conservation of historical material, with the addition of stone masonry losses with authentic material and reinforcement of emergency sections of the walls strengthening reinforcement. When reinforcing masonry of fragments of walls it is necessary to take measures in anti-corrosion protection of the reinforcing elements. The technology of the works on the masonry surface conservation involves the following operations:

- cleaning the outer surface from contamination, salinity and de-structured layers;
- addition of the losses in the masonry;
- injection of the cracks and voids in the masonry;
- strengthening the loose, brittle stones with special solutions.
- restoration of the seams;
- spackling caverns, supplementing minor losses;
- tinting the areas of inserted stones;
- surface protective treatment.

All supplements of losses in the masonry of building mortar, stone, splicing of cracks must be performed by solutions, similar in composition to the authentic (lime and sandy solution).



Fig. 1. Transfiguration Monastery in Pidhora village.
Foto 2017



Fig. 2. Transfiguration Monastery in Pidhora village.
Foto 2017



Fig. 3. The church's ruins in the tract Monastirok.
Photo 2014

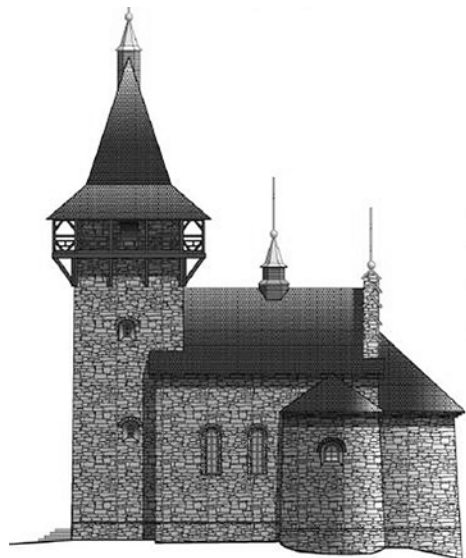


Fig. 4. Hypothetical reconstruction of the church
in the tract Monastirok

Among the historical sacred sights characterized by the unique and special features are the rock-cave monasteries, the most ancient monuments that attract the attention of many researchers due to their mystery. They are also important for the development of religious tourism.

The monastery of St. Ivan the Baptist in Ulashkivtsi of Chortkiv district of the Ternopil region was founded in the 14th and was housed in the rocky folds of the highly elevated right arm of the Seret River [4]. According to the legend, the monks settled in rocky caves, brought a miraculous icon of Ivan the Baptist. Subsequently, in 1565, the family of the Dobrutsky-Rakitsborovskys presented the icon of Our Lady. According to the legend, the cave, which was equipped with the chapel of Ivan the Baptist, expanded in 1673 by Jan III Sobieski, who stayed at the monastery, while heading a battle of Khotin. In 1678 above the cave church of John the Baptist, there was built the church of the Nativity of the Virgin [5]. It should be emphasized that the information about the rock monastery appears much earlier than the very settlement. In 1797, both cave churches were renewed [6]. During World War I, the cave temples were damaged.

The new masonry monastery complex was built somewhat higher on a plain natural terrace in 1898 [7]. The ruins of the monastery cave church and the cell under it have survived to this day (Fig. 5, 6). To get to the monastic cave cells one has to climb the steep slopes. The monastery was located on the two levels. On the first tier of the caves there is a small cell with a window where the monks lived, overlooking the river Seret and the surrounding villages. The only entrance is covered due to the collapse. The church of Ivan the Baptist is added to the cliff. The cell located on the second tier, was really hard to get, as one need go down six meters deep into the cave with the help of the chain built by the local inhabitants. The cave monastery is belonged to those unique monuments which require an urgent systematic survey of open monastic objects, instrumental cave surveys and archaeological research, hence, any restoration measures for the preservation and restoration of the monuments have to be based on these investigations. We propose the following measures:

- strengthening, restoration and reproduction of bases and foundations;
- installation of waterproofing;
- conservation, restoration and reproduction of the masonry and bearing structures;
- restoration and repair of the roofs;
- conservation and restoration works in the interiors;
- conservation and restoration works on the facades;
- conservation and restoration of an architectural and stucco decoration;
- conservation, restoration and reproduction of the wooden products and constructions;
- conservation, restoration and reproduction of the metal and stone products and constructions;
- restoration and repair of the floors.



Fig. 5. Ruins of the monastery cave churches in Ulashkivtsi. Photo 2014



Fig. 6. Ruins of the monastery cave-cell churches in Ulashkivtsi. Photo 2014

3. Conclusions

Based on the thorough study of literary, archival and cartographic materials and field surveys, the urban structure of the ruins of the Basilian monasteries has been studied. Public recognition of the role of monastic memorials as the centers of spirituality, having a scientific, historical and artistic value, prompts the need for their protection as the objects of cultural heritage. Depending on the town-planning situation, the values of monastic objects, the degree of their preservation, individually proposed for each particular Basilian monastic complex restoration measures for the preservation and restoration of lost monastic structures.

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ВІДТВОРЕННЯ ВТРАЧЕНИХ МОНАСТИРСЬКИХ КОМПЛЕКСІВ ЧСВВ

Анотація. У статті порушено проблему відтворення втрачених монастирських комплексів Чину Святого Василя Великого, що в наш час є надзвичайно актуальною. Монастирі відіграють значну роль у багатьох сферах життя українського суспільства і являються об'єктами української культурної спадщини. За архітектурно-просторовим рішенням монастирі являли собою компактно містобудівне утворення, з сакральними, житловими, просвітницькими та господарськими зонами, функціонально поєднаними між собою. На сьогодні багато монастирських комплексів втрачено, а в тих, що дійшли до наших днів, є об'єкти, що перебувають в напівзруйнованому стані. Найбільшої шкоди пам'яткам завдало функціональне використання їх не за призначенням, що призводило до перепланування, перебудови, добудови і надбудови, а то й до часткового чи повного руйнування монастирських будівель.

Автори звертають увагу на необхідність ґрунтовного комплексного вивчення і зіставлення письмових джерел, ілюстративних, архівних, картографічних матеріалів, натурних обстежень, щоб ідентифікувати архітектурно-просторову структуру василіанських монастирів. Науково обґрунтована документація про розглянуті об'єкти із врахуванням закономірностей архітектурно-просторової організації, дозволяє архітекторам-реставраторам відтворити цілісний і композиційно довершений монастирський ансамбль як складової історичного середовища міста чи села.

На основі опрацювання літературних, архівних і картографічних матеріалів та натурних обстежень у статті вивчена містобудівна структура руїн василіанських монастирів.

Суспільне визнання ролі монастирських пам'яток як осередків духовності, що мають наукову, історичну та мистецьку цінність спонукає до необхідності їх охорони, як об'єктів культурної спадщини. Залежно від містобудівного положення, цінності монастирських об'єктів, ступеня їх збереженості, автори публікації запропонували індивідуально для кожного конкретного василіанського монастирського комплексу реставраційні заходи і збереження і відтворенню втрачених монастирських споруд.

Ключові слова: монастир, сучасний стан василіанського монастиря, відтворення монастирського комплексу.