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TRANSFORMATION OF DOMINICAN ARCHITECTURAL HERITAGE IN THE YEARS OF TSARIST RUSSIAN OCCUPATION

Summary. This article presents the heritage of the Dominican Order, which underwent the biggest transformation and destruction in Lithuania during the occupation by tsarist Russia. After the uprisings against the tsarist Russian government in the region in 1831 and 1863–1864, a Russification policy began, primarily targeted against the Catholic Church organization. The Dominican Order, which renewed its activities and had been purposefully operating in the Grand Duchy of Lithuania since the beginning of the 16th century, was liquidated during the occupation by tsarist Russia. This article studies the original appearances of Aukštadvaris, Kaunas, Merkinė and Paparčiai monasteries, which were most affected by reconstruction and demolition works during the Russian occupation, and reconstructions of their original appearance are presented. The architectural expression of all the monasteries in question suffered the most after the uprising in 1863–1864. In Aukštadvaris and Kaunas old convent churches were reconstructed into Orthodox churches by changing their old architecture, destroying individual elements of the building volume and decoration. Russian-Neo-Byzantine style promoted in the Russian Empire emerged in this context. The buildings of Merkinė and Paparčiai monasteries were completely demolished. Based on the iconographic material, especially the drawings and plans of the buildings made before the reconstruction or demolition works as well as visitations of the monasteries and material of other historical sources, the visualizations of the Aukštadvaris, Kaunas and Merkinė monastery complexes were prepared using modern means.

Keywords: Dominican monasteries, visual reconstruction, original appearance, Russian Empire, Orthodox Church, Catholic Church.

INTRODUCTION

After the Partitions of the Polish-Lithuanian Commonwealth, a larger part of the territory of the Grand Duchy of Lithuania became a part of the Russian Empire. The organizational activities of Catholics and Uniates, which had dominated the country until then, undergone a growing development of Orthodoxy, supported by the authorities of the Russian Empire. The tsarist government sought to fully integrate regions linguistically, religiously and culturally different from Russia into its empire. In this context, the denominational struggle became one of the most significant political and cultural processes that took place in the region. This became especially evident after the uprisings that took place in 1830–1831 and 1863–1864 against the tsarist government, which, based on Russification policy, provided funding for the development of Orthodox parishes at the highest

state level. The Orthodox authorities of the Russian Empire openly saw the Catholic Church as a hostile organization, primarily because of its important role in the uprisings. While Pan-Slavic ideas were spreading in the Russian Empire, the role of Orthodoxy was seen as essential¹ and propaganda activities often began to emphasize the supposedly true Russian origins of the region, which should fight the Catholic element, called “Polish” by Russian authorities. Many documents and publications of the time used the “Polish-Catholic propaganda” term.² The consequences of this policy significantly changed the denominational structure of the region, the Uniate organization was finally abolished in 1839, and during the whole period of the Russian Empire almost all men’s monasteries in the present territory of Lithuania were closed, except Kretinga Bernardine and Marijampolė Marian monasteries. The only women’s Benedictine monasteries were left in Kaunas, Vilnius

and Krakės, which belonged to the Sisters of St. Catherine. Closed monastery buildings underwent various transformations, often monastery church buildings were converted into Orthodox churches and some churches and monastery complexes were demolished. The search for national architecture, which was started in the 1840s by the Russian Empire's Pan-Slavic policy, was particularly evident in the construction of new Orthodox churches, the architecture of which acquired the name of the 'Russian Style' as it was oriented to the examples of old shrines of the Kievan Rus period of the Grand Duchy of Moscow and other Orthodox regions.³ The adaptation of Catholic churches to Orthodox churches was intended to give the buildings the impression of Orthodox churches being built at the time, often by destroying valuable elements of gothic, renaissance or baroque architecture.

In this article one of the oldest Dominican Order in Lithuania and the transformation of its architectural heritage in the period of tsarist Russia was selected as the object of research, also covering sacral and residential monastery buildings in the present territory of Lithuania.⁴ The essential object of research become objects, the structures of which have undergone changes in volume, functional use of the buildings, architecture elements, window shapes, its sizes, building pediments, other decorative and functional elements, and installation of new architectural elements. In addition to these changes, building demolition works also fall under this topic. After the Partitions of the Polish-Lithuanian Commonwealth, 15 separate Dominican convents⁵ existed in the current territory of Lithuania. All these monasteries were closed by the tsarist administration, but the architectural transformations of the buildings were different. In this context, the only Dominican convent in Merkinė without its monastery buildings also took over the buildings of the former Jesuit residence⁶ in 1773. After the closure, the premises of the Dominican monasteries of Aukštadvaris, Kaunas, Merkinė, Šumskas and its churches were reconstructed or repaired and adapted to the needs of Orthodox church. Walls of the monasteries left along with the Orthodox churches often also acquired other different functions. Some of the monasteries, closed

during the tsarist occupation of Russia, were completely destroyed, including the buildings of the Dominican monasteries of Merkinė and Paparčiai. Only the Dominican church in Šumskas turned into an Orthodox church underwent relatively small changes, which are reflected only in the main facade of the church formed at the junction of baroque and classicist architectures, by supplementing its appearance with additional, best noticeable decorative elements of tapered kokoshnik ("кокошник") elements and imitation elements of brick masonry frames for windows and other niches. In addition to these elements, the upper part of the facade from both sides is surrounded by semi-circular open niches, which can be linked as an allusion to the old rectangular plan belfries of Orthodox churches and belfries, integrated with the facades of Orthodox churches.⁷ It is also worth mentioning that not all individual buildings of Dominican monasteries that existed throughout tsarist Russia period have survived to the present day. During World War II, the former Dominican church and monastery complex in Virbalis was destroyed. After the closure of the monastery, the church building was expanded, but the essential architecture or function of the building did not change. It can be stated that looking at the context of Dominican monasteries, the former Dominican monasteries of Aukštadvaris, Kaunas, Merkinė and Paparčiai fall into the field of research on this topic.

Until now, this topic in Lithuania has not been studied in detail. Looking at the individual Dominican convents, there are no broader research works prepared about parts of its history. Historical data on the monasteries in question have been published in historiography, but it can be stated that although the history of monasteries was studied more extensively in individual cases, the transformation of objects and the architectural original before the reconstruction of buildings was not studied extensively enough. The monastery of Aukštadvaris has received wider research since 1992, when architectural and historical research of the buildings as well as partial restoration works were carried out. During the preparation of these works, new archival material was sought, reports of historical and

archaeological research were prepared,⁸ but wider published materials can be found in the works of Kazys Misius and Svetlana Poligienė⁹ and Algimantas Miškinis.¹⁰ The history of Kaunas Dominican monastery in more detail is studied by Jurgis Oksas,¹¹ and the reconstruction of the tsarist period is discussed by Nijolė Lukšionytė-Tolvaišienė.¹² One of the oldest Dominican monasteries in Lithuania is most widely presented by Algimantas Miškinis, although the confusion between the convent-dependent buildings owned by Dominicans and the former Jesuit residence¹³ can be found. The history of the Paparčiai Dominican monastery has been studied by Rolandas Gustaitis.¹⁴ In this case it is worth mentioning the archaeological research carried out, during which the location and plan of the convent buildings were determined.¹⁵

The essential source of research in this work is the iconographic and written material of the visitation documents. Most of these documents are stored in the Office of the Chief Archivist of Lithuania (LVIA), as well as in the Wrublewski Library of the Lithuanian Academy of Sciences (MAB) and the Library of the Institute of Lithuanian History (LII). Some of the significant material is in the Russian State Historical Archive (RVIA). It is also worth mentioning Anton Rohrbach's photographs of Kaunas city, 1861, which also provide significant material about buildings of Kaunas Dominican monastery.¹⁶

The aim of this article is to identify the architectural transformations of Dominican monasteries, residential and sacral buildings, and to look at the original condition of the objects before the reconstruction and demolition works were carried out during the occupation of the tsarist Russian Empire. The objective of this work is to describe architectural transformations and features of the original buildings based on Aukštadvaris, Kaunas, Merkinė and Paparčiai Dominican monasteries, most affected by reconstruction and demolition works. Also, based on the available iconographic material, to prepare reconstruction images of condition of the Aukštadvaris, Kaunas, Merkinė monasteries in the 19th century. In this research the descriptive as well as the historical methods are used by distinguishing the properties and development of historical objects. In the absence of material about the original image of the architecture of the objects, a reconstructive method is used, which allows restoration of the whole image of the object from the available fragmentary information. Iconographic, stylistic analysis and comparative methods are used to study object's image.

AUKŠTADVARIS (TRAKAI DISTRICT)

The Dominican monastery of Aukštadvaris received wide attention from researchers: since 1992 wider research has been carried out. Attempts to restore



Fig. 1. Visual reconstruction of Aukštadvaris Dominican church and monastery, view of the condition of the buildings in 1830. View of the west side facades. Reconstruction: Žygimantas Buržinskas, Aurimas Širvys

the building were made, but the project was not completed.¹⁷ St. Dominic's chapel was rebuilt, but certain elements of the restored building do not fully correspond to the drawings of the monastery drawn in the 19th century. The main sources of the original architecture of the monastery before turning it into an Orthodox church are detailed drawings and sections, made in 1835. Data on color solutions, windows, doors and internal structure is provided by the monastery visitation acts.

A visitation of Aukštadvaris Dominican monastery in 1830 indicates that the monastery was funded by Samogitian elder Jan Alfons Lacki, and a brick church was built in 1629. In 1772 the church was newly consecrated in the name of St. Dominic. At that time, the roofs of the church and towers were replaced with shingles and painted red. A new five-step staircase was installed on the entrance to the church and painted red as well. The main doors of the church were double, made from oak tables with triple hinges and painted green. The space of the building was of one nave. The glass of 6 windows in the church was in lead frames and the glass of the remaining 3 windows was framed in wood. In the middle part of the church, on the right side, there was already mentioned and currently restored square plan of St. Dominic's Chapel with a dome made of bricks. As the drawings of the buildings also show, one window is mentioned. The interior and dome of the

chapel were painted. It is stated that the church had a wooden floor made by carpenters, two crypts for burials were installed under the church, but at that time they were empty. A small oval shaped window was at the top of the main altar. During the year of the visitation, the church was renovated both inside and outside. A cemetery was next to the church and gates built of bricks, which have survived to this day, were in front of it. The monastery building is described as two-storey, of rectangular plan and being on the left side of the church. The roof of the building was covered with wooden chips. It is indicated that the vaults and floor made of bricks were in the corridor of the lower floor and three chimneys were put above the roof.¹⁸

By studying drawings and sections of the half of the buildings made in 1835¹⁹ and the main facade of the church, some problematic issues arise. The impression is that the renovation or reconstruction works carried out in the church have never been fully completed or the construction project was simplified. The drawings show that the capitals of the pilasters are not completed. The columns holding the triumphal arch also do not conform to the architectural canons. The triumphal arch itself is also closed, as if bricked. The floor that held the masonry could have been wooden. The towers rising above the pediment also give the impression of incompleteness.

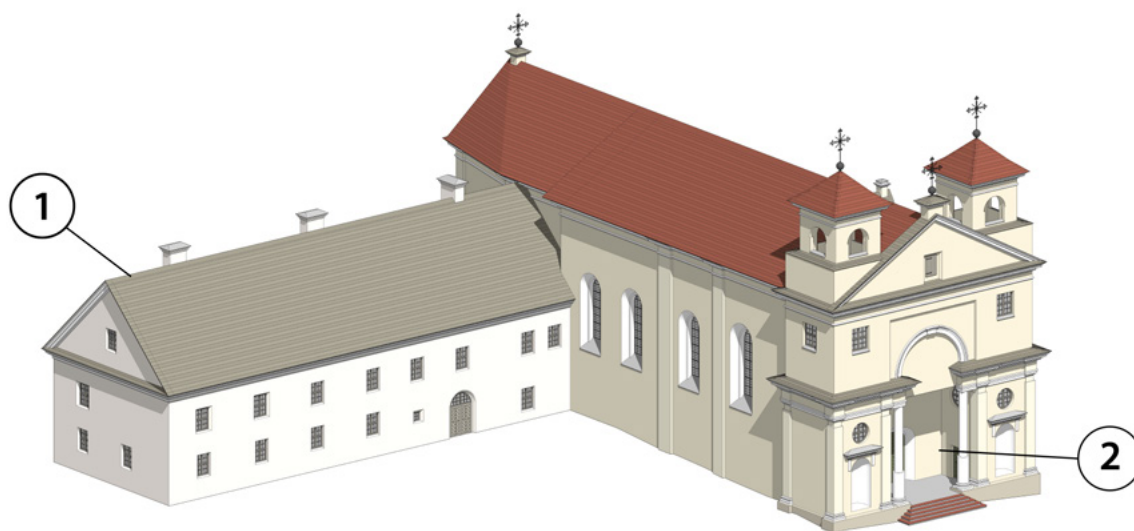


Fig. 2. Northwest view of the condition of Aukštadvaris monastery in 1830. 1 – monastery building, 2 – St. Dominic's Church. Reconstruction: Žygimantas Buržinskas, Aurimas Širvys

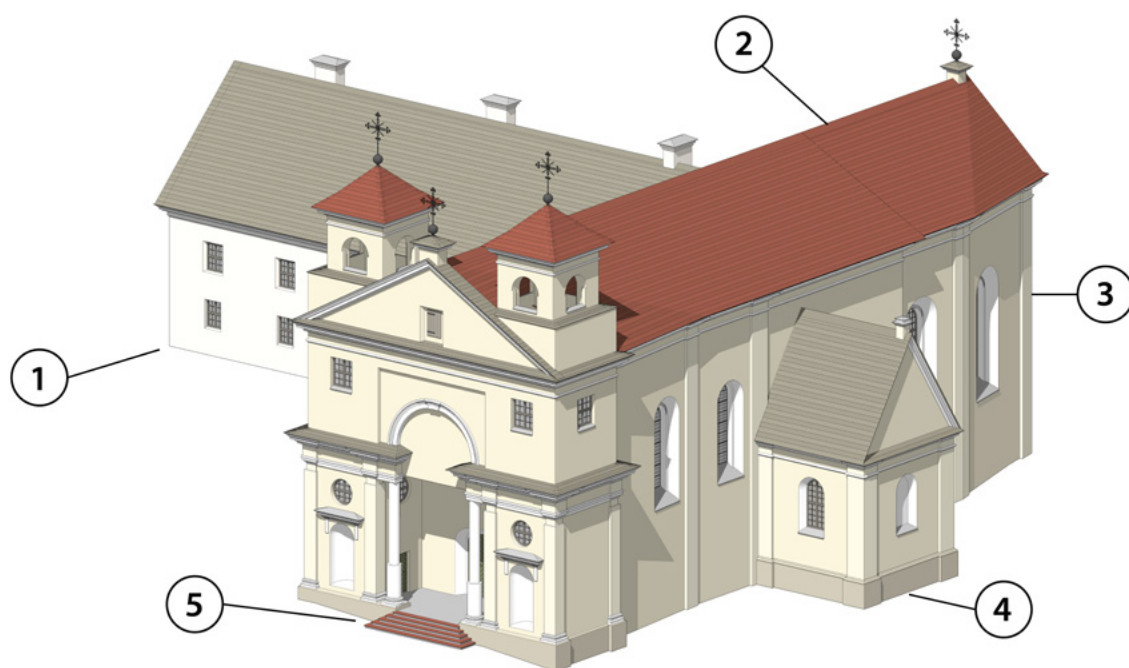


Fig. 3. Southwest view of the condition of Aukštadvaris monastery in 1830. 1 – monastery building; 2 – the roof of the church, covered with shingles, painted red; 3 – presbytery of St. Dominic's Church; 4 – St. Dominic's Chapel, currently partially rebuilt; 5 – the main facade of St. Dominic's Church. Front part of the church and the presbytery were demolished in 1865–1866 during the reconstruction. Reconstruction: Žygimantas Buržinskas, Aurimas Širvys



Fig. 4. Aukštadvaris church after conversion to an Orthodox church, photo at the beginning of the 20th century. National Museum of Lithuania, AN 7237

After the closure of the monastery in 1832, fundamental changes of church building, primarily functional ones, began. After the military barracks were settled in the monastery in 1843, the church was made into an Orthodox church, but there are no data on major construction or reconstruction works changing the appearance of the building. The main reconstruction works took place in 1865–1866. During these works, a larger part of the church was demolished leaving only the walls of the central part of the building. Any evident elements of an old architecture left were destroyed. The church was replaced by the Orthodox church building, prepared according to typical Russian Style project. The central part of the church was adapted for the prayer hall and an apse on the east side, the bell tower from the west side and a connection between these new parts of building was built in the demolished parts of the church. The new church building corresponded to the examples of newly built churches in rural and urban areas of the Russian Empire. The military barracks operated in the monastery building until 1894, later the premises were transferred to be used by the Orthodox parish.²⁰

KAUNAS

The history of Kaunas Dominican Convent begins in 1639 and is related to the convent church, the construction of which was already finished in the 5th decade of the 17th century and which survived to this day. In the second half of the 17th century the building was expanded by building new side chapels. Local Mannerist traditions were creatively used in the construction of Kaunas Dominican

Monastery and Church.²¹ Until the closure of the church and monastery in 1845, the church had title name of Body of God, St. Casimir, St. Dominic and the Assumption of the Holy Virgin Mary. Reconstruction and decoration of the church took place regularly, therefore the appearance of the building was constantly changing. Probably during the last stage of construction around the 8th decade of the 18th century new brick building of the monastery was built next to the church.²² At that time not only the repair, but also reconstruction of the church could have been carried out, during which the church was decorated with baroque pediments. The church and monastery building were badly damaged in 1812, during the war. In visitation of the church and monastery in 1817 it is written that after the destruction of the church, the building repair works took place, the main facade of the church and monastery walls were re-plastered and the buildings were newly bleached. The monastery building was reportedly completely damaged, and the repair was not completed yet.²³ After the closure of the monastery in 1845, the church was turned into a warehouse and the monastery into a prison. Later, after the monastery building became a gymnasium in 1865, it was decided to turn the church into an Orthodox church and reconstruct the building, the reconstruction was completed in 1868. Until the reconstruction, the appearance of the building was described by many church and monastery plans and facade drawings, made in the 19th century and as an important iconographic material is held Kaunas panorama²⁴ painting, made by St. Petersburg's painter Vasilij Sadovnikov, in which architecture

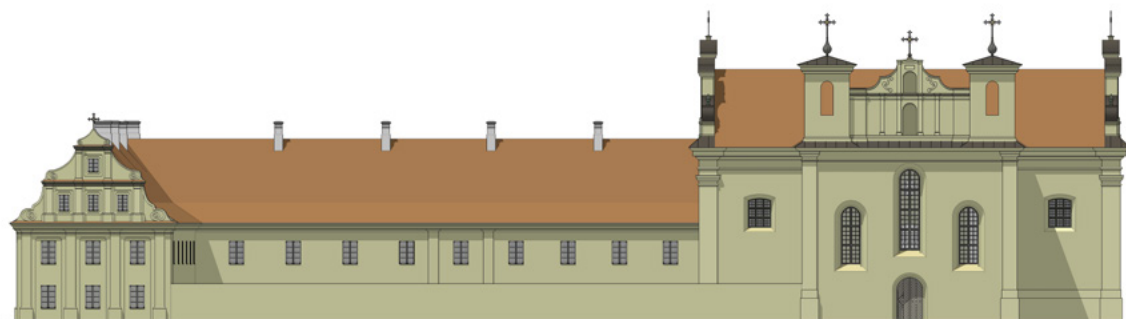


Fig. 5. Visual reconstruction of southern side facades (side from Vilnius str.) of the Kaunas Dominican monastery with a church in 1860. Reconstruction: Žygimantas Buržinskas



Fig. 6. View of the former Kaunas Dominican church at the beginning of the 20th century. Reconstruction after the conversion of the building into an Orthodox church was completed in 1868. National Museum of Lithuania, AN 7207

of buildings of the middle of the 18th century can be seen, as well as photographs of Kaunas, made in 1861 by Anton Rohrbach, in which Dominican church can be seen in the city panorama.²⁵

During the reconstruction of the church, the tops of the towers on the southern facade were rebuilt, the roof was lowered, a new cornice around the

perimeter was installed, pediments were destroyed, a dome was built in the centre, the shape and structure of windows were changed, circular windows and their niches were brick-layered on side as well as main facades. In addition to these works, the order elements in corner pilasters of the main facade and side chapels were abolished. The church



Fig. 7. Visual reconstruction of condition of the Kaunas Dominican monastery and church eastern side (from present Gimnazijos str.) facades in 1860. Reconstruction: Žygimantas Buržinskas

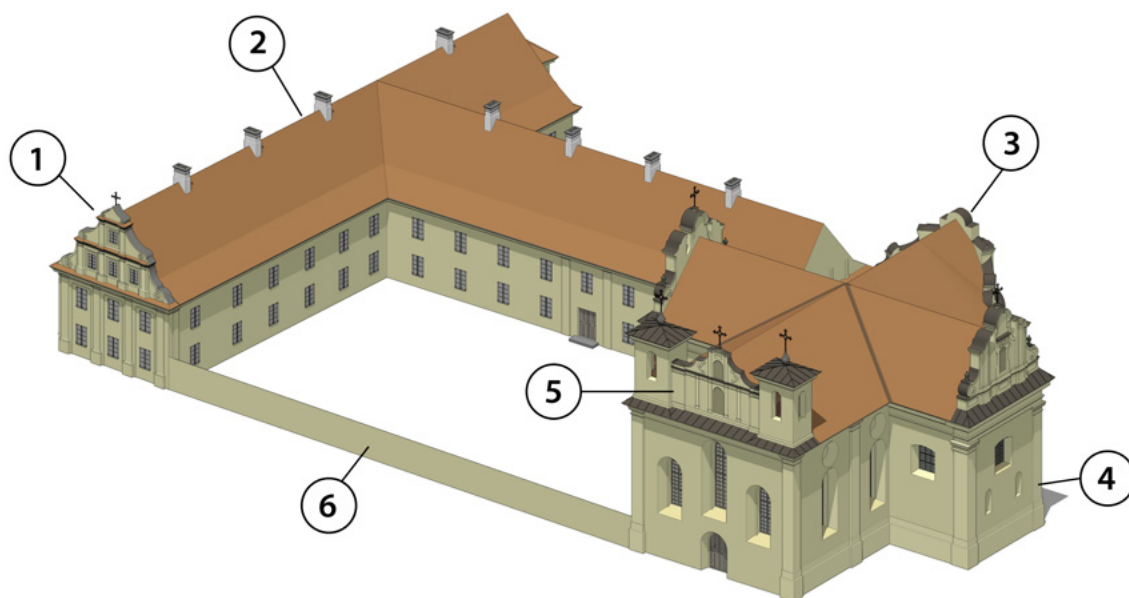


Fig. 8. Visual reconstruction of south-eastern side facades of Kaunas Dominican monastery with church in around 1860. 1 – 1868, the upper tiers of the baroque pediment of the monastery were demolished; 2 – lowered roof of the monastery; 3 – side and rear pediments of the church demolished during reconstruction; 4 – former niches in the former chapel on the east side of the church; 5 – church facades and main pediment in 1868 lost its original appearance during the reconstruction. Reconstruction: Žygimantas Buržinskas

got noticeable elements of the Russian-Byzantine style and lost its more pronounced baroque form. In addition to these works, after lowering the roof of the monastery building, two upper baroque pediment tiers were demolished from the monastery building, located near the Vilnius street. After the church was returned to the Catholics in 1919 the dome of Orthodox style as well as the upper tiers of towers, belonging to the main facade from the period of Orthodox church, were demolished. The building was badly damaged during the Soviet occupation, when the building was adapted as a cinema by changing the internal structure of the building. Now, new architectural research and restoration works of the building will allow a broader look at the retrospective development of the building and new application possibilities.

MERKINĖ (VARĖNA DISTRICT)

The Merkinė Dominican Convent was founded in 1605 and was one of the oldest established Dominican Convents in the Grand Duchy of Lithuania. It is one of the objects for which no visual traces of the buildings are left. Buildings and territory managed by Dominicans took an important place in the urban

planning of the city and the property of Dominicans grew further after taking over the residence of Jesuits in the second half of the 18th century. The original location of the Dominican Convent formed the south-eastern part of the market square and, together with the town hall, the overall impression of this trading area's environment. All historical and cartographic data show that the Dominican church stood a little further away from the square, in the old Vilnius street, and the two-storey monastery itself was located next to the corner of the manor towards the street. A cemetery was located in the churchyard, near the church. The monastery inventory of 1820 indicates that a brick church was built in 1606–1610 on the initiative of burgomaster Krzysztof Stefanowicz.²⁶ The church was given the title of Holy Spirit, the Holy Virgin Mary and St. Casimir. During the Northern War, the church was destroyed and, as stated, only walls without the vaults were left before the construction of the new church began. Its masonry was used as the presbytery of the newly rebuilt church. A monastery visitation indicates that as early as in the 17th century, church walls reached a length of 29 cubits (about 18.6 meters). The construction of new wooden church or its build on to the old masonry part using the “benefactors” funds

took place in 1758. The length of the new wooden part was 24 cubits (around 15.4 meters), thus the total length of the church was about 34 meters, while the width of the building was 21 cubits (around 13.5 meters). Two medium towers were located in front of the church and one signature tower rose above the altar at the back. Another tower was above the church pediment; iron crosses rose at the top of them. In the 19th century the church itself was covered with shingles and wooden chips. From the side of the main facade the church was accessed through large double doors. One each side of the church other doors were on both sides of the towers. A fourth door was next to the church choir from which the cemetery located next to the church was accessed. The church had three naves separated by 8 wooden pillars. A ceiling of the middle nave was curved in the shape of a vault. It is mentioned that three cellars were installed under the church in unspecified places. The church had seven windows on both sides, part of them were in lead frames and other ones in frames made of wood. Three windows also were on the main facade of the church. In addition, three small windows are mentioned in unspecified places. The belfry, which stood separately next to the church, was of two tiers. The first floor of the belfry was made of logs and the second one was of frame construction, clad in boards. The belfry was of square plan on a masonry foundation. Both the width and the length were 9.5 cubits (around 6 meters), the belfry had two bells.²⁷ This Dominican church burned down in 1822, when the entire

city was devastated by fire. After that, only masonry walls remained from the church, but there was a belfry still standing next to it, the territory was surrounded by a fence and a cemetery was next to it.²⁸

There is not much information about the masonry building located next to the city square. After the educational commission abolished the Jesuit Order in 1773, the Dominicans took over their property in Merkinė and former residence building in the Gardinas street (present J. Bakšio street). There are no exact data on when exactly the Dominicans moved into this former residence building. The masonry building of Dominican Convent next to the market square is no longer described or otherwise mentioned in visitation acts since the beginning of the 19th century. As for this building, it is worth mentioning that a masonry building stood in this place even before the Dominicans were settled in it. Monastery buildings were probably rebuilt after the war, in the middle of the 17th century. The foundation of monastery was mentioned in 1667.²⁹ Interestingly, with almost no written sources describing the building in at least some detail, this is probably the only building with iconographic material. The perimeter of this building is depicted in the city plan at the end of the 18th century, it depicts a large building with two flutes. The drawing by an unknown author, dated 1852,³⁰ shows that the building was partially used, and there were shops throughout its entire first floor. The corner part of the building next to the street to the manor was without its roof and windows. The residential area was covered with a

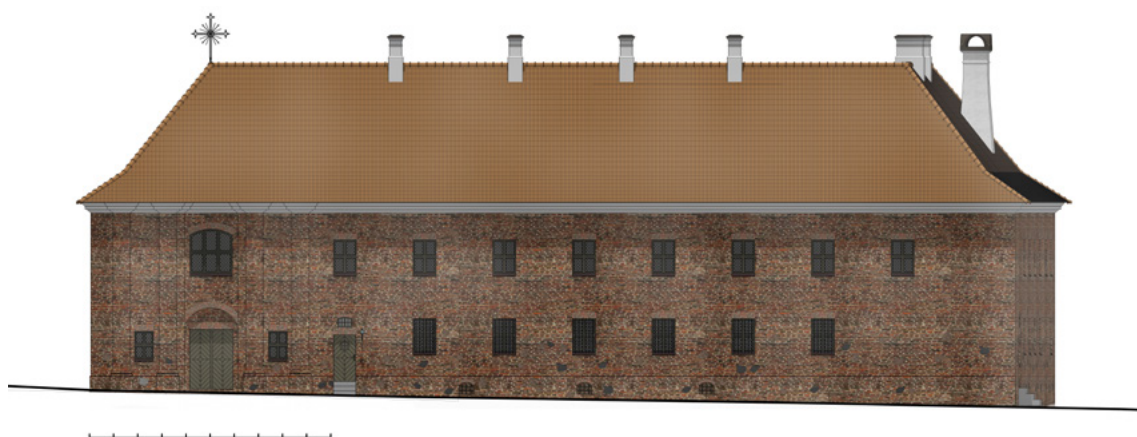


Fig. 9. Merkinė Dominican monastery, visual reconstruction of former Jesuit residence building in the 19th century. North-western facade (from the present J. Bakšio street). Reconstruction: Žygimantas Buržinskas

plank floor. The architectural solutions of the building can also be seen in this drawing. The building was plastered, and the second floor had smaller windows compared with the first floor. The even worse condition of this monastery is illustrated by the drawing of the Order of Napoleon, in the 5th decade of the 19th century, which shows that the building was standing without the roof, and the masonry had fallen plaster.³¹ Dominican buildings were damaged during the uprising against the Russian Empire in 1794 and during the war in 1812. The monastery was also damaged during the war of 1812, and possibly this is why the 19th century visitation acts indicate that new small wooden residential monastery building was built for the monks next to the city square, although the building also burned during a city fire in 1822.³² It seems that the old masonry residential building of the monastery has not been used for its purpose since the end of the 18th century. Subsequent documents indicate that Dominicans already lived in the former building of the Jesuit Order and until the abolition of the monastery in 1831, they also administered the church of Merkinė parish.³³

The building of the Jesuit residence used by the Dominicans was also damaged during the city fire in 1822, but was still used later. The building complex was located next to the parish church and the territory was limited by still existing streets and cross streets. In addition to the inventory material, this territory is described by copy of monastery territory plan, made by Jonas Reitelaitis at the beginning of the 19th century.³⁴ In the fenced territory, the main walls of the church and monastery were located next to the main Gardinas street (present J. Bakšio street). The church itself stood in the corner between this street and cross street, which led to the parish church (present V. Sladkevičiaus street), while slightly lower than the main street next to the monastery stood large masonry gates of baroque forms “with grape decorations on both sides” and a cross on the top of the gates; the opening parts of the gates were wrought with metal.³⁵ The Jesuit mission in Merkinė was funded by Michał Kazimierz Pac in 1679, and in 1755³⁶ it became a residence. At the similar time, a masonry residence building was constructed.

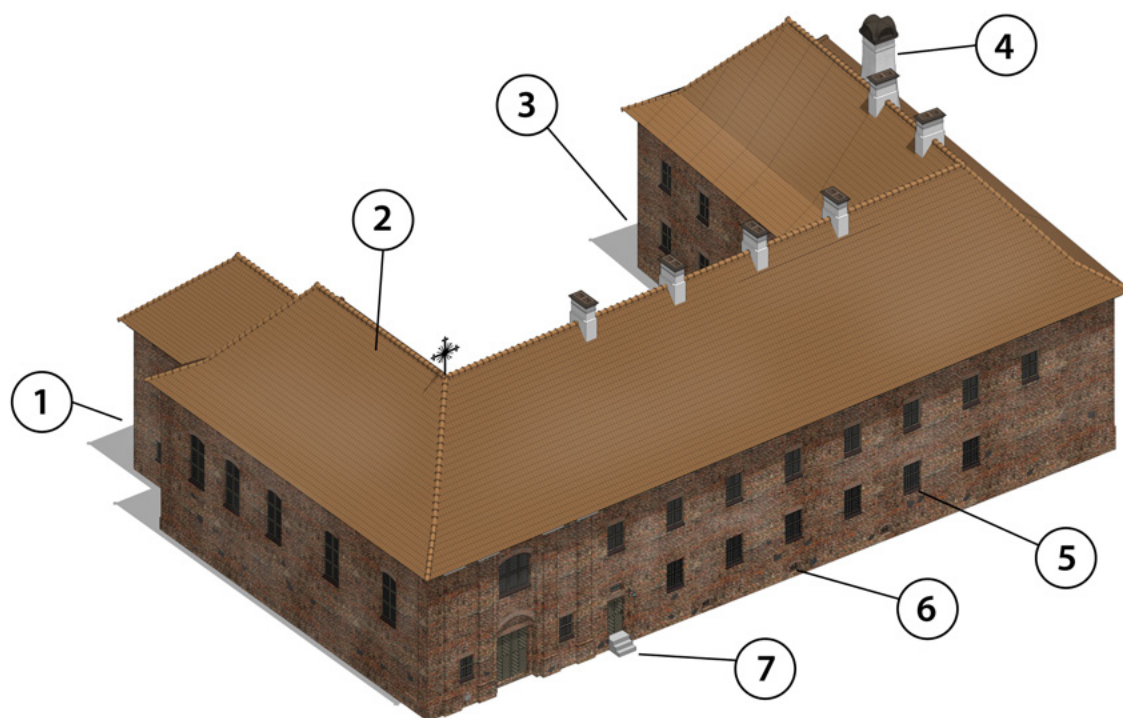


Fig. 10. Merkinė Dominican monastery, visual reconstruction of former Jesuit residence building at the beginning of the 19th century. View from the north side. 1 – rectangular plan church presbytery; 2 – church and monastery roof covered with tiles; 3 – monastery's refectory room; 4 – the large kitchen chimney mentioned in the inventories; 5 – windows with gratings in the first floor from the street side; 6 – windows to the basements of the monastery; 7 – door from the street side. Reconstruction: Žygimantas Buržinskas

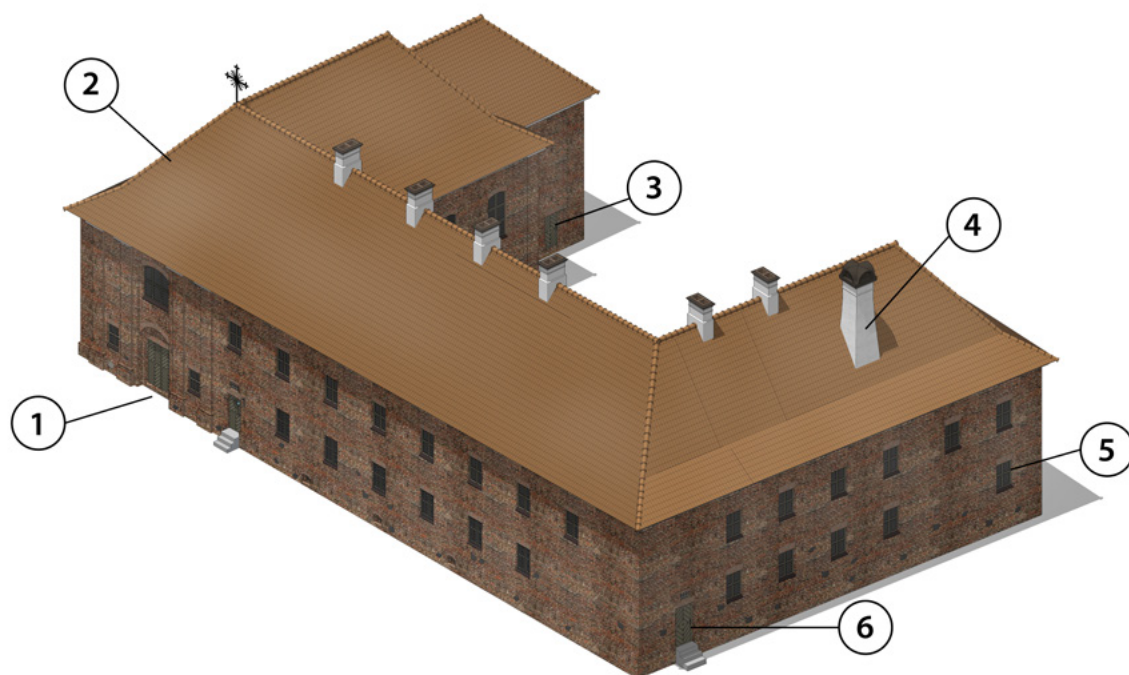


Fig. 11. Merkinė Dominican monastery, visual reconstruction of the former Jesuit residence in the beginning of the 19th century. View from the south side. 1 – entrance to the church; 2 – St. Cross church; 3 – doors to the monastery courtyard from the church presbytery; 4 – the large kitchen chimney mentioned in the inventories; 5 – reflector rooms; 6 – side exit. Reconstruction: Žygimantas Buržinskas

By studying the description of the buildings, the impression is that the main masonry of the residence, together with the connected church, were not fully completed or the original construction idea was not implemented. The building was not plastered, and the church itself did not have a pediment, its roof was exactly the same size and height as the entire two-storey monastery.³⁷ The roof covering was mainly of clay tiles. The main door to the church was from the main street and the church space itself was of one nave. The presbytery of the church was of rectangular shape, with a sacristy at the end, from where the door to the courtyard of monastery was. The church had masonry vaults and the church itself, as it is mentioned, was decorated with cornices both outside and inside.

The plan of the residence complex was irregular, the refectory building was not parallel to the church. The total length of the monastery, including the facade part of the church, to the main street was 55 cubits, or about 35.5 meters. The width of the church itself was 15 cubits (about 9.5 m), length 36 cubits (about 23 meters), and both height of church with monastery to the roof (masonry part) was 12 cubits (about 7.7 meters). The layout of the

second floor was almost the same as the layout of the first floor.³⁸

As early as 1831, after the abolition of the Dominican Order in Merkinė, their property was divided into separate land plots. The church walls left after the fire next to the square monastery gradually decayed until they were finally demolished and other masonry buildings were built in their place at the end of the 19th century. The former Jesuit residence owned by the Dominicans was later repaired to make the building suitable for customs. During the establishment of an Orthodox parish in Merkinė, a prayer house was established in this complex. An Orthodox church was built and consecrated in 1849, but it did not function for a long time at this building, because already around 1852 the Orthodox believers moved to the former town hall building in the city centre.³⁹ The fate of the building was determined by the fact that the building was not used as the administrative body after the uprising, 1663–1864. With the eventual abolition of the autonomy of the Kingdom of Poland, customs in Merkinė became obsolete. The residence buildings were demolished for the sale of bricks. After his visit in Merkinė in 1872, Zygmunt Gloger wrote that the

former building of the monastery was demolished, and its bricks were being transported by Nemunas river to Rumbonys (Alytus district) for the construction of a new church.⁴⁰ The use of bricks of the demolished building was likely widespread in other parts of the region as well.

PAPARČIAI (KAIŠIADORIAI DISTRICT)

Paparčiai Dominican monastery was funded by the funds of Treasurer of the Grand Duchy of Lithuania, Stanisław Bejnart, 1649. The church was consecrated in the name of St. Stanislaus the Martyr. It is one of the objects that was demolished in the second half of the 19th century and has no known iconographic material. Only written sources and conducted archaeological research as well as a 1853 situational plan of the monastery suggest how the complex of convent buildings might have looked.⁴¹

In an 1830 visitation act the building is described as masonry building, the main facade of which was formed by four-tier tower and the tower dome installed at the top of it, covered with shingles and painted with red lacquer. A clock and a wooden cross painted in red lacquer were installed at the top of the tower. Another smaller dome was above the large altar and above it an iron cross was installed. The monastery church was of one nave, and the tower was in the north side of it. The presbytery of the building occupied more than a third of the total length of the church. The church was plastered with massive pilasters.⁴² The roof of the church was covered with tiles, and vaults were built inside. The door to the building was double, another door was in the porch and other ones mentioned led to the sacristy. The church had 14 windows, with glass framed in lead, and another smaller window was above the door of the sacristy. The sacristy had two grated loop-shaped windows ("dubletowe"). St. Dominic's Chapel with vaults was to the right side of the entrance.⁴³ Archaeological excavations in the church area and on the site of the former chapel have revealed that the chapel was built in the 18th century and surviving fragments of the walls indicate that the buildings was plastered with white lime mortar. Former

pilasters of the chapel were both inside and outside the chapel.⁴⁴

It is mentioned that the monastery building was of square shape, with two floors. The building was partly covered in trough ("žlobiastą") as well as flat ("karpiowką") tiles. Sixteen chimneys were built above the roof. Both floors had vaulted ceilings and brick floors. One of the walls of part of the monastery coincided with the walls of the church. The first floor of the monastery had a monastery chapter room or oratorio. The first floor also had a monastery refectory, a kitchen, a pantry, 5 single cells and 4 chambers. The second floor of the building had 10 single cells and 3 chambers, as well as a library. All the cells had brick vaults and the cell floors were mostly made of planks. Together with the monastery, a novitiate was built on to the church, the door to which was in the corridor of the monastery's first floor. It had one small hall, the second floor had 16 cells and all of them had masonry vaults, floors made of bricks and only one of them had a wooden floor. The monastery was entered through gates that have survived to this day.⁴⁵

Before the closure of the monastery, the buildings were maintained; repair of the church roof is mentioned in 1863.⁴⁶ The Dominican monastery in Paparčiai was closed in 1864 due to its active involvement in the uprisings against the tsarist government. Military barracks then installed in the monastery have not functioned in this place for a long time and the church was closed without leaving the right to turn it into a parish church; although well maintained and of good condition, the church building was perfect for that. After the military barracks were moved out of the monastery, the buildings began to be demolished in 1865 and the building complex was completely demolished in 1868. The fact that the occupying power had no interest in maintaining the buildings is also evident by the prohibition to establish new Catholic churches in the village after the demolition of the buildings.⁴⁷

CONCLUSIONS

1. After the Partitions of the Polish-Lithuanian Commonwealth, especially after the uprisings against the

Russian Empire in 1831 and 1863–1864, an active wave of regional Russification, especially directed against the Catholic church, began. All Dominican Order monasteries in the territory of the Grand Duchy of Lithuania were closed and 4 Dominican Convents underwent biggest changes. The churches of Kaunas and Aukštadvaris monasteries were converted into Orthodox churches, and the buildings were reconstructed in the Russian Style. Buildings of Merkinė and Paparčiai monastery complexes were demolished. The demolition of the buildings took place due to the lack of functional use of the premises after the closure of the monasteries. The monastery and church of Paparčiai were demolished despite the need of the local people to have a parish church.

2. The buildings of all the monasteries described underwent essential architectural transformation and demolition after the uprising in 1863–1864, although they were closed at different times. Only the old Dominican Convent church in Merkinė burned down during the city fire in 1822 and was not rebuilt.

3. St. Dominic's church of Aukštadvaris Dominican monastery, built at the beginning of the 17th century, was of single nave, and the main facade could have been installed in the second half of the 18th century. Monastery buildings and the church were maintained and repaired until the monastery was closed in 1865–1866, when the church was almost completely destroyed and an Orthodox church of typical project was built.

4. The complex of Kaunas Dominican monastery and its whole architecture were developed up to the beginning of the 19th century, when after war in 1812 monastery buildings and the church were renovated. After the church reconstruction to the Orthodox church in 1868, the visual character of the church was substantially changed and the main church elements reflecting the baroque features of the church were destroyed. The monastery building underwent less change, but the upper tiers of the baroque monastery pediment were demolished by lowering the roof.

5. Merkinė Dominican monastery is closely connected with buildings owned by Jesuits; after taking over buildings of Jesuit residence at the end of

the 18th century it was managed until the closure of the monastery in 1831. The old convent church stood next to the city square and its masonry part was built at the beginning of the 17th century and wooden part in the middle of the 18th century. The masonry old monastery building had not been used since the end of the 18th century as the Dominicans used the former one-nave Jesuit church of the Holy Cross and the masonry two-storey buildings of the residence, which were built in the middle of the 18th century. The buildings were covered with tiles, not plastered, and the church was without a pediment. After the closure of the monastery, an Orthodox church and a customs house were located in the buildings. During their existence, the building complex did not undergo major reconstruction work. The buildings were not used after the abolition of customs and around 1872 were demolished.

6. Paparčiai Dominican monastery was established in the masonry buildings of the monastery and church built in the middle of the 17th century. Those are the only objects without any known iconographic material. Written sources and archaeological data show that the monastery had two floors, three buildings and an inner yard, the church had one nave with a massive tower, the church building itself was plastered, and decorated with pilasters, a small signature tower rose above the large altar, and a chapel was built on the church. The monastery was closed in 1864 and demolished in 1865–1868.

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Notes

- Slavophilic theorists argued that religion determines the essence of the country history, culture and existence, and in the religious aspect in the Russian definition only the Orthodox church was recognized: Е. И. Кириченко, *Русская архитектура 1830–1910-х годов* (Москва: Искусство, 1978), 77.
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- The Dominican Order operated in Lithuania as early as the 13th century, during the baptism of Lithuanian King Mindaugas; however, wider activity began in 1501, after the establishment of the Dominican monastery in Vilnius and the first one in the Grand Duchy of Lithuania.
- Aukštadvaris, Kaunas, Liškiava, Merkinė, Palevenė, Paparčiai, Raseiniai, Skapiškis, Šumskas, Trakai, Vilnius, Vilnius (Lukiškės), Vilnius (Verkiai), Virbalis, Žemaičių Kalvarija.

- ⁶ Algimantas Miškinis, *Lietuvos urbanistikos paveldas ir jo vertybės*, Volume II, Rytų Lietuvos miestai ir miesteliai, Book II (Vilnius: Savastis, 2005), 139.
- ⁷ This type of belfry was installed in Vilnius, Orthodox cathedral of the Assumption of the Mother of God in 1865–1868.
- ⁸ „Aukštadvario Šv. Dominyko bažnyčios ir dominikonų vienuolyno liekanų kompleksas“. *Kultūros vertybių registras*. Viewed in 14 April, 2020. <https://kvr.kpd.lt/#/static-heritage-detail/F50ED3F7-2188-45F4-A474-8453E86F6C48/true>.
- ⁹ Kazys Misius ir Svetlana Poligienė. „Aukštadvario bažnyčių praeitis“, in *Elektrėnų dekanato sakralinis paveldas* (Vilnius: Savastis, 2008), 9–15.
- ¹⁰ Algimantas Miškinis, *Lietuvos urbanistikos paveldas ir jo vertybės*, 276–293.
- ¹¹ Jurgis Oksas, *Architektūros paminklas Kaune, Vilniaus 4 – buvęs dominikonų ansamblis. Istoriniai tyrimai*, (Kaunas, 1987, KPD F5-1-3064).
- ¹² Nijolė Lukšionytė-Tolvaišienė, *Gubernijos laikotarpis Kauno architektūroje: svarbiausi pastatai ir jų kūrėjai (1843–1915)*, (Kaunas: Vytauto Didžiojo universitetas, 2001), 75.
- ¹³ Algimantas Miškinis, *Lietuvos urbanistikos paveldas ir jo vertybės*, 122–165.
- ¹⁴ Gustaitis R. Paparčių dominikonų vienuolynas, *Kaišiadorys. Miesto ir apylinkių praeitis* (Kaišiadorys: 1999), 48.
- ¹⁵ Algirdas Žalnierius, 2000 m. Paparčių dominikonų vienuolyno archeologinių tyrimų ataskaita, (2001), LII F1-63535; Algirdas Žalnierius, 2002 m. buvusio Paparčių dominikonų vienuolyno archeologinių tyrimų ataskaita, Volume II (2003), LII F1-b. 4080.
- ¹⁶ Dainius Junevičius, „Anton Rohrbach: Rediscovering a mid-19th Century Photographer of Railway Bridges“, *JUBILEE – 30 YEARS ESHPh – Congress of Photography in Vienna*, edited by Anna Auer and Uwe Schögl (Salzburg: Fotohof edition, 2008), 112: https://issuu.com/dainiusjunevicius/docs/00_antonrohrbach.
- ¹⁷ „Aukštadvario Šv. Dominyko“. <https://kvr.kpd.lt/#/static-heritage-detail/F50ED3F7-2188-45F4-A474-8453E86F6C48/true>.
- ¹⁸ Wizyta Klasztoru i Kosciola Parafialnego Xięzyi Dominikanow Wysokodworskich na Gubernii Wilenskiej, Powiecie Trockim, Miasteczku Wysokimdworze, u Dekanacie Trockim, przez naznaczonego Wizytatora z Rządu Diecezjalnego Wilenskiego za Rok 1830 odprawiena, i we czterech exemplarzach opisana, LVIA, f. 694, ap. 1, b. 3792. l. 1–7v.
- ¹⁹ Drawings of former Aukštadvaris Dominican monastery, 1835, LMAVB RS, f. 229, b. 1730; LMAVB RS, f. 229, b. 62; LMAVB RS, f. 229, b. 41.
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- ²³ Akt Wizyty Klasztoru Kowenskigo roku 1817, LVIA, f. 694, ap. 1, b. 3662, l. 82w.
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- ²⁷ Ibid., l. 827–828.
- ²⁸ Wizity XX. dominikanów za rok 1819, LVIA, f. 694, ap. 1, b. 3662, l. 37.
- ²⁹ Wizyta całego funduszu Kosciola, l. 836.
- ³⁰ Žygmantas Buržinskas, *Istorinė Merkinės rotušė* (Merkinė: Merkinės krašto muziejus, 2015), 29.
- ³¹ Vytautas Levandauskas, Renata Vaičekonytė-Kepežinskienė, *Napoleonas Orda, Senosios Lietuvos architektūros peizažai* (Vilnius: Vilniaus dailės akademijos leidykla, 2006), 142.
- ³² Algimantas Miškinis, *Lietuvos urbanistikos paveldas ir jo vertybės*, 156.
- ³³ Among the documents of the Merkinė parish church is the seal of the Merkinė Dominican Convent, LVIA, f. 1541, b. 55, l. 5.
- ³⁴ Manuscripts of Jonas Reitalaitis, information about Dominicans in Merkinė, MAB, f. 136, vnt. 8, l. 8r.
- ³⁵ Lustracya rezidocyi Mereckiej 1774 roku januaryi 15, LVIA, f. 525, ap. 8, b. 1140, l. 12.
- ³⁶ Uladzimir Liaushuk, „Terra Jesuitica Grodniensia, czyli o domach zakonnych zaleznych od grodzieńskiego kolegium jezuckiego“, *Studia Paedagogica Ignatiana* 22 (2020). doi: 10.12775/SPI.2019.4.002.
- ³⁷ Dodatek do wizyty klasztoru XX: Dominikanów w Mereczu, LVIA, f. 694, ap. 3, b. 1348, l. 38.
- ³⁸ Wizyta całego funduszu Kosciola, l. 836–836v.
- ³⁹ Vytautas Valentinas Česnulis, *Merkinės cerkvė* (Vilnius: 2019), 8–9.
- ⁴⁰ Zygmunt Gloger, „Podróż Niemnem, odbitka z tomu II „Wisły”“ (Warszawa, 1888), 57: <https://polona.pl/item/podroz-niemnem,NTgxNzc/64/#info:metadata>.
- ⁴¹ Algirdas Žalnierius, 2000 m. Paparčių dominikonų vienuolyno archeologinių, 14.
- ⁴² Algirdas Žalnierius, 2002 m. buvusio Paparčių dominikonų, 26.
- ⁴³ Wizyta Kościoła Parafialnego i Całego funduszu Klasztoru Poporckiego XX. Dominikanów Prowincyi Litewskiej, PTIA, f. 822, ap. 12, b. 2982, l. 99–110; LII F50-P13.
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DOMINIKONŲ ARCHITEKTŪRINIO PAVELDO TRANSFORMACIJOS CARINĖS RUSIJOS OKUPACIJOS METAIS

Santrauka

Šiame straipsnyje pristatomas dominikonų paveldas Lietuvoje, patyręs didžiausias transformacijas ir naikinimus carinės Rusijos okupacijos metais. Masiškai uždariant katalikų ir unitų vienuolynus visoje buvusioje Lietuvos Didžiojoje Kunigaikštystėje, buvo uždaryti ir visi tuomet egzistavę dominikonų vienuolynai, taip pat ir dabartinės Lietuvos teritorijoje. Šiame straipsnyje nagrinėjami didžiausius rekonstrukcijos bei griovimo darbus patyrę Aukštadvario, Kauno, Merkinės ir Paparčių vienuolynų pirmavaizdžiai iki vykdytų rekonstrukcijos bei griovimo darbų Rusijos imperijos okupacijos metais, pristatomos šių pirmavaizdžių rekonstrukcijos. Visų aptariamų vienuolynų architektūrinė raiška labiausiai nukentėjo po 1863–1864 m. sukilimo. Aukštadvaryje ir Kaune senosios konventų bažnyčios buvo rekonstruotos į stačiatikių cerkves, pakeičiant jų senąją architektūrą, sunaikinant atskirus pastatų tūrio ir puošybos elementus. Merkinės ir Paparčių vienuolynų pastatai buvo visiškai nugriauti. Sujungus turimą ikonografinę, vizitacijos aktų, kitų istorinių šaltinių medžiagą, galima plačiau pažvelgti į šių pastatų pirminį vaizdinį ir pristatyti buvusią jų architektūrinę raišką šiuolaikinėmis priemonėmis.

Reikšminiai žodžiai: dominikonų vienuolynai, vaizdinio rekonstrukcija, pirmavaizdis, Rusijos imperija.

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