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LAKE KABAN IN THE HISTORY OF URBAN SETTLEMENTS IN KAZAN



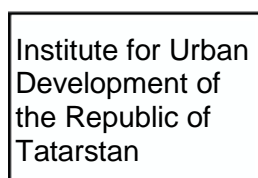




Government of
the Republic of
Tatarstan



Ministry of Culture
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LAKE KABAN IN THE HISTORY OF URBAN SETTLEMENTS IN KAZAN

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The water area and coastal zone of Lakes Nizhny, Sredny and Verkhny Kaban, stretching from the center to the southeastern outskirts of the capital of Tatarstan, is a historical territory where the urban landscape of Kazan was formed. Already in the 13th century, the shores around the lake system were actively developed by the Tatar population, who, according to legends, moved here from the city of Bolgar destroyed by the troops of Aksak Timur.

Ancient legends tell that a representative of a noble Tatar family, Kaban-bek, settled with his family and associates in these then deserted and remote places. Gradually, he cleared the shores of the lake from reeds and sedges, built a clay mosque, laid out a garden and began to sow wheat. Thus, a Tatar village appeared here.

Historian H. Amirkhan wrote in the 19th century:

"The shores of the lake are a continuous swamp and thickets of reeds, so you don't even go there for water. And here Kaban-bek did his best, he improved the access to the lake: cleared them of thickets, poured small stones and sand, and that's why this lake was named after Kaban-bek. And later, when the Russians conquered Kazan, they moved this very village 35 miles farther and called it "Kaban village". And on that [old] place, the noblest and richest Russians erected many magnificent buildings. They expanded and improved the garden, surrounded it by a fence and named it "Al-herey".



Boat station on the Lake Kaban, 1896

Source - <https://pastvu.com/p/555437>



Lake Kaban, late 19th - early 20th centuries

Source - <https://kazan.ru/foto-kazani/p/ozero-kaban/ozero-kaban-xix-xx-2>

¹ H. Amirkhan. The Legend of Lake Kaban. From the work of Tavarikh-e Bulgaria ("History of Bulgaria") // Pax Islamica, 2009. - No. 1 (2). - P. 25 / X. Амирхан. Сказание об озере Кабан. Из сочинения Таварих-е Булгарийа («История Булгарии») // Pax Islamica, 2009. - №1 (2). - С. 25.

We are talking about the New Jerusalem monastery (The Eparch Dacha), the summer residence of the Kazan Metropolitan Archbishop. Archaeological research, as well as the Muslim epigraphic monuments of the 13th century found on the territory of the monastery, in general, confirm the information of the legends about the existence of a settlement of the medieval Tatar nobility on the shore of Lake Sredny Kaban.

One way or another, the name of the lake comes from a Turkic name or tribal name. Modern linguists believe that the name Kaban (Koban, Koman) is identical to one of the ancient Kipchak ethnonyms, which was also characteristic of the medieval Nogai.²

The same Tatar legends told about the closest associate of Kaban bek, Imam Kulmamet, who with his family settled nearby on the right bank of Lake Sredny Kaban. This is how another Muslim suburb of medieval Kazan arose – the village of Kulmamet, mentioned in the cadastres of the Kazan uyezd (district) of 1647-1656:

*"Belonging to Metropolitan Archbishop Siman of Kazan and Sviyazhsk
in the patrimony: the village of Arkhangelskoe podgorodnoe on the lake
Kaban Seredny, which was the village of Kulmameteva"*³.

Kulmametevo also appears in earlier cadastres of 1565-1568⁴. Then there was only one resident here.

In the 17th century, after the transfer of the village to Kazan Metropolitan Archbishop house, the population began to grow. Along with the peasants, handicraft people lived on this land: bricklayers, brick-makers, tanners, who formed a special professional specialization of the settlement.

The architectural and religious center of the territory, which gave it a new name, was the Archangel Michael Church, built immediately after the capture of Kazan in the second half of the 16th century, first in wood, then in stone. "The church itself was built in a shape of a cube, covered with a dome; there was a tiered bell tower of the early 18th century. The main side-altar was consecrated in honor of Michael the Archangel, the right one – the Kazan Icon of the Mother of God, the left one – Nicholas the Wonderworker. Every year the Smolensk icon of the Mother of God from the Seventh Lake Monastery was brought to the church, and the parishioners could honor the holy image. In 1882, the eight-sided two-tier bell tower was replaced by a new a pseudo-tent one"⁵.

² F. G. Garipova. Avyullar һәм калалар тарихыннан. – Kazan, 1997. -- 263-264 бб. / Ф.Г. Гарипова. Авыллар һәм калалар тарихыннан. – Казан, 1997. – 263-264 бб.

³ Cadastres of the Kazan uyezd of 1647-1656. – М., 2001. – Р. 36 / Писцовая книга Казанского уезда 1647–1656 годов. – М., 2001. – С. 36

⁴ Cadastres of Kazan and the Kazan uyezd of 1565-1568. – Kazan, 2006. -- Р. 188, 190. / Писцовая книга Казани и Казанского уезда 1565–1568 годов. – Казань, 2006. – С. 188, 190.

⁵ Mironova E.V. Historical outline // Arkhangelskoe cemetery of Kazan. Pages of history. – Kazan: Institute of History named after Sh. Mardzhani of the Academy of Science of the Republic of Tatarstan, 2019. -- Р. 8. / Миронова Е.В. Исторический очерк// Архангельское кладбище Казани. Страницы истории. – Казань: Институт истории им. Ш. Марджани АН РТ, 2019. – С.8.

The church was destroyed during the Soviet era. It was opposite the house number 103 on Hadi Taktash Street. In the 19th century, the settlement became part of the city and turned into Arkhangelskaya Street, which is now known as Khadi Taktash Street.

In the pre-revolutionary period, in the 19th - early 20th centuries, these places were famous for their summer cottages (dacha). Luxurious estates and houses, located in gardens on the shore of the lake, belonged to the largest Kazan entrepreneurs: Burnaev, Romanov, Unzhenin, Shchetinkin and others. There were also simpler dachas here. Many of them were rented out to Tatar intellectuals who loved to relax here: playwright G. Kamal, writer G. Ibragimov, journalist Sh. Akhmadiev and others. In the first half of the 19th century, the Botanical Garden of Kazan University was laid out on the bank of the Sredny Kaban in the Arkhangelskaya Sloboda. A decisive role in the creation of this garden was played by the rector, the outstanding mathematician N.I. Lobachevsky. It is on the territory of the former Arkhangelskaya Sloboda that it is planned to build the new building of the theater named after G. Kamal.

In general, Lake Kaban at the end of the 19th and beginning of the 20th centuries became the most favorite vacation spot for Kazan residents. In summer, wooden baths were installed along the entire coast, from the western outskirts of Nizhny Kaban to the far part of the lake chain, and cruisers departed every hour. City entrepreneurs laid out gardens, opened restaurants, and organized entertainment events. We know about Petzold's restaurants, the Arcadia garden on the Devil's corner of the Sredny Kaban and other places of entertainment.

The historical quarter of the Sukonnaya Sloboda of Kazan is directly adjacent to the Arkhangelskaya Sloboda, which overlooks the shores of Lake Nizhny Kaban in the area of modern Pushkin, Salimzhanova, Aidinova streets till Khadi Taktash Street. During the period of the Kazan Khanate, Armenian merchants lived here, there was an Armenian church and cemeteries. It was through this suburb that the Nogai road left Kazan, along which Queen Syuyumbikya arrived in Kazan.

After the annexation of the Khanate to the Moscow State in the second half of the 16th century, local residents began to actively engage in the manufacture of bricks. This is how a brick settlement arose, which, in the era of Peter the Great's reforms, in connection with the construction of a state-owned cloth manufactory in 1714, was transformed into Sukonnaya Sloboda. Almost the entire population in it was cloth makers. It was one of the most densely populated areas in the city. In 1796, there were 628 households in the settlement.

According to N.F. Kalinin, in the 1770s, residents of the Sukonnaya Sloboda and the adjacent village of Arkhangelskoye accounted for approximately 25.5% of the city's population.⁶ In addition to working in production, the cloth workers were actively involved in gardening, horticulture, and catching songbirds.

In the middle of the 19th century, in connection with the cancellation of the manufacturing possession, the Sukonnaya Sloboda loses its corporate isolation, becomes an integral part of the city, and its inhabitants pass into the bourgeois class. Sukonnaya Sloboda is associated with outstanding historical events in the history of the city. It was visited by



Guide to Nizhny Kaban: Sukonnaya and Arkhangelskaya Sloboda

⁶ Kalinin N.F. Kazan during the Pugachev events // Proceedings of the Kazan branch of the USSR Academy of Sciences. Humanities Series. - Kazan. - Issue 2. - P. 106. / Калинин Н.Ф. Казань времен пугачевских событий // Труды Казанского филиала АН СССР. Серия гуманитарных наук. - Казань. - Вып.2. - С.106.

Emperor Peter the First, here there were clashes between the Pugachev followers and Kazan citizens loyal to the throne, the great Fedor Chaliapin was born here and many more events took place.

Sukonnaya and Arkhangelskaya Sloboda created a unique historical, architectural and natural ensemble of the right bank of Lake Kaban. Traditionally, this area was considered Russian and Orthodox, but gradually numerous communities of Old Believers were formed here, and a significant number of Tatar, Muslim population appeared. These were traders, artisans, workers who actively populated the Sukonki area from the second half of the 19th century. Already at this time, they began to raise the issue with the authorities about the construction of a mosque, the first in history after the 16th century on the right bank of the Kaban, with the formation of an official parish.

However, this became possible only after the 1917 revolution. The Spiritual Assembly of Muslims of Russia, headed by the first democratically elected mufti Galimzyan Barudi, in 1919 issued a permission to create a new 18th Kazan mahalla. This community united a large district, which included modern streets: Akademicheskaya, Tolstogo, Butlerova, Ulyanova, Sankt-Peterburgskaya, Esperanto, Kh. Taktash and others. The establishment of this parish was favorably viewed by the government of the national communists of Kashshaf Mukhtarov, who pursued a policy of lifting various national restrictions, eliminating the territorial isolation of the Tatar population, manifestations of ethnic and confessional inequality. It was with the consent of the republican leadership that fundraising and preparation for the construction of the mosque began. However, it was possible to implement the plan only in 1924-1926, when the last "NEPman" surge in the activity of Tatar entrepreneurship was observed. The new mosque, erected at the request of the public, in honor of the 1000th anniversary of the adoption of Islam in the Middle Volga region, was named "Iubileinaya"⁷.

Thus, the former Sukonnaya and Arkhangelskaya Sloboda turned into a multinational area where the Tatars played an important role in economic, spiritual and cultural life.

Undoubtedly, the key role in these processes was played by the Starotatarskaya Sloboda of Kazan, which occupied several quarters in the Zabulachnaya part and the entire left bank of Lake Nizhny Kaban. According to the generally accepted point of view, it arose in the second half of the 16th century, after the capture of Kazan by Ivan the Terrible, who allowed the Tatars to settle behind the trading quarter (posad), in the southeastern outskirts, on the shore of a large and clean lake.

However, residential quarters existed in the old Tatar settlement in the area of modern streets KAMAL, Levobulachnaya, Tatarstan and Tukaya even in the khan's time. It was the chronicle Kuraisheva Sloboda with the Otucheva Mosque. Here, in the area of the modern Parizhskoi Kommuny Street, there was an ancient cemetery. Sh. Mardzhani wrote that during the assault of the city in 1552, here, among the dense thickets of zirat, Shah Ali was hiding with his soldiers. Subsequently, at the end of the 18th and beginning of the 20th centuries, this part of the settlement turned into a kind of business district with the largest eastern market in the region - Sennoy Bazaar, as well as numerous shops, apartment buildings, hotels, restaurants, newspaper and magazine offices.



Mosque of the 1000th anniversary of the adoption of Islam, "Iubileinaya"

Source: https://upload.wikimedia.org/wikipedia/commons/e/ed/Закабанная_мечеть.jpg

⁷ Salikhov R.R., Khairutdinov R.R. Historical mosques of Kazan. - Kazanzh, 2005. -- P. 165-168. / Салихов Р.Р., Хайрутдинов Р.Р. Исторические мечети Казани. – Казанж, 2005. – С.165-168.

The quarters of the Starotatarskaya Sloboda, located directly on the shore of Lake Kaban, were manor buildings where representatives of the Tatar aristocracy and entrepreneurship lived. It is known that since its inception, the population of the Starotatarskaya Sloboda consisted of "Tatars in service" - soldiers, translators, diplomats who were in the service of the Russian state.

In the 16th-18th centuries, for this service, they received permission to conduct extensive domestic and international trade. In addition to trade, they were very active in crafts and manufacturing, the products of which were sold in China, Central Asia, and in all major Russian markets. Among buyers, products made of the finest leather were very popular, as well as various types of soaps, which were produced in dozens of small factories and plants.

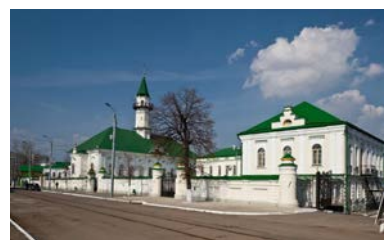
In the era of Catherine the Great's reforms, the Tatars from these settlement entered the merchant and bourgeois class. The elite of Tatar entrepreneurship included representatives of merchant dynasties, as a rule, possessing the high title of hereditary honorary citizen: Apanaevs, Arsaevs, Aitovs, Burnaevs, Mamiashevs, Utiamyshevs, Chukins, lunusovs and many others.

The enlightened empress, during her visit to Kazan in May 1767, allowed local Muslims to build large stone mosques and forbade them to be persecuted for religious reasons. It was in Kazan that she laid the foundations for her famous policy of "religious tolerance", a fruitful cooperation of the state with all confessions. In 1770, two stone mosques were erected in Starotatarskaya Sloboda: 1-Cathedral (Al-Mardzhani) and Apanaevskaya, whose minarets today form the urban appearance of the right bank of Lake Kaban.

In total, in the 18th-19th centuries, 9 mosques were built in the Starotatarskaya Sloboda in communities with a population of more than 10 thousand people. Life in the settlement was organized according to the principle of makhallas, communities limited by neighborhoods around a mosque. The leader of the makhalla was, as a rule, a highly educated authoritative mullah, and the trusteeship was made up of rich entrepreneurs who lived here. So, from 1850 to 1889, an outstanding theologian, historian, teacher and public figure Shigabutdin Mardzhani (1818-1889) served as the imam of the 1st cathedral mosque in Kazan. And in the Fifth cathedral, Galeevskaya mosque in 1882-1917 the spiritual mentor was the renowned theologian-reformer, teacher, the first democratically elected mufti of the Spiritual Assembly of Muslims of Russia Galimzian Barudi (1857-1921).

A kind of local self-government functioned in makhallas, when residents themselves decided on issues of support to religious buildings, educational institutions and landscaping. All the mosques had Muslim educational institutions famous all over Russia - madrasahs "Mardzhaniya", "Kasimiya", "Muhammadiya", "Khalidiya", "Gaffariya" and a number of others, in which hundreds of shakirs from many provinces of the Russian Empire studied.

At the beginning of the twentieth century, in the era of cultural transformations, the "Oriental Club" and the first national theater began to work in the settlement, the first Tatar musical orchestra gave concerts, libraries functioned, educational institutions of a secular nature arose: Russian-Tatar schools, the women's gymnasium of Fatiha Aitova, etc.



First Cathedral Mosque (Al-Mardzhani)

Source: <https://b1.culture.ru/c/56567.jpg>



Apanaevskaya mosque

Source: https://i1.photo.2gis.com/images/geo/21/2955487267384907_af1c.jpg

The Starotatarskaya Sloboda was a kind of Tatar Muslim city within a large provincial town. The Tatar language reigned here, signs and posters necessarily contained Arabic script, and the facades of manor houses sparkled with polychrome colors. Houses, as a rule, were examples of wooden folk architecture. They were divided into male and female parts, living room, kitchen and study. On the first floors there were usually shops or servants' facilities. In the courtyard plots there were outbuildings, as well as warehouses, workshops, handicraft "factories", etc. Almost every household had their own garden.

The natural border between the Russian and Tatar parts was the Bulak channel and Lake Kaban. Although, of course, these boundaries were conditional. People lived together for centuries, made friends, competed, and had fun. There is, for example, interesting evidence of sports fist fights on the ice of Lake Kaban between the youth of Sukonnaya and Starotatarskaya Sloboda. These battles did not bring any injury to the opposing sides, but were a seasonal ritual with a long tradition. On the territory of the Starotatarskaya Sloboda, there were Orthodox churches: Tikhvinsky, Ekaterininsky, Four Evangelists. Therefore, the adhan from the minarets of mosques sometimes echoed with the bell ringing of churches. Next to the Apanaevsky madrasah there was the Teacher's Seminary of the missionary N.I. Ilminsky, where the Mari, Udmurts, Mordvinians, Chuvashs, and Kryashen Tatars studied. That is, the deeply national character of the settlement was enriched by the interaction of different confessions and peoples.

Lake Kaban was of great importance for the Starotatarskaya Sloboda. It was a source of drinking water, economic activity, a favorite place for recreation, a symbol of historical memory, and poetic inspiration. It is no coincidence that Tatar legends spoke of the existence of the wonderful gardens of Queen Syuyumbike in the area of the lake and the Bulak channel in the khan's times. They did not just talk about the innumerable khan's treasures, allegedly drowned in the lake, they even tried to look for them in the last century. Mermaids, old witches, fabulous divas, miracles and secrets, folklore images have always accompanied Lake Kaban in the popular mind. The poet Gabdulla Tuqay, whose room in Bolgar hotel overlooked the lake surface, wrote in fascination:

*«Кай заманда, кайсы телдә булса да мәзкүр Казан,
Искә керми калмый һич тә шундагы бер күл — Кaban.
Бу шәһәрне һәм бу күлне җырлыйдыр милләт теле
Бик яратып, әллә инде иске шөһрәт аркылы.
Ул шәһәр — гади шәһәр, алтын-көмеш, гәүһәр түгел;
Күл дә тик бер күл генә, әлбәттә ул кәүсәр түгел.
Нечкәләп баксаң, бу күлнең бар бугай шигърияте,
Бар кеби милләт хыялында аның сиррияте»⁸.*



the Kaban lake system development concept

⁸ Әсәрләр: 6 томда/Габдулла Тукай. – Академик басма. 2 т.: шигъри әсәрләр (1909–1913)/ тез., текст., иск. һәм аңл. әзерл. З.Р.Шәйхелисламов, Г.А.Хөснетдинова, Ә.М.Галимжанова, З.З.Рәмиев. – Казан: Татар. кит. нәшр., 2011. – 384 б.

*"If someone ever remembers our glorious Kazan,
He, of course, will also mention Lake Kaban.
It is not in vain that our people sing about the city and
about the lake
With unchanging love in their songs.
There is neither gold nor treasures in our city - it is simple,
And the lake is like a lake - no heavenly water.
Yet there is something in it for the poet that attracts the
eye
By a secret that has not died out in the people's memory to
this day."*

Translated by V. Dumaeva-Valieva



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