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Solovki as an object of cultural heritage of the Arctic



© Yury F. Lukin, D. Sci. (Hist.), Professor, Honorary Worker of the higher education of the Russian Federation. E-mail: lukin.yury@mail.ru

Abstract. Solovki as a multi-subject object of cultural and natural heritage of the Arctic is one of the unique monuments of our time, bringing together at one place several historical periods of life in Russia. The review article presents one of the first attempts in the scientific literature to make a comprehensive approach to the study of all the cultural and historical heritage of the Solovetsky Islands from ancient times to the present day, based on a multidisciplinary approach.

Keywords: *Solovetsky Islands, Solovki, archaeological sites, labyrinths, the monastery of the ROC, Solovetsky administrative and patrimonial district of Pomorye, the monastery prison, SSPC, training detachment of the Northern Fleet, the Solovetsky Museum-Reserve, UNESCO, the Solovetsky forums, local self-governance*

*Dedicated to the memory of Antonina Alekseevna Soshina (1948–2013),
who devoted her whole life to Solovki.*

This article makes one of the first attempts in the scientific literature known to me, using interdisciplinary approach methodologically, to reveal the main stages and areas of the activity at Solovki. Solovki as a multi-subject object of cultural and natural heritage in the Arctic is a rather complex topic for comprehensive study. Culturology, archeology, history, geography, botany (flora), philosophy, politics, religious studies, orthodoxy, the study of the Pomors and their life, strategic management, tourism — all these branches of the scientific knowledge and key concepts are directly related to Solovki. The task of this article does not include a review of the immense literature on scientific disciplines that explore Solovki past and present life. It seems possible to note only some of the publications that are available in my personal library, as well as Internet resources available to me and many other readers. Thus, the references and the sources will be specified further in process of handling of some topic directly in the text, naturally, with corresponding notes.

Centuries-long life of Solovki, multifaceted and closely connected with many pages of the Russian history and culture, was reflected in fiction, cinema, and television. The attempts to show objectively the cultural and historical heritage of Solovki are made in the development of products about the Arctic tourism, the release of a variety of tourist guides, map-schemes, photo albums, advertising booklets, organization of the tourist routes. But even in them, as in other highly specialized scientific works, it is not always possible to give a full review of the centuries-long history of Solovki, which is quite understandable, bearing in mind the mission and the purpose of

such publications. I want to say in addition that the Internet portals of the Solovetsky reserve museum (URL: <http://www.solovky.ru/>) and the Solovetsky Monastery (URL: <http://solovki-monastyr.ru/>) deserve the attention and public recognition. In fact, they chronicle not only the history and culture of the past, but also modern life in Solovki in the XXI century A.D.

The ancient development of the Solovetsky Islands

Solovetsky Islands (Pomor: Solovki, Karelian: *Solokka* from the Saami *Suollek* "islands") is an archipelago, geographically located in the White Sea, consisting of 6 large islands: Bolshoy Solovetsky, Anzer, Bolshaya Muksalma, Malaya Muksalma, Bolshoy Zayatsky, Maly Zayatsky, and more than 100 small islands. The ancient development of Solovetsky Islands in the White Sea started at the turn of the Mesolithic and Neolithic epochs in the middle of the V millennium BC. On the islands of the White Sea, by joint efforts of researchers of different generations (N.N. Vinogradov, A.A. Kuratov, A.Ya. Martynov, etc.) by 2010, more than 70 primitive sites, workshops and locations, including 58 of them at Solovki were explored, about 30 stone labyrinths were found (2 — at Kuzovy, the rest 28 — at Solovetsky archipelago) and more than 2,000 embankments and "symbolic" stone layings of different time and purpose. [1, Martynov A.Ya., p. 21].

The oldest island sites of Solovetsky Islands were seasonal, summer by character. Their inhabitants obtained food for themselves by hunting for the island and sea animals and poultry, fishing without using nets, gathering (edible grasses, roots, berries, mollusks), possessed various methods of processing local and imported stone, and went by sea. Well-known monuments of ancient cultures are the White Sea and Onega petroglyphs (carvings or drawings on the rock, from the Greek "petros" — stone and "glyph" — carving). There are more than 2,000 separate figures, images of people and animals, rowers in boats, skiers, scenes for hunting elks, deer, battles and ritual processions (Zalavruga, Erpin Pudas, Besovy sledki). The discovery of Solovetsky archipelago and the "travel by sea" from the western coast (from the lower reaches of Kemj) through Kuzova is dated back to the V millennium BC.



Figure 1. Ancient people hunting for beluga from the boat in the White Sea.
URL: <http://petroglyphs.ru/photo/belomor/img/14pic-1.jpg>

Geographical location and nature, historical and statistical description of Solovetsky Islands were given already in the writings of Archimandrite Dositheus in 1833, 1853, and then in the History of the First Class Stauropegial Solovetsky Monastery (1899). In the mentioned history it was noted that "the climate near the White Sea is severe, the northern soil is inefficient; and therefore almost five centuries ago Solovetsky islands were completely uninhabited, and the entire White Sea coast is not widely populated. Among the tribes that lived near the White Sea, Izhora (Karelians), Chud, Lapps, Kayanes, Murmans, and also Zyrians and Samoyeds are mentioned in the ancient written monuments [2, pp. 7–8].

Spaso-Preobrazhensky Solovetsky Stauropegial Monastery

Spaso-Preobrazhensky Solovetsky Stavropegial Monastery of the Russian Orthodox Church (ROC) had been functioning at Solovetsky Islands during the XV–XXI centuries. It is one of the northernmost monastic monasteries in the Far North, in the Arctic, known and revered in Russia, the largest spiritual and cultural center, the Russian Golgotha.

The harbinger of the Solovetsky Monastery was hermitage in the late 1920s and early 1930s. XV century. The hermit German, who lived before in the chapel on the Vyg river, and Savvaty with his experience of monastic life in Kirillo-Belozersky and Valaam monasteries met and carried a joint feat of hermit at Solovki, but later for various reasons they one by one left the island. Savvaty died in 1435 and was buried in the chapel on the Vyg River. After the meeting with the monk Zosima German settled with him at Solovki, and they put the beginning of the Solovetsky monastery in 1436.

The first hegumen of the Solovetsky monastery were Pavel, Theodosius and Jonah, appointed by the Novgorod Archbishop, and then Zosima. The monastery was at that time in the territory of the independent Novgorod republic, and according to the canonical authority all the clergy were subordinated to the Novgorod archbishop not only in Veliky Novgorod and its suburbs, but also in remote Novgorod areas.

D.S. Likhachev, describing the beginning of the Solovetsky Monastery, noted: "It is very characteristic and to some extent symbolic that the end of the XV century, or rather, its last quarter, was the time of the decline of Novgorod's independence and at the same time the greatest territorial expansion of the monastery in the White Sea region." And further he noted: "The history of Solovki is the history of the entire Russian North — a great country during the XV, XVI, XVII centuries. This country was part of the Moscow state, but inherited the elements of relative independence "[3, p. 12]. The Novgorod Republic actually transferred its organizing role in

the North to the Solovetsky Monastery, after its bloody crushing defeat by the army of the Moscow Tsar Ivan III in 1478.



Figure 2. Reverend Zosima, Savvatii and German

The Orthodox monasteries of the North, especially the large ones, were almost always polyfunctional. A small wooden monastery on Solovki gradually increased its land holdings, acquired farming, developed trade, and actively conducted stone construction.

During governing of Philip, secular name — Fedor Stepanovich Kolychev (1507–1569), hegumen of the Solovetsky Monastery in 1548–1566, Metropolitan of Moscow and All Russia in 1566–1568, openly opposed the oprichnina and the policy of Ivan the Terrible, the central stone temple complex was built: the Assumption Church with the Refectory and the Cellarer Chamber (1552–1557), and the main temple of the monastery, an outstanding monument of medieval architecture — Spaso-Preobrazhensky Cathedral (1558–1566). In the days of hegumen Jacob in 1582–1596, under the guidance of the "city craftsman" from Vologda Ivan Mikhailov and the monk of the Solovetsky monastery Trifon (Kologrivov), from the pomor village Nenoksa, Solovetskaya fortress was built with 8 towers and 10 gates of untouched boulders of enormous size, which allowed more than once (1571, 1582, 1611, 1854) to successfully repel attacks of invaders.



Figure 3. Metropolitan of Moscow and All Russia Philip.

During 1596–1601 the Annunciation Church was built, in 1668 — a stone church in the name of St. Philip; in 1776–1777 — three-storeyed bell tower. In 1856—1860 the Holy Trinity Cathedral was built with two chapels in the name of the prince Alexander Nevsky and the Monks Zosima and Savvati, where there were palls with their holy relics. A small stone church in the name of the monk German appeared in 1859 in the basement of the Trinity Cathedral, where the relics of the Reverend German were kept.

The residential and economic construction was also arranged at the territory of the monastery. Workshops, crafts, berths, the best harbor in the north, dams, canals, hayfields, vegetable gardens and greenhouses, the biostation, the hydroelectric power station — all this,

amazed by the originality of the idea, coherence and goodness, was the result of the selfless work of several generations of monks and workers (artisans and peasants). 270 people lived in the monastery during 1584–1594. 350 people and about 600 working people in 1649. In 1621 in Solovetskaya fortress there were 1,040 military people on the maintenance of the monastery.

The Solovetsky Monastery was one of the most revered in Russia. In the monastery canons there are more than 50 names of devotees of piety who committed their spiritual feat on Solovki. Two patriarchs came out of the Solovki monks: Iosaph I (1634–1641) and Nikon (1652–1658), 6 metropolitans, several archbishops and bishops, many ascetics famous for their holiness and miracles, as well as prominent historical figures Avraamy Palitsyn, Alexander Bulatnikov and others.

The foundation, renewal and existence of 7 northern monasteries are connected with the Solovetsky monastery, in its jurisdiction there were up to 30 parish churches. By the beginning of XX century the monastery had 10 priories and ashrams, 17 temples (31 thrones), about 30 chapels [4, A.A. Soshina, p. 12, 17]. Thousands of pilgrims visited the monastery every year for worship, comfort and instruction, received spiritual help.

The Solovetsky monastery was not only the spiritual, but also the major cultural center of the Russian North. Its role was not limited by the military defense of the northern territories, the spread of improved forms of management, technical process and the involvement of the inhabitants of the North to a higher order of society. The monastery developed architecture, icon painting and applied arts, was the collector and custodian of the ancient Russian manuscript heritage, works of painting and art crafts. The monastery possessed one of the best libraries in those days, was the place of creation of books, annals. “The Legend of the Creation of Life of Zosima and Savvaty” and others, the works of Archimandrite Dosifei (Nemchinov) (1780–1845): The Chronicler of Solovetsky (Moscow, 1833); topographical and historical description of the steatopygic first-class the Solovetsky monastery (Moscow, 1834); geographical, historical and statistical description ... of the Solovetsky Monastery (Moscow, 1836), etc.

The architecture of the Solovetsky Monastery, its place in the history of the Russian culture, the evolution of the image, Solovetsky Icon Collection, Solovetsky Library are described in detail by D.S. Likhachev, O.D. Savitskaya, S.V. Veresh, M.I. Milchik, L.A. Kologrivova, E.S. Ovchinnikova, N.N. Rozov [3, pp. 9–338]. At the same time, if the remains of Solovki icons have to be searched in museums, and some of them are irretrievably lost, whereas more than 1,500 books survived from the monastery library by 1980, including 1,482 volumes in the State Public Library named after M.E. Saltykov-Shchedrin [3, Rozov NN, p. 311].

Solovky uprising

In 1668–1676 the Solovetsky monastery became one of the strongholds of the religious dissent. Using the removal of the rank of patriarch Nikon, monks, novices, monastic workers and outsiders acted "for the old faith", against his church reform. The monastery was "locked up" and refused to let the riflemen enter the fortress, who arrived at Solovki on June 22, 1668. The monastery was able to withstand more than 7-year siege. By 1674 up to 1,000 riflemen, led by the Tsar's voevoda I. Mescherinov, and a large number of guns were concentrated under the walls of the monastery. The betrayal of the monk Feoktist, who pointed out to the riflemen the unprotected window of the White Tower, hastened the defeat of the besieged in January 1676. The uprising was suppressed with incredible cruelty: only 60 out of 500 of the participants survived after the capture of the fortress. All of them, with the exception of a few people, were later executed. [5, Autocratova M.I., p. 355].

The Solovetsky administrative-patrimonial district of Pomorie

The archimandrites of the Solovetsky Monastery (hegumen until the XVIII century) were appointed directly by the tsar and the patriarch and were independent of the local church and secular authorities. In the opinion of Academician D.S. Likhachev (1906–1999), monastery secluded among the White Sea on a desert island, chosen for monastic life, it nevertheless spread its secular —military, feudal and economic power to a vast space.

In the XVI and XVII centuries the Solovetsky Monastery held the defense of the entire Russian North, from the Murmansk coast and to Western Karelia, all the Pomorie. The monastery was not only a fortress, but also that "administrative center from which the general direction of defensive preparations proceeded, and in case of attack by military actions" [6, Likhachev D.S., pp. 27–41]. Solovetsky administrative-patrimonial district had a special status of management of all Pomor areas, performing in fact the functions of the Russian state, which delegated to the monastery the most important powers at the end of the XVI century to collect taxes, duties, to arrange security in the White Sea.

"According to the letter of 1592, the fact of allocation of Solovetsky possessions as a special administrative-territorial unit should be considered as another large concession to the monastery" emphasized Professor G.G. Frumenkov. [7, p. 31]

The official document legitimated the existence within the centralized Russian state of a peculiar state-monastery with its territory, army, court, prisons, postal communication, its management and financial and taxation apparatus, which was entrusted with collection of state taxes and duties.

Table 1

Delegation of the functions of state administration of the Solovetsky monastery

<u>Date and name of the letters</u>	<u>State</u>	<u>The Solovetsky monastery</u> [8, Lukin Yu.F., p.74]
June 19, 1591. Customs letter to the Solovetsky Monastery on the collection of trade duties in Pomor areas. Acts of the archeographic expedition (AAE), vol. 1. St. Petersburg, 1836. № 352.	transferred to the monastery its functions — the right to collect money taxes (tamgas), dues for goods presented at customs, collection of fish tithes, monetary fines (reserve money) in Pomor areas, which together with tribute were then brought to Moscow.	received the permission to collect customs duties, the tax, monetary gathering from visitors of trading people and peasants of Kem, Sumskaya and other Pomor areas. And leave the quarter of the Varguzsky area of customs and tenth duty, as the monastery pays for to Moscow in full.
<i>June 1591. The paternal letter to the Solovetsky Monastery "to Kem and other Pomor areas."</i> AAE, vol. 1. No. 353.	1) awarded Kem and other areas to the monastery. 2) delegated the function of strengthening the defense in Kem area: "Make every fortress, and make a jail, and riflemen from the monastery here to arrange" 3) to collect duties, taxes and "to give 134 rubles and 24 three-copeck-pieces for all our incomes annually" into tsar treasury.	1) Kem volost, Pudozhemskaya, Pebozero and Masloozero entered the patrimony of the monastery with all the peasants, saltpans, fishing and hunting, with forests and reeds, sea hauls and lakes, and with all sorts of lands. 2) obligations for the construction of the Kem prison, protection from attacks of the Swedes. 3) legitimization of the right to collect duties from volosts, taxes and other financial charges.
April 1592. The Tsar's letter to the Solovetsky Monastery on granting a five-year privilege in taxes to Pomor volosts and other establishments, and lands, the duty-free sale of monastic salt in Vologda and annual purchase in Ustyug of up to 6,000 quarters of bread without paying customs duties. AAE, vol. 1. No. 355.	1) established five-year privilege in which "not to collect from monastic patrimony of tribute and taxes in Pomorie." 2) determined the sources of income for financing from the monastery treasury the costs of maintaining military people, the organization of defense in the monastery and in 2 jails of Kem and Sumy; and ordered "not to come there for collectors of taxes."	1) during privileged years, the state did not order to collect tribute and taxes from the monastic patrimonies in Pomorie. 2) is released from payment of duties, tamga for passage on the Dvina, on Ustyug, on Totma, Vaga on Vologda 3) is released from payment of duties, tamga from the sale of salt in Vologda and the purchase of bread in Vologda and Ustyug. 4) to maintain military people in the monastery, in Kem and Sum jails, the passage of messengers and envoys.

The state continued to grant privileges to the monastery, relief in taxes, to grant lands and various areas in the subsequent time. But the monastery permanently had the function of defense from the Swedish-Danish expansion to the Russian North. Tsar Mikhail Fedorovich (the years of the reign: 1613–1645) granted the Shuya Korelskaya volost to the monastery with lands and peasants, released monastic patrimonies from payment of government fees, hundred-ruble dues from 100,000 rubles of salt sale, confirmed the jurisdiction of the monastic possessions, except for criminal cases to hegumen of the Solovetsky Monastery only. [2, pp. 74–75].

The charter of Tsar Alexei Mikhailovich (1645–1676) of March 30, 1649 established the duty for 130,000 poods of salt from 3,900 rubles to 658 rubles, every tax from patrimony and crafts was cancelled [2, pp. 87–88]. After the end of Solovetsky Troubles of 1657–1676 the tsar's disgrace of the monastery was cancelled, and the monastery again took the possession of its estates. The main source of monastery income has always been pomor saltpans. If at the beginning of the second half of the XVI century the monastery sold in Vologda and in other places 6,000 poods of salt from its saltpans, then in the XVII century already 130 000 poods, paying for this the duty of 658 rubles. At the same time the monastery also saved money, which it used for help to the state during difficult times. "In total, during its existence, the monastery gave according to V. Vereshchagin calculations, more than 100,000 rubles in silver, to the treasure" [7, Frumenkov G.G., p. 58].

The Solovetsky Monastery actively participated in the political life, defending the northern borders of Russia. Anthony, hegumen of the Solovetsky Monastery in 1605–1612, in his message on March 12, 1611 rejected the claims of the Swedish King Charles IX on the election of his son to the Russian king, who wanted to attract the Solovetsky monastery to his side for this purpose. Since 1637 the entire military power was concentrated in hands of Solovetsky hegumen, in connection with the recall to Moscow of Solovki voivodes, all affairs, fortress keys and military shells were transferred to the hegumen. The military significance of the Solovetsky Monastery was revived during the Northern War of 1700–1721. Tsar Peter I personally visited Solovki in June 1694 on the yacht "St. Peter". He committed the secondary visit to the islands in 1702 as the head of a squadron of 13 warships and 5 battalions of the guards.

The wooden one-headed church was built at Bolshoy Zayatsky Island in memory of Andrew the First-called, the patron of sailors. On the way back, Peter I with two frigates "Courier" and "Holy Spirit" and 5 squadrons of guards departed from the monastery village of Nyuhcha on the seashore through the impenetrable the White Sea-Onega jungle on the so-called "sovereign road" laid by monastic peasants (160 versts) to Povenets, Onega Lake, then to the river Svir, where 2 frigates entered Ladoga Lake, where the guardsmen defeated the Swedish flotilla and took the fortresses of Nothenburg and Nienschanz. St. Petersburg was founded at the mouth of the river Neva in 1703.

The status of the Solovetsky Monastery changed radically in the second half of the XVIII century. The Solovetsky Monastery lost its possessions in 1764, received the status of a stauropegic monastery and began to receive an annual state maintenance of 2 017 rubles 50 copecks. The long process of secularization of the church lands ended by the statement of

Catherine II in that year, with the transfer of the clergy to a full state monetary allowance with compulsory seizure of landed property. The monastery only kept the function of the spiritual mansion of the monks, who were dedicated to prayer and contemplation of God, which, however, did not prevent them from withstanding the attack of the English squadron already in the following XIX century during the Crimean War of 1853–1856.

The Solovetsky Monastery was temporarily closed for 1920–1990. The process of liquidation of the Solovetsky Monastery went gradually from 1920 till spring of 1923. The Commission of Arkhangelsk Regional Revolutionary Committee under the leadership of M.S. Kedrov, on April 29 – May 1, 1920 produced seizure of food surpluses, weapons, money, valuables of the monastery. The lands of the archipelago were signed away to "Solovki" collective farm (organized in summer of 1920) with the subordination to people's commissariat of agriculture. Part of the monks under worldly names worked in the collective farm. Shrines and relics, books, icons, church plates were taken out and scattered across various museums and libraries, considerable part of them was lost. The monastery considered to be valid until the decision of the Arkhangelsk regional Executive Committee of July 21, 1923, to liquidate the churches of the Solovetsky Monastery and to transfer their property through the NKVD to the administration of the northern camps. In the days of SSPC (Solovetsky Special Purpose Camp), the hallows of Zosima, Savvaty and German were opened in 1925 and kept in the camp museum until 1939, and then were shipped to Moscow.

In accordance with the Decree of the Holy Synod of the Russian Orthodox Church dated October 25, 1990, the Solovetsky Monastery was reopened. Earlier, in 1988, the parish community was formed, the so-called "twenty", it was registered on April 14, 1989. The first inhabitants of the revived monastery arrived on October 16, 1990.

By the Decree of His Holiness Alexis II Patriarch of Moscow and All Russia on January 28, 1992 hegumen Joseph (I.A. Bratishchev) was appointed as the vice-rector of the monastery. In August 1992, the Patriarch of Moscow and All Russia Alexis II visited Solovki, the hallows of Germann, Savvaty and Zosima were transferred from St. Petersburg¹. In 1992, the administration of the Arkhangelsk Region transferred 40 monuments of history and culture located on the Solovetsky Archipelago to the restored the Solovetsky Monastery, for the gratuitous perpetual use.

¹ Federal'noe gosudarstvennoe biudzhethnoe uchrezhdenie kul'tury «Solovetskii gosudarstvennyi istoriko-arkhitekturnyi i prirodnyi muzei zapovednik. URL: <http://www.solovky.ru/> (Accessed: 25 November 2016).

The prison of the Solovetsky Monastery

During XVI–XIX centuries it was a secret state dungeon, one of the most ancient, with the strictest regime. Since the end of the XVI century it is the place of exile for opponents of the autocracy and official Orthodoxy. Among them are the famous non-possessor Artemy Troitsky (the essence of the Nonpossessory movement was the predominance of spiritual and moral motives of life behavior over material interests), who fled from prison on Solovki to Lithuania; Tatar Tsarevich in the Russian service Simeon Bekbulatovich; the author of the famous "Tale of the Glorious Time" Avraamy Palitsyn; supporters of Peter I — Count P.A. Tolstoy, Prince V.L. Dolgoruky; the last ataman of Zaporozhskaya Sich P.I. Kalnishevsky; diplomat P.I. Musin-Pushkin; P.I. Hannibal, and others. In 1903 the Russian government transferred the prison buildings to the monastery, the hospital with a church was set up in the former prison.

The Solovetsky Special Purpose Camp

The SSPC was on Solovki in 1923–1937, was transformed into a special purpose prison (SPPP) in 1937–1939. The structure of the Solovetsky prisons and the location of individual units in 1923–1929 included 6 branches, Kemsky transit point, the punishment cell for women at Zayatsky Islands.

Prisoners were divided into 15 groups. The number of prisoners at Solovki was: on September 20, 1923 — 3,049 people; on October 1, 1927 on Solovki — 7445 people, on the mainland — 5451 people.

15–19 thousand prisoners were at the Islands during 1928–1930. On March 1, 1930, there were 15,834 prisoners on Solovki, and in total 57,325 people were kept at Solovki and at the mainland. The exact number of prisoners who passed through Solovki during the SSPC is difficult to determine, because all had different terms of imprisonment, prisoners were constantly transferred from the islands to the mainland and back, someone got shortened term, someone — increased. M. Rozanov mentioned the number — 83 000 people. Bearing in mind that his data for years almost coincide with the known official data, this figure, perhaps, according to A.A. Soshina, the author of the monograph "At Solovki against will: fate and timing. 1923–1939 ", is not very far from the truth [9, pp. 196–199].

All prisoners, regardless of gender, age, nationality and religion, were divided into 3 groups:

- 1) "Politicians", i.e. political prisoners, members of parties (Socialist-Revolutionaries, Mensheviks, Anarchists, Mussavatists, Bund).
- 2) The "CRs" — counter revolutionists convicted as per articles 58 and 66 of the Criminal Code: tsarist military and civil officials, clergy of various faiths, people of intelligent

professions, former students, nobles and bourgeoisie, workers and peasants who participated in mass anti-Bolshevik movements, foreign subjects, dispossessed peasants, who were regarded as "village counter-revolution."

- 3) "street gangs" — criminals and "bytoviki", prostitutes, professional beggars, street children.

The prisoners worked at Solovki, in Karelia, on the construction of the northern section of the White Sea-Baltic waterway, at Vaigach island, in Ukhta. The development of the North is transformed into its colonization by the forces of Gulag. In 1930, the SSPC was reorganized into the Solovetsky and Karelo-Murmansk correctional labor camps, Solovki became one of its 12 branches — the fourth, and all six branches at the archipelago were renamed into camps.

In autumn of 1931, the White Sea-Baltic Correctional Labor Camp was established for the construction of the canal on the basis of the Solovetsky and Karelian-Murmansk camps. In 1934 Solovki became the VIII branch of the White Sea-Baltic Canal. On February 20, 1937 the Solovki branch of the WSB Gulag was reorganized into the Solovetsky Special Purpose Prison (SSPP) with the extremely harsh regime. In 1937 special NKVD troika of the Leningrad region sentenced to death 1,825 prisoners of the Solovetsky prison, and 1,820 were shot. After mass shootings, the prison regime in Solovki became even tougher. SSPP was closed on November 2, 1939, the islands were signed away to the Northern Fleet Training Unit.

Tens of thousands prisoners passed through the islands and camps at Solovki for 16 years of existence, among them are representatives of well-known noble families and intellectuals, large scientists of various branches of knowledge, military, peasants, writers, artists, poets: D.S. Likhachev, P.A. Florensky, O.V. Volkov, L.V. Kurchevsky, A.I. Filimonov, I.M. Andreevsky, Prince Nikolai Golitsyn, Baron Nikolai Stromberg, A.A. Meyer, T.N. Gippius, P.K. Kazarinov, A.A. Evnevich, G.M. Osorgin and others.

The names of more than 80 metropolitans, archbishops and bishops, more than 400 hieromonks and parish priests are famous, all of them were prisoners of Solovki. About 60 of them were glorified for general church veneration in the face of the holy new martyrs and confessors of Russia. Among them are the martyrs Eugene (Zernov), Metropolitan Gorkovsky († 1937); Hilarion (Troitsky), Archbishop Vereysky († 1929); Petr (Zverev), Archbishop of Voronezh († 1929); Procopius (Titov), Archbishop of Odessa and Kherson († 1937); Martyr John Popov, professor of Moscow Theological Academy († 1938), etc.².

² Vospominaniia solovetskikh uznikov. Tom I 1923–1927. Izdatel'skii otdel Solovetskogo monastyrnia, 2013. 774 s. Vospominaniia solovetskikh uznikov. Tom II 1925–1928. 2014. 640 s. Vospominaniia solovetskikh uznikov. Tom III 1925–1930. 2015. Vospominaniia solovetskikh uznikov. Tom IV 1925–1931. URL: <http://solovki-monastyr.ru/VSU/>

People escaped from prisons, exile and camps at all times and in all countries. There is no exception for SSPC — SPPP. There are no known breaks with a happy end from the Solovki, in contrast to the escapes from continental business trips to Finland and other countries. Once abroad, former prisoners published their memories: A.S. Malsagov. "Hell's Island" (England, 1926); A. Klinger "Hard works at Solovky. Notes of escaped "(Berlin, 1928); General I.M. Zaitsev "Solovki, Communist hard works or the place of torture and death" (China, 1931); I.L Solonevich "Russia in a concentration camp" (1938), B.L. Solonevich "The Secret of Solovki" (Brussels, 1942), etc.

Training squad of the Northern Fleet

Since 1939–1940 there were following organizations at Solovetsky Islands: the administration of the commandant of the Solovetsky garrison of the Northern Fleet (NF), the training squad of the NF, the joint school of the training squad of the NF, the Solovetsky military port of the NF, "1 separate disciplinary company of the NF", etc. The Solovetsky school of the shipboys in 1942–1945 trained 4,111 first-class specialists for all the fleets and flotillas of the Soviet Union: helmsmen, radio operators, signalers, torpedomen, motorists, boatswains, electricians. Among them are: V. Pikul, B. Shtokolov, V. Moiseenko, V. Korobov, Yu. Padorin, N. Usenko, etc. One in every four shipboys died, they fought in the Northern, Baltic, Black Sea and Pacific fleets, ob board of vessels of the Amur, Danube, Caspian, Dnieper and Volga flotillas. The withdrawal of the military unit from the territory of Solovki was completed in 1991. The monuments that were on the balance of the military unit were signed away to the Solovetsky Museum-Reserve. according to the acts.

Solovetsky state historical-architectural and natural museum-reserve

The Council of Ministers of the RSFSR issued the order No. 69-p on January 10, 1967, on the basis of which the Solovetsky Historical and Architectural Museum-Reserve was established, the branch of the Arkhangelsk Regional Museum of Local History, its status was subsequently changed several times. The following persons worked as the directors of the museum at different times: S.V. Veresh — 1967; N.P. Varakin (1967–1969); L.V. Lopatkina (Shilova) (1969–1973, 1974–1979, 1989–1992); A.A. Shmelev (1979–1981); L.E. Vostryakov (1981–1989); O.N. Nifontov (1992–1994), A.Ya. Martynov (1994–1998), T.L. Fokina (1998–2000); M.V. Lopatkin (2000–2006, 2007–2009), since November 19, 2009 V.V. Shutov — at the same time rector of the Solovetsky Monastery, Archimandrite Porfiry³.

³ Spaso-Preobrazhenskii Colovetskii stavropigial'nyi muzhskoi monastyr' RPTs (Moskovskii patriarkhat). URL: <http://solovki-monastyr.ru/> (Accessed: 25 November 2016).

By the invitation of N.P. Varakin, A.A. Soshina has been working since her student days at the Solovetsky Museum (February 2, 1948 – August 4, 2013), Solovki did not let go until the last days



Figure 4. Soshina A.A.

of her life. She worked as a research assistant, head of the department, the main curator of the museum's funds. Together with her colleagues, they traveled almost all the former possessions of the Solovetsky Monastery, built a collection of objects of the traditional handicrafts and households, made up a card-catalogue for the items which were taken to other museums. Later, Antonina Soshina worked in the Church and Archaeological Office of the Solovetsky Monastery, was the editor of all publications of the Solovetsky Monastery⁴. She is the author of numerous works on the history of

SSPC, she painstakingly and extensively worked in the state archives. The last book of A.A. Soshina "At Solovki against will: fate and timing of 1923–1939" was published in 2014. In 1988, the documentary director M.Ye. Goldovskaya did a movie at Solovky, the famous film "Solovetskaya Power". In 1989 the museum opened a permanent exhibition "Solovetsky Special Purpose Camp", the first exhibition in the USSR on GULAG (A.A. Soshina, A.V. Melnik, A.V. Bazhenov, Y.A. Brodsky)⁵.

Today SSHANMR is one of the largest institutions of similar profile in Russia. The operational management of the Solovetsky Museum includes more than 1,000 objects of cultural heritage in chronological boundaries from V millennium BC until the XX century. The museum is a particularly valuable object of the cultural heritage of the peoples of the Russian Federation. The historical and cultural ensemble of Solovetsky Islands is included in the list of the World Cultural and Natural Heritage of UNESCO (1992)

The Solovetsky Forum

There is the following record at the web site of the Solovetsky Museum-Reserve dated in 1989, from its history for 1975–1998: "The first Solovetsky Forum was held at Solovky with the assistance of the Solovetsky Museum-Reserve (initiator — Yu.F. Lukin, pro-rector of the Arkhangelsk State Pedagogical University named after M.V. Lomonosov), the forum was dedicated to the problems of de-Stalinization of culture, science, public life"⁶.

⁴ Pamiati Antoniny Soshinoi. URL: <http://www.cogita.ru/pamyat/in-memorium/pamyati-antoniny-soshinoi> (Accessed: 25 November 2016).

⁵ Istorii muzeia: 1975–1998 gg. URL: <http://www.solovky.ru/reserve/history/1975–1998.shtml> (Accessed: 25 November 2016).

⁶ Ibid

On July 12–17, 1989, the first Solovetsky forum was really held, the co-chairman and the active organizer of which was, apart from me, P.I. Sidorov. Participants of the first forum on behalf of the "Memorial" society were greeted with the telegram of A.D. Sakharov and Yu.N. Afanasyev: "We welcome the participants of the scientific and practical conference devoted to the problems and prospects of de-Stalinization of consciousness — the key issue of restructuring and democratization in our country" [10, pp. 63–64].

Two problems were discussed at the round table at Solovki in 1989: the perpetuation of the memory of victims of the repressions of 1923–1939 and the identification of ways of mutual work with the Leningrad and Moscow offices of the "Memorial". The idea of a granite boulder as a monument to victims of political repressions was born for the first time in Solovki in 1989. The conversation about this came into the discussion when, on the way from Sekirnaya Gora to the monastery, by foot, L.A. Ponomarev, a member of the board of "Memorial", jpgYu.F. Lukin, co-chairman of JSC "Conscience" ("Sovest") of the Arkhangelsk branch of "Memorial", V.S. Sadkov, a member of the board of JSC "Conscience".



Figure 5. Solovetsky stone in Moscow

URL: <http://liveinmsk.ru/up/photos/album/1eastone/8872>

This creative idea was then realized with the participation of many people and organizations. As a result, the Solovetsky stone was erected in Moscow on Lubyanka (October 30, 1990) and in Arkhangelsk (October 31, 1992) — a boulder monument delivered directly from Solovki, dedicated to the memory of the victims of political repressions " To Prisoners of Gulag" [11, Butorin M.V, p. 29, 47].

Solovetsky stone is not an artificial monument, it is not made as ordinary sculptures. However, it is really difficult to compare its strength of the spiritual and emotional impact with any other monument. This is a real humanized natural and spiritual artifact that survived with the

prisoners at Solovki for the tragic years. This was the symbolic design of this monument. Since then, similar monuments have appeared in other cities of Russia and in the world.

More than 100 scientists and teachers from the universities of Arkhangelsk, Vologda, Moscow, St. Petersburg, Syktyvkar, Petrozavodsk, Tobolsk, Kursk, Yakutsk and other Russian cities took part in the work of the III Solovetsky Forum "Solovki in the Past, Present and Future" in May 1991. Worried about the fate of the Solovetsky Islands, they adopted the appeal to the authorities and called for the coexistence of the monastery — a shrine of the Russian Orthodox Church and the Solovetsky complex of historical and cultural monuments of national and world significance at the Solovetsky Islands. This appeal stressed that the coexistence of the monastery and the museum is not only possible, but absolutely necessary for a genuine revival of Solovetsky archipelago.

The Solovetsky Islands are a sacred place where the material and spiritual sides of human destinies meet in close interweaving [10, Lavrentyeva A.Yu., p. 65]. 16 Solovetsky forums in total took place in 1989–2013 on various actual problems. Solovetsky Forum held various actions to strengthen cooperation and trust between people; established scientific and cultural ties with the public in Russia and in other countries; drew the attention to the actual complex problems of culture, medicine, education, history, ecology in close connection with the political realities of the modern world; contributed to the spiritual revival of Russia, the preservation of the historical memory, the natural and cultural environment of Solovki.

Local government in Solovki

On February 12, 1944, the Council of Working People's Deputies was established at Bolshoy Solovetsky Island. At a village gathering, the residents of the village voted to give their settlement the name "Solovki" on January 19, 1987. Solovetsky district in the Arkhangelsk region was formed by the Decree of the Presidium of the Supreme Soviet of the RSFSR on March 23, 1987, with the center of the district — the settlement Solovetsky. In 2004 the Solovetsky District was granted the status of a municipal district. Since January 1, 2006 — this is the municipal formation "Settlement Solovetsky" of the Primorsky Municipal District. The Solovetsky Islands are the part of the terrestrial territories of the Arctic zone of the Russian Federation (2014). The population in 1989 was 1303 people, in 2002 — 955 people, in 2014 — 898 people.

There are following organizations at Solovki: The Solovetsky Monastery, the Solovetsky Museum, the Solovetsky secondary school, kindergarten, police department, branch "Solovetsky" of JSC "ArhoblEnergo", hydrometeorological station; forestry; Airport "Solovki"; offices of the "Post of Russia", JSC "Rostelecom", Sberbank; scientific research and design-production

cooperative "Chamber"; MUE "Solovki-Service", hotels and other organizations. About 35 thousand pilgrims and tourists visit Solovky annually.

In 2015 the Government of the Arkhangelsk region approved the Development Strategy for the Solovetsky Archipelago as a unique object of the spiritual, historical, cultural and natural heritage, as well as the Plan for implementing of the state program "Infrastructure Development of the Solovetsky Archipelago of the Arkhangelsk Region for 2014–2019." The Council of the Municipality "Solovetskoye" adopted in December 2015 the general plan for the entire the Solovetsky archipelago, where Solovetsky, Savvatyevo, Rebalda and Malaya Muksalma settlements are located. The general plan provides for the preservation of the settlement Savvatievo, the dedeterminating of the boundaries of its territory — the Savvatievsky cell of the Solovetsky Monastery. Rebalda and Malaya Muksalma are abolished – these are the production sites of the Arkhangelsk Algal Plant. 17 plots of land from the forest fund will receive the status of the religious and historical places and will be signed away to the monastery. The plan limits the anthropogenic pressure on the archipelago, rigidly regulating the number of places in the rooms of Solovki hotels — not more than 550.

The Association of the Northern Sea Navigation – the private museum at Solovki

The Association of the Northern sea navigation (ANSN) is a non-commercial public organization created in 1999, including people from various fields of activity from Solovki, Arkhangelsk, Onega, Moscow and St. Petersburg. Since 2002 ANSN has been publishing the yearbook "Solovetskoe more". The Solovetsky Maritime Museum, which was opened with the blessing of the governor of the Solovetsky Monastery, Archimandrite Joseph (Bratishchev), functions at Solovki.

The main exposition "Marine Practice of the Russian North and the Solovetsky Monastery" was established in 2006. The museum has a functioning shipyard where the ship "Saint Peter" was built — the replica of the Tsar's yacht of Peter I. The exhibition "The cross and the lighthouse: navigational signs of the White Sea in XVI — beginning of XX centuries" — got the All-Russian historical and literary award "Alexander Nevsky" in 2012. The Solovetsky Maritime Museum became the best private museum of the Arkhangelsk region in 2013, as recognized by the Arkhangelsk Regional Tourist Association.

Conclusion

In conclusion, it can be noted that only a brief coverage of the main milestones in the development of life on the Solovetsky Islands from the deep antiquity to the present day was presented in this review. The integrated multi-vector approach to the investigation of Solovki

problematics is fully justified and can certainly be used in the analysis and especially synthesis of the information, sources, literature on outstanding monuments of cultural and historical heritage in the Arctic. However, it should be clearly understood that, of course, in one article it is impossible to embrace the immense, to use all the opportunities of creative riches accumulated over many centuries on this topic.

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