

Spatial use of riverside settlements in the past and present - Rostov Region, Russia

Folyóparti települések térhasználata a múltban és a jelenben - Rosztov Régió, Oroszország

Water is basic element of life. The most valuable resource, people will always need. During historical development of human kind we taught how to adapt water around us (rivers, seashores, etc.) for our own needs. Concerning such crucial importance of this element, there is no need to admire, why people have always been used waterfronts intensively. The article is devoted to systematizing knowledge about Rostov region settlements, situated close to water; influence of Cossacks' culture on functional use of those settlements, concerning their architecture and urban planning. Since the earliest years of current era river Don and its basin was a core of special and unique contact zone, where the mutual influence of the ancient and barbarian Iranian world on the one hand, and the interaction of the sedentary and nomadic (Sarmatians, Scythians, Turks and so on) population of the region on the other created base for diverse ethnical mixture. Result of evolution is reflected in many interconnected planes: economic, ethno-cultural, historical and even architectural. Attention is paid to case studies, which analysis helps to understand both background of settled formations and current situation.

Key words: spatial use of riverside, waterfronts, architecture, functional usage, Don area, river settlements, Cossacks

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Problem

Wide variety of data about the architecture in Rostov region: function, types, location, date of creation (different ages), diverse, barely systematized information relevant for the study.

Extent of previous research

A lot of separated info in articles, books, scientific works, web-sites describe different aspects of the problem. But they don't provide readers with extended information mentioned in texts and sometimes even references for further reading. This article is a digest of multiple sources, it can be read without asking small, but disturbing questions (e.g. Who were alans? Where is Tanais situated? Why Bosporan Kingdom was interested in these lands?) as an answer (even a short one) or a hint where to find one are already given in frames of the research. It allows to maintain readers' interest in topic and deepen their understanding of the given information.

Purpose (aim) and tasks of research

Combining information about major, significant architecture types (pieces), its function and location into one clear and informative text. Clarifying "cause-and-sequence" relationship of a past events in order to understand the situation better, emphasizing the importance of big scale look at small problems. Bringing up questions for further development of the region.

- 1) Make a research of historical, ethnical, geographical, etc. information; collect it
- 2) Analyze and group info; systematize

Subject of research

An article, which includes map – location/geography, time/year, etc. and tables.

Object of research

Existing data about architecture and waterfronts usage in Rostov region.

Theoretical and methodological basis of research

Theoretical part is based on historical and archaeological researches about Rostov region and its settlements, made by Russian scientists and enthusiasts.

Current research was made with usage of system approach to analyzing and classification data by 3 categories: time, typology (function) and location. Applied logical analysis

helped to formulate and specify the problem, aim, tasks. Another method – comparative study was used in grouping information.

Reliability

Articles and thesis abstract papers used during research belong to scientific field and were published in authorized magazines.

1. Historical, archaeological, ethnical aspect

Lower Don and North-East Pryazovia (area near Azov), locating on the border of Europe and Asia, South Russian plain and Caucasus foothill, on meeting point of great Russian rivers and sea fields, has always been meaningful center of cultural-historical development in European scale. The past of active processes and cultures mixing on these lands left its traces, which influenced the future on the region. Archaeological findings prove diversity and complexity of presented nations.

South-East Europe as an industrial and agricultural region had specific characteristics, distinguishing it from Central Asia. “This is a steppe zone, more advantageous for the cattle breeding and less affected by climate changes, e.g. aridization and cataclysms, also it didn’t take so much space, like in Asia. The border with a forest-steppe, which was populated with settled agrarians, is closer. From the South the Caucasus mountain chain, the Black Sea and the Carpathian Mountains locked these plains up. The South of the Eastern Europe either in Antiquity or in Early Middle age has been a sphere of interests of the biggest civilizations and Empires: Ancient Greece, Roman Empire, Persia, Byzantine Empire, Arab Califate. All above mentioned features has made from the East European steppe zone a giant contact zone, where diverse cultures and traditions were mixed during centuries.”¹

In Lower Don basin in first centuries CE a special contact zone was formed. On the edge of Eras this specific area facilitated mixing antique and barbarian world, changing the dynamic interaction of settled and nomad population principally. “Scientists distinguish three ethno cultural groups in 1st – 3rd CE: Sarmatian nomads, Greeks-tanaites and Meotes in ancient settlements on left and right Lower Don banks.”²

Each new wave of nomads brought new culture for occupied area (min 4 waves are known):²

- Early Sarmatian culture (II – I BC.);
- Middle Sarmatian culture (I BC);
- Late Sarmatian Culture (middle of II CE)
- Caucasus invasion (middle of III CE)

¹ Galkina E. S. “Nomadic Peripherals of Eastern Slavs and Ancient Russia: Ethnosocial Processes and Politogenesis.” Abstract of the dissertation for the degree of Doctor of Historical Sciences. Moscow, 2006.

² Vdovchenkov, E. V. “Lower Don Contact Zone of Interaction of Nomads and the Settled Population in the First Centuries CE.” *MAIASK*, no. 9 (2017): 355- 366.

Appeared in II – I BC — in **Early Sarmatian Age**, the Contact Zone took geographical borders of: Lower Don basin, its delta and adjacent waters of Azov sea, which connects this region with antique world. The only one center of settled lifestyle was Tanais, founded ~3rd BC. Wide steppe space linked the Contact Zone with steppes in Eastern Europe and trading tracts. Important notice: Tanais didn't trade with steppe neighbours in II – I BC. Till the Early Middle Age nomads dominate as main military force, but settlements with farmers, workers, traders played an important role of economical centers for them.

Political meaning of Tanais was defined by its role in Bosphorus political system. Their relations in III – I BC are unknown. However after the destroying of Tanais by Polemon I this city has definitely became within the politics of the Bosphoran Kingdom.

Three destructive events in the history of Tanais are known:²

1. Destruction by Polemon I with further reconstruction and partial population change;
2. Destruction in the middle of II CE as a result of nomads' expansion. After this a Sarmathian block in city population was included;
3. Destruction in the middle of III CE. Tanais was rebuilt in IV, but with more Barbarian style. It existed till the V CE.



Fig. 1. Greek colonies on map. Source: <https://www.wikipedia.org/>

The Greek colony Tanais located on the borders of The Kingdom of Bosphorus and nomads' lands, what played crucial role in its destiny. Being between interests of various Sarmatian groups, Bosphorus and Rome, Tanais had a political meaning – strategic center of Sarmatia.

Being under Sarmathian influence, after destroying wave of barbarians in II century the city had to accept new settlers and give them citizen rights in order to stabilize military-political status in region, trade policy was also reviewed. Tanais started trading with alien Sarmatians, Maeotes and Kuban Maeotes. Newcomers in return influenced natives with their religion, ethnical culture. Barbarian settled nation represented by Maeotes, who arrived from Nearest Kuban have brought obsequies and some other elements of culture: catacomb burials, custom of putting a tureen (plate) under head of corpse, types of dwellings, way of keeping households, etc.

The Mithridates VI reign and his expansion of the Pontus Kingdom redounded to barbarization of Bosphoran Kingdom: barbarians were used for improving military and economic power. To culturalize new-coming tribes in 2nd – 3rd CE the Bosphoran Kingdom introduced new cult for them.



Fig. 2. The Bosphoran Kingdom. Source: <https://www.wikipedia.org/>



An example of a cultures mixture is reproduced (reflected) in material (physical) culture and burial ritual of Lower Don population. From Greek tradition the Meotes took a burring children ceremony in amphoras. Or Tanais settlers used in their burring rituals Bosphoran funeral garlands, well-known ceremony, when an obol for Charon was put under a tongue of dead person, went together with Sarmatian rite. Antique ceramics and other artifacts not originated from Lower Don were used in own life and for own traditions.

Meotes and Greeks were influenced by the martial art of Sarmathian, whose political centers might be distinguished by concentration burial mounds gathered in necropolises with top-range entombments (sepultures). Sarmatians constantly influenced settled centers, which were used in frames of exo-exploitation economics. Such interesting happening is connected to Nomad economic model – xenocratic: being brutal warriors, Nomads couldn't produce necessary resources by themselves, but found desired economic base in conquered settlements, which they controlled and where they ruled without being part of those communities. Above mentioned high concentration of elite mound complexes in

Fig. 3. The Kingdom of Pontus at its height: before the reign of Mithridates VI (dark purple), after his early conquests (purple), and his conquests in the first Mithridatic wars (pink). Source: <https://www.wikipedia.org/>

During the second stage of **Late Sarmatian Culture (mid. III – second half IV CE)** an urban decay is in evidence. Existed nomad population was replaced by newcomers from the Fore-Caucasus and lower Don steppes lost their meaning as political center.

Advantageous location and other features attracted many nations to the Lower Don basin. But development of the area wasn't continuous. Interrupting waves of nomads speeded down the processes or introduced a new way of being. "In the beginning of the Great Migration a special culture was formed. Some authors connect it with Goth union, who might have common military operations with Alans union. But this union and unique, developed culture was demolished by Hunnic invasion. New reforms of Atilla and constant conflicts with his relatives have seriously undermined usual nomad political system. So, after Atilla's death in 453 CE the whole horde – political alliance - has split off." ³

Previously existed on Lower Don lands North Iranian people and strong conquerors – Hunns-Sarmatians ethnicity became two main bases, which allowed to structuralize and unite nomads of South-East steppe.

Those people had a custom, which played a crucial role in Contact Zone's destiny. After conquering a society the winners forced people from one lineage group to live separately from each other and together with families, belonging to the winning group. For old times the main pillar of social organization was congeneric community. And such new trend facilitated to "equalizing" of the society, faster assimilation and dissolving of one nation into another. In case of Hunns some nations took the ethnonym of the winners elite - bulgars. However, there were ethnicities, who kept their ethnic awareness, accepting new rulers.

the early Khazars, as well as their kindred Bulgars, separated from the proto-Turkic milieu in the period before the formation of the First Turkic Kaganate, i.e. even in the Hunno-Sarmatian times, and after the Great Migration of peoples, at least from the 6th century, they are known in the North-Eastern Ciscaucasia, adjacent to other late Hunnic tribes.

Until the end of the VII century. Khazaria was not a significant political force in Eastern Europe. In the first clashes of the Arabs with the tribes of the Caucasus and the Caspian Sea until the end of the 7th century. there was a coalition of Turks, Khazars and Huns. But the Khazars' subordination of the remnants of Great Bulgaria strengthened the position of the Khazars.

³ Vdovchenkov, "Lower Don Contact Zone ...", 2017

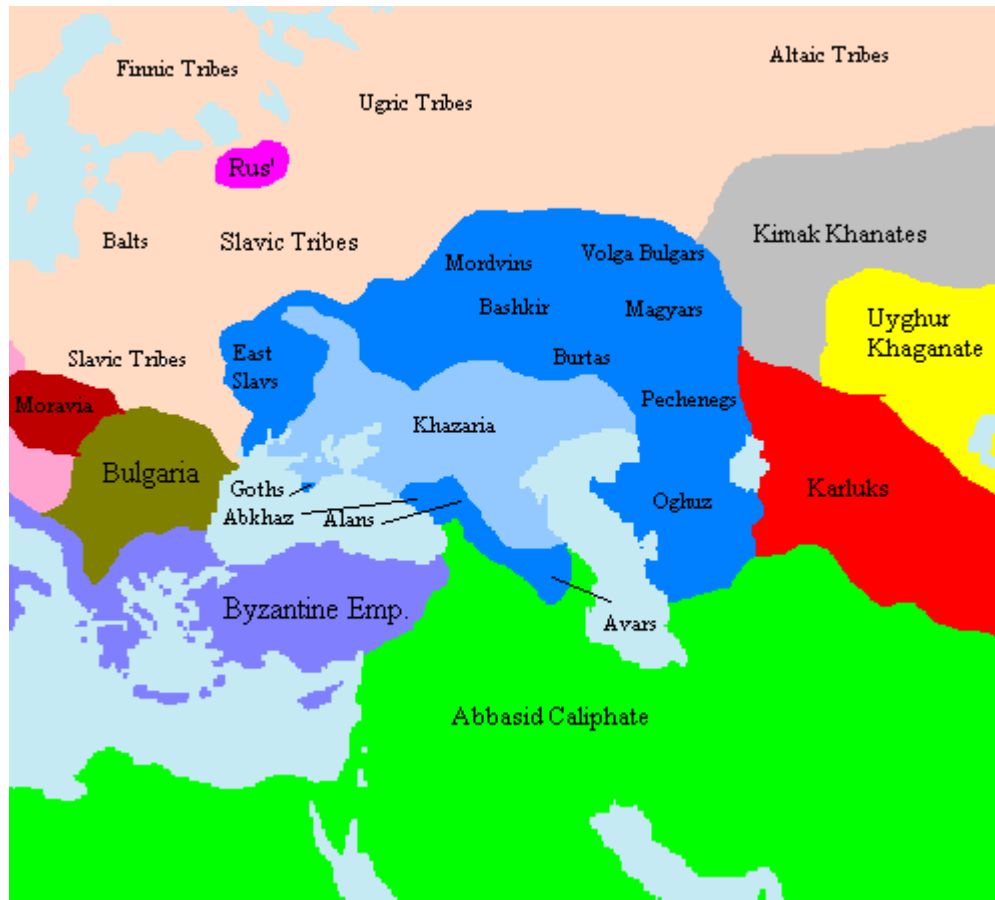


Fig. 4. Territory of the Khazar Caganate among other states. Source: <https://www.wikipedia.org/>

Part of the Burtas tribes, which obeyed the Khazars, united with the Ugric and Bulgaro-Onogur groups, as a result of which in the 2nd half of 9th - early 10th centuries the Volga Bulgaria appeared. Bulgars found a strong patron in the person of the Samanid state and redirected their branch of the Silk Road along the land route, so, Khazar Caganate could't control it anymore.

The southern part of the Volga-Baltic route was actually closed by tribes hostile to Khazaria. It was this fact, as well as the Pecheneg invasion and the falling away of the Slavic lands, that became the reason for the inevitable death of the Khazar Caganate and the beginning of a new era in the steppes of South-Eastern Europe - the era of the Pechenegs, Guzes, Polovtsians.

“The last blow was dealt to Khazaria by Kievan Rus, princes Svyatoslav and Vladimir, after which Khazaria ceased to exist as a political force in the Ciscaucasia. The Khazar Kaganate survived until the 960s, despite the constant invasions of the Pechenegs, starting from the 2nd half of 9th century. The Khazars managed to create one of the most influential political associations in Eastern Europe, which, after the Arab-Caucasian wars, inherited the definition of "kaganate" from the Turks. The fight against the Arabs in the

Caucasus prompted the formation of not only the Khazar Kaganate, but also the ethnos of the medieval Khazars.”⁴

The territory of influence of the Khazar Kaganate for most of its history was limited in the northeast by the lower reaches of the Volga, in the south by the steppes of Primorsky Dagestan, in the west by the Kuban to the Black Sea, including some areas of eastern Crimea.

Chronologically, the ethnocultural history of the Don Slavs is determined by the 8th-10th and 10th-12th centuries. In the 8th-10th centuries the Slavs were part of the population of Khazaria. Arabic authors of the 9th-10th centuries talk about the Slavs on the Don in connection with the functioning of the Don trade route, call the Slavs a large people.⁵

In the VII-VIII centuries. Arab merchants penetrate the Don. Soon the region acquires importance in the system of the Great Silk Road. At the same time, the Slavs were conquered by Khazaria and were involved in economic relations in a strategically important region.

Tmutarakan was a medieval Kievan Rus' principality and trading town that controlled the Cimmerian Bosphorus, the passage from the Black Sea to the Sea of Azov, between the late 10th and 11th centuries. Its site was the ancient Greek colony of **Hermonassa** founded in the mid-6th century BCE, by Mytilene (Lesbos), situated on the Taman peninsula, in the present-day Krasnodar Krai of Russia, roughly opposite Kerch. The Khazar fortress of **Tamantarkhan** (from which the Byzantine name for the city, **Tamatarcha**, is derived) was built on the site in the 7th century, and became known as Tmutarakan when it came under Kievan Rus control. Whole history frames: founded 6th BC – abandoned 14th CE.

⁴ Galkina E. S. “Nomadic Peripherals of Eastern Slavs and Ancient Russia...”, 2006

⁵ Tsechoev V. K. “The origin of the state and law of the peoples of the Don and the North Caucasus (antiquity and the Middle Ages).” Abstract of the dissertation for the degree of Doctor of Law. Rostov-on-Don, 2004.



Fig. 5. Location of the Tmutarakan within Russia, Krasnodar Krai. Source: <https://www.wikipedia.org/>

A squad of Slavic-Rus appeared on Taman already during the existence of the Old Russian state, on the territory occupied by Russia there was already a developed economy and a centuries-old urban civilization. Regarding the Tmutarakan principality, it is more correct to speak not about the process of state formation, but about the establishment of power in an already existing political formation and the emancipation of the Slavic-Russian statehood to the Greco-Roman and Khazar heritage.

The population of the principality includes the Slavic-Russian, Alanian, Kasogian, Greek and Khazar communities. The community members were charged with princely tribute.

At the head of the Slavic society was a Rustarkhan, a vassal dependent on the kagan, possibly a Kiev prince. Further in the hierarchy are "rais ar ruasa malik" head of chapters (prince). The latter was subordinate to the supaneji (governors), the senior and junior squads.

The princes in Tmutarakan came from the Rurik dynasty and were nominally vassals in relation to the Kiev princes. The Tmutarakan princes tried to ideologically formalize their sovereignty from Kiev. The Russian rulers of Tmutarakan called themselves kagans.

Tmutarakan often became the lot of princes who were defeated in feudal strife or outcast princes.

Freedmen and various marginal elements of society were also outcasts in Russia. However G.V. Vernadsky drew attention to the fact that the term "outcast" underwent evolution from the Alanian word "*izkai*", that is, a mercenary or a foreigner in the service of the prince.

As the princely strife intensified, the weakening of the Russian positions in Tmutarakan was traced, the principality gradually became a Byzantine province.

In the 12th century, the city passed into the Byzantine Empire with governance characteristic of the empire. After the Mongol-Tatar invasion, the number of inhabitants in the city decreased, since 1266 Matriga became a Venetian trading post and as such it existed until the 14-15 centuries. Many centuries later, Cossacks began to settle on the site of Tamatarha, and Taman and other Cossack villages were founded here.

Brodniks, mentioned in the Golden Horde population, are linguistically interpreted with the word "*wander*", which suggests a semi-nomadic life of the population. In another case, the word "*ford*" is associated with the crossing of the Don. In the process of social development of the Horde society, marginal groups of society appeared, among them the Cossacks.

Merchants from Muslim countries (Bessermens) visited the Black Sea and Caspian cities for trade affairs; Genoese and Venetian trading posts existed at the mouth of the Don and on the Taman: Kopa (mouth of the Kuban), Matrega (Tmutarakan), Many (Anapa), Tana (Azak), etc. (about 39 trading posts). Italian merchants-Genoese in 1261 received from Byzantium a monopoly right to trade in the Black Sea, in 1265 Venetian merchants also received the right to trade.

Slavs of the medieval Don as part of the Golden Horde transformed from the Slavic-Russian population into *brodniks*, then into Cossacks, and also proceeding from the problem of the Cossacks' perception of the elements of statehood among their predecessors, who inhabited the Don steppe during the proof period.

Problems of the Slavic-Russian presence on the Don in the 12th-16th centuries identifies several periods: ⁶

- Polovtsian time (XII - first third of XIII centuries);
- the Golden Horde period of the XIII-XIV centuries;
- Turkish (Ottoman) period from the VXVI centuries.

The sedentary population of the Don and Azov region of the pre-Mongol period was multi-ethnic with a clear dominance of the Polovtsians. Researchers agree on the definition of the roamers as the Don population - carriers of military traditions. Most of the mentions of the roamers date back to the XII-XIII centuries. So, the chronicles mention the Brodniks four times (in 1147, 1216, 1223 and 1353).

⁶ Tsechoev V. K. "The origin of the state and law of the peoples of the Don and the North Caucasus...", 2004

The geography of the Slavic-Russian presence in the medieval Don region is reconstructed based on cartographic material and geographical descriptions of the authors of the 13th-17th centuries.

Information from medieval maps and other sources correlates with each other and gives us a fairly objective picture of the Don history, where the ethnonym "Rus" also took place. Later maps and geographical information date back to the 16th-17th centuries. Russian ethnonyms of cartographic material now speak of the Cossack population.

The dynamics of the Slavic presence, and then the strengthening of the Russian positions in the Don-Azov region, can be explained by the geographical features of Eastern Europe, economic factors, the need and possibility of control over the trade routes passing along the Don, the policy of the Russian state favorable to the colonization of the region, the formation in the 15th-16th centuries. system of serfdom, the presence on the Don of the service population, united in combat-ready detachments hired to serve the feudal lords, the relative remoteness from the Russian state and the presence of a forest river floodplain.

Therefore, during the Middle Ages, the local population was completely inaccessible to the power of the Russian princes and partly safe from nomads.

The Turkish presence was limited to Azov. Between the Turkish Azov and the Russian border, a huge buffer zone was formed, where the Don Cossacks were formed.

Cossacks began to populate the Don region in the late 15th and early 16th centuries. Initially, we are talking about Cossacks in general. Only from the XVI century. we can definitely talk about the Don Cossacks. At this time, the name Cossacks completely supplanted the name of their predecessors - *the brodniks* and "Ryazanians" of the upper Don, who were leaving "for youth". In the 16th century. it is possible to single out three groups of the Cossacks in their relation to the state service (free service Cossacks, city Cossacks, Cossacks who were not in the service of the tsar).

The first two groups were, as a rule, "riding" Cossacks, the third group was dominated by the "grassroots" Cossacks. Thus, in the Golden Horde period, ethnosocial development is activated, and instead of the Slavs of the medieval Don, polyethnic Cossacks appear.

2. Life of the Cossacks

The very word «казак» "*cazzack*" itself is Turkic, meaning "*free man*". At that time, in the Great Steppe, Cossacks were people who were free from any power.

Cossacks lived in hard-to-reach forest places along the Don and its tributaries. In the forests and on the islands, they built small towns - military camps and small fortresses, in which they could sit out in the event of a nomad raid and survive the winter. The main occupations of the Cossacks were fishing, hunting and war in order to obtain prey.

In contrast to the Russian lands, where the despotism of the Moscow tsars was established, a kind of military-democratic system dominated on the Don, and the Cossack communities can be viewed as very peculiar democratic republics.

In Muscovite Russia, all the subjects of the tsar, from the boyar to the last servant, considered themselves the sovereign's slaves. The principle of personal freedom initially prevailed on the Don. This principle of freedom was at the very core of the mentality of the new settlers of the Don land.

The highest authority was the Circle, i.e. collection of Cossack warriors. It was the Circle that decided all the issues of the life of the Cossack state, made decisions about war and peace, judged the guilty and elected chieftains. The elected ataman (a Turkic word meaning a military leader who had the right to life and death over the warriors in a campaign) represented a strong military-civil administrative power. The military chieftains were chosen from among the most respected Cossacks and honored soldiers. On the Don, the ataman lived in the main town of the army.

At the Army Circle they also elected an assistant to the military chieftain - a *military yesaul (chieftain)* and a *military djak (clerk)*. The *military yesaul* helped the ataman in convening circles and replaced him in case of absence. The military clerk did not have power, but he was in charge of the military office and was in charge of the correspondence of the Cossack army.

The Cossacks adopted those elements of the Mongol-Tatar heritage that allowed their predecessors to defeat all their enemies. First of all: strict military discipline, the methods of the Mongol-Tatar strategy and tactics, the experience of the steppe war, many terms. At the same time, the Cossacks did not accept Tatar despotism, universal slavery of the entire population of the Horde. In the Don dialect, there were many Turkic and even Mongolian words (ataman, esaul, yurt, kuren, etc.).

They dressed in clothes captured during military campaigns, so the national clothes of the Cossacks resembled those of the Turks or Persians, but not the inhabitants of Moscow Rus. For example, the Cossacks wore leather boots, but not bast shoes. In Russia, people lived in log huts, while on the Don, the Cossacks built huts from scrap materials coated with clay. Such housing, if destroyed by enemies, could be easily restored.

Cossacks captured their wives on campaigns, married captives from Turkey, Persia, the Caucasus, Tatar or Nogai *uluses* (a place, where a community lived, inhabited locality type, a tribe, clan, village or group under a given leader). Women became combat friends, able to share all the hardships of military life.

The southern genes even changed the appearance of the Cossacks: lean, brown-eyed brunettes began to prevail.

In the second half of the 16th century, the main areas of settlement of the Cossacks on the Don were identified. One group of Cossacks settled in the middle reaches of the Don. Near the village of Veshenskaya. In these places, the Don approaches the Volga, and it was convenient for the Cossacks to go on campaigns to the Volga and further to the East, to Persia and Transcaucasia. Another group of Cossacks settled on the Lower Don, right up to Azov.

War, campaigns for booty, “*for zipuns*” (for trophies) were one of the economic activities of the Cossacks. The Cossacks successfully fought on horseback, not yielding to the Tatar cavalry. Cossacks drove herds of horses and herds of cattle from the Tatars and Nogais. In addition, the Cossacks went on hikes on plows, rowing boats. On plows, they went on campaigns along the routes explored by the ancient Russians, to Persia, Transcaucasia, Asia Minor.

Cossacks actively participated in wars, and only for the sake of their interests. Which means they didn't care about the side of the ally. It is known that the Cossacks took part in Ivan the Terrible's campaigns against Kazan and Astrakhan as an auxiliary military force.

Political events in Russia at the end of the 16th century - the Time of Troubles - contributed to the strengthening of the enslavement of the population. The Russian population resisted. One of the forms of resistance was flight to the Don. The oprichnina and the terror of Ivan the Terrible also contributed to the flight of the population to the Don, and not only peasants, but also townspeople, and even noblemen and boyars were escaping from terror (Prince I.V. Drutsky is known among one of the Cossack atamans).

Ordinary criminals fleeing justice also went to the Don. However, the Don was dominated by “customary law” or “the law of custom”. During the war, the chieftain could execute the guilty person as he saw fit; in peacetime, the sentence was passed by the Cossack Circle. A Cossack who violated the custom-law was given one sentence – “*into a sack and into the*

water" The convicted Cossack was drowned in the Don. Such legislation quickly turned even hardened criminals into law-abiding Cossacks.

Since their inception, the Cossacks have defended the principle of shelters. "***There is no extradition from the Don***" - this saying meant that any person who managed to get to the Don received the right to live freely in the Cossack republic.

Nomads - Tatars, Nogais and Turks - constantly invaded the Don, which distracted them from attacks on Russia. Therefore, the Cossacks were forced to defend their borders and thus serve as a human shield for Russia. The Russian government in the second half of the 16th century decided to use the Cossacks in their own interests.

So, returning to the events of the aforementioned Troubles, the Cossacks actively supported False Dmitry I in his claims to the Russian throne. They did not forget about their origin and were hostile to the tsarist government. In addition, they viewed the war within Russia as a source of income. This led to the fact that the Cossack detachments turned into gangs of bandits. They robbed the Russian population - peasants and townspeople. Realizing themselves as a separate ethnos, the Cossacks considered themselves in the right to rob a population alien to them. The atrocities of the Cossacks reminded of the times of the Mongol-Tatar yoke.

The participation of the Cossacks in the events of the Time of Troubles – Smuta was not the most worthy episode in their history. However, in the first half of the 17th century, the Cossacks took part in the events that brought them unfading glory - the Turkish campaigns and the capture of the Azov fortress.

The main center of aggression against Russia was Turkey, the outpost of which was the city of Azov. In the 17th century, the Turks turned Azov into a first-class fortress, which seemed completely impregnable. There was a permanent garrison of 4 thousand janissaries. At the end of the 17th century, the Russian Tsar Peter I failed to take Azov the first time. He was forced to build a fleet and only with his help, during the second campaign, to force Azov to surrender.

On April 9, 1637, the Troops Circle gathered on the Monastyrsky Island, where it was decided to seize Azov. As a result of the pressure of the Cossack army and long battles, the Turkish garrison was destroyed. The Cossacks moved their capital to Azov. The city gathered 10 thousand Donets and many Cossacks.

Military operations in Europe prevented the Turks from throwing all their forces to recapture Azov. Only in June 1641, the 200 thousandth Turkish army approached Azov. After a terrible battle, the Cossacks realized that they could not hold Azov on their own.

They offered the Moscow government to accept Azov into Russian ownership. Russia was very much weakened after the Time of Troubles and at that time could not withstand the hardships of a new big war. Therefore, Moscow decided not to occupy Azov and offered the Cossacks to leave the city. So the Cossacks left Azov at the end of May 1642.

The “*Azov sitting*” showed that the Cossacks had become a formidable military force. At the same time, it clearly showed that former robbers and fugitives of all stripes and colors have rallied and turned into an ethnos capable of solving the most difficult problems and defending its existence in the fight against the most powerful enemies.

Reforms within Russia again made changes in the life of the Cossacks. After the accepting of the Code of 1649 and the complete enslavement of the peasants, an influx of fugitives to the Don did sharply arise. According to the old custom, an escapee who came to the Don became a Cossack. But unlike the “*old*”, “*homely*” Cossacks, such a newcomer did not have property and weapons and was called a “*golutvenny Cossack*”. And weapons in the Cossack life were necessary for survival and for defense, and for robber campaigns.

The “*old*”, “*homely*” Cossacks secretly supplied the fish with everything necessary to carry out robbery expeditions for a certain share of the booty. After the Turks in 1660 practically closed the way to the Azov and Black Seas for the Cossacks, fresh blood, thirsting for war and easy prey, turned its gaze to the Volga, where it plundered royal and merchant caravans and rich fishing industries.

But a wild, almost primitive way of survival, already proven to be unviable in the long term, could not exist in the XVII century. So, as a result of the events of several military campaigns under the leadership of Stepan Razin, the Cossacks joined Russia.

In 1667, a squad of “*golitba*” went on a robbery campaign to the Volga. There, the Razins were engaged in real robbery, plundering merchant caravans. And in the summer of 1669 with huge booty they returned to the Don. After the success of the first campaign many “*golutvenny Cossacks*” came to Razin, seeing in him a leader who could lead to victories in new campaigns "for zipuns." This time Moscow Russia became the object of the new campaign. However, constant battles and defeat in the end forced Razin to return to raise a new army to continue the war.

The “*grassroots*” Cossacks were afraid that the Razin adventure would lead to a punitive expedition by the Moscow authorities. This led to a civil war within the Cossack community, which ended with the capture of Razin. For the first time, the basic rule of the Cossacks was violated: "There is no extradition from the Don." For the first time, the Cossack Stepan Razin was extradited to Moscow, where he was quartered.

After Razin's defeat, the tsarist government demanded that the Cossacks take an oath of allegiance. In 1671, the Cossacks on the Army Circle decided to swear allegiance to the Moscow tsars. Since that time, Don has become a vassal state in relation to Russia.

At the turn of the 17th — 18th centuries, the population of Russia was going through a period of tremendous transformation associated with the activities of Peter the Great. These changes caused serious changes in the way of life of the Cossack ethnic group. The Cossacks managed to fit into the surrounding landscape, turning from warriors-robbers into warriors-workers. They also retained their identity, receiving special rights and responsibilities. It became an honor to be a Cossack in Russia. If earlier the Cossack was synonymous with the word robber, rebel, then in the Russian Empire the Cossack became synonymous with the stronghold of the multinational Russian Empire.

3. Settlements of Cossacks (types), administrative units

Stanitsa – from stan [стан] a stop during the journey for having rest, a temporary camp, bivouac – a large Cossack village, which consisted of several smaller settlements (**hutor**, rural town). Usually stanitsas are located along river banks. Stani'tsas were the primary units, military settlements of Cossack hosts. A host here means an “army”, “Cossack Army” (казачье войско, kazachye voysko).

These settlements exist even nowadays in southern European constituent entities of the Russian Federation. The ones on the Ural and in Siberia were transformed in another territory units after the rise of the Soviet power. When the Civil War, reforms of the Stalinist period and natural disasters destroyed them.

Kure'n –курéнь (comes from one of the Turk family languages, the word **kürün** means «crowd», «tribe», «squad», «fenced yard») — both Cossack hut, Cossack dwelling and a military formation (military unit, troop unit). In Zaporizhian Sich (Zaporozhian Cossack Army, located on territory of modern Ukraine) kuren was a name of a village of 100 households with a kuren ataman (hetman in Ukraine) – a Cossack chieftain of the mentioned territorial entity. Historically based on river culture of the Lower Don and Fore-Caucasus kuren could have besides housing a defensive function as well.

First settlements appeared on **plavni** - seasonally flooded land of deltas and floodplains of rivers and lakes, covered with brushwood of typha (cattail), reeds, willows etc. The walls were made of wooden logs – palisade.



Fig. 6. Palisade. Source: <https://www.wikipedia.org/>

Or it's easier version *turluk* – two rows of twigs or reed were wickered together and filled-in with a soil for keeping the warm and stability. A cane roof had a hole for smoke outlet. Regular seasonal overflow of rivers required a special construction – a pile foundation. The latter influenced the design of Cossack dwellings significantly by added upper floor.

A part of any kuren under upper living storey, the semi-basement or cellar level has an old Slavic name *podklet*, *podizbitsa* – “located under the klet” – functioning as a pantry, cold storage.

Klet is a room or a separated chamber of utility function, which is non-heated and connected to the izba (a hut) by small entry trafficked room – seni. Originally this was a name of the main unit of space in any building in Russian architecture. Nowadays it can be used in relation to utility, additional rooms e.g. staircase, elevator shaft.

Hutor (ukranian хути́п; or hungarian határ) – a homestead – a small rural settlement, consisted of one or several households, including a house – izba (hut) – on a piece of land, building for animals, wells, orchards, etc. Historically appeared on territory of modern Ukraine and since 18th on Cossack lands of Don and Kuban in Russia.

Could grow into a village or a hamlet, keeping the word “hutor” in its name. On Don and Kuban several hutors were united in one stanitsa with an ataman as a manager.

The main occupancies are agriculture, aviculture and cattle breeding.

In the beginning of 20th after new farm reforms aimed at defeating the rest of the serfdom hutors grew in number, meanwhile after Soviet power rose up, they were unfavored in terms of collectivization and organizing the kolhoz (a big farm, where worked many households). The loss of economic meaning was complete before the World War II.

Nowadays hutors as just rural settlements still exist, not fulfilling any economic task for the state. And some names, gained during long historic past can tell us about the language and culture of old Cossacks. In official Russian there are no similar words, which could be an analogy.

Just few examples. Hutor Shmat is located on Don bank in the Azov region. It has only 2 streets with less than 40 inhabitants. Supposingly, the name comes from the word “shmat” meaning “piece”, “part” and also this word (even nowadays in Don settlements) is used for a flochet, swimmer for fishing nets. Logically, the name could come from the occupancy of the hutor.

Morskoj Chulek – a hutor of 15 streets on the shore of Taganrog gulf according to the population census of 2010 accounted for 956 inhabitants. If the word “morskoj” is totally clear and means “sea”, another one “chulek” The reasons of such name's origin are

connected to water. A Turk hydronym could be interpreted as two different words with opposite meanings:

çölek - intermittent river, stream, root **çöl** – desert, drooth

celek – low river (with only few water) from **celek** – bucket, meaning a river, where water is the same amount is in bucket

Being situated on the bank of river Yerik, which dries out from time to time, hutor's name etymology can follow the second option.

Uzjak is located 10 km from Azov, counts a bit more than 700 people. Its name derives to the river's name, which means from the Bashkir “a river”...Obvious name for a water stream is not the only guess: in Russian adjective “uzkij” means “narrow”, describing the river's watercourse perfectly.



Fig. 6. Top view on hutor Uzjak. Source: Irina Antonenko, «Uzjak» / Ok.ru

Ostróg. A fortification, temporary or permanent settlement, enclosed with a palisade of sharpened logs on top (stakes), 4 - 6 meters (2-3 sazhen – Russian measure of length equal to 2,13 m) high. The etymology of the name is associated with the verb “stogat” meaning “to sharpen”.

Originally the fence itself was called ostrog, not the settlement behind it. Made of stakes and pleached hedge, such fencing was erected around enemy towns during a siege. The log fence of the fort was placed on a flat area or on the top of a small earth rampart, surrounded by a moat. Ostrog mostly had a quadrangular shape. Towers were located at the corners. Passing towers were used as a connection with the field. In the 17th century, the fortresses could have consisted of 12 watchtowers, connected by a palisade. The size of the forts of that time reached 1800 by 400 meters in plan. Inside there were huts, behind the wall there was a settlement type called “sloboda”. The prison was governed by a commissary voivode (a commander). Compared to cities and towns, the ostrogs were had secondary importance and weaker fortifications.

The earliest settlements were called “winter-quarters”, “ostrog”, “gorodok”. In written protocols of XVI and XVII centuries appear such notions as “jurt” and “stanitsa”. Later in “hutor” and “sloboda” enter on the scene.



Cossack gorodok. Reconstruction.

Gorodok from *gorod* – city, town. A middle sized and populated permanent settlement XVI-XVII, a townlet, well-fortified. Only after building the defensive wall a settlement could be called “gorod” or “gorodok”. Cossack gorogok is specified by its military character.

The first towns built in the lowlands, in the reed thickets, on islands, in places unsuitable for living, but giving the opportunity to hide easily, to escape through *yerik* (a small channel connecting two bodies of water) or river by boat.

Being constantly threatened by enemies attack and prepared for a fight, Cossacks built their settlements and accommodation very modest and simple. In order to leave that place without regrets or not to worry because of lost, burnt, destroyed town. Early dwellings are represented by hovels, tabernacles, mud houses. A round pit, covered by rods, which were standing inclined around its edge and tied at the top. The roof cover was made of reed and hay. It is hard to believe that this primordial dwelling will be replaced later with 2-floor kuren made of stone and timber, which is possible to observe nowadays in Cossack stanitsas. But before that underground mud huts were transformed into river cane or brushwood, covered with clay. To avoid river overflow such cot was put on piles about 2 m high. The space between the pillars was enclosed by boards or wattle riddle and served as utility room.

In the middle of the settlement there was a square for gathering and trading called *maidan*. Coming from the Turk and Arabic languages, word *maidan* means “plain, open space”. Here Cossacks met to discuss and solve administrative questions, to sentence the criminals, young couples declared their wish to marry, here were organized celebrations, even decision to start a war came from voting and common will. In the eastern part of maidan must have been built a church or cathedral. Besides arsenals, forges, armories and storehouses dwelling houses partially surrounded the square. This public space accommodated also horse stalls. Over time, the combat assignment of the maidan changed to a commercial, fairs, bazars used to buzzle every morning. And government house was added to central space along with schools and post office.

Behind the protective fence Cossacks made special yards for cattle – baz.

When a town grew, the palisade could be moved to extend the borders. But if it wasn't possible due to landscape featured, new huts were located right next to old ones, attached to them.

Stanitsa



Stanitsa Tsimljanskaja. Reconstruction.



Жилые дома в станице Вешенская, 1904 год.

Starting from the end of XVII the military and defensive meaning of gorodki (plural of gorodok) started to decrease, they turned into permanent settlements without a fortification – stanitsa, which kept the layout of gorodki with the maidan as a center. Usually, fast growing settlements were divided according to river flow on upper-, middle- and lower stanitsa. Each village represented a macrosystem of settlement, which was formed by the hutors included in the Stanitsa yurt. The structure of the yurt estates surrounding the village, consisted of arable land, pastures for cattle and hay meadows.

At the edge of the settlement, a *gumno* – “threshing floor” – was usually arranged - areas fenced off by a moat or reed hedge for threshing and primary storage of grain, stretching on an elevated place. Forges, mills, oil mills were taken out of the settlements. Cemeteries have always been arranged behind the village. For the mixed inhabitants there were two cemeteries - Orthodox and Old Believers.

Huts and izbas were replaced by durable and comfortable homes – kurens. The decoration reflected tastes and traditions, solidified after long centuries of ethnical mixing: Asian shapes and Russian motifs.

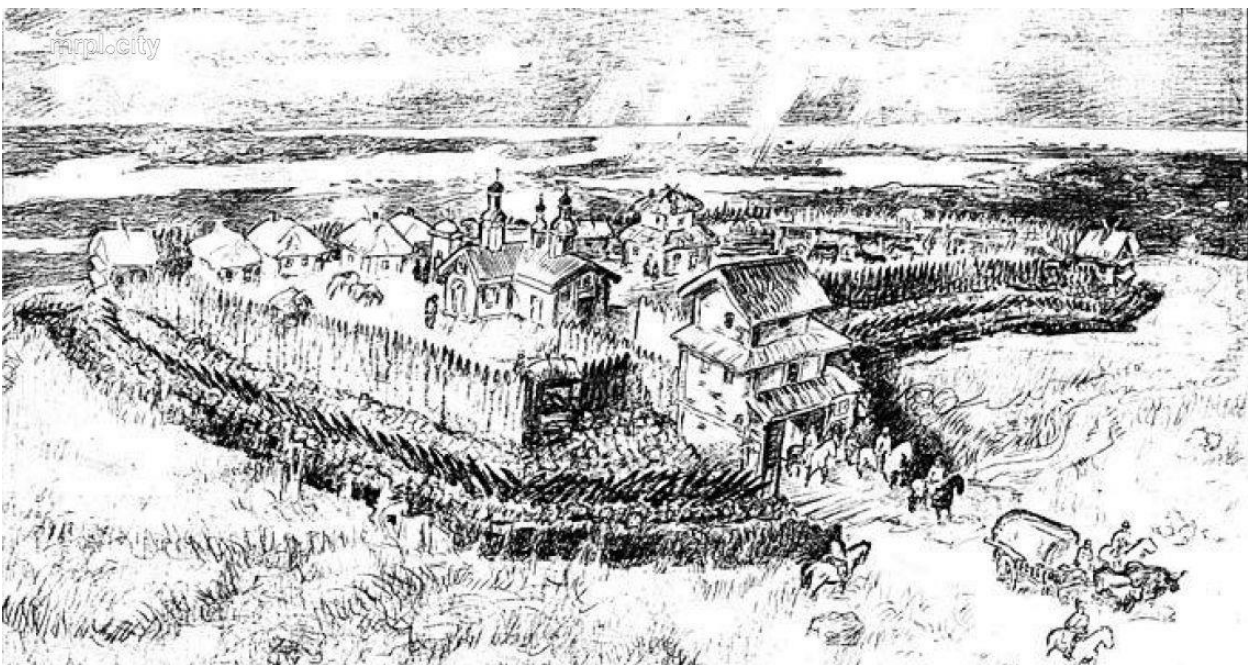
Hutor



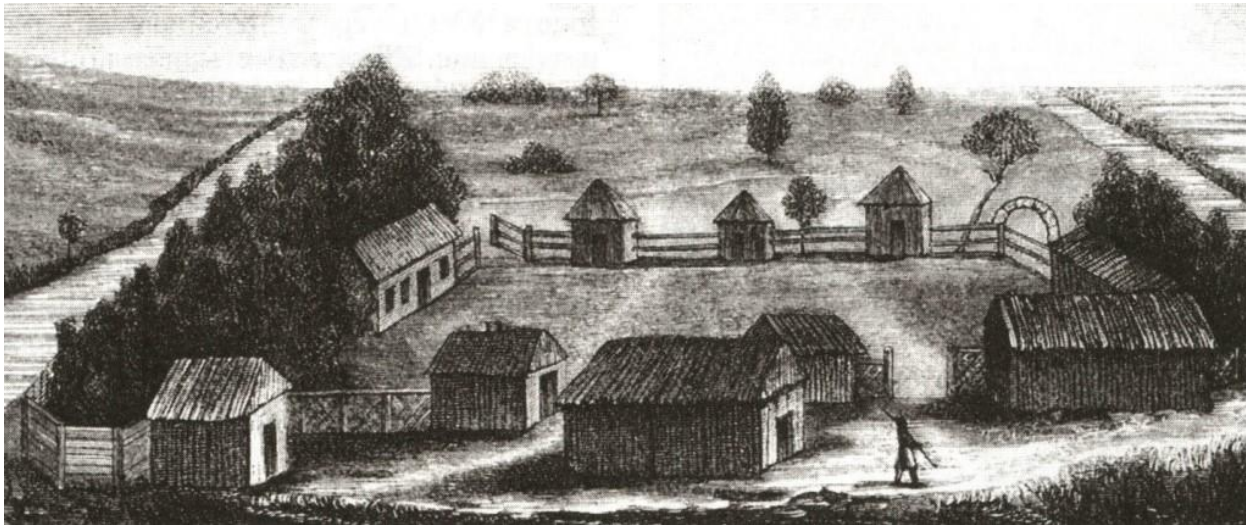
Hutor Tatarskij of Veshenskaja stanitsa

The development of agriculture and cattle breeding gave rise to a new form of settlement - "khutor". Cossack farms were first found in documents in the 1680s, but their rapid growth occurred in the 18th century. According to the census of 1764, there were 792 farms on the Don. In the report for 1859 the military chieftain indicated 1,662 farms.

Остроги, зимовища, бази-зимовники, слободы



Ostrog Kalmius. Reconstruction



Cossack winter quarters. Reconstruction

“Zimowishe” (winter quarters) on Don land were called temporary settlements, in which Cossacks only wintered, spending the summer on military campaigns. This name was also used for temporary shelters outside of the town, which were set up to shelter cattle in winter from blizzards and snowstorm.

Baz-zimovnik

The main structure of the winter house was a cote for cattle, fenced off on all sides by a high wall of reed. Right there in the corral or next to it, people spent the nights, arranging for themselves primitive huts or hovels. The term "baz", "bazok" is still used and means a room for cattle or a place fenced off for the animals in the yard or outside it. They say, the cattle is "on the baz", "on bazki" (plural).



Стрижка овец на базу. Станица Цимлянская. Фото из Донского альбома И. В. Болдырева

Gradually, the winter quarters settled down. Cossacks began to settle in them in the spring and summer, they began to plow the surrounding lands. So gradually the winter quarters turned into farms, where the Cossacks moved for permanent residence.

Sloboda



Cossack sloboda

After the completion of the construction of the Tsaritsyn railway line and the annexation of Azov to Russia during the Russian-Turkish war of 1736-1739, settlement and development of the region went at a faster pace. The population of the Don region was largely replenished at the expense of registered peasants, mainly from the southern Ukrainian provinces, who were sent to a new place of residence by order of the king, even against their will. The newcomers founded new hutors, some of these farmsteads were gradually transformed into peasant "Sloboda".

Cossack elders organized settlements according to Cossack traditions. Almost all the settlements received their names by the family names of the Cossacks who led their resettlement and organization: Martynovka, Orlovka, Nedvigovka, Sinyavskaya, etc

Sloboda (Slobozha) - a type of settlement or area of a city in the history of Russia, Belarus and Ukraine: at the time of its foundation, residents had liberation ("freedom") from local feudal lords (boyars) and were in the service of the state, that is, they were sovereign people.

Sloboda was usually called a posad (a town), whose inhabitants were engaged in public service (ensured the life of the Russian state) in one direction or another and were named according to their orders or the main specialists (ranks): yamskaya (from yamschik – a stagecoach driver), trading, blacksmith, pottery, cannoneer, streletskaya (streletsi-warrior class), falconer, soldiers, sailor settlements and so on. Sloboda and palace villages, in Russia, constituted special districts that were led by the Palace governors (the highest position). At the beginning of the 20th century, a settlement was usually called a large village that had more than one church and a fair, or an industrial, factory village, where the peasants almost did not plow.

Yurt (Cossack)

Yurt - encampment, dwelling, settlement, sloboda, or in modern Russia can mean a regional Cossack association as well, part of the name of the city district, town and settlement among the Don Cossacks, in the Crimean Khanate and in the kingdom of the Golden Horde, as well as in Chechnya.

Yurt is the lowest administrative-territorial unit of the Don Cossacks. Later, in the Donskoy volost and the Donskoy district, with an increase in the population, Cossack villages appeared, which were divided into the yurt.

Among the Turkic peoples, yurts meant Dwelling (Tat. Yort, yurt), but the second meaning of this word was ulus, as an integral part of the Horde (for example, Taibuginsky yurt) or possession, region, land, state.

Among the ancient Cossacks, yurts meant the lands (pastures) of one or several villages, or towns (kurena land among the Kuban Cossacks). The set of yurts made up the army. The boundaries of the yurt have been approved by the Army Circles since ancient times.

In modern Russia, it covers the Cossacks of one region of any region. The yurt has its own circle and the (yurt) ataman, who has the rank of a military sergeant major or esaul. It is part of a larger Cossack association (for example, a district). The current number of the yurt can be 300 Cossacks (battalion) and have a municipal Cossack squad.

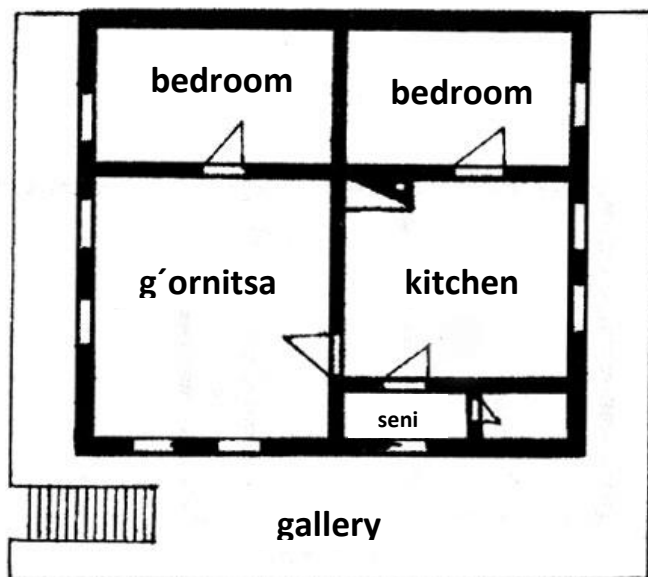
Examples: Aydar yurt (Novoaydarsky district), Aksay yurt (Aksaysky district), Neklinovsky yurt (Neklinovsky district), Millerovsky yurt (Millerovsky district), Salsky yurt (Salsky district), Semiluksky yurt (Semiluksky district) and many others.

4. Buildings of Cossacks

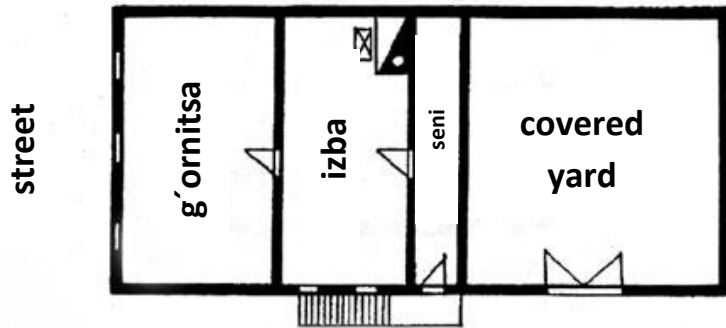
It is known that dwellings embody many elements of people's material culture. Specific architecture of Don Cossack stanitsas varies from buildings in other settlements of European Russia part due to social, historical, natural and climate conditions of living. Namely rivers and steppe.

On the Don, the very first and simplest dwelling was a semi-dugout, covered with reeds or straw. Steppe nomads stayed in yurts or booth tents. The latter are still put up by the Cossacks on mows or field camps. Local materials, such as wood, cattail, reed and clay were used. Mud bricks made of clay with the straw or other additives, dried in the open air, were used for the wall construction. Interesting, that northern parts of Cossack lands used on-ground heating: Russian stove under the bed and a small additional oven next to the wall.

By regrouping, the first type includes square single-chamber with a hearth in the center - *kuren*, *dugout*, the same with an attached auxiliary room - a *kuren with a closet*.



Rectangular single-chamber rooms with a "diagonal" structure were called *hut*, *hijka*; a similar structure with an attached utility room - a *hut* or a *hut with a closet*. In the event that the utility room is connected with a residential one, then it was called a *lingering* or *connected hut*.



Different types of residential buildings have their own names among the Cossacks. However, the use of the military term *kuren* (building the army in a circle configuration) in relation to a dwelling can be considered specific for the Cossacks. Apparently, the name of the two-story house is also local - *babylons*.

Dwelling wooden houses on piles or a stone basement - "*podkleti*" (stone bottoms and log tops), as well as entirely stone ones, appear on the Don at the end of the XVII-XVIII centuries. The lower floor ("*hamshe'nik*") was used for utility rooms. Outside, a high staircase led to the house, turning into a "*gallery*" (a balcony closed on all sides). As *V. D. Sukhorukov* – IN REFERENCES noted, "both architecture and decorations ... have some strange mixture of Asian forms with ancient Russian taste." According to him, in the 20s. XIX century. Of the 924 houses in the village of Starocherkasskaya, 100 were made of stone.

Several stone residential buildings of the XVIII century remain in Cherkassk. One of the most interesting is the Zhuchenkovs' house. It reminds us of a kind of fortress: thick old walls, narrow, sloping inward windows of the lower floor, protected by wrought iron bars.



The "*classic*" *Cossack kuren* is a square-shaped house on a *podkleti* (with a stone base), on piles (relatively rarely) or "bottoms" and wooden "tops" covered with a hipped roof. According to A.G. Lazarev, the "bottom" is deepened into the ground (up to 1 m), and their outer ground wall with two or four openings reaches 1.5-2 m in height. They were overlapped by beams protruding up to 1 m, the pillars could be used to arrange a bypass gallery or veranda. ⁵ - *Cossacks Don: five centuries of military glory* - Lazarev

For the construction of "tops", as a rule, they used round wood split in half - oak, pine, less often imported larch. The interior was finished with pine planks, the outer one - with alder. The overall height of the walls was about 3m.

The hearth was more often located in the center of the house, divided by walls "crosswise". The rooms circulated in a circle.

At least three windows and a front porch with a door were arranged along the facade. On one of the end adjacent main facades there was a working porch. There were windows on at least 3 walls of the house.

The hearth was more often located in the center of the house, divided by walls "crosswise". The rooms change each other in a circle.

At least three windows and a front porch with a door were arranged along the facade. On one of the end adjacent main facades there was a working porch. There were windows on at least 3 walls of the house.

For lighting and ventilation of the attic space, light openings and ventilation openings were arranged in the cornice. In the attic, fruits, herbs, fish and other supplies were dried and stored. Until the middle of the XIX century. The roof was covered with reeds (reeds, chakan) or aspen boards. In the second half of the century - with a roofing steel sheet, which was available to wealthy Cossacks.

The design of the elements of the dwellings was such that it allowed them to be disassembled and transferred to another place, which was often used by the Cossacks when moving the village or farm to a new place. In the early 50s. XX century during the creation of the Tsimlyansk reservoir, a significant part of traditional dwellings were moved from the flooded zone to other places.

Cossack noblemen of the Don Troops equipped their residences in accordance with the traditions of the Russian local nobility: they built large houses in the classical style, outbuildings, buildings for servants, laid a park with a fence and an entrance gate overlooking the river. House churches or chapels were also an obligatory attribute. An example is the estate of M.I. Platov, in particular, the accessible for visiting "Mishkinskaya Dacha".

The manor of an ordinary Cossack was, in fact, open, since the fence made of wattle fences and low "walls", built of local stone (shell rock, sandstone) without mortar, was more of a boundary than a defense. In the front part there was a flower garden, a part of an orchard, and the facade of a kuren with a front porch, a veranda or a gallery went out here. The household part with a well, a cellar, a summer kitchen or a rough stove - *grubka*, sheds was located behind the kuren or on the side of the side entrance; behind it, in the third part - a garden and a vineyard. The farmyard (bases), as a rule, were separated by a hedge.

According to *M.A. Ryblova*, in the middle of the XIX - beginning of the XX century. On the Don, three main types of estates were widespread: *merged* - with a direct connection between residential and household buildings (northern districts); *non-merged* - with outbuildings located freely, and a residential building placed parallel to the street (everywhere); *"Courtyard-kuren"* - with the same free arrangement of outbuildings and a house in the back of the courtyard. ⁵ - *Cossacks Don: five centuries of military glory* - Ryblova

It should be noted that the traditional dwellings and estates of the Don Cossacks have wide analogues in the everyday culture of the Slavs, the peoples of the Volga region, the old-timers of Siberia. However, upon close examination, they reveal design, decoration and other features that make it possible to accurately distinguish Cossack houses and estates from the general array of buildings.

5. Case studies

Here I wanted to tell about Rostov on Don (appeared after a fortress) and about Cherkassk – a capital of Cossacks' army. Also to add a bit about khutors – very simple and small vallages on Don land. Compare their way of development Rostov – civilized – planned fortress – trade city, Cherkassk – “natural” development of urban fabric – covering the needs of Cossacks society (Cathedral, special square), khutors – everyday life of non-military population – how and where they built houses.

Хутор Татарский

Станица Старочеркасская

Starocherkassk (before 1805 –Cherkassk). It is a stanitsa in Aksay district of Rostov region, which is situated approximately 30 km from Rostov. Being known as a Capital of Don Cossacks, the stanitsa has several unique and interesting memorials and architectural memorials.

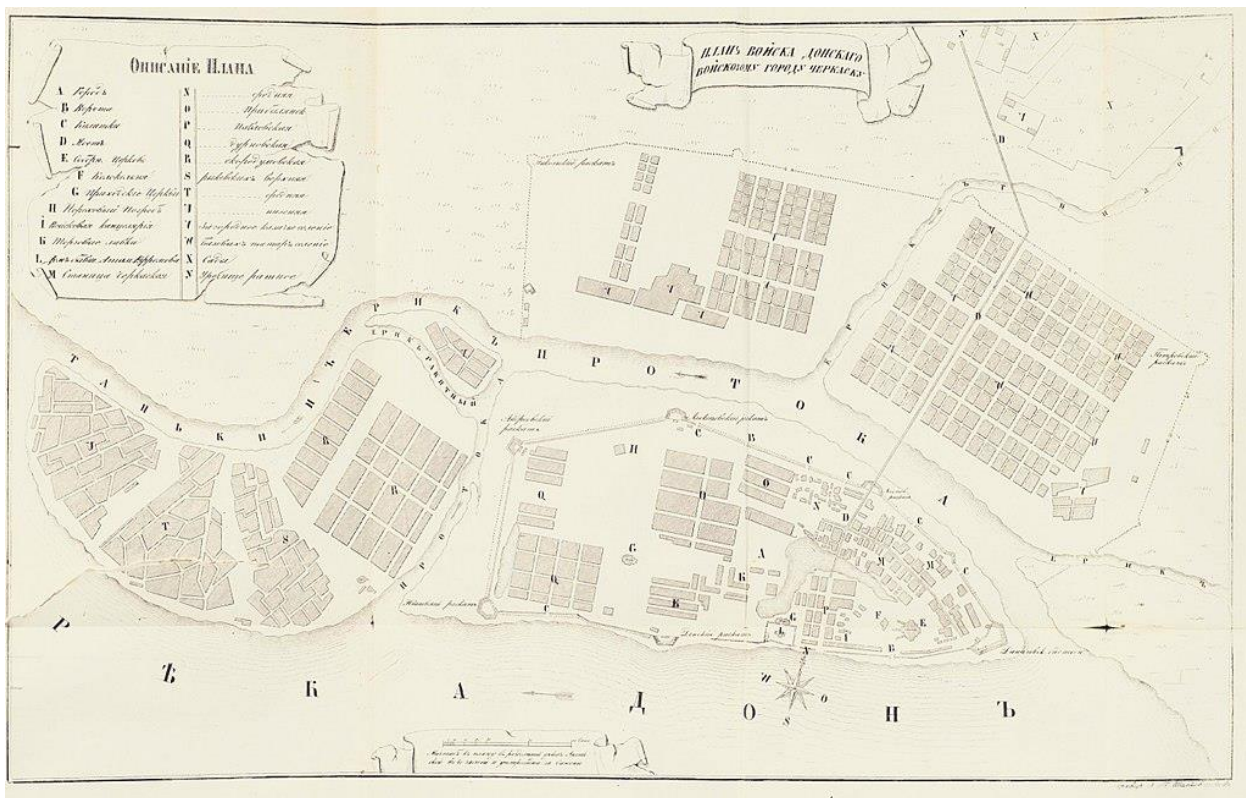
First mentioned in 1593-1596-s. as Cherkassk, which was founded by *Circassi* – an ethnical group of North Caucasus and Black Sea region, also Slavic ethnos of South Russia.

These regions were frequently used by Russian rulers as a battlefield or buffer zone between the Empire and southern neighbors. In 1637 a march departed from Cherkassk to conquer a fortress Azov (which belonged to Turks those times). Being skilled and desperate warriors, Cossacks defended it for 4 years! In response enemy captured Cherkassk and burned it to ashes. However, next year the town was built-up again. The same year 1644 The Main Camp moved-in here, which made Cherkassk a capital of Don Cossaks.

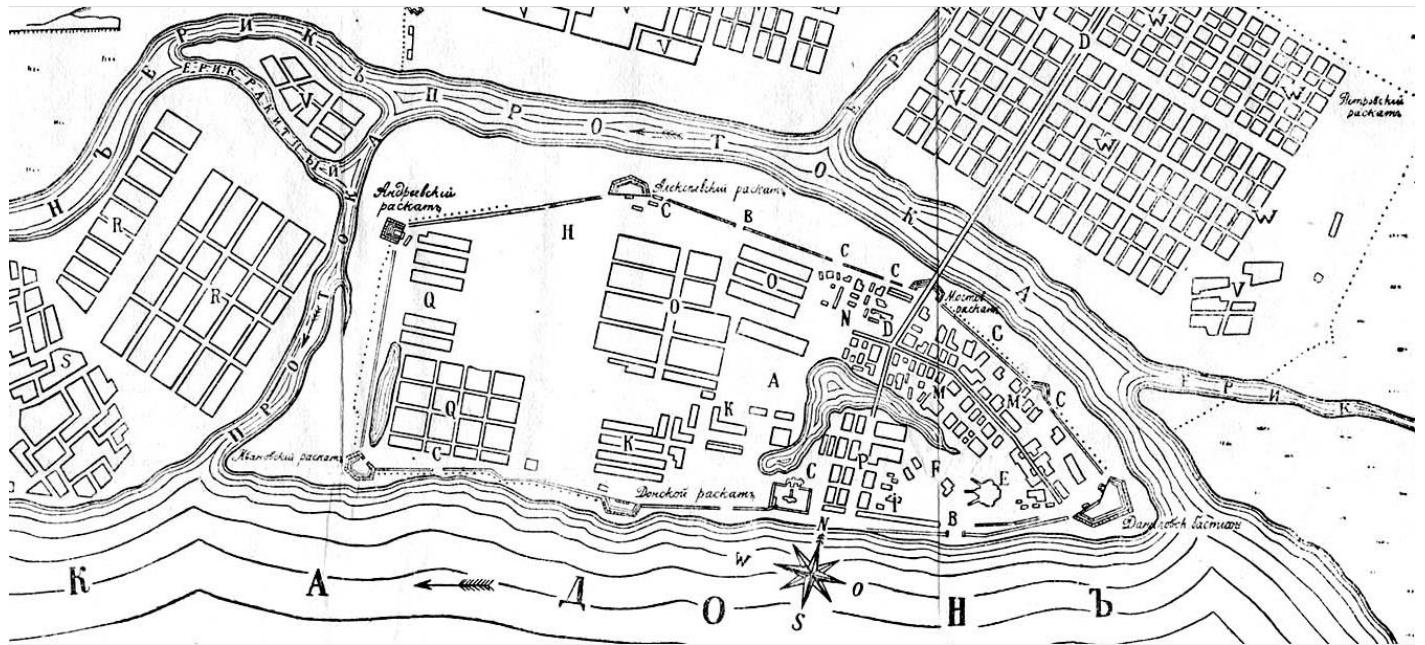
In 1650 the first wooden Arms Cathedral was constructed. On maidan the first Troops Circles were gathered (a special type of community assembly, where important questions of society were discussed). Back in the 17th century, the stanitsa was surrounded by a wooden wall “palisade”, tough rows of standing spiriform wooden piles or poles, filled with earth inside, with bastions armed with cannons. The importance of Cherkassk is evidenced by its size. Before XIX century, when Cossacks moved to new capital – Novocherkassk – Starocherkassk (or just Cherkassk, yet) was the only settlement, which had dividing on more than 10 smaller stanitsas!

Unfortunately, in 1744 Cherkassk almost completely burned out (the city was always built up very tightly) and later could not fully recover. Additional problems due to the spring floods of the Don pushed the ataman Platov to establish a new capital of the Don Host Region (1804). And one year later, it was moved to Novocherkassk (means “new Cherkassk”). After that Cherkassk began to be called Starocherkassk (means “old Cherkassk”), and by the end of the 19th century it lost its status as a city.

City planning



Plan of troops city Cherkassk, 2nd half of XIX century



<http://historik.ru/books/item/f00/s00/z0000049/map001.shtml>



<https://turfront.ru/pub-43>

Several buildings remained and tell us a story of those times.

Main sight is Resurrection Troops Cathedral, built in 1706-1719. Nine cupola temple is created in “**Ukrainian / Cossack Baroque**” style. A 2-storey gallery around the building is called “gulbische” (can be understood as “wide place for walking”), which visually unites the cathedral and typical Cossacks’ dwelling – “kuren” and creates similar motif. Interior amazes with vast decoration, in contrast with fine decorated Baroque iconostasis contains almost 150 wood carved icons of the middle XVIII century. Such finery from inside incredibly contrasts with modest exterior of the temple. В больших полукруглых окнах окружающей собор галереи (с южной её стороны) раньше стояли нацеленные на задонскую степь пушки.



Барочный иконостас

Right next to above mentioned cathedral a tabernacular bell tower is located.



<http://voopiik-don.ru/main/2009-06-01-10-23-39/37-2009-06-01-06-57-03/51-2009-06-01-07-55-35>



Войсковой (Воскресенский) собор в Старочеркасской



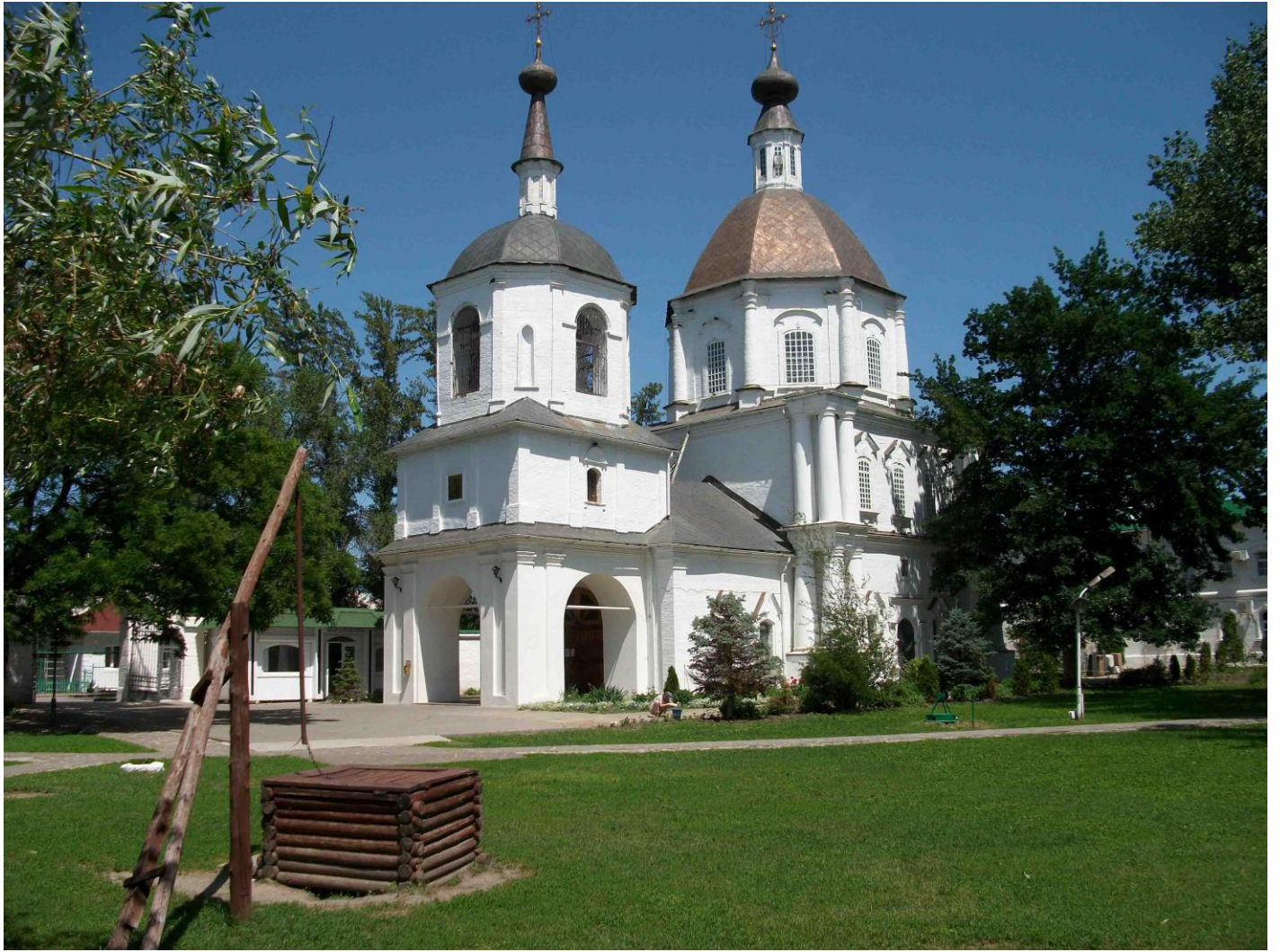
<https://www.liveinternet.ru/users/4262933/post232020747>



Атаманское подворье

В этом архитектурном комплексе сосредоточены архитектурные памятники XVIII—XIX веков — усадьба атаманов Ефремовых с Донской домовою церковью.

Сначала на подворье был выстроен по образцу усадеб столичного дворянства атаманский дворец. В 1756—1761 годах была выстроена домовая церковь. В 1837 году подворье было пожертвовано для размещения женского монастыря, после чего на нём построили келейной здание и обнесли каменной стеной с редкими арочными святыми воротами





dontourism-ru

Город Новочеркасск

Новочерка́сск — город в [Ростовской области](#), является городом областного значения со статусом [городского округа](#).

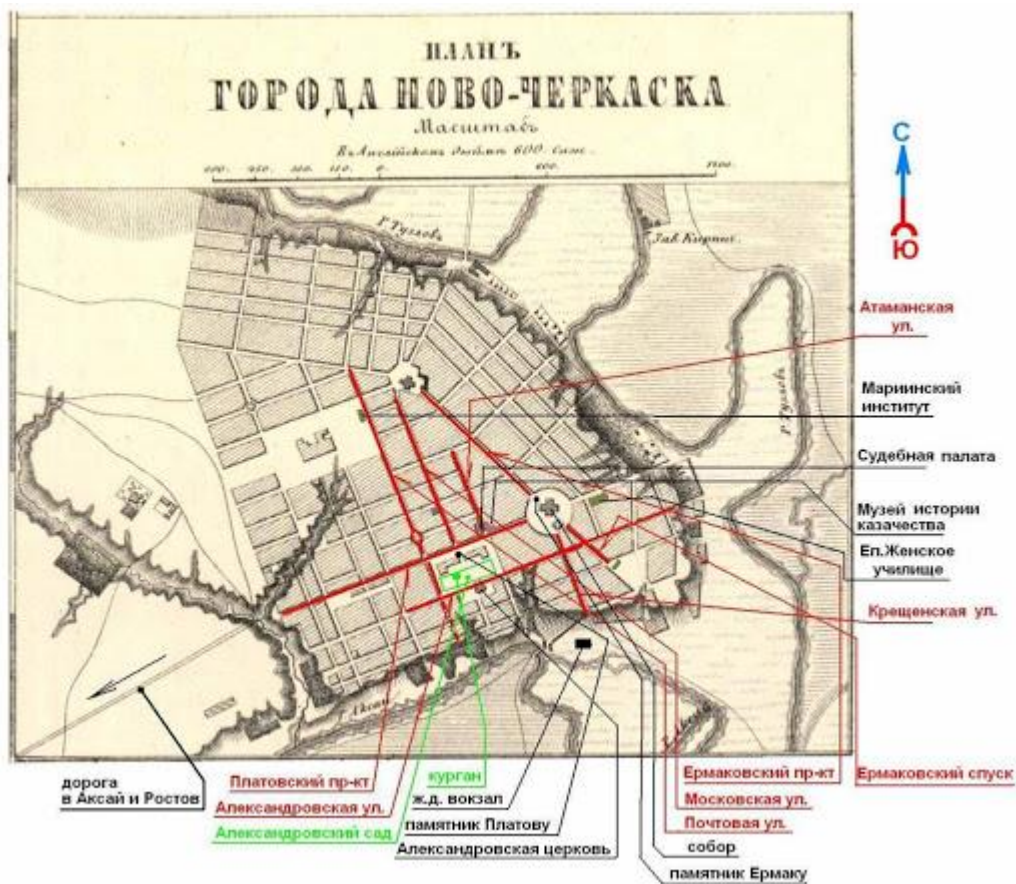
Новочеркасск ([рус. дореф. Новочеркаскъ](#)) был основан 18 (30) мая 1805 года как столица [Области Войска Донского](#) ([донского казачества](#)), основателем города был [атаман Матвей Платов](#)

Несмотря на то, что десять из одиннадцати представителей станиц, входивших в состав Черкасского городка, на Казачьем круге отказались переносить столицу, Платов всё же сделал представление императору с просьбой разрешить перенести Черкасск в другое место. Разрешение было дано в высочайшем указе [Александра I](#) от 23 августа 1804 года.

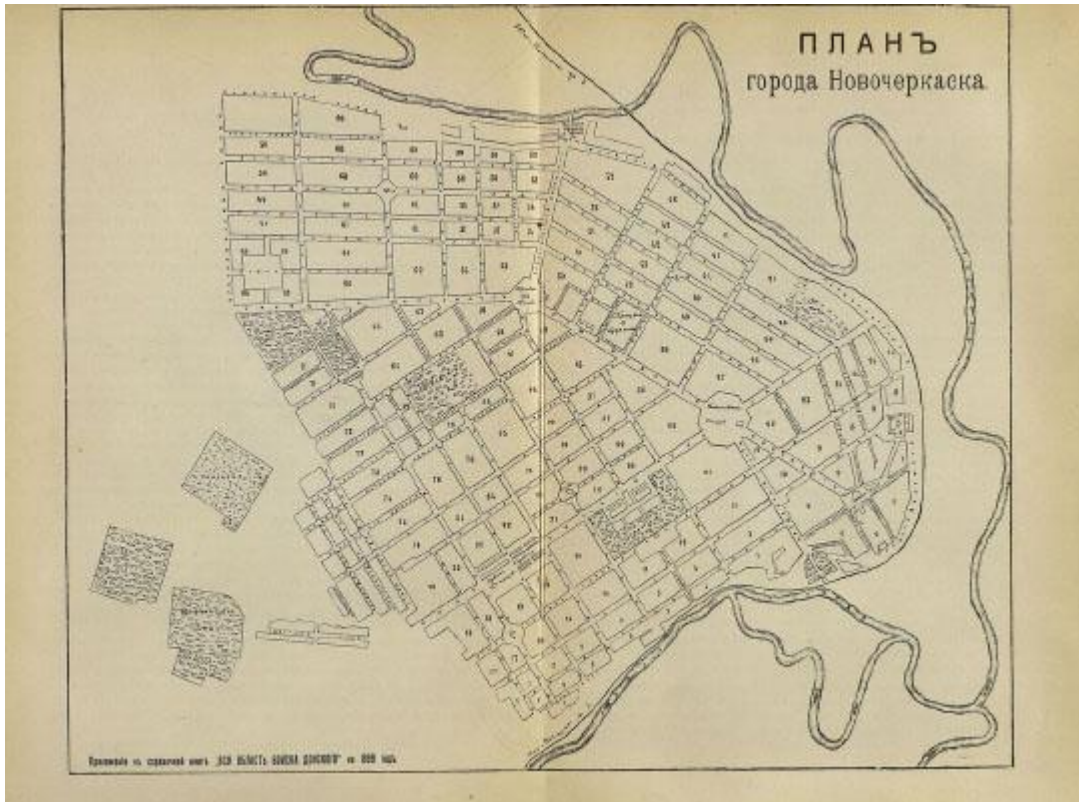
Вскоре на Дон прибыл имевший богатый опыт градостроительства инженер генерал-лейтенант [Ф. П. Деволан](#) с поручением царя: вместе с Платовым выбрать место для будущей столицы Земли [Войска Донского](#) и составить план нового города. Комиссия из 12 человек осмотрела ряд мест: аксайские и черкасские горы, районы станиц [Заплавской](#), [Маньчской](#) и др. Её внимание привлекло урочище Бирючий Кут («волчье логово») — возвышенность, опоясываемая речками Тузловом и рукавом Дона Аксаем, выгодно господствовавшая над окружающей степью, что было немаловажно для обороны в случае нападения противника. Это место было решено рекомендовать царю.

Город был спроектирован в лучших традициях европейских образцов градостроительства, с просторными площадями, широкими проспектами и утопающими в зелени бульварами. Деволан,

назвав будущий Новочеркасск «маленьким Парижем», положил в логическую основу города площади, на каждой из которых должна была стоять церковь, а от каждой из площадей радиально отходить улицы

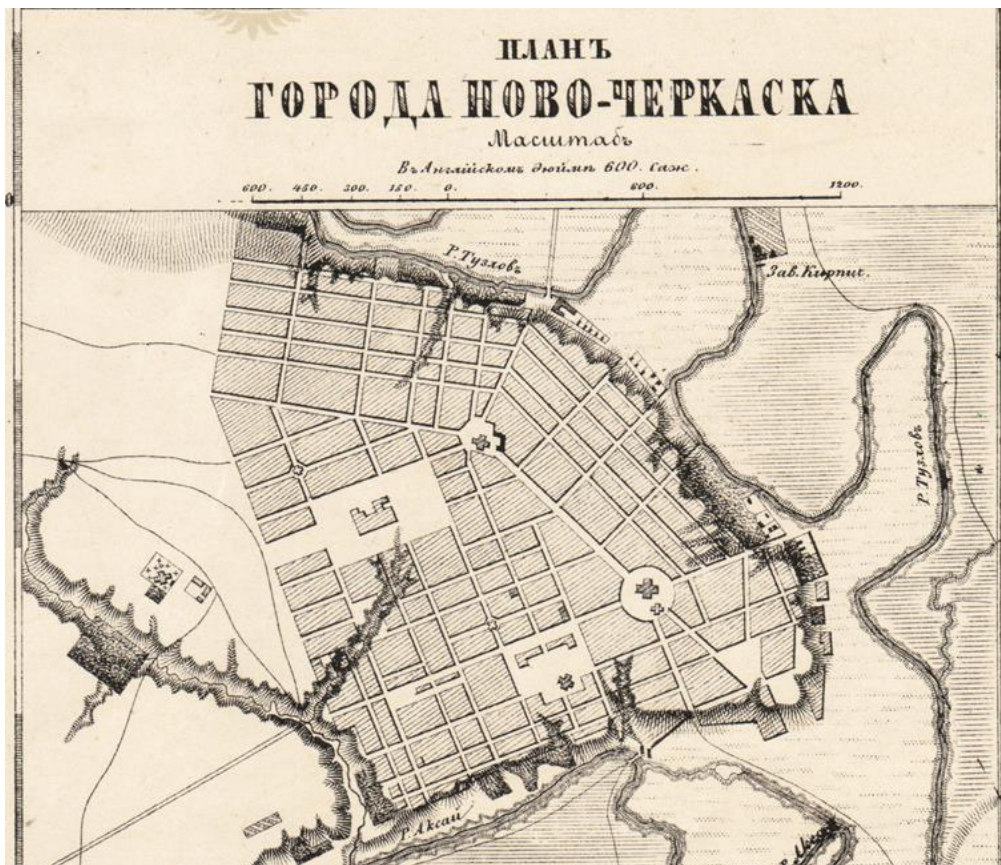


RostovBereg.ru



Старые карты: План Новочеркасса 1899 года

http://retromap.ru/show_map.html?mcode=14189913



<https://oldgravura.ru/uploads/files/1-karty/6514a.jpg>



Общий вид Новочеркасска в 1870 год

В первой половине XIX века город строился только как войсковой центр, здесь располагались административные здания, гостиные дворы, трактиры, винные погреба, гостиницы, дома генералов и дворян, городские сады и т. д., только в 1850-х годах в Новочеркасске появились промышленные предприятия, однако на всех этих производствах работало менее одной тысячи человек при почти двадцатитысячном населении Новочеркасска.



Фото: etomesto.ru. Так выглядел центр Новочеркаска на карте 1906 года – примерно через век после закладки города

<https://novochgrad.ru/texts/history/id/1827.html>

Основу строгой классической планировки Новочеркаска составляют три его главных проспекта: Платовский, Ермаковский и Баклановский, соединенных большими площадями, от которых радиально расходятся улицы. Единый план застройки города позволил избежать ее хаотичности и достичь выразительного ансамблевого решения. Самобытность архитектурному облику Новочеркаска придает сочетание зданий, выполненных в классических стилях, и типичных казачьих куреней.

"План города Новочеркаска довольно хорош, и расположен правильно; он разделен на 76 кварталов, состоящих из 3 тысяч мест, кои все избыточно снабжены землею: места первого класса имеют по фасаду 20 сажень и в глубину от 30 до 60 сажень; второго — 15 сажень по фасаду и от 30 до 50 в глубину; самые меньшие — 10 сажень по проспекту и от 20 до 30 сажень в глубину", — писал в 1820-х годах историк В. Д. Сухорукое. Места "первого класса" отводились, прежде всего, для административных зданий и для войсковой аристократии, которая стремилась выстроить там особняки в "столичном вкусе". Места "второго класса" давались менее зажиточным казакам, а остальные довольствовались тем, что оставалось на их долю, и строили небольшие дома с каменным низом и верхней деревянной надстройкой.

Но ко всем частным домам предъявлялось единое требование: они должны были строиться по "высочайше" утвержденным фасадам, выходящим на красную линию улицы.

Обширные участки земли позволяли вести застройку улиц не сплошным рядом зданий, а чередовать древесными насаждениями, превратив их со временем в уютные дворцы-усады с внутренними дворами, балконами и фруктовыми садами.

<https://novocherkassk.net/wiki/history/kak-stroilsya-novocherkassk/>

Разработанный Деволаном регулярный план застройки Новочеркасска при всей геометричности проспектов и улиц вписывался в рельеф возвышенности. Проспекты с бульварами имели внушительную ширину - 50 метров, улицы 30, а переулки 12 метров. Центральный стержень всей планировочной композиции был образован проспектами: Платовским (теперь Подтелкова), Ермаковским и Троицким (переименованным потом в Баклановский, ныне - Платовский). Петербургский (Герцена) и Крещенский (Красный) спуски были соответственно ориентированы на въезд в город с севера и юга.

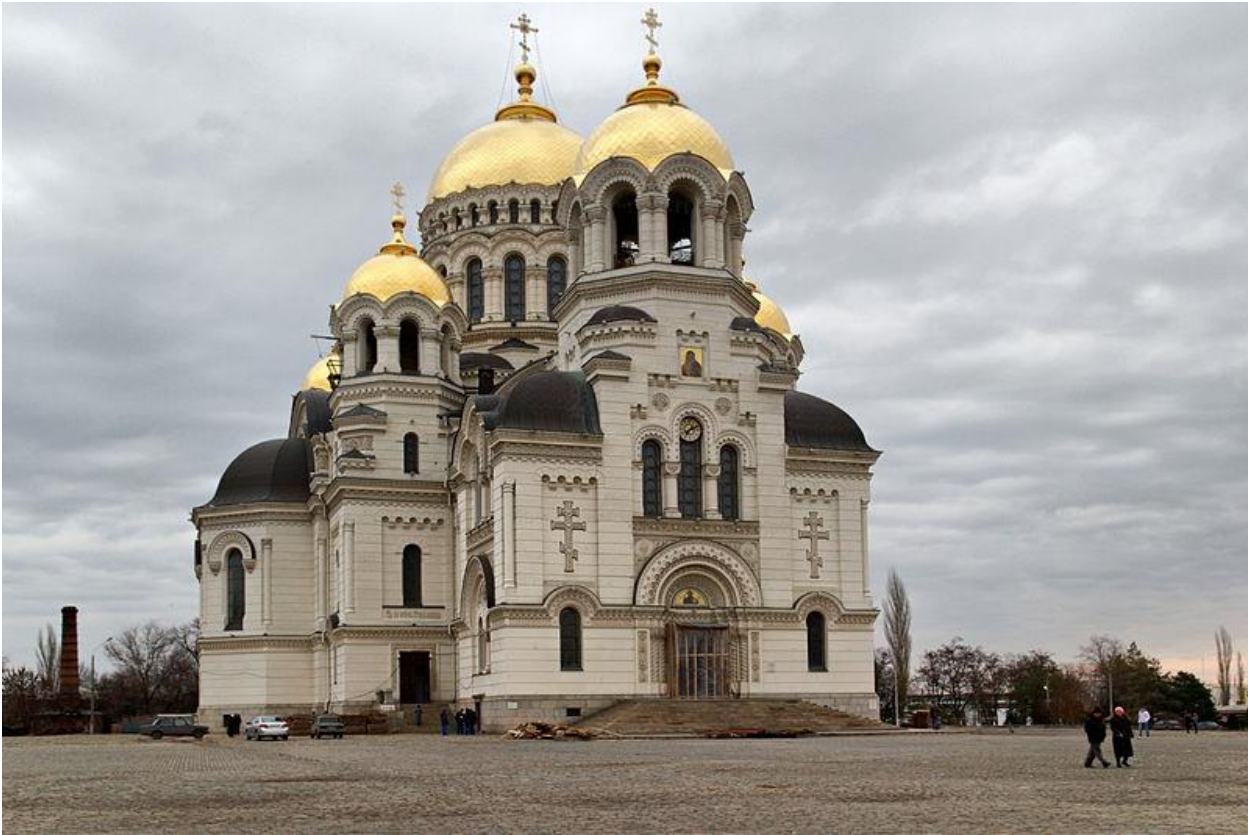
Проспекты соединялись большими площадями, от которых радиально расходились улицы. Доминантой, объединяющей в единое целое весь архитектурно-планировочный комплекс, призван был стать Вознесенский кафедральный войсковой собор, расположенный на пересечении Платовского и Ермаковского проспектов. Органично входили в общий план и разбитые здесь парки - Александровский сад (сейчас городской парк культуры и отдыха), Ботанический (Аптекарский) - в западной части города, Ермаковский, позже Николаевский сад (теперь на этом месте здания Политехнического и Инженерно-мелиоративного институтов), Краснокутская роща, ныне - «Красная весна».

Военный инженер Ф. П. Деволан был не случайно выбран атаманом Платовым. Хорошо понимая главное топографическое неудобство Новочеркасска - удаленность от Дона, издавна служившего казакам основным местом промысла, водным и транспортным путем, - Платов предполагал углубить Аксай и открыть по этой реке судоходство. Именно такой опытный и искушенный во многих строительных делах инженер, как Деволан, и был нужен атаману для осуществления его смелых идей. Поэтому вместе с планом города был утвержден и проект Деволана «О проведении Дона в его рукав - Аксай».

Уже в самом начале строители встретились с невероятными трудностями: множество балок и оврагов мешало планировке улиц, при незначительном верхнем слое чернозема грунт состоял из сплошной глины, легко превращающейся при дожде в непролазную грязь. Вода в колодцах находилась на большой глубине и почти везде оказывалась совершенно непригодной для питья. Приходилось по крутой горе доставлять ее в бочках из Аксая.

Вознесенский Войсковой Кафедральный собор (3-й вариант). Архитектор **А. А. Яценко**. 1893—1905 гг. Стиль — нововизантийский. Объект культурного наследия федерального значения. Собор в Новочеркасске пытались возвести с момента основания города, но он дважды обрушался (в 1846 и 1863 году). Первоначально все купола собора были покрыты червонным золотом, а главный крест инкрустирован горным хрусталём.

Господствующее положение в архитектурном ансамбле Новочеркасска занимает **Вознесенский кафедральный войсковой собор**, возведение которого длилось ровно сто лет (1805—1905). Заложенный при основании города в праздник Вознесения Христова, он в ходе строительства дважды рушился по причинам слабого фундамента и поспешности в его возведении. Третий, осуществленный, проект в "нововизантийском стиле" разработал академик А.А. Яценко. Собор по величине (его высота — 74,6 м) является третьим в России после храма Христа Спасителя в Москве и Исаакиевского собора в Санкт-Петербурге. Возведенный на пересечении Платовского и Ермаковского проспектов, он виден отовсюду за много километров от Новочеркасска. Первоначально его купола были покрыты червонным золотом, а главный крест, изготовленный в Богемии, украшен вставками из горного хрусталя для отражения солнечного света. Поэтому его величали "вторым солнцем Дона".



[Вознесенский Войсковой Кафедральный собор](#)

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