

Architectural and urban planning features of the restoration of T S Khilinsky's diocesan buildings lost in the 1930s

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Abstract. In this article the author makes an attempt to identify architectural and urban planning features of the restoration of T S Khilinsky's diocesan buildings completely or partially lost in the 1930s. This work is impossible without a comprehensive review, analysis and research of the master's preserved architectural heritage. Some of T S Khilinsky's diocesan buildings have been preserved nearly in an unchanged form to this day. Most of the objects have been reconstructed and restored. There are also completely or partially lost structures. It should be noted that the main task in restoring lost or ruined diocesan buildings is not only to make a reliable reproduction of the object according to the preserved project, taking into account the creative handwriting, stylistic features and techniques of the master, but also to supplement the lost meaning and significance of the object for history and culture as a whole. In the twenty-first century heritage restoration has become a truly global concern, as heritage is commercialized like never before and threatened like never before. This article questions whether the established theories of restoration are still relevant to an expanding remit and changing demands of building restoration in the global context of the twenty-first century.

1. Introduction

Khilinsky Tadeush Severinovich (1855-1905) was one of the prominent architects and civil engineers of the Samara province who worked at the turn of the nineteenth and twentieth centuries. The architect's works clearly reflect features of the architectural development of that period. T S Khilinsky graduated from St. Petersburg Institute of Civil Engineers. The list of T S Khilinsky's main ranks and positions was big enough: a provincial architect, a civil engineer, a diocesan architect, a state councilor and others.

The typological classification of T S Khilinsky's buildings is very extensive. During 22 years of his work in the Samara province, he participated in the design and construction of 28 cult objects (both patronal and impatronal). According to T S Khilinsky's projects such patronal buildings as the Church of Saint Pantelemon at the local hospital, the Church of the Holy Cross exaltation in the Zasadarsky settlement and the Church at the church-teacher's Seminary of Nikolaev men monastery, which collapsed during its construction, were built on the territory of Samara. These days the objects are lost. On the territory of the Ulyanovsk region Khilinsky supervised the construction of the Church in the village Bryandino. The Alexander Nevsky Cathedral in the city of Dimitrovgrad (ex. Melekess) was built on his project as well. Both buildings were lost. In the Saratov region several churches were built or rebuilt on the projects of the architect (in Bartenevka, Krasnaya Rechka, Shumeyka villages and the Catholic Church in the village Krivovskoe (ex. Obermonzh)). All the buildings were lost. On



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the territory of the Orenburg region T S Khilinsky had designed the Church of the Trinity in Buguruslan which was lost. There was one more lost cult impatronal object built by T S Khilinsky's project: the Catholic prayer house in Engels (ex. Pokrovskaya Sloboda).

For the Samara province the turn of the XIX-XX centuries was marked by the rapid growth of temple construction. It was connected with the active development of the region. The diocesan objects were designed by provincial architects and engineers. The coordination and supervision were carried out by the construction department of the provincial government. For this reason, out of the total number of identified objects, T S Khilinsky's religious buildings account for 83%.

2. Materials and methods

To study the creative heritage of the master, the author conducted a comprehensive review and analysis of archival sources. The research was carried out in the Russian State Historical Archive and the Central State Archive of the Samara Region. The information from historical and literary sources and online resources, as well as the results of field surveys were used. The geography of the survey includes the territory within the borders of the former Samara province. In the course of the work the author studied and used the bibliographic and iconographic materials found in such books as T I Vedernikova "The Orthodox Shrines of the Samara Metropolis", O V Zubova "The Orthodox Shrines of the Samara Territory", O I Bedula "Temples of the Samara region." A great number of iconographic materials have been found on the Internet (modern images, historical photographs and postcards). The search was carried out on the following sites: "Big Saratov Encyclopedia", "Sobory.ru" (the national catalogue of the Orthodox architecture), "Russian churches" (a photo directory), "Temples of Russia" and "UGOOKN Samara region". The review and analysis of various sources reveals that T S Khilinsky, being a diocesan architect, was mainly engaged in the cult architecture. Using historical iconography and archival drawings the author has managed to restore the external image of completely lost objects.

During the study, the main characteristics and architectural and urban planning features of T S Khilinsky's diocesan buildings were identified. Most of the objects were built of stone (29 objects) and only 4 identified objects were built of wood. Most cult objects have played and are still playing a panorama-forming or silhouette-forming role in the urban planning context. The eclecticism is the characteristic style of T S Khilinsky's buildings. As a part of the concluding stage of the eclecticism, the master worked in the following areas: the eclecticism with the Moscow baroque elements, the pseudo-Russian style, the eclecticism with elements of modernism. Several objects were made in the neo-Gothic style (Catholic churches and houses of worship). In his diocesan buildings the architect used mainly a well-developed functional planning structure. It was a church with several altars and aisles having a complex silhouette and large dimensions. The classic three-part structure of the temple could be found in his works as well. By volumetric-spatial solution all the churches had a cross-domed scheme, the middle part in the form of a quadrangle with a protruding altar part in the form of an apse and an adjacent bell tower. In constructive schemes the master used constructions from intersecting arches [3].

When the Bolsheviks came to power, almost all the religious objects were seriously affected. Some objects built by T S Khilinsky are still ruined, for example, the wooden Church of the Nativity of the Blessed Virgin Mary in the village of Nikolskoye in the Saratov Region (a roof and dome loss) and the stone church of Mikhail Archangel in the village of Dergachi in the Samara Region (loss of bells, a tent, a dome, aisles, the altar apse, the porch, extensions, part of the arches). Despite the irreparable loss the objects can be restored. Some T S Khilinsky's religious buildings were completely lost. In the early 1930s the Catholic prayer house in Engels (ex. Pokrovskaya Sloboda), churches in Krasnaya rechka and Shumeyka villages in the Saratov region, the Church in the city of Buguruslan in the Orenburg region were ruined. In 1930 the Church of Saint Pantelemon at a district hospital in Samara was closed and soon demolished. In 1932 at a meeting of the Presidium of the Samara city council, it was decided to close the Church of Holy Cross exaltation in the Zsamara settlement and later it was completely destroyed. By the Decree of the Presidium of the CEC of the ASSR of the Volga Germans

in February 1935, it was decided to close and subsequently destroy the Catholic Church in the village Krivovskoe (ex. Obermonzhu). The church of Paraskeva Friday in the village Bryandino in the Ulyanovsk region and the Intercession of the virgin in the village of Bartenevka in the Saratov region were completely destroyed in 1936. The Alexander Nevsky Cathedral in the city of Dimitrovgrad (ex. Melekess) was closed in 1939 and after that it housed the Komsomol club, other organizations and dormitories. In 1954 it was decided to deconstruct the Cathedral for building materials and by 1956 it was completely destroyed. The complete loss of the above diocesan objects is a serious imprint on the historical and architectural heritage of the regions [4].

3. Results and Discussion

During the course of the study the author has revealed nine T S Khilinsky's diocesan buildings, lost in the 1930s, and two of the diocesan objects which are in a ruined condition. The examples of conceptual (unrealized) projects for the restoration of diocesan buildings include: the church-school of the God Mother icon of Kazan with the Diocesan poorhouse of the Emperor Alexander III in the city of Samara and the Church of St. Archangel Michael in the village of Dergachi in the Samara region. It is important to note that the realization of projects for reconstruction of the lost diocesan structures built by T S Khilinsky is not always a historical restoration but it is close to it. As a result, it ultimately improves architectural, urban planning and historical-cultural significance of the object.

A number of justifications have been given for the reconstruction of buildings that are known primarily from excavated evidence [5]. These include:

1. Symbolic value. The building played an important role in the city's or village's history, or was associated with an outstanding figure.
2. Continuing function or re-use. The reconstructed building can continue to serve its previous function.
3. Education and research. The process of reconstruction can be a rewarding research project, and the resulting building is an important didactic tool for visitors.
4. Tourism promotion. A reconstructed building can attract tourism and thus generate income for the public or private authorities that manage it [6].

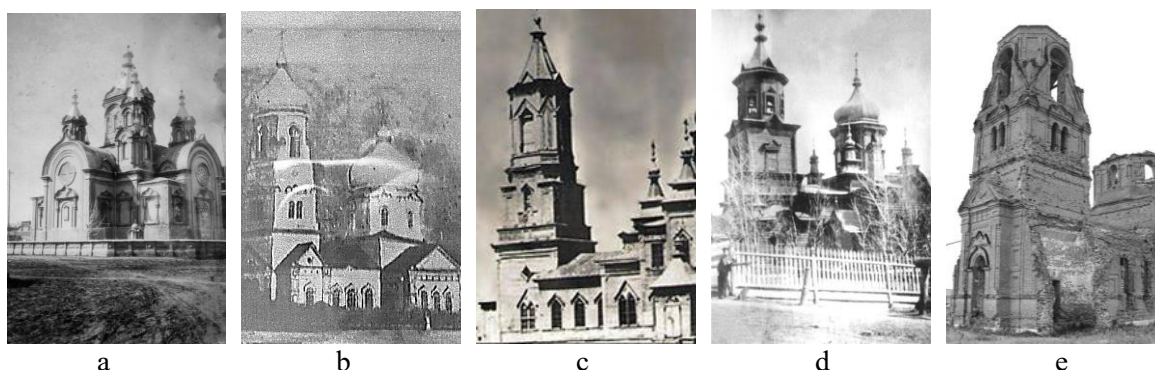


Figure 1. Possibility and expediency of restoring the following lost and ruined diocesan buildings: a – the Alexander Nevsky Cathedral (Dimitrovgrad (ex. Melekess)); b – the Church of Paraskeva Friday (Bryandino); c – the Church of the Nativity of the Blessed Virgin Mary (Nikolskoye); d – the Church of the Exaltation of the Holy Cross (Zasamara settlement); e – the Church of St. Archangel Michael (Dergachi): photo directory “Sobory.ru”.

A comprehensive analysis of historical-archival and iconographic material, as well as architectural and urban planning features of the preserved heritage of T S Khilinsky, determined the possibility and expediency of restoring the following lost and ruined diocesan buildings (figure 1.): the Alexander Nevsky Cathedral in the city of Dimitrovgrad (ex. Melekess) – symbolic value; the Church of Paraskeva Friday in the village of Bryandino – continuing function or re-use; the Church of the

Nativity of the Blessed Virgin Mary in the village of Nikolskoye – education and research; the Church of the Exaltation of the Holy Cross in Zsamara settlement – tourism promotion; the Church of St. Archangel Michael in the village of Dergachi – education and research.

The principles of the restoration of T S Khilinsky's diocesan buildings can be divided into two main groups: research and architectural and urban planning ones. The research principles include the availability and use of a sufficient amount of historical-archival and iconographic material, preserved authentic documents of the object, as well as archaeological research materials; understanding and use of the principles of the author's creative method [7]. The architectural and urban planning principles include reconstruction of the object in its historical place as the dominant of its historical-architectural environment; the reconstruction in the original style and exterior with the use of authentic materials, returning to their places preserved constructive and artistic elements (artifacts); preserving historical features, place names, space-planning decisions and proportions; the reconstruction of the artistic and emotional values of the object with the aim of increasing tourist attractiveness.

The main problem of the restoration of T S Khilinsky's diocesan buildings, in addition to the lack of sufficient historical and archival and iconographic material, is the potential irrationality of using authentic materials in construction. The use of modern building materials and technologies can significantly accelerate and reduce the cost of an object, but it will cause the loss of historical and architectural, research and restoration value of the property.

The typological study has to be coupled with the structural analysis, as well as with all the other methods adopted in the survey phase, in order to provide a scientifically based restoration. Furthermore, the need to meet present-day structural standards often requires some modifications to the original structure. Nevertheless the authenticity of the monument must be preserved, despite these modifications. Authenticity does not exclude the considered use of modern technologies and methods in restoration, thus distinguishing the modern intervention from the original [8].

4. Conclusion

As a result of the analysis, it is possible to draw important conclusions. The restoration of the lost heritage of the diocesan architect T S Khilinsky is more actively conducted in the countryside than in the cities. The authenticity of the restored objects is controversial, but it is presented in the preserved historical environment (the church in the village of Stepnaya Shentala, restored in the 90s). The scale of restoration works is diverse: from ruined to totally lost (the church in the village of Musorka was in ruin before its restoration, and the church in the village of Kandabulak was practically lost). In the course of restoration works, modern building materials and technologies are used. As a result, historical and architectural value is lost (the church in the village of New Buyan). The choice of restoration method depends on the functional purpose of the object. As a rule, this is the construction of a copy of the lost building in its historical place (the church in the city of Sorochinsk). The restored objects get their historical functional purposes (almost all the restored religious buildings). The restored objects increase the aesthetic value of the local area. The public is interested and takes an active part in restoring the cult heritage of T S Khilinsky.

It should be noted that for the past decades the lost heritage of the architect T S Khilinsky has had a tendency to revive in his historical place, preserving the historical toponymy, functional purpose and initial volumetric and spatial parameters, however, methodologically, the reconstruction activities are not regulated in any way, which ultimately leads to a serious loss in the authenticity of the object. Despite this the restored diocesan buildings of T S Khilinsky possess architectural and urban significance and historical and cultural value in modern socio-economic conditions.

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