Problems of preservation of ethnocultural and urban-planning heritage of the European north of Russia

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Abstract. The relevance of the problem is caused by the need to preserve the monuments of the ethnocultural and urban heritage of the European North of Russia, which are an integral part of the cultural heritage of the peoples of the world. The purpose of the article is to theoretically substantiate the importance of preserving historical memory as one of the key priorities of urban planning and public policy. The leading approach to the study of this problem is the analysis of cultural heritage objects, based on linguistic data, lexicographic evidence (toponyms), ethnocultural communities (voloki), and also on the basis of archaeological excavations, the stages of the formation of East Slavic unity and the settlement of Novgorod Slavs are considered. On the basis examined materials shown that the space of settlement of ethnic communities in specific landscapes is fixed by historical monuments, which on a time scale became signs of the culture of urban development. The materials of the article can be useful for city planners, architects, cultural figures and scientists, as well as to students studying in the direction of "urban planning", "reconstruction and restoration".

1. Introduction

1.1. Urban-planning heritage as a man-made monument of history and culture

Until now, various objects of cultural heritage have been preserved. A special place among them is occupied by "not made objects", which are also perceived as monuments of the history of the Fatherland. Preservation of historical memory is one of the key priorities of town-planning and state policy, which was noted at the meeting of the Presidential Council for Culture and Art on December 25, 2015. To "miraculous monuments" include lexicographical evidence and, above all, toponyms. Through the millennium to this day, the names of the places are preserved: Vyshny Volochyok, Volsky Lamsky (Volokolamsk). On the whole route from Mologa to Msty rivers and lakes bear in their names the root "fiber": Lake Voloshno. Volchino and Navolok, the Volchin River, which sounded like Volochin. This root was included in the name not only of places, but also of names. So, in Karelia there are settlements known as Petrov Navolok and Condornavolok; there is also a Woknawolf. "Voloshka" or "Volotsky" as an integral part of the toponym were preserved in the names of not only small settlements of the North of Russia, but even in the names of sacred monuments. Till our days legends about occurrence of Iosif-Volotsky monastery have reached. It was founded at the end of the 15th century by St. Joseph Volotsky, a native of the Volokolamsk village of Yazvishche. The money for the building of the monastery was donated by Prince Boris Volotsky. It was significant
for him to build a monastery among marshes and dense forests. The monastery's bell tower of this monastery was in its appearance and height equal to the bell tower of Ivan the Great in the Moscow Kremlin. Unfortunately, the bell tower was blown up by the Nazis in 1941 and has not been restored to the present day. But it could become - as an object of the cultural heritage of the country - the center of the attraction of historical memory. Today, when the interest in the monuments of ethnocultural heritage is growing, tourism can play a significant role. As evidenced by studies of the dynamics of tourism development, cultural tourism already accounts for 37% of the world's total. Therefore, the system-forming role of cultural heritage in the tourist, and, consequently, in the economic sectors is so great.

2. Voloki as monuments of the settlement network

So what does "volok" mean? Vladimir Ivanovich Dahl (1801-1872 gg.) In the dictionary of the living Great Russian language compiled by him, he wrote that the fiber was a "pylon, an isthmus between two rivers where the boats or goods are flipped from one river to another" [1, p. 81]. In the forest area of the North of Russia, the largest rivers originate, often close to each other: the Volga flowing into the Caspian Sea, the Dnieper into the Black Sea, the Don to the Azov, the Western Dvina into the Baltic Sea, and the Onega River basins flow into the White Sea. It was here that long drags appeared - a unique transport system. Its progressive role in the development of European civilization and, first of all, Northern Europe - a historical fact, see figure 1.

![Figure 1. Scandinavian waterways network in the Middle Ages](image)

The history of the volok’s testifies to their unifying significance in the formation of the ethnocultural community of the Russian North, the center of which was Novgorod the Great. He has a special role in the formation of a system of trade and ethno-cultural ties between Rus, Western Europe, Byzantium and the Middle East [2]. The emergence of Novgorod as a center was due to the peculiarities of its geographical and landscape situation. The conditional date of his "birth" is considered 862 - the time of the first mention in the pages of the annals. By itself this date, according
to Academician V L Yanin, is close to the truth: Novgorod "really belongs to the number of the most ancient cities of Russia. At an earlier time, there appeared fortified settlements and settlements with a marked trade and craft image, but they have not yet been cities in the sense that modern science has invested in this term [3]. As studies of town-planning monuments show, medieval cities were initially formed from some original nucleus. In the Russian town-planning tradition, it was Detinets - the Kremlin within the defensive ramparts and fortress walls. Gradually expanding, the city "stepped over" the old city line, occupying suburban spaces. According to historians, the famous Earthen Wall of Novgorod ("Roundabout Town"), the total length of which reached 10 km, should be attributed to the XII century. "This idea was combined with the idea that Novgorod (the "New Town ") was preceded by an" Old Town ", from where a large mass of the population moved to a new place, having immediately mastered the entire territory enclosed within the Novgorod rolls" [4]. Archaeological materials of modern times, or rather, the end of the twentieth century, allow us to judge that the original settlement on the site of the future city was the neighborhood of the settlements that still retained the rural appearance. The reference to chronicle terminology has shown that the designation "Novgorod" was applied exclusively to Detinets: to the general strengthening of the three ancient settlements that formed the Kremlin as a unifying fortification. And only with the passage of time this name spread to the whole city. The gradual expansion of the original settlements, previously separated from each other by empty spaces, eventually led to their merging. This is evidenced by numerous artifacts, including birch-bark letters. As is known, Novgorod arose on dense clay soils, which, under conditions of nival climate, were saturated with moisture. Archaeologists noted that moisture, to the limit saturating the cultural layer, prevented the penetration of air. Therefore, in the cultural layer of Novgorod, there were no conditions for the development of microorganisms, which could contribute to the destruction of organics, and especially of wood. Metal objects in such an environment were covered only with a film of corrosion, which was "protection" from further destruction. Discovered artifacts indicate active contacts with Scandinavia, the Baltic region and, in particular, Germany [5]. It is significant that such contacts also influenced the organization of the planning structure of the coastal port zones of Germany.

3. Formation of East Slavic Unity

During the archaeological excavations within the Novgorod land, materials were obtained that indicate the stages of the formation of the East Slavonic unity, which was manifested in the translation of the traditions of the choice of places for settlements. During the second half of the first millennium, Slavdom experienced a dynamic process of settlement in Europe, but nevertheless its integrity was preserved. As evidenced by archaeological materials, the north of the modern European part Russia was originally populated by representatives of the Finno-Ugrians, and later the Slavic and Germanic tribes. The documents that have survived to this day record that the western Slovene, while still pagans, occupied the territories on the southern coast of the Baltic Sea in close proximity to other European tribes. Thus, on the map, reflecting the ethno-cultural situation prior to the Crusade and the pogrom of 1168, showed the settlement space of Slovenian peoples. In the west, with the Danes, the Saxons and the Franks, the Drevlyane, the Sobry, the Vagra, the Polabi bordered; Also on the Labe (Elbe) lived stodoryane, the center of resettlement of which was Mr. Storelets. Below the current Labs lived linons and bodrichs, whose settlements came to the Baltic Sea. They were neighbors with the people of Ruyan who gave the name of the big Baltic island to Ruyan, preserved in the modern toponym Ruyan. Here, on the island of Ruyan was the Slavonic city of Arkona. In the valley of the river. Odra (Oder) Baltic Slavs rebuilt the city of Shchetin, Volyn, and on the Baltic coast – Kaloberg see figure 2.
Figure 2. Settlement of Western Slovenes on the Baltic coast in the 12th century

It is natural that the space of settlement of ethnic communities in specific landscapes is fixed by historical monuments, which on a time scale became signs of the culture of urban development. A network of settlements / towns arose in the western Slovens in the 8th and 9th centuries: Schetin, Veligrad, Stargrad, Kalobreg, Klodno. Most of the time, the townspeople settled their land with rivers, lakes, and seas. In the history of the formation of river civilizations, the memory of settlements with the inclusion of the particle "con" has been preserved. "Kon" in the Slavic languages: Czech, Polish, Polabian, Pomorie, etc. - meant "priest", and later "priest-prince". At the same time, in Germanic and Scandinavian languages, the particle "kon" was included in the word "konig", "konung" - "leader", "prince", "king". Accordingly, the toponyms, in which the root meaning of the term "con", indicated the dominant role of the settlement / city in the settlement system: the city of Ancona dominated in Rassin-Etruria, it still exists; the Baltic Slovenes - Rugs once the capital was the city of Arkona, and in the east of Russia - the city of Iskon [6]. Accumulated linguistic data - first of all, traced through the birch bark letters of the XI - the beginning of the XIII centuries, showed that the main feature of the ancient Novgorod dialect was its peculiarity and sharp dissimilarity with the peculiarities of the South Russian ancient language strata. As Academician A.A. Zaliznyak, in birch-bark letters quite a lot of
coinciding elements of the West Slavic languages. Apparently it is an objective reality, therefore it is natural to assume that the main bulk of the Slavic population of the Russian North-West was formed due to the influx of Slavs from the southern Baltic region.

4. Settlement of the Novgorod Slavs in the field of ethnic contacts
The era of the formation of the Old Russian state is associated with the reign of Princess Olga in the middle of the 10th century. Information on innovations in the economic development of the Russian lands, introduced by the princess, are preserved in the Chronicles, including the text of the Novgorod chronicle of 647: "Summer 6455. Idea Olga to Novgorod and the mouth of the Mistem pogosts and tributes, and according to Ladoga tributes and obrokas, and her tricks are all over the earth, signs and places and graveyards, and her sleighs are in Pskov, and along the Dnieper there are races and villages, and along the Desna there are the villages of Olzina to this day. Having spied out, return to your son in Kiev and remain with him in love [7].

For the first time, to regulate the collection of tribute, the regulation of annual duties was introduced. For this purpose - according to the princely Decree - the locations of the tribute points of collecting the tribute - the Bolshoy Polyudye were established. Chronicles have preserved to this day information about the settlements and boundaries of prince hunting grounds - "fishing", the violation of which could lead to death. Extensive possessions outside the Great "polyudye" by the Decree of Princess Olga were also located on the lands of Novgorod: west of Novgorod in the settlements along the river. Luga and east along the river. Msta established tributes and obrokas. On the river. Ms. Princess Olga put pogosts, which pointed to the importance of this trade route, which connected the Baltic basin with the Caspian Sea, and Ilmen and Volkhov with the Upper Volga.

The convenient location of the pogosts was favored by natural conditions - an extensive river network on the basis of which a special land-river transport system developed: North-South, East-West. It is with the stability in time of this system that the legendary roads "From the Varangians to the Greeks" are connected. According to the published data Scandinavians in the Viking Age reached not only the walls of the Great Bulgar, but also the capital of Khazaria - Itil in the delta of the Volga on the Caspian coast, and also along the network of voloks from the sources of the Dnieper sailed south to the Black Sea to Constantinople. At the same time, the activation of old and the establishment of new trade and cultural ties in the Baltic region contributed to the formation of a trade and political union of cities known as the Hanseatic League or Hans (Hanse). The largest trade and cultural center for the Hansa in the east was Novgorod, and then along the rivers through the system of the Western European countries, they established and strengthened ties with the Russian lands. The proximity of the sources of the main rivers on the Russian Plain directly correlates with the geological history of the "volost zone", namely - with the Valdai Upland, which was aptly named the "crown" of the Russian Plain. It is no coincidence that I. Grabar, referring to the urban-planning culture of Russia-Russia in 1928 he urged: take care of your monuments, Novgorodians, Pskovians, Vladimirites, Suzdalians, Rostovites and you, the happy descendants of the great people's builders, who managed to save these incomparable creatures to our days. Take care of them, for when they will go to us, as they now go to Italy - and this time is not far off - they will be the sources of your well-being and will fill your heart with pride.

5. Conclusion
With the current pace of urban development, it is necessary to solve not only the tasks of mastering the building of space, but also the preservation of the ethno-cultural and town-planning heritage.

Before modern civilization these problems are acute in the conditions of the Northern region, with its fragility of the natural landscape.

The urban monuments that have survived give us a certain opportunity not to break the "chain of times". The northern region with its multi-ethnic integrity has always played a special role in the history of the formation of our state.
Therefore, it is so important to preserve not only material monuments: buildings and ensembles of folk art, but also to transfer to future generations the wealth of the cultural heritage of our people.

In this line, such historical and linguistic monuments as toponyms can take their niche. They are used to solve the problems of ethnogenesis and the establishment of ethnic boundaries of territories. The proposed approach to the problem of preserving the ethnocultural and urban heritage heritage on the example of the European North of Russia can also be applied when solving large problems in other regions.

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