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Published in the USA
Co-published in the Slovak Republic
Bylye Gody
Has been issued since 2006.

E-ISSN: 2310-0028
Vol. 57. Is. 3. pp. 1317-1326. 2020
DOI: 10.13187/bg.2020.3.1317
Journal homepage: <http://ejournal52.com>



The Russian Empire's Scientific Heritage: V.V. Bartold and Central Asia

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Abstract

The stage of gaining the cultural heritage of the steppe civilization was the study of archaeological sites in Kazakhstan by scientists of the Russian Empire. Important for national historiographies of the post-imperial space is the placement of specific personalities in the pantheon of historical memory. Of lasting importance in the study of medieval history and archeology of the South-Southeast Kazakhstan was the trip to this region of V.V. Bartold in 1893–1894. Based on numerous written sources the researcher gave the localization of cities, identifying them with specific monitored sites. He noted the ancient origins of urban culture in the area of the city of Almaty. This work is adjoined by the proximity of the topic "Essay on the history of the Seven Rivers", which retains its scientific significance, remaining the most complete and systematic review of the political history of the Seven Rivers from ancient times to the late Middle Ages. His fundamental research became the basis of numerous subsequent studies in the field of studying the historical topography of cities, their localization, their role in the historical events of antiquity and the Middle Ages, the history of the emergence and development of the cities themselves in the light of Turkic-Sogdian interactions. The organization of the Turkestan circle of archeology lovers in Tashkent in 1895, uniting representatives of the local intelligentsia, military men, and officials interested in the past, its history, monuments of architecture and art, is associated with the name of V.V. Bartold. In addition, even now, in the 21st century, modern researchers, in their attempts to conceptually develop the scientific environment of archaeological science, rely on empirically fundamental foundations laid down by academician V.V. Bartold.

Keywords: V.V. Bartold, Central Asia, XIX century, Russian Empire.

1. Introduction

Among the Russian and Soviet scientists who stood at the origins of the formation and development of the history of science in Kazakhstan, undoubtedly, the figure of an outstanding orientalist, the creator of the Russian oriental school, the largest historian of the East, academician V.V. Bartold stands out. An extremely wide range of scientific interests of the scientist covers all periods of the history of the peoples of Central Asia. V.V. Bartold's brilliant talent and extraordinary erudition, along with his exceptional energy and ability to work, allowed him to create a huge number of scientific works in various fields of history and oriental studies.

Under new historical conditions, the interest of researchers in studying the works of V.V. Bartold, identifying its role and place in the study of the history and culture of the region, in the formation and development of historical science in the state, which also determines the relevance of the development of the chosen topic, is growing.

The vast majority of the works of V.V. Bartold and in our time are as necessary for science, as in the years of their publication. His works have become indispensable tools for researchers, handbooks, which should be addressed to anyone who studies the history of the Middle Ages and, especially, Central Asia.

Many of the work of V.V. Bartold translated into foreign languages. He is known as one of the best experts on the ancient history of Turkic peoples, to whom he devoted a number of studies and special lectures.

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His views cause discussion, a contradictory attitude. At the same time, the works of the academician remain valuable sources for the study of Islam, Arab and Muslim countries, the relationship between the West and the East, interreligious relations, and many others. A verified source study base, rich theoretical and factual material, and the operation of scientific tools distinguish them.

All the works of V.V. Bartold in 1963–1977 was systematized and reprinted in nine volumes, which have become a bibliographic rarity today (in the library of the National Academy of Sciences – in a rare collection).

Bartold's works on the history of the peoples of Central Asia and the Middle East have not lost their relevance and significance today.

2. Materials and methods

The main materials and sources in the study of Bartold's research on the territory of Southeast Kazakhstan were the works and writings of V.V. Bartold, Masson, Umnyakov, V.V., Lunin, T.N. Senigova, K.M. Baipakov and other prominent scientists, whose activities formed the foundation and the basis for evaluating and the role of the personality of V.V. Bartold in the historical, archaeological sciences. The legacy of scientists in the context of this article is updated by modern historiographic discourse. The methods of this historiographic study are descriptive, comparative and analogy methods of retrospective analysis, as well as the theory of modernization. A descriptive method was used to characterize the historical reality of that period.

In the era of modernity, the nation was constructed by three interdependent discursive fields, emerging one after another: scientific, legal and political. In the case of Kazakhstan, scientific discourse began to form in the process of implementing the imperial project of ethnographic classification, which includes the categorization of the population according to religious, ritual, social and other characteristics. One of the key issues was the question of the genealogy of the population (territorial legitimacy) – its autochthonousness or migratory origin.

3. Discussion

Scientific heritage of V.V. Bartold is unusual in their thematic diversity and chronological range, the heritage is an example of scientific insight into the essence of the studied scientific problems, based on the analysis of the primary sources. However, "The Historical Worldview of V.V. Bartold" and its relation to the historiographical schools of its time is not well understood. His scientific work is considered the foundation of humanitarian thought. He became the first major specialist in oriental studies to study the Arabic-language cultural heritage. The scientist belongs to the most important era of the end of the XIX – the beginning of the XX centuries, which are considered a lullaby of source thought. During this period, those research methods were developed thanks to which these branches of knowledge for the first time acquired the character of a scientific discipline. The conditions for scientific work were determined, in particular, the creation of a number of scientific societies, sub-departments of the Russian Geographical Society, which contributed to the organization of local scientific forces.

Many scientists are studying the scientific heritage of Vasily Vladimirovich Bartold, collections of jubilee dates have been published. A large number of studies on his scientific activities were published in the twentieth century – N.M. Akramov (Akramov, 1965), Bernshtam (Bernshtam, 1943), I.N. Klyashtorny (Klyashtorny, 1967), A.N. Kononov (Kononov, 1989), B.V. Lunin, (Lunin, 1987). N.N. Tumanovich (Tumanovich, 1976), I.I. Umnyakov (Umnyakov, 1976).

Acquaintance V.V. Bartold with a Turkologist Academician V.V. Radlov, who belongs to the Berlin school of science, greatly benefited his scientific studies. He influenced the younger generation with a living word. The peculiarity of this scientist was that he collected the material himself, during long trips. He studied the modern life of nomads, their traditions (oral and written) about their past and better than most other researchers, could understand their life in past centuries and the process of formation of nomadic states, he witnessed many political events in Central Asia conducted by the Russian government. For example, S.I. Weinstein and S.G. Klyashtorny note the influence of the school of historian Karl Ritter on Radlov, who was interested in the ethnogenesis of the peoples of Central Asia and Siberia. In contrast to the tradition that prevailed in Germany, which defeated the romanticism of the 19th century, the historical school of law, in which the essentialism of history was declared primordially, depending on the "spiritual structure of the people" (which is explained by the transition of historical subjectivity in the New Age from the ruling dynasties, which for centuries have personified the state, to the people, which became the main actor in history), Ritter's historical school gravitated toward geographical determinism, sharing a variety of constructivist trends in theories of ethnicity and ethnogenesis.

4. Results

V.V. Bartold was born on November 3 (15), 1869 in St. Petersburg in a «bourgeois» in his words, family.

In 1887 V.V. Bartold graduated from the 8th St. Petersburg Gymnasium with a gold medal. Now it is difficult, and perhaps completely impossible, to determine under whose influence or due to what specific motivating reasons V.V. Bartold had an interest in the history and culture of the countries of the East.

The fact that interest arose even during the gymnasium is evidenced by a compendium on the history of the Mongols discovered in the personal archive.

This fact is confirmed by the instructions of S.F., Oldenburg, that Bartold "prepared himself for scientific work from the school bench ...".

In the fall of 1887, Bartold entered the St. Petersburg University of Oriental Languages in the Arabic-Persian-Tatar-Turkish category, where he attended lectures by N.I. Veselovsky, V.A. Zhukovsky, K.P. Patkanov, V.L. Smirnov, V.R. Rozen and many others.

The breadth of horizons and encyclopedic knowledge is evidenced by the lists of books read and extracts from them in Greek, Latin, Persian, French, Syriac, Turkic and other languages. He was familiar with the works of Ascelin, Socrates, Strabo, was interested in travel descriptions of Plano Karpini, Marco Polo, Xuan-Qian, maps on the history of Samanids, Mongols, Ilkhans, the Eastern Church (including Islam), etc.

At the university, Bartold's interests focused mainly on the medieval history of the Near and Middle East. In this connection, N.I. Veselovsky became his scientific mentor.

However, Bartold's closest teacher was destined not to be N.I. Veselovsky, but the Arabist Rosen, an outstanding expert in oriental languages who masterfully mastered the techniques of in-depth analysis of monuments of oriental writing of the Middle Ages.

Already at that time, the young scientist became interested in the history of the Turkestan Territory. Later, in his "Autobiography" V.V. Bartold wrote about his aspiration: "... It seemed quite natural to me that Russian oriental historians are attracted by a region that is geographically and historically closer to Russia than other Eastern countries, an area where a Russian scientist has material that is much less accessible to Western European ..." (Bartold, 1977: 789-790).

In 1893, under the influence of V.V. Radlov and on behalf of the Academy of Sciences and the Faculty of Oriental Languages of St. Petersburg University, the first scientific trip of V.V. Bartold to Central Asia, made by him together with the visual anthropologist of his time S.M. Dudin (1863–1929). Before V.V. Bartold was given the task "in addition to written news about the country's past, to collect on-site information about the traces left by its former inhabitants, and if possible give a brief description of the ruins of cities, fortifications, etc." (Bartold, 1966b: 21-91).

As you can see, this task gave the trip of V.V. Bartold, first of all, the archaeological character, and in this respect it occupies a special place among his scientific trips to Central Asia, not so characteristic of the interests and kind of activity of V.V. Bartold, although as far as possible he was engaged in "collecting various manuscripts, traditions, etc.". In 1904, another trip of V.V. Bartold to Central Asia for archaeological excavations in Samarkand will take place, but this will be the last trip of this kind.

The trip of 1893, according to N.I. Veselovsky, was supposed to help V.V. Bartold to study, interested in his question, the ways of movement of nomadic peoples from East Asia to Central Asia (Akramov, 1965: 29). Thus, in the center of attention of V.V. Bartold should have been, in particular, the Chui and Ili valleys. However, "this time, the study of the monuments of the ancient cultural sedentary Transoxiana was not part of the expedition's tasks", therefore, it was proposed to begin "research from the vicinity of Chimkent, where the possessions of nomads usually began" (Mednikov, 1909: 2).

Upon arrival in Tashkent, V.V. Bartold went along the route Chimkent-Aulie-Ata and further along the Talas River (north of the Okhrum tract, south of the village of Dmitrievsky), where a number of ancient settlements and other ancient monuments were examined and recorded.

V.V. Bartold was extremely diligent in fulfilling his task, despite the fact that the trips of scientists in Central Asia were then very difficult, requiring some skill, physical endurance, and the ability to overcome the many and varied difficulties of the journey. However, an accident (falling from a horse and a broken leg) (Krachkovsky, 1974: 7-8) forced V.V. Bartold to stay in Auliye-Ata and then return to Tashkent, where he was placed in a military hospital.

Having recovered from an accident, V.V. Bartold in 1884 continued his trip to Central Asia. He visited Khojent, Ak-Tepe, Nau, Ura-Tyube, Shakhristan and other points on the territory of modern Tajikistan, examined ancient monuments in the Chu and Ili river valleys (Archive of the RAS, f. 68, op. 1, d. 3227, l. 66-67).

Later, V.V. Bartold with his inherent modesty and self-criticism states that the expedition of 1893–1894. "Did not belong to the number of successful ones" (Bartold, 1977: 14). This assessment, however, requires some comments. It reflected more than once expressed V.V. Bartold was convinced that archeological studies were not his element and that he "was deprived of the necessary qualities for the so-called works" in the field "on material historical monuments" (Krachkovsky, 1958: 429). Nevertheless, for its time this trip was undoubtedly very fruitful and enriched domestic archeology and history with extensive material of actual observations and descriptions of ancient monuments (the latter were carried out mainly by S.M. Dudin), as well as a large amount of historical, geographical and other data on the areas that entered the orbit of attention of B. B. Bartold and his companions (Bartold, 1966: 19-91).

In the first decades of the VII century on the Great Silk Road, which moved to South Kazakhstan and Zhetysu, cities appeared.

The ancient settlement Kulan, located at the eastern edge of the modern village of Kulan on the banks of the Karakat River (a tributary of the Shu River), is an elevated platform of almost square shape with steep slopes, oriented by angles to the countries of the world.

This is a fortification at the end of the XIX century. Tomashek, and somewhat later, V.V. Bartold was identified with the ancient city of Kulan.

The artist S.M. Dudin, who participated in the expedition of V.V. Bartold, wrote that when passing through Tarty (Kulan) "one cannot help but notice a long (about half a mile) low shaft crossing a somewhat oblique road and ending at a large two-story hill. To the east of the village and the shaft, at a distance greater than the vertices, there are traces of the second shaft, apparently parallel to the first."

The report on a trip to Central Asia with a scientific purpose in 1893–1894. V.V. Bartold writes about his visit to the Ili Valley that even before the trip he had heard that "in the neighborhood of Verny are the ruins of some old city. For more detailed information, he turned to the city architect P.V. Gourde, who, with the greatest willingness, agreed to visit the ruins together: upon examination, the instructions of a person familiar with building art were, of course, very useful."

The ruins are located southwest of Verny, against the gorge of Big Almaty. According to P.V. Gourde, "here until recently, the remains of brick buildings were visible and the direction of all streets could be determined with accuracy, now all solid bricks have been removed, and only traces of buildings visible on the surface indicate the location of buildings and rooms." In one place, there is an elevation in the form of a horseshoe, which, according to P.V. Gourde, probably indicates the location of the tower that belonged to the wall of the citadel.

"We could not precisely determine the space occupied by the ancient settlement," writes V.V. Bartold, "since its entire area was seeded with bread plants, which during our stay in Verny (June 21-23) were already in the ripening period.

For a long time it was not possible to determine the exact location of the settlement described by V.V. Bartold, and only in 2009 it was found. This became possible after collecting fragments of ceramics made by archaeologist S.A. Berdenov. Now it is a flat platform on a cone of removal of mountain rivers or streams at the exit of Almarasan gorge.

Currently, the territory of the settlement is located in the zone of active agricultural development: crops of grain and corn, the rest – by the orchard, occupy part of the area.

Thus, not becoming a specialist archaeologist, V.V. Bartold, nevertheless, highly valued the role and importance of archaeological research throughout his life, carefully monitored the latest archaeological literature, used archeology data in his research, helped organize excavation work and held on a firm belief about the mutually necessary relationship between the data of archeology and written sources ("without material traces it is impossible to understand written news and vice versa") (Bartold, 1963: 308).

It is worth noting that V.V. Bartold never opposed one to the other: history and archeology. He emphasized that archeology, as a discipline devoted to the study of one of the categories of historical sources – material monuments, is an inextricable part of historical science. Only by studying the sources of all categories can the historian's task be accomplished, and this study, of course, can be the result of not only individual but also collective work (ZVORAO, 192: 352).

It was V.V. Bartold's high exactingness in the field of archaeological research that prompted him to refrain from carrying out any excavations on the monuments along the travel routes of 1893-1894. In this respect, the incident that took place between N.I. Veselovsky (with his excavation practice, which did not always meet strictly scientific requirements) and V.V. Bartold on the latter's return to St. Petersburg is very characteristic. N.I. Veselovsky was very dissatisfied with the results of the expedition, saying that V.V. Bartold "traveled too soon, which should have stopped and excavated in some places." According to V.V. Bartold, he "proved (to Veselovsky) that he had no right to do this, that he had no money, no knowledge, no experience (and) for the excavations, that before he left (he) he waited for the full willingness to wait a year or two to get better prepared.

Such a cautious attitude to the excavation was not a manifestation of the timidity of the novice researcher. V.V., Bartold will continue to be adamant in that view that excavation can only be carried out by specially trained people and according to a carefully thought-out plan, also emphasizing that excavations on the site of historical cities undertaken without knowledge of the history of the country do not lead to significant results" (ZVORAO, 1907: 96).

V.V. Bartold believed, – says I.P. Petrushevsky, – "that without a solid philological basis, painstaking textological study of sources, the introduction of new sources and new factual material into scientific usage and without their critical analysis, the study of history is impossible. These scientific techniques, bequeathed to Bartold, were accepted by historians-orientalists of the Soviet period" (Petrushevsky, 1960: 205).

The first part of the fundamental work of V.V. Bartold "Turkestan in the era of the Mongol invasion", which includes selected passages, mainly from historical works of 24 manuscripts stored in London, Oxford, Paris and Russian libraries, is very valuable for studying the history of Kazakhstan. Many extracts are known from rather rare and sometimes unique copies of manuscripts.

The extensive source study base served as a reliable basis for the scientist in developing a large number of special issues in the field of political, social and cultural history of medieval Kazakhstan.

Moreover, the works of V.V. Bartold are an unsurpassed example of a critical analysis of fragmentary and often opposing information from written sources.

An essay on the history of Zhetysu, published for the first time in 1898 in Verny (now Almaty, retains its scientific significance, remaining a concise systematic example of Zhetysu's political history, starting with the history of Usuns (II century BC) to fall of the Kalmyk empire (1758).

A broad-minded scientist, V.V. Bartold paid much attention to the methodology of careful study of cultural heritage. Clearly representing the value of archaeological material, he repeatedly emphasized its historical value and essence, thus considering archeology as part of a unified historical science. In the preface to the "Essay on the History of Zhetysu," this remarkable orientalist wrote about the role of archaeological research: "The written sources that have reached us are often fragmentary and incomplete, and need to be supplemented with archaeological material ..." (Bartold, 1963: 23). At the same time, he rightly remarked that "like any other thing. The case study of local antiquities can be carried out successfully only with proper organization" (Bartold, 1963: 24).

V.V. Bartold twice directly participated in field archaeological work. His first expedition was connected with Kazakhstan. In 1893-1894 he was sent here by St. Petersburg University to study the topography of ancient monuments, mainly in the south of Kazakhstan, in the Issyk-Kul valley and in Zhetysu (Bartold, 1966b: 21). Thorough analysis of archaeological material, meticulous extraction of data from their written sources served as the basis for raising the question of the historical geography of the cities of Kazakhstan in the Middle Ages.

In the 20s of the XX century V.V. Bartold was one of the first to come close to considering the history of Turkic-speaking peoples as a complex process in which peoples related in language, but often different in their economic life, for at least two millennia passed the path of independent social, political and cultural development. This direction of his research was reflected primarily in the work "Twelve Lectures on the History of the Turkish Peoples of Central Asia", where the thesis that "the history of the East can only be explained by applying the same scientific methods as the history of Europe" was most clearly and clearly revealed.

A number of important sources have been introduced into science thanks to numerous reports on scientific trips of V.V. Bartold to Central Asia, the Caucasus and abroad.

The scientist paid much attention to the search and study of written sources.

He vividly responded to any research or publication of the primary source related to the field of his scientific interests. Therefore, V.V. Bartold drew attention to the mention in the magazine "Die Islamische Welt" of the Turkic-Arabic dictionary of Mahmoud Kashgar. This early monument of Turkic lexicography was discovered and published in Istanbul, in 1915-1917, and was not available for Russian science of that time.

Soon, the scientist made a report at the Institute of Oriental Studies on the work of Mahmoud of Kashgar. Having appreciated it, he stated, "the newly opened monument is of primary interest not only for Turkologists-linguists, but also for Central Asian specialists." Later on, based on the work of Kashgar, the scientist showed a complete picture of the resettlement of peoples and tribes in Kazakhstan and carefully used ethnographic, geographical and historical data "Divan-Lugat-at-Turk" in the well-known work "Twelve Lectures on the History of the Turkish Peoples of Central Asia".

Speaking about the merits of V.V. Bartold in the field of source study, one cannot but mention his publication of the anonymous geographical work "Khudud al-Alam", regarded by him as "a duty that has long been on Russian science: to make accessible to the scientific world a precious monument of Muslim geography." "Khudud al-Alam" helps to better illuminate the history of the Kazakh Middle Ages, it contains exceptional valuable information about Kimaks, Kypchaks, Oguzes, Chigils, Tukhsi, Karluks and other Turkic tribes.

Bartold's trip constituted "a large and important stage in the study of the history and archeology of Kyrgyzstan and the south of Kazakhstan," and the scientist's extremely detailed and conscientious report continues to "remain exemplary and retains its knowledge from the numerous historical data contained in it, extracted from written sources ... A careful selection information on the historical geography of the region and their meticulous analysis led to the fact that the "Report ..." by V.V. Bartold remained for many years and, to a certain extent, remains the source study base of all subsequent studies in the field of historical topography of these areas for the time of the Middle Ages" (Masson, 1966: 9-10).

The route of the trip was as follows: from Shymkent to Aulie-Ata to the Talas valley, from there to the Chu valley and the Naryn basin, then to the banks of Issyk-Kul and through the Santash pass to the Ili valley and further to the city of Verny (Almaty). On the way, the most remarkable antiquities, mainly medieval fortifications, were examined and described. Following the results of the expedition, a report was compiled. A thorough analysis of archaeological material, meticulous extraction of data from written sources served as the basis for raising the question of the historical geography of the cities of Kazakhstan in the Middle Ages.

Until now, this work of V.V. Bartold remains a source study base for research in the field of localization of medieval geographical points. Moreover, it should be emphasized that many of the identifications proposed by him were confirmed by archaeological research that unfolded on the territory of the republic in the post-revolutionary years. Therefore, I.I. Umnyakov, based on an analysis of written information, confidently concluded that medieval Taraz was in place of Aulie-Ata (Umnyakov, 1976: 268-269).

Subsequently, the excavations carried out by the Semirechensky archaeological expedition led by A.N. Bernshtam revealed the topography and stratigraphy of the ancient settlement, the main periods of its life (Bernshtam, 1941: 14).

Intensive archaeological work on the territory of the settlement was carried out in the years 50-60. archaeological units of the Academy of Sciences of the USSR, headed by E.A. Ageeva, T.N. Senigova, M.S. Mershchiev.

It was possible to determine the initial stage of the existence of the settlement, to clarify the stratigraphy and periodization of material culture (Senigova, 1972: 25). Now Taraz, whose location was once precisely determined by V.V. Bartold, is one of the most well studied medieval cities in Kazakhstan.

Of great interest are the identifications of the ancient settlements of Chu valley with the cities known from written sources, proposed by V.V. Bartold in the "Report ..." and in the work "On Christianity in Turkestan in the Pre-Mongol Period". Based on a comparison of the medieval Arab "road workers" with the Chinese "minibuses", he compiled a register of the most important shopping centers on the section of the Great Silk Road, passing through the Chu Valley. Subsequently, A.N. Bernshtam worked a lot and fruitfully in the same aspect (Bernshtam, 1940: 181-198). However, the problem of localization of Chuysky settlements, posed by V.V. Bartold, is still far from a final solution (Karaev, 1970: 58-61).

When examining the medieval hillforts of the Chu Valley, V.V. Bartold noticed the most characteristic topographic features of some of them. Therefore, he drew attention to the long walls that surrounded large sections of the territory adjacent to the fortifications. Subsequently, it became clear that they constitute one of the specific features of the topography of medieval cities in the named region (Kozhemyako, 1959: 65).

Not finding in the Ili Valley the ruins of grandiose fortifications so characteristic of the landscape of Southern Kazakhstan, V.V. Bartold wrote: "In general, we did not meet any remarkable monuments of antiquity in the Dzharkent district and therefore paid great attention to the current situation of this extremely interesting area".

Until 1970, a minaret was located in the southeastern part of the Shu Valley, located at the foot of the Kyrgyz Range, well known to the entire surrounding population as "Burana" in historical literature.

The central ruins of the fortification look like an irregular quadrilateral oriented to the cardinal points. Its northern and western walls are 570 m, southern – 600 m, eastern – about 500 m. Around the central ruins is an area with traces of buildings, surrounded by two ring walls. The total length of the outer shaft is 15 km. Archaeological research near the Burana tower revealed the construction of the foundation of the minaret dated to the second half of the tenth century. Three mausoleums have been excavated nearby, two of which date back to the 11th – 12th centuries, and the third to the end of the 12th century (Goryacheva, 1983: 101).

V.V. Bartold reflected monuments of the Burana in a number of works after his trip to Central Asia in 1893-1894. Having examined the central ruins of the ancient settlement, he first determined the purpose of the tower as a minaret and attributed its construction to the Karakhanid era (Bartold, 1966b: 44).

V.V. Bartold suggested the identity of the ancient settlement of Buran with the historical Balasagun, although in another place of his "Report" this point of view was revised in favor of Ak-Beshim, and the significance of the suburbs was left behind Burana. (Bartold, 1966b: 54-57). Because of almost a century-long discussion, the predominant part of researchers have established the opinion that the city of Balasagun was located in the area of Burana settlement, 6 km southeast of Ak-Beshim settlement. V.V. Bartold believed that the city was named after the material from which its buildings were erected ("Balyk" in Turkic "clay") (Bartold, 1968: 73). V.V. Bartold provides a detailed summary of historical information about the eastern capital of Karakhanids and Khitan up to the 16th century.

The central ruins of the settlement consist of two parts. Of these, the main (western) – Shakhristan is a "quadrangular" mound, oriented by the parties around the world. The length of the walls is different: the western wall has a length of 400 m, the north is 600 m, the east is 500 m, the south is 700 m, and some of the walls are not even. Accordingly, the shape of the central ruins is perceived in the configuration of the trapezoid. The walls are equipped with several towers and entrances. There is no entry in the western wall. In the southwest corner is the citadel. The size of the citadel at the base is 60 × 60 m, on the top 30 × 30 m. The citadel rises above the walls and the interior of Shakhristan to 8 m. Initially, the citadel had powerful towers at four corners. In total, the area of Shahrstan is about 35 hectares.

On the east side, Shakhristan adjoins a walled territory of over 60 hectares. This part of the fortification has the shape of an irregular pentahedron. The length of its walls is 870 × 850 × 500 × 850 × 900 m. The remains of the towers are traced on the walls. Currently, the walls are only partially preserved. Around the central ruins there are several hillocks, mounds and a space with traces of buildings, surrounded on three sides by a rampart, about 11 km long. Its height is 1.2-1.5 m; the width at the base is up to 12 m. In the east, a wide ravine was used, with steep banks, a depth of 4-5 m with steep banks. The central ruins and the space outside them are surrounded by a rampart and moat with a length of about 16 km. The walls of the shaft have a formwork made of liquid divorced clay mixed with fine pebbles.

After the discovery of a fragment of a Chinese inscription in Ak-Beshim in 1982, which mentions the garrison of the Sue fortress, there was increased confidence that the remains of this settlement can be considered Suyab – the capital of the Western Turkic Kaganate (Semenov, 2002: 9). However, V.V. Bartold did not refuse the first assumption, referring to the absence of any significant evidence in this matter (Nurzhanov, 2011: 72).

Another example of localization of cities is the city of Kayalyk. Bartold wrote that the city of Kayalyk is the capital center in the Karluk state, a large city in the Chagataid ulus that was located on the Great Silk Road. It is compared with the Antonovsky settlement, the largest in the Ili Valley.

In 1894, an article by V.V. Bartold “On Christianity in Turkestan in the Pre-Mongol Period” was published in ZVORAO notes, in which the scientist paid much attention to the analysis of materials on the historical topography of Aulie-Ata district. Therefore, he cited a detailed translation from the road workers Ibn Khordarbeh and Kudama, where there is data on the names of cities located east of Taraz and the distances between them.

In addition, V.V. Bartold in his work gives interesting excerpts from Tomaszek’s review of De Gus’s article “De Miit van Ciog en Magag”, where there is an interesting comparison of the route of Arab road workers with the Chinese route from the History of the Tang Dynasty. Set out his views on the problem of localization and identification of cities located on the above route.

Later, in his extensive report on the results of this trip in 1897, V.V. Bartold published translated and previously unpublished fragments from the works of ibn Khordadbeh, Kudama, Makdisi and others, in which there were data on the location of cities and settlements on ancient caravan routes. In addition, the scientist described the distance traveled from Chimkent to Aulie-Ata, cautiously remarked “in terms of Kara-Bulak approximately corresponds to Sharab ibn Khordadbeh, Tulkyu-Bashi – Tamdaj (Bartold, 1966a: 21-91).

V.V. Bartold identified Abardsharz, mentioned in written sources, with the settlement of Chakpyak in Auliye-Ata district.

It is curious that VV Bartold himself believed that the activity of local amateur historians is of great importance in the matter of localization of ancient settlements.

November 11, 1893, speaking at a meeting of the Turkestan department of the Imperial Society of Lovers of Natural History, Anthropology and Ethnography, V.V. Bartold said that “when developing the material, local figures are in much more favorable conditions: when they are directly acquainted with the region, it is much easier for them to determine the location of old cities, check the description of the trade route, etc. (Bartold, 1966b: 95-109).

There is a settlement on the territory of Western Zhetysu, 40 km east of modern Taraz, 6 km south of the Akchulak railway station, identified with the medieval city of Kasribas.

In the literature, there are different versions about the time of construction of the complex and its significance. Researchers call the VII–VIII, IX and XII centuries. Defining Akyrtas either as a caravanserai, then as a castle. The main building of the fortification is a monumental building, rectangular in plan, with the remains of the towers in the corners, oriented by long sides with a slight north-south shift.

The construction was unfinished: when the walls of the complex were brought to a height of 1-1.5 m, all construction work suddenly stopped. Until now, the complex remains the feeling of a frozen construction site: huge blocks, hewn or semi-hewn stone blocks are scattered randomly.

The ability of builders to extrude semi-curved stone blocks of large dimensions indicates a very high level of construction business of that period. It is noteworthy that all the researchers who saw or studied the Akyrtas complex had their own version of the purpose of this monumental structure.

V.V. Bartold explains it as the construction of Christians – a monastery of Nestorians (Bartold, 1966: 111). Such a hypothesis was made possible thanks to the stories of some eyewitnesses who allegedly saw a stone block from Akyrtas with a picture of a fish, one of the symbols of Christianity. The question was raised about identifying Akyrtas with a specific settlement mentioned in written sources, in particular, from Ibn-Khordadbeh and Kutama. They are the ones who give in their roads the most detailed register of cities on a section of the trade route from Taraz to Kulan. This is Nizhny Barskhan in 3 farsakhs from Taraz, then through 2 farces of Kasra-Bars (Kasribas), then in 2 farces of Kul-Shub, then in 4 farsakhs of Dzhul-Shub and Kulan, to which there was a path of 4 farsakhs. V.V. Bartold compared Kasribas with the Turkic fortress of Kagarbashi, twice mentioned in Shahnam, and placed it on the site of Aulie-Ata (Bartold, 1964: 180-182).

Archaeological work begun in the Ili Valley in 1939 detachment led by A.N. Bernshtam, continue to this day. As a result, several dozen monuments of settled life were revealed. Their topography is peculiar – this is the so-called “tortkuli” – a hillfort, which in terms of appearance looks like square or rectangular areas surrounded by a swollen, as a rule, low shaft. To date, more than 70 fortifications in the Ili Valley have been recorded. Topographic Tortkuli made it possible to single out their cities, rural settlements, refuge settlements, caravanserais in the total mass. Archaeological excavations on the hillforts allowed a more thorough approach to the issues of localization of Equius and Kayalyk, Ilibalyk, which were once posed by V.V. Barthold.

Almalyk in Muslim sources, according to V.V. Bartold, mentioned shortly before the Mongol rule. It was the capital of the nomadic ruler of Ozar (Buzar) and a number of neighboring cities.

Later, he voluntarily submitted to Genghis Khan: his dynasty, for at least two generations, continued to own the Kuldzhin Territory. The location of Almalyk was determined thanks to Getum 1 route and according to Chinese sources, which put the city at the distance of one path to the west of the Talki Pass. As the main city of the Chagatai possessions, Almalyk was one of the centers of activity of medieval European missionaries spreading Nestorianism, Catholicism in the Mongol possessions. In the 30s of the 14th century, under Khan Jenksha, Catholics in Almalyk had a bloody persecution against Christians, instituted in 1339 or 1340 by Ali Sultan (Lunin, 1981: 35).

In 1894, V.V. Bartold visited the ruins of Almalyk, where the mausoleum of Tukluk Timur, who died in 1362–1363, was preserved, who was the first of the owners of the eastern part of the Chagataid ulus who converted to Islam. V.V. Bartold characterized the mausoleum of Almalyk and noted that he repeats the style of similar structures in Central Asia. Nearby was another smaller mausoleum, which, according to residents, belonged to the son of Tukluk-Timur Shir-ilkhan.

V.V. Barthold wrote that since the eleventh century. In East Turkestan, Christianity was subordinate to Islam. Only in the country north of the Tien Shan were Christians less affected by the religious wars of Bogra Khan and his successors. In Christian sources, there is no information about the oppression of Christians in the possessions of the Karakhanids. In Samarkand, the Nestorian metropolis continued to exist.

On the territory of Western Zhetysu, 40 km east of modern Taraz, 6 km south of the Akchulak railway station, identified with the medieval city of Kasribas.

In the Mongol period, Nestorians, unlike Catholics, showed tolerance towards representatives of other Christian faiths. Chagatai is the Mongol ruler, the second son of Genghis Khan and Borte, probably because of rivalry; he was considered a friend of Islam to Christians. According to a legend known from Marco Polo, he allegedly received baptism, but this is not corroborated by any other news.

V.V. Bartold suggested that the seven-Christian Christians could be their Uyghurs. This is indicated by the number system, as in the Orkhon inscriptions and Uyghur texts. The center of the Uyghur Christians was probably the village of Bulaik east of Turfan, where they found only Christian fragments, moreover, in various languages – Syriac, Sogdian and Turkish.

Christians were in Talas (Taraz) among the Jikil tribes, VV Bartold wrote.

Regarding Islam, VV Bartold emphasized the connection of religious missionary work with international trade. This thesis is proved by examples from different periods of the history of Islam on the continent. It is recognized that the caravan routes were also the ways of religions, and the Great Silk Road is especially important in the context of the study of the Islamization of medieval Turks ... The thesis about the connection between trade and missionary work was used by V.V. Bartold and to criticize the opinion of the exclusively violent conversion of Islam to many peoples.

In a work published in 1927, "The History of the Cultural Life of Turkestan," V.V. Bartold expressed his opinion about the Sogdians as follows: "the development of urban life in Central Asia was associated with the colonial activity of the Sogdians, as in modern times, in the era of the Kokand Khanate a number of such villages were formed in the steppe by their Muslim descendants." The emergence of Sogdian colonies, the researcher attributed to the VI century. ([Bartold, 1963a: 190-191](#)).

Retelling the translations of the travels and biographies of Xuan Zang made by S. Julien (who, as is well known, in 629 proceeded through Aksu in East Turkestan, Issyk-Kul, the Chu valley to Samarkand and further to India), V.V. Bartold, following a Chinese source, notes the presence of several cities, and thus gives the exact, earliest and uncontested date of the existence of a settled culture in the region. He connects its emergence with the movement of trade routes from Ferghana to the north as the most convenient routes to Turkic rates in Altai and in the "former Usun land", as well as in connection with the unrest in Ferghana ([Bartold, 1964, 256](#)). The Chinese source retold by him contrasts the inhabitants of cities and Turks: "To the west of it there were several separately lying cities, each of which had a special, independent from the others boss, but all obeyed the Turks" ([Bartold, 1964: 257](#)). Then follows an important passage for our subject: "From the city on the Chu River to the kingdom of Geshuann, the country was called Suli, the inhabitants bore the same name, which was also attached to their letters and language ...", as well as a description of the inhabitants' appearance and characteristics of activities: "... tall, their clothes consisted of cotton paper, wool and leather, for the most part they combined their hair and left the crown open, sometimes they shaved their heads completely and covered their forehead with a piece of silk. ... Half of the inhabitants were engaged in agriculture, the other half was engaged in trade" ([Bartold, 1964: 257](#)). Five years later, as if summarizing the above messages from sources of V.V. Bartold writes: "... the data give us the opportunity to assert that, at least in the Chuy valley already in the 7th century, there undoubtedly existed an agricultural culture and that this culture was brought here by immigrants from Maverannahr (i.e. the cultural area between Amu-Darya and Syr-Darya), just as in recent times the same colonies were founded by residents of the Kokand khanate" ([Bartold, 1947: 103](#)). We emphasize his introduction of the concept of "colony" (but not "colonization") and the fact that V.V. Bartold does not use the term "Sogd", preferring the broader "Maverannahr" and "Transoxian". Moreover, V.V. Barthold first introduced another aspect of the "Sogdian" issue into scientific circulation. He points to the legend about the founding of Jamuket in Talas by "immigrants from Bukhara." According to V.V. Bartold's legend was recorded by al-Nishapuri and later inserted by al-Kubavi, the translator of Ner Shahi, into the text of the latter ([Bartold, 1966: 384](#)).

V.V. Bartold outlined in his works a chronology of the involvement of the Turks in the orbit of a new religion. According to her, the Turkic acquaintance with Islam begins in the 7th-8th centuries. In the era of the Samanids, a truly successful conversion of the Turks to Islam took place.

The scientist associated the mass Islamization of the Turks from 960, when, according to Ibn al-Asir, there was a fact of the adoption of Islam by the Turkic nomads, the number of which is estimated at 200 thousand tents, but the exact location of these tribes and ethnic attribution are not known exactly. Analyzing this fact, V.V. Bartold suggested that this event occurred, rather, in the Karakhanid Kaganate in

Semirechye (Zhetysu). At the beginning of the X century Islam was accepted by the founder of the Karakhanid dynasty Satuk, and his son Bogra Khan Harum Musa in 960 declared Islam the state religion (Bartold, 1963a: 315-311). He is interested in his assessment of Yusuf Balasaguni's poem "Kutadgu Bilig", which, according to him, is completely "imbued with the spirit of Islam" and testifies to the Islamization of Karakhanid culture" (Bartold, 1947: 41-47).

V.V. Bartold based his provisions on the Sogdian colonization of Zhetysu on these written sources – reports by Xuan-Jiang (VII century), Khudud-Alam (X century) and the dictionary of Mahmud of Kashgar (XI century).

However, it was clear that the presence of Sogdian colonization was impossible without archaeological research. He wrote that the lack of archaeological material caused dissatisfaction with his work from V.V. Radlov and N.I. Veselovsky (Bernshtam, 1943: 3-4).

V.V. Bartold convincingly showed that the conquest of Central Asia by the Arabs brought with it new social relations, a new tax system along with Islam and Arabic writing.

One of the most important discoveries is the establishment by the scientist of the nature of the migratory and aggressive movement of the united Turkic nomadic tribes of Kashgar and Semirechye, under the rule of the Karakhanids.

He outlined the political history of the Karakhanids, revealed some trends in the social and cultural development of the Karakhanid state, the formation of which was considered as a new stage in the development of medieval society.

The successes and achievements of Kazakhstan's medieval studies and archeology are well known (Akishev, 1967: 62-78). Each year, the scope of research expands, publications, articles, monographs appear, and many of them use materials introduced by B.B. Barthold, hypotheses developed by him are developed, and this is vivid evidence of the contribution of an outstanding Russian scholar to the development of historical science Kazakhstan (Baipakov, Kumekov, 1974: 88).

5. Conclusion

It is difficult to overestimate the contribution of imperial scientific thought to the development and formation of national historiographies of the former colonies. With the integration of the territories of the Kazakh steppe into the legal and socio-cultural space of the Russian Empire, historical memory began to form here at the scientific level. The scientific heritage of the scientists of the empire for a long time determined the vectors of development of the humanities, indicating the emergence of original concepts on local material.

V.V. Bartold rightfully holds an important place in the study of the past of Kazakhstan. He was the first to create the scientific history of Kazakhstan in the Middle Ages, based on a huge amount of factual material, scrupulously and critically extracted from Arab, Persian and Turkic sources and often first introduced into scientific circulation. He laid a solid foundation for the reconstruction of the medieval history of Kazakhstan.

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