Features of construction and architectural lines of ensemble of
the Chikoysky Ioann Predtecha monastery of the XIX century
in Transbaikal: to statement of a question of preservation of a
monument

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Abstract. In article it is characterized features of construction and architectural features widely
known in Transbaikal, but not gained big fame in the Russian Federation and beyond its limits
of a monument of Orthodoxy – ruins of the Chikoysky Ioann Predtecha man's monastery. Authors analyze the difficulties which arose at builders of monastery in connection with
inaccessibility of a place of its arrangement, and also features of a relief. It is noted that the
remains of structures of monastery have to receive the special status as object of cultural
heritage (historical and cultural monument) of the people of the Russian Federation of regional
or federal value. Also to it the special relation from Russian Orthodox Church is required.

1. Introduction
Despite the considerable attention paid during the called time period to monuments of orthodox
architecture, and today is available many cult objects, on the one hand, which are not transferred to
Russian Orthodox Church, and with another, not received new life after restoration and restoration
from the state. In the territory of In article it is characterized features of construction and architectural features widely known in Transbaikal such a little. It is church of the Dormition of the Theotokos in
the village of Kalinino of the Nerchinsk area, for the sake of the Kazan icon of the Mother of God and
Holy Martyrs Kirik and Iulita to the village Konduy and Lord's Transformations in the village
Kurunzulay of the Borzinsky area. All of them demand serious restoration soon. Otherwise these
monuments of orthodox architecture will be lost.

2. Materials and methods
The basis of work was formed by formational and civilization methods of studying of this problem. During their use we managed to consider historical aspect of temple culture and continuity in
construction approaches.
In research were applied, both general scientific, and special scientific methods. Methods of collecting, the analysis and synthesis of material, and also methods of induction and deduction which allowed to build logical chains from the general to the particular and vice versa concern to the first. Among special methods of historical science it is possible to call comparative-historical, given the chance to consider history of construction of geographically remote temples.

3. Results
In the territory of the Transbaikal region there is also and other monument of Orthodoxy – Chikoysky Ioann Predtecha man's monastery. On the one hand, unlike the above-named churches did not remain structures here, i.e. there is nothing to restore. With another, the object is so interesting from the point of view of its building and architectural features that deserves to itself special attention.

Here it is necessary to tell that the Chikoysky monastery takes a special place in consciousness of the orthodox person. It was based and constructed, in the main part, Varlaam (Nadezhin). This object did not gain wide fame outside Transbaikal region. It is represented that the problem of it lies in weak scientific study as monastery stories in general, and its architecture.

The monastery is founded in the 1820th as a heathland (as monastery since 1836), and stopped the existence in 1915 having become an heathland again. Its structures were destroyed in the 1920th [5; 7; 10; 12; 14; 15]. Settled down practically on the border with Mongolia, in the remote taiga district, on a slope of one of hills of southwest spurs of Malkhan Range.

Works on a reconstruction of architectural appearance of the monastery were carried out in the late nineties for by archaeological group of Transbaikal state pedagogical university of N. G. Chernyshevsky.

During works the remains of 18 constructions, 2 wells with wooden fellings, 6 wells without wooden fellings were found. All constructions had the stone or brick base. Excess of the remained part of the bases over a surface of the soil fluctuates ranging from several centimeters to 1,5-2 m. The stone used for construction is got as a result of alignment of platforms in a socle of the rock or on two stone scatterings located in 150-200 m is higher on a slope over the monastery. On layings of the remained bases it is recorded that for binding solution at construction clay and lime were used. Lime was applied also when coloring stone or brick walls. All constructions among themselves connected foot tracks. The panorama is presented in the figure 1.
All constructions settled down on the terraces hollowed in a slope of a hill and strengthened by a stone. On the same terrace the way conducting to the main (Imperial) gate of the monastery is paved. Ruins of churches are distinctly distinguished from ruins of the monastery – the main big cathedral temple and Ioann Predtecha Church, consecrated in 1831 on blessing of the archbishop Irkutsk Ireneya (Nesterovich) [4; 7; 10; 11].

The remains of Cathedral church settle down in 120 m from the main (Imperial) gate. The terrace on which the main gate are located, connected to a terrace of the Cathedral temple a wooden ladder which remains are distinctly traced on a slope. Length of a ladder is 25 m, width is 3 m. A platform under the Cathedral Temple 50 m long and 28 m wide. Edges of a platform from a hill are strengthened by a stone. The base of the main temple is focused on the line the North – the South. Length of its remained part of 27,5 m, width of 20 m. Better the northern part – three walls of the certain room – a northern limit of the Temple remained. The outer side of the western wall is blocked by a slope. Laying rubble. On inside the plaster remains remained, external are covered with lime. From South side of the main Cathedral Temple, judging by lack of the remains of the base of a limit was not. The base of the main building from the East brick, from other parties from a wild stone. The western part of a construction is at higher level, than east. On the center of the area of the temple three semi-decayed logs forming probably the floor basis remained. Length of logs is from 1,1 to 2 m.

Ruins of the second church are at distance of 150 m on the southeast from the main Cathedral Temple. Foundation of the building is focused on the line the southeast – northwest. The church stood on the terrace hollowed in a hill slope. Length of a terrace is 21 m and width is 14 m. The northern brow of a terrace is removed from a church wall on distance of 8 m, southern on 4 m, western on 5 m. The western wall 5 m long, from South side it is blocked by slope deposits. The northern wall has length of 11,2 m. At distance of 5 m from the West the doorway 1 m wide is recorded. In 3,7 m from the East – a pier 0,95 m long. East wall has the following sizes: length – 4,8 m, height – from 0,15 m from the South to 1,4 m from the North. From South side the wall goes to a hill slope. The southern wall of the base visually is not fixed on a surface. Perhaps, it was absent initially for the reason that the
construction was attached to a steep slope of a hill. Laying of all walls the rubble. Walls of the base are painted by lime. In a structure there is a stone laying extended parallel to an estimated southern wall. From North side, in a design, at distance of 1,1 m from an entrance there is an eminence which is laid out from a stone on height of 0,55 m. The part of the base of church is presented in the figure 2.

Figure 2. Part of the base of the first on time of emergence of Ioann Predtecha Church. The wild stone strengthened by limy solution. Picture of 2010 [2].

Higher on a slope from the main temple, some rather equal sites leaving uphill through approximately equal intervals. It is possible to assume that it is platforms under cells for brotherhood from the remains of structures.

On the main terrace of the monastery the sizes of 17 by 130 m recorded the remains of the main (Imperial) monastic gate. They are presented in the form of two curbstones put from a wild stone. These designs rectangular in the plan, are focused on an axis the North-South. The base of the curbstone, left from an entrance, remained better. Both curbstones are executed from the stone fastened with limy solution.

On the surface located below than the main terrace the remains of one more structure are revealed. Its base is at distance of 18 m to the East from the main gate. The structure was focused on the line the North-South. Wall ruins in 60 m to the southeast from the main monastic gate. Locals pointed to this wall, as to part of a monastic stable, and to the adjoining glade, as to the place of a mowing. On a glade the logs powdered with the earth, semi-decayed which were probably the structure basis remained half. The wall is focused on the line the North-South. Its length – 16 m thickness – from 1 to 1,6 m, height fluctuates ranging from 0,35 to 1,9 m. The wall is laid out from stones, between them limy solution.

In 30 m downhill, to the east from the main temple the stone platform which could carry out function of the base of a chapel or arbor is located. The platform is focused on the line the North-South. Platform width at western edges of 12,2 m, at east 2,5 m. Visible length of the southern wall is
12 m, and northern – 8 m. Height of a laying fluctuates from 0,1 m (the northern and southern parties) to 1 m (East side).

In 35 m from the main gate of the monastery on the East there is a wall of one more structure. Its length is 12,5 m, height is from 2 to 3,5 m. The wall on the line the North-South is focused. The structure was leaned by the western wall against a ledge of an artificial terrace. At distance of 2,5 m and in 0,8 m from the northern region vertically standing log with a squared height of 0,5 m remained.

From documents it is known that near cathedral church the cemetery settled down. Until the end of the XX century two crypts, allegedly, of this cemetery remained. At them the whole and broken tombstones. The inscription in church language on one of them says: «Here the aged man Feofan lies» (see the figure 3). According to locals, till 90th of the XX century both crypts were surrounded with a pig-iron chain.

![Figure 3. A tombstone at crypts in the territory of the monastery. Picture of 2010 [2]](image)

In the 1990th on a hill slope where there were economic constructions and, allegedly, a farmyard, the key with ice water beat. The second key settled down slightly above, on a track between two churches. Whether these keys during the stay of the monastery beat to tell, difficult, however that their water was not enough is obvious. Remoteness from serious sources of water, such, for example, as the river, predetermined need of digging of wells which were with fellings. In total them it is revealed two. They rather deep. It means that builders had to work, hollowing out a stone. Wells were arranged brotherhood of monastery in water drain places on hill slopes.

Thus, it is possible to note that the Chikovsky monastery was unusual on the arrangement, and also on features of building. Being in a remote hilly terrain, away from settlements, on a hill slope with a
stone exit on all slope, it became the brightest monument of orthodox architecture. Her builders were compelled to consider all called factors at construction of each of objects. And they managed it. If not to take in attention economic constructions in the form of sheds and pack which were built without the base, were one-storeyed, and also small, on all rest it is possible to state: Objects are of interest from the point of view of features of construction, and part from them and from the point of view of architectural lines.

In the first decade of the XXI century by the remains of Chikosky monastery interest of the public considerably amplified. The Russian Orthodox Church found the Siberian Saint Varlaam Chikosky's relics which are based in a cathedral for the sake of the Kazan icon of the Mother of God of the Chita diocese in Chita now. On ruins of Cathedral church of the monastery the chapel is built. Mass religious processions from the next villages on ruins of monastery are constantly made. The movie about Varlaam is shot. However, it is not absolutely clear why his authors did not address for consultations to authors of this article who are experts in Chikosky's history of the monastery.

4. Conclusion
On the one hand, noted above, speaks about spiritual revival of Transbaikal and attempt of removal from a non-existence of the Chikosky monastery. With another, it is represented to us that approach to revival of a Transbaikal shrine not absolutely true. On ruins of monastery traces of continuous stay there of people are noticeable, remained to a trace from construction of a chapel, the remains of separate structures are sorted, differently the spring, on a hill slope looks.

Gradual destruction of the remains of structures which remained until the end of the XX century is obvious. Besides purposeful destruction of the remains of the bases and walls, owing to their visible functional uselessness for the simple inhabitant, there is a destruction of the remained bases. As it was noted above, the bases were fastened with limy solution which crumbles in itself because of an old age. If to add to it visit of a place many people, the picture becomes absolutely «sad».

One more component is a desire of pilgrims to take away something from a place, so significant for the orthodox person, for memory, whether it be a piece of plaster, a rusty nail, a piece of glass or ceramics. At the expense of it the most valuable monument history, cultures, architecture and religions gradually «is taken away» on private houses and apartments.

Authors of article consider that or the status of a monument regional or even federal value has to be given to ruins of the monastery. It is represented that such monuments the country can meet a little on all. Or ruins have to be transferred to Russian Orthodox Church, have to be fenced and be protected, access there for people has to be limited. Without it the brightest monument of architecture and orthodox cult construction can be lost.

We consider that construction of a chapel on ruins of cathedral church also is not absolutely true. The room of the temple either has to be restored, or is kept in the form in which reached so far. For a chapel other place can be defined, for example, where the chapel during the stay of monastery settled down. This place has to be defined by scientists at serious studying of sources.

Let's note that, today, the architectural complex of Chikosky Ioann Predtecha man's monastery even on paper is restored not completely. The draft plan of the territory of monastery is made, however examination functional accessory of a number of structures which remains of the bases are found is required. It is possible to make it only at careful studying of documents of time of existence of monastery.

The thought that ruins of Chikosky Ioann Predtecha monastery are the brightest monument of construction and architecture will become the final remark and demand to themselves a close attention, both from the secular authorities, and from Russian Orthodox Church.

In an ideal, in our opinion, it is necessary to make a place of pilgrimage considerable number of orthodox believers more comfortable, and whenever possible to restore, at least separate objects in their original form. However, taking into account that in Transbaikalia issues with restoration of three brightest monuments of orthodox architecture which remained are not resolved (it is about the
mentioned churches the villages of Kalinino, Konduy and Kurunzulay, it is not necessary to hope for a close attention to Chikoysky monastery.

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