

USSR ACADEMY OF SCIENCES
INSTITUTE OF THE PEOPLES OF ASIA

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(Brief Reviews)

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IN SOVIET ORIGINAL STUDIES**

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CENTRAL ASIA AND KAZAKHSTAN IN SOVIET
ORIGINAL STUDIES

The Great October Socialist Revolution and the national policy of the Communist Party of the Soviet Union brought social and national liberation to the peoples of Kazakhstan and Central Asia who went over within an unprecedented time from feudalism to socialism by-passing the capitalist stage of development. The building of socialism was accompanied by the development of the class and national consciousness of the Central-Asian peoples and in particular their interest in the investigation and assimilation of material and spiritual values of the past, including their own history. Soviet Oriental studies have been obliged to keep abreast of this growth of the historical consciousness of the nations of Central Asia and Kazakhstan.

Soviet Oriental studies received the opportunity to use critically, when investigating the political and economic history of Central Asia and Kazakhstan, the local national historiographic tradition brilliantly represented by Agekhi, Bayani, Ahmadi Kalla, Mirso Asim Sowi and others and the results of the fruitful activity of the pre-revolutionary Russian scientific societies in Turkestan and All-Russia Oriental studies in general and in particular Oriental studies at the Academy of Sciences the acknowledged head of which was Academician V.V.Bartold (1869-1930).¹

It should be also borne in mind that even before the October Revolution nascent and developing Marxist historiography paid much attention to the historical destinies of the nations of Central Asia, as it generalized the laws and characteristics of Russia's and Britain's colonial policy in the area as well as the basic stages of the liberation struggle of the nations against colonialism. Special mention should be made in this sense of the importance of Lenin's theoretical legacy, those of his works in which he presented a Marxist analysis of Central Asia as a colony of tsarism and Russian capitalism. Lenin demonstrated an intimate connection between the national-colonial problem, and in particular the national-liberation movement of the peoples of Central Asia, and the aims of the socialist revolution; he also worked out a theoretical basis for Soviet national statehood in Central Asia and Kazakhstan and generalized for the first time the historical experience of the building of socialism in the East, having shown scientifically a possibility for a non-capitalist way of development for economically backward countries.²

The Soviet Government's concern for Oriental studies and their development has in particular been reflected in the organization of planned and systematic research into the history and economy of Central Asia and Kazakhstan. The pioneer effort of this great work was the foundation laid in 1918 of the Turkestan Oriental Institute in Tashkent and then the Turkestan State University (September 1920)^x which consolidated considerable forces of Orientalists, both local and those who had arrived from Petrograd

^x From 1924 the Central-Asian Institute and now the Lenin State University of Tashkent. In 1924 the Oriental Institute was incorporated as a faculty by the Central-Asian State University (up to 1931 and in 1944 it was reinstated).

and Moscow. Prominent Orientalists V.V.Bartold, A.E.Shmidt, A.A.Semenov, M.S.Andreyev, E.D.Polivanov and others took a vigorous part in the establishment of these research centres and the development of their activity. Local museums, archives and libraries with repositories of Oriental manuscripts played a positive role in the organization of Oriental studies and locallore research.

A Scientific Oriental Commission whose members included M.A.Nemchenko, A.A.Semenov, Yu.I.Poslavsky, L.V.Uspensky and others was set up in Tashkent early in 1922 as a local branch of the All-Russia Scientific Association of Orientalists (ARSAO). Still earlier, in October 1920, military courses of Oriental studies had been founded; later, in 1922, they were transformed into a Higher Military School of Oriental Studies which played an appreciable role not only in the training of interpreters but also in studying the history, economy and philology of Central Asia. Thus, Tashkent became a major centre of Soviet Oriental studies. Characteristically, Professor A.E. Shmidt, Rector of the Turkestan Oriental Institute, wrote from Tashkent to V.V. Bartold: "I have settled here well and firmly; I am looking forward to a local cell of Oriental research..."³

Throughout its ten-year-long existence (1921-1930) ARSAO repeatedly sent its research associated on mission to Central Asia to study the local sources and aid the local scholars and invited them to Moscow for lecturing. The press organ of the association, the magazine "Novy Vostok" ("The New East") regularly gave space for scientific papers and items on the history and economy of Central Asia.

Fruitful contributions to the same field came from the members of the Collegium of Orientalist headed by Academician V.V.Bartold, the Russian Academy of the History of Material Culture chaired by Academician N.Ya.Marr, the Petrograd Institute of Living Oriental Languages and other Oriental research institutions of Petrograd and Moscow founded after the Revolution. With their aid new scientific

trends developed in the Central-Asian Republics, and dozens of young Soviet Orientalists later widely known for their research were trained.

Of major importance for the collection and investigation of the Central-Asian historical sources of the epoch of feudalism was the foundation in 1926 of a state repository of Oriental manuscripts under the auspices of the Public Library in Tashkent. Much time and effort were put into this project by Professor A.A.Semenov (1873-1958). The Institute of Oriental-Manuscript Studies of the Academy of Sciences of Uzbekistan (since 1946 the Institute of Oriental Studies) originated in 1944 on the basis of this major treasure house of Oriental manuscripts which is one of the richest not only in our country but throughout the world.

In the 'twenties and the 'thirties the Central-Asian problems were constantly within the field of vision of Oriental research centres like the Communist University of Working People of the East (CUWPE), the Institute of Ethnic and National Cultures of the Peoples of the East which was affiliated to the Russian Association of Research Institutes of Social Sciences (RARISS) and the Institute of Oriental Studies of the U.S.S.R. Academy of Sciences (the former Asiatic Museum). The Rules of the Institute of Oriental Studies of the U.S.S.R. Academy of Sciences (October 1930) regarded as the basic target of the Institute "an all-round study of the social problems of the Soviet and foreign East", as well as planned and regular aid "to newly founded and already functioning research organizations of the non-Russian republics".⁴

The Central-Asian Study Room set up in 1932 under the auspices of the Institute of Oriental Studies united the effort of Leningrad's Turkic scholars concerned with the history of the Uzbeks, Turkmens, Kara-Kalpaks and other Turkic-language nations of the Soviet Union. Prominent Orientalists: A.Yu.Yakubovsky, P.P.Ivanov, S.L.Volin,

A.K.Borovkov, K.K.Yudakhin and others participated in its research.

An essentially new departure was the enlistment for studying the history of Central Asia and Kazakhstan of local scholars for whom these studies were concerned with their motherland's history and culture. Among the pioneers of this research mention should be made of S.Ayni (his "History of the Mangit Dynasty" published in the Tadjik language in Tashkent in 1923 was the first study, corresponding to the contemporary scientific requirements, in the history of the Bukhara Khannate), S.D.Asfandiarov (the author of a "History of Kazakhstan (from the ancient times)", Vol.I, Moscow - Alma-Ata, 1935), B.Pulatov, B.G.Gafurov and others.

As a result of the growth of local research personnel in the Soviet Republics of Central Asia, the foundation of local research institutions and universities and general emphasis on the history of the peoples of the Soviet Union, Oriental studies lose in the middle of the 'thirties their all-embracing universalism: the political, social and economic history of the peoples of the Soviet East was henceforth studied in close connection with the history of the Soviet Union as its inseparable component.

For the nations of Central Asia the primary constituent of the concept "Oriental studies" is the history of their own land. "The nations of the Soviet East create themselves their own national Soviet culture and study it, with the aid of their own professional people, not as a certain abstract subject but as their own offspring," said Sultan Umarov, Member of the Tadjik Academy of Sciences, at the First All-Union Scientific Conference of Orientalists. "Herein lies a cardinally new feature of Oriental studies in the non-Russian Republics of the Soviet East, a feature which the Oriental studies of old could not have and had not."⁵

However, this does not mean that the studies of Central Asia and Kazakhstan may or must remain outside the pale of

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Oriental studies The study, translation and publication of Arabic, Iranic and Turkic sources, the development of major problems of the history and culture of the pre-feudal and feudal formation, the genesis of capitalist relations and the experience of the non-capitalist road of development, archeology, numismatics, epigraphy and other historical disciplines as applied to Central Asia and Kazakhstan received a further impetus owing above all to a vigorous participation of a wide section of Orientalists.⁶

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Having accumulated and interpreted extensive documentary evidence and drawing on the scientific achievements of Soviet Oriental studies, the historians of Central Asia and Kazakhstan in cooperation with the scholars from Moscow, Leningrad and other cities, have made fundamental contributions to the history of the Central-Asian nations. What is meant above all are the extensive sections concerned with Central Asia and Kazakhstan in such general works on the history of the Soviet nations like: P.I.Lashchenko "A History of the National Economy of the U.S.S.R.", vol. I (Moscow, 1947) and Vol.II (Moscow, 1952); a many-volume publication of the Institute of the History of the U.S.S.R. Academy of Sciences "Essays in the History of the U.S.S.R.," published between 1953 and 1956 (eight books embracing the period from the primitive-communal system to the 19th century); a six-volume "History of the U.S.S.R. (From Ancient Times to the Great October Socialist Revolution)" out of which Vols. I and II have appeared so far (Moscow, 1966).

Of still greater importance to our subject are separate, mostly joint generalizing histories of the peoples of each Central-Asian Republic. Thus, following M.Vyatkin's "Essays in the History of Kazakhstan" (Leningrad, 1941), several editions appeared of "A History of Kazakhstan Since Earliest Times to the October Socialist Revolution" (the latest edition came out in Alma-Ata in 1957)

and three editions of B.G. Gafurov, "A History of the Tadjik People in a Short Outline", vol.I (the last edition appeared in Moscow, 1955); in 1947 to 1957 a two-volume "History of the Peoples of Uzbekistan" was published in Tashkent (in three books), embracing the period from the primitive society to the present; in a considerably enlarged and revised form the first two books, which make up the first volume of this work (from the primitive society to 1916), appeared in 1955-1956 under the title "A History of Uzbekistan" (Tashkent). A two-volume "History of Kirghizia" was published in Frunze in 1956 (a new edition in 1963). Turkmen historians in cooperation with scholars from other Republics presented, in the two books of the first volume, "A History of Turkmenia From the Beginning of the 19th Century to the Great October Socialist Revolution" (Ashkhabad, 1957) and Kara-Kalpak historians presented "Essays in the History of the Kara-Kalpak Autonomous Republic" (Vol.1, Tashkent, 1964). Tadjik historians published a three-volume "History of the Tadjik People" (in five books the first three of which make up Vols.I and II and comprise the period from the primitive society to 1917).

The creative cooperation of the Orientalists of Moscow and Leningrad with the scholars of Central Asia and Kazakhstan and in particular their joint work on the key problems of history has had a beneficial effect on the level and rate of development of Central-Asian historiography. At present, apart from the well-known Orientalist research centres in Moscow and Leningrad, the history and economy of Central Asia and Kazakhstan are studied systematically, comprehensively and thoroughly in all the Central-Asian Republics which possess adequate highly competent research personnel, collections of sources, libraries, printing facilities and, last but not least, their own academies, universities and specialized research institutions.

Let us consider - of necessity very briefly - the results of these investigations, dwelling only on the

studies illustrating or characterizing the key trends and problems of the Oriental studies of the history, economy and culture of Central Asia.⁷

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Soviet scholars have for the first time in Oriental studies produced fundamental works concerned with the initial period of the historical life of the nations of Central Asia and Kazakhstan.^x Following V.V.Grigoryev and B.A.Turayev who had generalized available information on the epoch of the 6th-4th cc. B.C., the subject was dealt with in more detail by V.V.Bartold in his paper "The Eastern-Iranian Question" (1922).

The studies of the pre-Islamic epoch made a considerable advance following the appearance of V.V.Struve's studies on the Ancient East and in particular on the relations of the nations of Central Asia with the Achaemenian empire. Written by S.P.Tolstov, the corresponding sections of "A History of the U.S.S.R." (Vol.I, 1939), numerous papers in "Vestnik Drevney Istorii" and other magazines, and his monographs "Ancient Khorezm" (1948), "In the Tracks of the Ancient Khorezmian Civilization" (1948), and "Over the Ancient Oxus and Iaxartes Deltas" (1962) filled in many lacunae in the chronicles of the dead cities of Central Asia and demonstrated the total unsoundness of many foreign historians' ideas of the eternal stagnation of the ancient Central-Asian society.

We owe new data on the history of the Graeco-Bactrian kingdom to K.V.Trever's two highly original works on the history and art of this kingdom: "The Problem of the Graeco-Bactrian Art" (1938) and "Remains of the Graeco-Bactrian

^x Here we leave out any detailed description of archaeological and ethnographic research since it is dealt with in other papers concerned with the History of Soviet Oriental Studies.

Art" (1940). The same author wrote, on the strength of new sources, a paper entitled "Alexander the Great in Sogdiana" ("Voprosy Istorii", 1947, No.5) and chapters on the origin and development of the slave-owning system on the territory of Central Asia (pre-Islamic period) for "A History of the Peoples of Uzbekistan" (Vol.I) which is the first summary of all historical evidence available to date.

The history of Central Asia in the pre-Kushan and Kushan periods (the 2nd c. B.C. to the 4th c. B.C.) was, besides V.V.Bartold, studied (in particular on the basis of Chinese sources and newly discovered archaeological evidence) by A.Yu.Yakubovsky, A.N.Bernahtam, S.P.Tolstov, and M.Ye.Masson. S.P.Tolstov put forward the hypothesis identifying Kangh and Khorezm.

Apart from the Orientalists mentioned above, some problems of the history of the Ephthalite State was dealt with by N.V.Pigulevskaya (see her "Syrian Sources on the History of the Peoples of the U.S.S.R.", 1941, and others). She also developed individual themes in the history of the Turkic Kaganate, a large state of nomads which took shape in the 6th-7th cc. and which spread its power over Central Asia. This period had also been studied by A.N.Bernahtam, A.Yu.Yakubovsky, S.P.Tolstov and K.V.Trever.

An important aspect of the ancient ties between the peoples of Central Asia and India is reflected on the basis of newly discovered "Indian" inscriptions in Central Asia, by S.P.Tolstov, B.A.Litvinsky, B.Ya.Stavisky, A.M.Belenitsy, L.I.Albaum and M.I.Vorobyeva-Desyatovskaya in the collection "India in Antiquity" (Moscow, 1964).

Of considerable importance are the archaeological discoveries in Parthian empire (M.Ye.Masson, V.M.Masson and others) and in Sogdiana (A.Yu. Yakubovsky, M.M.Dyakonoff, 1907-1954, B.A.Litvinsky and others). A more elaborate treatment of the results of the archaeological finds pertaining to the history of the pre-Muslim Central Asia and Kazakhstan is given by A.L.Mongait in his book "Archaeology in the U.S.S.R." (Moscow, 1955, chapter VIII).

Of immense importance for the study of the period of the Arabic conquest of Central Asia was the discovery in 1933 of an archive of Sogdian documents dating from the first quarter of the 8th century during the excavations of an ancient castle on Mug Mountain near the village Khairabad (Tadjik Republic). Decoded by linguists, these records of the Sogdian feudals of the time of the Arabic campaigns into Central Asia made it possible for the first time to visualize the basic features of the Sogdian social system and economic life, local political events and the military situation between 711 and 722, A.D.² The investigation and publication of this valuable find still continues: a "Collection of Persian Inscriptions" contained a folder of photo copies of the "Mug texts". In 1962 V.A.Lifshits published legal documents and letters (the text, translation and comments) and in 1963 O.I.Smirnova and M.N.Bogolyubov published the economic materials. Essentially along the same lines, A.Dzhalilov published the book "Sogdiana on the Eve of the Arabic Conquest and the Sogdians' Struggle Against the Arab Conquerers in the First Half of the 8th Century" (Stalinabad, 1961) and N.Negmatov "Uzrushana in Antiquity and the Early Middle Ages" (Stalinabad, 1957).

The early stages of the economic, political and cultural history of the Central-Asian nations are also reflected in M.M.Dyakonoff's "At the Origins of the Ancient Culture of Tadjikistan" (Stalinabad, 1956), B.A.Litvinsky et al. "The Ancient Relics of the Kayrak-Kums (The Ancient History of North Tadjikistan)", Dushanbe, 1962; in collections edited by A.Yu.Yakubovsky and M.M.Dyakonoff "The Painting of Ancient Panjikent" (Moscow, 1954) and edited by A.Kh.Margulan "The Ancient Culture of Central Kazakhstan" (Alma-Ata, 1966), and A.M.Mandelstam's book "Materials for a Historico-Geographic Survey of the Pamiers and Adjacent Areas" (Stalinabad, 1957), etc.

A considerable contribution to the development of Central Asia and Kazakhstan in the feudal epoch came from A.Yu.Yakubovsky (1886-1953). His studies shed light on an extensive period in the life of the Central-Asian nations from the Arabic conquest to the onslaught on Maverannahr and Khorasan of the nomadic Uzbek tribes headed by Sheibani-khan early in the 16th century. In these studies treatment is given to the problems of the origin and formation of the Uzbek and other nations of Central Asia, the incipience and development of the Central-Asian feudal society, the position of the exploited masses and their struggle against foreign invaders and the domestic feudal rulers.

Along with Yakubovsky, the problems of Central-Asian feudalism were also investigated by a team of Leningrad's Orientalists: P.P.Ivanov, I.P.Petrushevsky, A.M.Belenitsky and others. Belenitsky specified the character of the later-day institute of feudal dependence: *soiyural* (see his paper "On the History of Feudal Land-Tenure in Central Asia in the Timuride Epoch (14th-15th cc.)" in the magazine "Istorik-Marksist", 1941, No.4) and took part in the preparation of the first book of Vol.II of "A History of the Tadjik People" concerned with the period of early and mature feudalism (8th-16th cc.).

Soviet Orientalists have been paying attention to the socio-economic subjects which were studied quite inadequately by pre-revolutionary historians.

Characteristic in this respect are the studies by P.P.Ivanov (1893-1942) in the history of the Bukhara, Khiva and Kokand in the 16th-19th cc.⁹ as well as his essays in the history of Central Asia (16th-19th cc.) written in 1941 and published posthumously, in 1958. Though many years elapsed between the preparation and publication of the latest edition and new sources were published in the interim, this work, just like Ivanov's other studies, were, as a review puts it, the "first attempt at a Marxist interpretation of the Central Asia of the modern period" (i.e., after

the 16th c.) and "are still standard books for every historian of Central Asia".¹⁰

Soviet scholars have been striving to state and solve the key problems of the history of the material culture and development of productive forces. Mention should be made in this connection of "A History of the Irrigation of Khorezm From Ancient Times to Our Day" by the Uzbek scholar Ya.G.Gulyamov (Tashkent, 1957) and the pamphlet "Concerning the History of Irrigated Agriculture in Turkmenistan" by the Turkmenian historian O.M.Dzhumayev (Ashkhabad, 1951).

Kindred works combine historical research and analysis of sources as, for example, "A History of Minting in Central Asia in the 17th-18th cc. (Gold and Silver Coins of the Janides)" by E.A.Davidovich (Dushanbe, 1964), "Bukhara's 14th-Century Documents" by O.D.Chekhovich (Tashkent, 1965), "On the History of the Agrarian Relations in Uzbekistan in the 16th Century. By the Materials of 'Vakfname' (A study, critical text and translation)" by R.G.Mukminova (Tashkent, 1966), etc.

In the study of late Central-Asian feudalism (from the close of the 15th c. to the 19th c.), and especially social relations, most credit goes to the scholars working in the Republics of Central Asia and especially the scientific personnel out of the local population. In this connection mention should be made of the following works: "On the History of the Fergana of the Second Half of the 15th Century" by S.A.Azimdzhanova (Tashkent, 1957), "Essays in the History of Feudal Land Relations Among the Kasakhs" by A.E.Yerenov (Alma-Ata, 1960), a joint work "From the History of Socio-Economic Thought in Uzbekistan in the 15th-16th cc." (Tashkent, 1960), "Essays in the Feudal Relations Among the Kirghizes in the 15th-18th cc." by K.I.Petrov (Frunze, 1961), "The State of the Nomadic Uzbeks" by B.A.Akhmedov (Moscow, 1965), "The Land-Water Relations of the Fergana of the 16th-19th cc." by A.Dzhuvanmardiyev (Tashkent, 1965, in the Uzbek language), "Mediaeval Shahristan" by N.N.Negmatov and S.G.Khmelnitsky (Dushanbe, 1966),

collection of papers one of which is concerned with the Samanid period ("Transactions of the Tadjik Academy of Sciences", Vol.27, Stalinabad, 1954) and the other "From the History of the Ulugbek's Epoch" (Tashkent, 1965), etc.

Much attention has been paid in Soviet research to the position of the peoples of Central Asia and Kazakhstan in the 19th century and their relations with Russia prior to their incorporation in Russia. The problem of their relations with Russia was studied in particular by A.Kh. Khasanov's studies "Economic and Political Ties of Kirghizia and Russia" (Frunze, 1960) and "The Relations of the Kirghizes With Kokand and Russia in the 'fifties to 'seventies of the 19th Century" (Frunze, 1961), N.G.Appolova's "The Economic and Political Ties of Kazakhstan With Russia in the 17th and the Beginning of the 19th Centuries" (Moscow, 1960) and T.G.Tukhtametov's "The Russian-Bukhar Relations at the Turn of the Century. The Victory of the Bukhar Popular Revolution" (Tashkent, 1966).

The domestic policy and social history of the peoples of Central Asia and Kazakhstan as well as the country's political situation of that time is dealt with in several publications among which mention can be made of V.F.Shakhmatov's "Internal Horde and the Rebellion of Isatai Taimanov" (Alma-Ata, 1946), E.B.Bekmakhanov's "Kazakhstan in the 'twenties and 'thirties of the 19th Century" (Alma-Ata, 1947), M.P.Vyatkin's "Batyr Srym" (Moscow-Leningrad, 1947), S.Z.Zimanov's "Social System of the Kazakhs in the First Half of the 19th Century" (Alma-Ata, 1958) and "The Political System of Kazakhstan of the Close of the 18th and the First Half of the 19th cc." (Alma-Ata, 1940), Yu.E.Bregel's "Khorezm Turkmens in the 19th Century" (Moscow, 1961), K.Usenbayev's "The Socio-Economic Relations of the Kirghizes During the Domination of Kokand Khannate (the 19th Century Until the Incorporation of Kirghizia in Russia)" (Frunze, 1961), V.F.Shakhmatov's "The Kazakh Pastoral-Nomadic Community (Problems of Formation, Evolution and Disintegration)" (Alma-Ata, 1964), A.A.Semenov's "Essays in the

Land-Rent and Tax System of the Former Bukharan Khannate" (Tashkent, 1929), O.A.Sukhareva's "Bukhara in the 19th and the Beginning of the 20th Century (The Late-Feudal City and Its Population" (Moscow, 1966), etc.

In recent years there has been essential contributions to the historical literature on the socio-economic past of Tadjikistan, including Eastern Bukhara and the Pamiers. The following interesting studies have been published:

M.Khamrayev's "Essays in the History of the Khisar Bekhate of the Turn of the Century" (Stalinabad, 1959), B.I.Iskandarov's "From the History of the Bukharan Emirate (Eastern Bukhara and the Western Pamiers at the Close of the 19th Century)" (Moscow, 1958), "On Certain Changes in the Economy of Eastern Bukhara at the Turn of the Century" (Stalinabad, 1958), "Eastern Bukhara and the Pamiers During the Incorporation of Central Asia in Russia" (Stalinabad, 1960), and "Eastern Bukhara and the Pamiers in the Second Half of the 19th Century" (sections 1-2, Dushanbe, 1962-1963); A.Mukhtarov's "Essays in the History of the Ura-Tyube Possession in the 19th Century" (Dushanbe, 1964), M.R.Rakhimov's "The Agriculture of the Tadjiks of the Basin of the Khongo Before the Revolution" (Stalinabad, 1957), N.N.Yershov's "The Agriculture of the Tadjiks of the Leninabad Area of the Tadjik Republic Before the October Revolution" (Stalinabad, 1960) and I.A.Stetsenko's "From the History of the Popular Movements in Tadjikistan in the Second Half of the 19th Century and the Beginning of the 20th Century (1870-1917)" (Dushanbe, 1963), etc.

In combination with N.A.Kislyakov's "Essays in the History of Karategin. Apropos the History of Tadjikistan" published in Leningrad in 1941 and reprinted in 1954 as well as his study "Patriarchal-Feudal Relations Among the Settled Rural Population of the Bukharan Khannate at the Turn of the Century" (Moscow and Leningrad, 1962), the above studies present an adequate picture of the development of the historical events in the 19th century and the

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beginning of the 20th century throughout Tadjikistan.

It is necessary - at least cursorily - to dwell on the literature concerned with the historical destinies of the nations of Central Asia in the second half of the 19th century and the beginning of the 20th century. A major event of this period was no doubt the incorporation of the Central-Asian nations in the Russian Empire. That was a complex process effected mainly by force but at the same time the population of some regions and districts suffering from the severest exploitation on the part of the feudal rulers, khans and bekhs and ignorant as to what could be expected from new authorities was sometimes passive with respect to the invasion of the tsarist troops and sometimes greeted them. Proceeding from these considerations stemming from a thorough study of the wide range of various sources, the Soviet historians thought it possible to use the term "incorporation of Central Asia in Russia" which has a wider meaning than the term "conquest" applied above all by pre-revolutionary scholars and tsarist generals who were proud of their easy victories over an ill-equipped enemy.

In the late 'thirties and early 'forties the incorporation of Central Asia in Russia was interpreted mainly from the diplomatic and military-political points of view (see the following papers based on a wealth of factual evidence: A.L.Popov's "The Struggle For the Central-Asian Bridgehead" and "From the History of the Conquest of Central Asia" in "Istoricheskiye Zapiski" Nos. 7 and 9 for 1940), however, later the investigation of these aspects of the problem complemented with new sources was combined with the investigation of economic and ideological problems. This made it possible to shed much more light on this complex and contradictory subject.

Among the books and papers concerned with the theme mention can be made of N.G.Apollova's "Incorporation of Kazakhstan in Russia in the 'thirties of the 18th Century" (Alma-Ata, 1948), A.Karryev's "Entry of the Murgab Oasis

into the Russian Empire" ("Izvestiya Turkmenskogo Filiala AN SSSR", Ashkhabad, 1951, No.3), I.S.Braginsky's, S.Radzhabov's and V.A.Romodina's "Apropos the Problem of the Importance of the Incorporation of Central Asia in Russia" ("Voprosy Istorii", 1953, No.8), E.B.Bekmakhanov's "Incorporation of Kazakhstan in Russia" (Moscow, 1957), B.D.Dzhamgerchinov's "Incorporation of Kirghizia in Russia" (Moscow, 1959), M.N.Tikhomirov's "Incorporation of Merv in Russia" (Moscow, 1960), N.A.Khalifin's "The Policy of Russia in Central Asia (1857-1868)" (Moscow, 1960) and "Incorporation of Central Asia in Russia" (the 'sixties to 'nineties of the 19th Century)" (Moscow, 1965), K.Usenbayev's "Incorporation of South Kirghizia in Russia" (Frunze, 1960), Yu.A.Sokolov's "Tashkent, Its Inhabitants and Russia" (Tashkent, 1965), A.M.Aminov's and A.Babakhodzhayev's "Economic and Political Consequences of the Incorporation of Central Asia in Russia" (Tashkent, 1966), S.Rajabov's "Apropos the Problem of the Historical Roots of the Friendship of the Peoples of Central Asia and the Russian People" (Stalinabad, 1954), the "The Role of the Russian People in the Historical Destinies of the Nations of Central Asia" (Tashkent, 1965), A.Tursunbayev's "The Inviolable Friendship of the Russian and Kazakh Peoples" (Alma-Ata, 1955), F.Yuldashbayeva's "From the History of the British Colonial Policy in Afghanistan and Central Asia (the 'seventies-'eighties of the 19th Century)" (Tashkent, 1963), etc.

Economic subjects in connection with the policy of the ruling circles of the Russian Empire in the Middle East and Central Asia were studied by E.N.Kusheva in her "Central Asian Problem and the Russian Bourgeoisie in the 'forties of the 19th Century" ("Istorichesky Sbornik", instalment 3, 1934) and M.K.Rozhkova in her "Economic Policy of the Tsarist Government in the Middle East in the Second Quarter of the 19th Century and the Russian Bourgeoisie" (Moscow and Leningrad, 1949) and "The Economic Ties of Russia With Central Asia. The 'forties to the 'sixties of the 19th Century" (Moscow, 1963).

Extensive and essential contributions have recently been made to the literature of the economic and ideological development of the Central-Asian nations in the second half of the 19th century and the beginning of the 20th century, the class and social changes, the development and aggravation of class contradictions which led to the national-liberation and revolutionary explosions among the working people of Central Asia and Kazakhstan as well as other areas of the vast Russian Empire and their active struggle against both the oppression of tsarism, the Russian capitalists and landlords and "their own" feudal-usurious exploiters and the nascent bourgeoisie.

Fundamental studies have been published on the history of socio-philosophical development of the nations of Central Asia of that time: Z.Sh.Radzhabov's "From the History of the Socio-Political Thought of the Tadjik People in the Second Half of the 19th Century and the Beginning of the 20th Century" (Stalinabad, 1957), I.M.Muminov's "From the History of the Development of the Socio-Philosophical Thought in Uzbekistan at the Turn of the Century" (Tashkent, 1957), G.K.Beysembiyev's "From the History of the Social Thought of Kazakhstan of the Second Half of the 19th Century (Ch.Balikhonov and I.Altynsarin)" (Alma-Ata, 1957), M.K.Ilyusizov's "The Economic Views of Chokan Valikhanov" (Moscow, 1960), etc.

Many studies are concerned with the effect of the incorporation of Central Asia in Russia on the former's economy and culture. These subjects are treated by F.Azadayev in his "Tashkent in the Second Half of the 19th Century: Essays in Socio-Economic and Political History" (Tashkent, 1969), A.M.Aminov in his "Economic Development of Central Asia (Colonial Period)" (Tashkent, 1959), L.A.Perepelitsyna in her "The Influence of Russian Culture on the Culture of the Peoples of Central Asia" (Tashkent, 1960; extended edition in Moscow in 1966), M.T.Aytbayev in his "Socio-Economic Relations in the Kirghiz Ail in the 19th

and the Beginning of the 20th Centuries" (Frunze, 1962), B.V.Lenin in his "Scientific Societies of Turkestan and Their Progressive Activity: the Turn of the Century" (Tashkent, 1962), B.S.Suleimenov in his "Agrarian Problem in Kazakhstan in the Last Third of the 19th Century and the Beginning of the 20th Century (1867-1907)" (Alma-Ata, 1963), S.I.Ilyasov in his "Land Relations in Kirghizia at the Turn of the Century" (Frunze, 1963), E.D.Dilmukhamedov and F.Malikov in their "Essays in the History of the Working Class of Kazakhstan Before the Revolution: the Second Half of the 19th Century-the Beginning of the 20th Century" (Alma-Ata, 1963), K.D.Dzhunushev in his "Development of Commodity-Money Relations in Kirghizia Before the Revolution" (Frunze, 1965), etc.

Soviet scholars who attach primary importance to the proposition on the leading role of the masses in the development of mankind have paid special attention to the study of the working people's struggle against enslavement and oppression. As applied to Central Asia and Kazakhstan, this range of subjects received treatment in A.V.Pyaskovsky's "The Revolution of 1905-1907 in Uzbekistan" (Tashkent, 1957) and "The Revolution of 1905-1907 in Turkestan" (Moscow, 1958) in the collection "The Revolution of 1905-1907 in Uzbekistan" (Tashkent, 1955), in M.G.Vakhobov's "Tashkent in the Period of the Three Revolutions" (Tashkent, 1957), in Kh.T.Tursunov's "The Uprising of 1916 in Central Asia" (Tashkent, 1954), in M.S.Burabayev's "The Propagation of the Ideas of Marxism-Leninism in Kazakhstan Before the Revolution" (Alma-Ata, 1965) and several other studies.

Of considerable importance for scientific research are the discussions of several central problems of the history of Central Asia and Kazakhstan among which at least four should be mentioned:

The Periodization of the History of Central Asia and Kazakhstan (the Pre-Soviet Epoch). Initiated by S.P.Tolstov's report "The Periodization of the Ancient History of Central Asia" and A.Yu.Yakubovsky's report "The Problems

of the Periodization of the History of Central Asia in the Middle Ages" (published in 1949 in "Kratkiye Soobshcheniya Instituta Istorii Materialnoy Kultury", instalment XVIII, the debate in a sense culminated in a wide discussion at a scientific session in Tashkent in 1954 of I.S.Braginsky's report "Concerning the Problem of the Periodization of the History of the Peoples of Central Asia and Kazakhstan in the Pre-Soviet Epoch" and co-reports delivered by R.N.Nabiyev for Uzbekistan, A.K.Kabirov for Kirghizia, G.F.Dakhshleiger for Kazakhstan, and A.A.Roslyakov for Turkmenia. A more or less unanimous opinion was obtained on the major landmarks of the periodization, which was reflected in the joint collective papers, mentioned above, on the history of individual Central-Asian republics.

On the Nature of Feudalism Among Nomadic Nations.

The discussion centred on the problem of whether the ownership of land (in particular grazing land and water resources) or the ownership of cattle is of decisive importance for the feudalism of nomadic peoples. The discussion started at the Tashkent session of 1954 mentioned above in connection with L.P.Potapov's and S.I.Ilyasov's reports on the patriarchal-feudal relations of nomadic peoples (see "The Materials of the Scientific Session Concerned With the History of Central Asia and Kazakhstan in the Pre-October Period", Tashkent, 1955) and went over to the columns of the magazines "Voprosy Istorii", "Istoriya SSSR", etc.

On the Objective Historical Significance of the Incorporation of Central Asia in Russia. This problem has been dealt with in many papers and reports, and especially elaborately, in monographs many of which have been mentioned above. The discussion was culminated in a way at a special session in Tashkent in 1959 (see "A Joint Scientific Session Concerned With the Progressive Significance of the Incorporation of Central Asia in Russia. Reports." Edited by I.M.Muminov, Member of the Uzbek Academy of Sciences, Tashkent, 1959).

On the Nature of Central-Asian Jadidism. The discussion unfolded in the columns of the magazine "Istoriya SSSR" in 1963 to 1965 and was summed up by I.S.Braginsky's paper "On the Nature of Central-Asian jadidism in the Light of the Literary Activity of the Jadids" ("Istoriya SSSR", 1965, No.6).

Though the history of the peoples of Central Asia and Kazakhstan in the Soviet epoch is an organic part of the history of Soviet society and grew out of the complex of Oriental studies, an essential aspect of it, namely the generalization of the experience of development from feudalism to socialism bypassing capitalism, must be incorporated in the Oriental studies of Central Asia and Kazakhstan. In this connection mention should be made of two sessions specially devoted to the generalization of this experience in terms of the problem of the non-capitalist development of the newly independent countries (one session took place in Dushanbe in 1962 and the other in Alma-Ata in 1965) as well as of some monographs: P.L.Alampiyev's "The Elimination of the Economic Inequality of the Soviet East and the Socialist Distribution of Industry (The Historical Experience of the Kazakh Republic)" (Moscow, 1958), V.Ya.Nepomnin's "The Historical Experience of the Building of Socialism in Uzbekistan (1917-1937)" (Tashkent, 1960), the collections "On the Laws of the Transition of the Peoples of the Once Backward Countries To Socialism (As Exemplified by the Kazakh People)" (Alma-Ata, 1961), "Bypassing Capitalism (On the Transition to Socialism of the Republics of Central Asia and Kazakhstan)" (Moscow, 1961), "From the Middle Ages to the Peaks of Modern Progress" (Moscow, 1965), etc.

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Impressive progress has been made by Soviet Oriental studies in the publication of sources comprising nearly all major epochs of the history of Central Asia. For example,

the Institute of the Language, Literature and History of the Uzbekistan Branch of the U.S.S.R. Academy of Sciences published in Tashkent in 1940 a textbook "Ancient Authors on Central Asia" and a year later G.I.Savitsky published his work "Reports of Graeco-Roman Writers on Central Asia. Ancient Bactria" ("Trudi Uzbekskogo gosudarstvennogo universiteta", Vol.II, Instalment 4). In 1939 the Institute of History of the U.S.S.R. Academy of Sciences published in Leningrad "A Journey of Ibn-Fadlan to the Volga". The new translation of this Arabic manuscript found in Meshed in 1923 was made by A.P.Kovalevsky under the editorship of I.Yu.Krachkovsky. The publication was supplied with elaborate comments and photocopies of the Meshed manuscript.¹¹ Arabic sources attracted the attention of Professor I.I.Umnyakov who published several valuable papers on the world map of Mahmud Kashgar, the Khazars and Turkic nations according to the geographer Iskhak-al-Hussein and on some fragments of the famous Tumansky manuscript, the geographic work "Khudud al-alam" as well as on the Tocharian problem (see in particular "Vestnik Drevney Istorii", 1940, Nos.3,4). It is appropriate to mention an extremely valuable reprinting of a collection of sources on the ancient (pre-Muslim) epoch: N.Ya.Bichurin (Iakin), "A Collection of Data on the Peoples Who Inhabited Central Asia in Ancient Times", Vols.1-3 (Moscow and Leningrad, 1950-1951).

Subsequent periods of the history of the Central-Asian peoples are also reflected in documentary publications. Thus, the Historico-Archeographic Institute of the U.S.S.R. Academy of Sciences had published documents of the Foreign Department (Posolsky prikaz) on the economic relations of Muscovy and the Central-Asian khanates in the 16th-17cc. The publication characterizes the international position of Central Asia and the intestine struggle in the local feudal khanates.¹²

The Institute of Oriental Studies of the U.S.S.R. Academy of Sciences has published a wide variety of sources

on the socio-economic and political history of the Karakalpak people in the 17th-19th cc.: "Materials on the History of the Karakalpak" ("Zapiski Instituta Vostokovedeniya", VII, Leningrad, 1935) and volume 2 of extractions from Persian works collected by V.G.Tizengausen and processed by A.A.Romaskevich and S.L.Volin "A Collection of Materials Pertaining to the History of the Golden Horde" (Moscow and Leningrad, 1941).

An important event in the study of the history of feudal society was the discovery of the records of the official khanic (and above all Khivan) archives as well as the economic records of big feudals.¹³ The absence of written records dating from that epoch restricted the range of sources namely to the court chronicles, notes of ambassadors and travellers and other narratives whose value was diminished because of their authors' political sympathies and biases. Put into scientific circulation, the economic documents shed much light on the land relations and the economic life in general of the Central-Asian khanates of the 16th-19th cc. Of major importance was in particular the above-mentioned publication of the economic papers of the archive of the Dzhuyvar sheikhs, the biggest feudals of Central Asia in the 16th century who played an essential role in political, economic and cultural life; the collection contains deeds of purchase of land, shops, workshops, flour mills and other documents.

Besides, the Institute of Oriental Studies of the U.S.S.R. Academy of Sciences has prepared and published a fundamental two-volume work "Materials on the History of the Turkmens and Turkmenia" (Moscow and Leningrad, 1938-1939) which contains the Arabic and Persian sources of the 12th-19th cc. (Vol.I), Persian, Khivan and Bokharan documents of the 16th-19th cc. (Vol.II). Most of these materials have for the first time been published in the Russian language.

Another no less prominent milestone of Soviet Oriental studies was the publication by P.P.Ivanov of the archive of

the Khivan khans (with valuable historical comments), a source of primary importance for the history of land-tenure, irrigation, tax policy and military system of Khiva in the 'twenties to 'sixties of the 19th century. The source had been discovered in the Saltykov-Shchedrin Public Library in Leningrad in 1936. The publications of materials on the history of this khanate have been augmented by M.Yu.Yuldashev.¹⁴

The situation in another khanate, Kokand, is reflected in a large manuscript discovered by Ya.G.Gulyamov in 1935. The manuscript had been written by Muhammed Salih. Entitled "Tarikh-i Jadidai Toshkant" (in Tadjik), it is concerned with the historical events in Kokand and Tashkent and brought to 1880.¹⁵ Of great interest is also a study of sources on the agrarian relations under tsarism published by A.Savitsky.¹⁶

The studies of very rich sources have been aided by the publication of many cultural records of the peoples of Central Asia and Kazakhstan. Intensive research has been in progress to put into scientific circulation Oriental manuscripts and translations in two streams: at first outside Central Asia and then inside Central Asia; owing to the efforts of the scholars of Moscow, Leningrad and the Central-Asian Republics, fundamental works in the history and culture of Central Asia and the bordering countries have been published like a highly important Sufian treatise prepared by V.A.Zhukovsky but published by A.Romaskevich "Revelation of Hidden Things" ("Kashf-al-mahjūb") by Ali b. Uthmān al-Jullābī al-Hujvīrī (text, index and preface) (Leningrad, 1926); the famous treatise by Nizam al-Mulk "Siāset-nama", a book on the rule of vizier Nizam al-Mulk of the 11th century (translation, introduction and comments by B.N.Zakhoder, Moscow and Leningrad, 1949); "A Collection of Chronicles" ("Jami-ut-tawarikh") by Rashid-ad-din (Vol.I, Books 1 and 2, Vols.II and III, translations by A.A.Khetagurova, O.I.Smirnova, R.P.Verkhovsky and A.K.Arends,

Moscow and Leningrad, 1946-1960; Vol.III, critical text prepared by A.Ali-zade, translation by A.K.Arends, Baku, 1957); a work of Abul-Gazi, the Khan of Kniva, "The Genealogy of Turkmen" (translation and study by A.N.Kononov, (Moscow and Leningrad, 1958), and the publication of the series "Relics of the Literature of the Peoples of the East": "Badai al-vakai" ("Amazing Events") by Zayn-ad-Din Vasifi, critical text by A.N.Boldyrev (Vols.I-II, Moscow 1961); "A History of Ismailism", by Fidai, text prepared by A.A.Semenov, Moscow, 1959; "A History of the Mangyt Rulers" by Mirza Abd al-Azim Sami (text and translation by L.M.Epifanova, Moscow, 1962), as well as "Mukhim-Khan History" by Muhammad Yusuf Munshi (translated from Tadjik, introduction, comments and index by A.A.Semenov, Tashkent, 1956); "Ubaidulla-nama" by Mir Muhammad Amini Bukhari (translated by A.A.Semenov, Tashkent, 1957); "A History of Mas'ud" by Abulfazl Baihaki (translated by A.K.Arends, Tashkent, 1963); "Babur-nama" (translated by M.Salie, Tashkent, 1958); "A History of Abulfeiz-khan" by Abdurahmani Tali (translated by A.A.Semenov, Tashkent, 1959); "Humayun-nama" by Gulbadan Begum (translated into Uzbek by A.Azimdzhanova, Tashkent, 1959); "A History of Badakhshan" (Tawarikh-i Badakhshan) (photocopies of ms, introduction index and preparation for press by A.N.Boldyrev, Leningrad, 1959); "A Journey From Bukhara to St.Petersburg. Selected Works" by Ahmadi Donish (translated by M.Osmanov and A.Demidchik, Tadjikizdat, 1960); "Illumination of Chronicles" by Husein Ali (translated by G.A.Voloshina, Tashkent, 1965); "Travelling Notes by Abdurazzak Samarkandi on His Journey to India" (translated into Uzbek by A.Urinbayev, Tashkent, 1965); "The Book of the Mystery of Mysteries" by Ar-Razi (translation and study by U.I.Karimov, Tashkent, 1957).

Interesting documentary publications are concerned with the foreign political relations of the nations of Central Asia and Kazakhstan. Among them mention can be made of a fundamental work "Kazakh-Russian Relations in

the 16th-18th Centuries (A Collection of Documents and Materials)" (Alma-Ata, 1961); a series of documentary publications on the Russian-Turkmen relations and revolutionary activity in Turkmenia at the beginning of the 20th century (published in Ashkhabad in the second half of the 'forties as well as a large collection of documents "The Incorporation of Turkmenia in Russia" (Ashkhabad, 1960).

The archive agencies of the Uzbek Republic pioneered a valuable effort: they started the publication of collection of documents under the general title "Russian Explorers of Central Asia". This series features the noble activity of outstanding geographers, botanists, and geologists aimed at exploring the productive forces of the country: A.P. Fedchenko, N.A. Severtsov, I.V. Mushketov and others.

Extensive work in the description of manuscript funds was carried out by Professor A.A. Semenov who prepared two instalments of "A Description of Tadjik, Persian, Arabic and Turkic Manuscripts of the Fundamental Library of the Lenin Central-Asian University" (Tashkent, 1935, 1956) and later was the initiator and a participant of the publication of a highly valuable "Catalogue of the Oriental Manuscripts of the Institute of Oriental Studies of the Uzbek Academy of Sciences." Seven volumes of this catalogue informing specialists on large number of precious relics of Oriental science and culture, including many unique manuscripts, appeared in Tashkent between 1952 and 1964. The first volume appeared, under the editorship of Professors A.M. Mirzoyev and A.N. Boldyrev, of a many-volume "Catalogue of Oriental Manuscripts of the Tadjik Academy of Sciences" (Stalinabad, 1960); thereby wide sections of scholars are kept informed on Dushanbe's repositories of Oriental manuscripts ranking third in our country (after the Leningrad and Tashkent collections) in the volume and importance of a manuscript legacy in the Arabic, Persian and Turkic languages.

The study of the spiritual culture of the nations of Central Asia and Kazakhstan has been influenced by the fact that this has been led by outstanding representatives of this culture. In this context mention should be made above all of two remarkable writers and scholars: Sadriddin Aini of Tadzhikistan and Mukhtar Auezov of Kazakhstan.

Sadriddin Aini, the founder of the Tadjik Soviet literature and one of the pioneers of the Uzbek literature, was the head at the end of his life of the Academy of Sciences of Tadzhikistan as its President. He was one of the most prominent students of the literatures of Central Asia. The two books of vol.11 of his complete set of works (in Tadjik) "Kulliyet" (Dushanbe, 1963-1964) contain his principal studies, including his monograph on ibn-Sina, Alisher Navoi, Bedil and his numerous papers concerned with the arts and in particular music and literature. Vol. 10 of "Kulliyet" (1966) includes two historical monographs: on the Bukhara khanate under the last dynasty, the Mangyts, and the other on a popular anti-caliphate uprising led by Mukanna. Besides, Sadriddin Aini published in 1926 the first anthology of Tadjik poetry from the 10th to the 20th century (in Tadjik) which blazed the trail for Tadjik literary studies. He published for the first time (for the general reader) highly interesting memoirs of Zainiddin Vasifi, an author of the 15th-16th cc., with an extensive preface on the author: "Vasifi and the content of his Badai-al-vakai" ("Amazing Events") (Stalinabad, 1956).

Two features distinguish Sadreddin Aini's literary studies: the revelation of folk roots and elements of written literature and analysis of classics as of live and active word painters rather than like archive objects. "I love you as a living man, not as a mummy"; these words said by Mayakovsky with respect to Pushkin could serve as the epigraph to any of Sadreddin Aini's study concerned with great poets and thinkers of the nations of Central Asia whether they lived in the tenth or the nineteenth centuries.

Owing to these features, the Soviet Iranian scholars complemented traditional philological analysis in the studies of the literature in Farsi by revealing the human and ideologically-artistic essence of the art of the famous classical authors.^x

What Aini has done for Iranian studies, Mukhtar Auevov has done with respect to the study of Turkic-language literature. Mukhtar Auevov's principal ideas of methodological importance for studying the folklore and literature of the peoples of Central Asia and Kazakhstan are presented in his numerous essays as well as a monograph on the Kirghiz epic "Manas" collected in two books bearing the identical title: "Thoughts of Various Years" (the first edition in Kazakh and Russian, Alma-Ata, 1959 and the second in Russian only, Alma-Ata, 1961).^{xx}

A substantial contribution to the study of the literature of the Central-Asian nations and their relations with Persian literature has come from Yevgeny Bertels, Corresponding Member of the U.S.S.R. Academy of Sciences. Essentially, this is the theme that constitutes the main content of his "Selected Works" out of which four volumes have appeared: Vol.I "A History of Persian-Tadjik Literature" (Moscow, 1960), Vol.II "Nizami and Figuli" (Moscow, 1962), Vol.III "Sufism and Sufi Literature" (Moscow, 1965) and Vol.IV "Navoi and Jami" (Moscow, 1965). Features of his work are philological precision, the introduction of new data and simultaneously the penetration into the secrets of the art of the authors under study to bring out their aesthetic values.

^x On literary studies of Aini see: И.С.Брагинский, Судицян Айна - основоположник таджикского литературоведения, in: "Вопросы литературы", 1959, № 3.

^{xx} On scientific works of Auevov see: С.Б.Багмев, Талантливый ученый, in: "М.О. Ауэзову. Сборник статей к его шестидесятилетию", Алма-Ата, 1959; И.С.Брагинский, Ученый поэт, in: "Народы Азии и Африки", 1961, № 6.

Following "Aini's line" in literary studies, I.S.Braginsky, Corresponding Member of the Tadjik Academy of Sciences, is studying the folklore and classical poetry of the Iranian-language nations and above all Tadjiks. In his monographs "From the History of Tadjik Folk Poetry: Elements of Folk Poetry in Ancient and Mediaeval Records" (Moscow, 1956) and "Essays in the History of the Tadjik Literature" (Stalinabad, 1956) he traces, drawing on the ancient Persian (ever from Avesta) and the classic Persian-Tadjik literature, the inter-twining and struggle of the popular and aristocratic trends in spiritual culture. In his book "Twelve Miniatures" (Moscow, 1966) he justifies the concept of the "Persian Renaissance" on the basis of studying the development of the humanistic idea and concept of personality in the art of the Persian-Tadjik classics. Braginsky is also the author of elaborate poetic comments to Rudagi in a collection of all fragments and verses of Rudagi with their complete Russian poetic translation (Moscow, 1964).

A large team of scholars of the Central-Asian Republics in cooperation with scholars of Moscow and Leningrad has done extensive work to publish folklore records and classical literary texts and to study folklore in classical literature. These studies cannot be surveyed within the scope of this paper, and therefore, we shall confine ourselves to what is of special interest from the general Orientalist point of view.

Mention should first of all be made of a series of anthologies including the Russian translations of samples of folklore and classical poetry: "An Anthology of Turkmen Poetry. Edited by B.Kerbabayev and P.Skosyrev (Moscow, 1949); "An Anthology of Uzbek Poetry. Edited by M.Aybek, V.Lugovskoy, S.Somova (Moscow, 1950); "An Anthology of Tadjik Poetry. Edited by I.Braginsky, M.Rakhimi, M.Tursunzade and S.Ulug-zade (Moscow, 1951); the same anthology (new edition) edited by I.Braginsky, M.Rakhimi, N.Tikhonov,

M.Tursun-zade, and S.Ulug-zade (Moscow, 1957); An Anthology of Kirghiz Poetry. Edited by M.Bogdanova, S.Lipkin, A.Saliyev, S.Sydzhkbekov and N.Chukovsky (Moscow, 1957); An Anthology of Kazakh Poetry. Edited by T.Alimkulov, M.Auezov, A.Sarsenbayev and I.Selvinsky (Moscow, 1958), as well as "Tadjik Poetry", translations by I.Selvinsky (Stalinabad, 1949); "A Reader in the Literature of the Peoples of the U.S.S.R. Azerbaijanian, Tadjik, Uzbek, Turkmen, Kazakh, and Kirghiz literature. Compiled by L.I. Klimovich" (Moscow, 1959).

Mention should be made furthermore of the publication of Russian translations of epics and fundamental studies of them, as for example, "The Forty Girls. A Karakalpak Polk Poem", translated by Arseny Tarkovsky (Moscow, 1956); Tadjik Folk Fairy-Tales (Stalinabad, 1957); "On the Epic 'Alpamysh'. Materials on the Discussion of the Epic 'Alpamysh'" (Tashkent, 1959); V.M. Zhirmunsky and Kh.T.Zarifov, "The Uzbek Folk Heroic Epic" (Moscow, 1947); V.M.Zhirmunsky, "A Tale of Alpamysh and the Giant Fairy-Tale" (Moscow, 1960); A.S.Orlov, The Kazakh Heroic Epic (Moscow - Leningrad, 1945); M.A.Sakali, The Turkmen Fairy-Tale Epic (Ashkhabad, 1956), etc.

Finally, we shall mention the more important critical texts, collection of works and translations of classics: A.Rudagi, Selected Works (Stalinabad, 1958) (in Tadjik); "Contemporaries of Rudagi" (Stalinabad, 1958) (in Tadjik); Ibn-Sina, Danish-nama. The Book of Knowledge. Translated by A.Bogoutdinov (Stalinabad, 1957); Abu Ali ibn-Sina (Avicenna), A Canon of Medical Science (complete translation). Book I (Tashkent, 1954); Book II, 1956; Book III, vol.1, 1958; Book III, vol.II, 1959; Book IV, 1960; Book V, 1960); Abu Reikhan Biruni, Selected Works (translation), Vol.I ("Relics of Past Generations") (Tashkent, 1957); Vol.II ("India") (Tashkent, 1953); Firdousi, Shah-nama, Vols. 1-6 (critical text), (Dushanbe, 1965-1966), in Tadjik; Firdousi, Shah-nama, in two books, Vols.I-II. Translated from Farsi by V.Derzhavin and S.Lipkin (Moscow, 1964);

Firdousi, Shah-nama. Volume I. From the Beginning of the Poem to the Tale of Sohrab. The edition is prepared by Ts.B.Banu, A.Lahuti, and A.A.Starikov (Moscow, 1957); Firdousi, Shah-nama. Volume II. From the Tale of Rostem and Sohrab to the Tale of Rostem and Khakan of Chin. Translated by Ts.B.Banu-Lahuti. Comments by A.A.Starikov (Moscow, 1960); Firdousi, Shah-nama. Volume III. From the Tale of the Battle of Rostem Against Khakan of Chin to the Reign of Lohrasp. Translated by Ts.B.Banu-Lahuti. Comments by A.Azer and Ts.Banu-Lahuti (Moscow, 1965). Fakhriddin Gurgani, Vis and Ramin. A Poem. Translated from Persian by S.Lipkin. Intriductory article and general editorship by I.Braginsky (Moscow, 1963); A.Fami, Selected Works in Five Volumes, Vols. I-V (Dushanbe, 1964) (in Tadjik). Abdurrahman Jami, Selected Works From the Book of Poems, translated from Farsi by V.Derzhavin and S. Lipkin (Moscow, 1964). Abdurrahman Jami, A Spring Orchard (Baharistan), translated by M.Zand (Dushanbe, 1964). Jami, Yusuf and Zuleiha. A Poem. Translated from Tadjik by S.Lipkin (Dushanbe, 1965). Abdurrahman Jami, A Treaties On Music, translated by A.N.Boldyrev (Tashkent, 1960); S.Azimdzhanova, The India Divan of Babur (Tashkent, 1966); Alisher Navoi, Khazolin ul-Maoni (Treasure House of Thoughts), Vols. I-IV (in Uzbek), (Tashkent, 1959-1965); Ahmadi Donish, Selected Works (Stalinabad, 1959) (in Tadjik); Akhmad Donish, A Journey From Bukhara to St.Petersburg. Selected Works (a translation) (Stalinabad, 1960); "The Uzbek Literature (Anthology)". In four volumes. Vols. I-IV (Tashkent, 1959-1961) (in Uzbek).

Special mention should be made of the publications of critical texts in the series "Relics of the Literature of the Peoples of the East": Firdousi, Shah-nama. Critical Text. Vol.I. Edited by E.E.Bertels (Moscow, 1960). Firdousi, Shah-nama. Critical text. Vol.II, Edited by E.E.Bertels. Compilers: A.E.Bertels, L.T.Gyuzalyan, O.I.Smirnova, M.-N.O.Osmanov and A.T.Tagirdzhanov (Moscow, 1962); Firdousi, Shah-nama. Critical Text. Vol.IV. Compilers: R.M.Aliyev, A.E. Bertels, M.-N.O.Osmanov. Edited by A.Nushin

Moscow 1965). Firdousi, Shah-nama. Critical Text. Vol.III. Compiler: O.I.Smirnova. Edited by A.Nushin (Moscow, 1965) Omar Khayyam, Rubaiyat. Preparation of the text, translation and preface by R.M.Aliyev and M.-H.Osmanov. Edited by E.E.Bertels. Part 1, Facsimile (Moscow, 1959). Omar Khayyam, Rubaiyat. Preparation of the text, translation and preface by R.M.Aliyev and M.-N.O.Osmanov. Edited by E.E.Bertels. Part 2 (moscow, 1959); Omar Khayyam, Treatises. Translated by B.A.Rozenfeld. Introductory article and comments by B.A.Rozenfeld and A.P.Yushkevich (Moscow, 1961); Saadi, Gulistan. Critical text, translation, preface and notes by R.M.Aliyev (Moscow, 1959). Zainaddin Vasifi, Badai al-Vakai. Critical text, introduction and index by A.M. Boldyrev, Vols. I-II (Moscow, 1961).

A substantial contribution is made by the studies of the classics of Central-Asian literatures. The following works are concerned with the Tadjik literature: "Rudagi and His Epoch (A Collection of Papers)" (Stalinabad, 1958); A.Mirzoyev, Abu Abdullo Rudagi (Stalinabad, 1958) (in Tadjik); M.M.Gerasimov, An Experiment of Reproducing a Documentary Portrait by a Skeleton From Panjrud (Stalinabad, 1958); M.N.Boltayev, Problems of Gnosiology and Logic in the Works of Ibn-Sina and His School (Dushanbe, 1965); G.Ashurov, The Philosophical Views of Nasir-i Khusrau (on the Basis of the Analysis of the Treaties "Zadal-musafirin) (Dushanbe, 1965); A.E.Bertels, Nasir-i Khusrau and Ismailism (Moscow, 1959); S.B.Morochnik and B.A.Rozenfeld, Omar Khayyam, A Poet, Thinker and Scholar (Stalinabad, 1957); B.A.Rozenfeld and A.P.Yushkevich, Omar Khayyam (Moscow, 1965); N.Odilov, The Outlook of Jalaladdin Rumi (Dushanbe, 1964) (in Tadjik); "Abdurrahman Jami. A Collection of Essays: the Epoch, Life and Art" (Dushanbe, 1965); A.Mirzoyev, Saido Nasafi and His Place in the History of the Tadjik Literature (Stalinabad, 1954); A.Mirzoyev, Binoi (Stalinabad, 1957) (in Tadjik); A.N.Boldyrev, Zainaddin Vasifi, A 16th-Century

Tadjik Writer (An Essay in a Creative Biography) (Stalinabad, 1957); K.Aini, Badriddin Khiloli (Stalinabad, 1957); Z.Rajabov, Ahmad Donish, An Outstanding Enlightener of the Tadjik People (Stalinabad, 1961), etc.

The following works are concerned with the Uzbek literature. First of all: Navoi: "Mir-Ali-Shir. A Collection on 500-year anniversary of His Birth" (Leningrad, 1928); "The Founder of the Uzbek Literature. A Collection of Essays on Alisher Navoi" (Tashkent, 1940); Alisher Navoi, A Collection of Essays. Edited by A.K.Borovkov, Corresponding Member of the Uzbek Academy of Sciences (Moscow-Leningrad, 1946); "The Great Uzbek Poet. A Collection of Essays". Edited by M.T.Aybek, A Member of the Uzbek Academy of Sciences (Tashkent, 1948); A.Sharafuddinov, "Alisher Navoi. A Biographical Essay." (Tashkent, 1948); V.Zakhidov, "The World of Ideas and Images of Alisher Navoi" (Tashkent, 1961); A. Khayitmetov, "The Lyrical Poetry of Navoi" (in Uzbek) (Tashkent, 1961); A.Khayitmetov, "The Literary and Critical Views of Alisher Navoi" (Tashkent, 1959) (in Uzbek). Other subjects of the Uzbek literature are treated in the following works: E.R.Rustamov, "The Uzbek Poetry in the First Half of the 15th Century", edited by E.E.Bertels (Moscow, 1963); N.M.Mallayev, A History of Uzbek Literature. Part I (Tashkent, 1963) (in Uzbek); (more elaborate information is contained in a bibliographical reference book by M.A.Avsharova and E.D.Svidin, "Uzbek Literature, a Recommended Index", Moscow, 1959).

The following works deal with the Kazakh literature: M.S.Silchenko, "A Creative Biography of Abai" (Alma-Ata, 1957); M.I.Petisov, "The Literary Ties of Russia and Kazakhstan in the 'thirties and 'fifties of the 19th Century", (Moscow, 1956).

The following works deal with Turkmen literature and above all Makhtum-Kuli: the collection "Proceedings of the Institute of Literature of the Turkmen Academy of Sciences", 1960, instalment 4; "Makhtum-Kuli, A Collection

of Essays on the Life and Art of the Poet" (Ashkhabad, 1960); "Makhtum-Kuli, An Anniversary Collection on the 225-Year Anniversary of the Birth of the Great Turkmen Poet" (Ashkhabad, 1961), etc.

Among works dealing with Kirghiz literature, mention should be made above all of the epic "Manas" (especially a study by M.Auezov and V.M.Zhirmunsky, and an essay of M.I.Bogdanova (Moscow, 1956).

In conclusion we shall indicate studies concerned with different aspects of the culture of the peoples of Central Asia and Kazakhstan, science, philosophy, art. The following works (only in the Russian language) will be mentioned: "A History of the Literatures of the Peoples of Central Asia and Kazakhstan", edited by M.I.Bogdanova (Moscow, 1960); "Essays in the History of Culture of Soviet Uzbekistan" by T.N. Kari-Niyazov (Moscow, 1955); "The Great Scholars of Central Asia and Kazakhstan. 8th-19th Centuries" (Alma-Ata, 1965); "The Influence of the Russian Culture on the Culture of the Peoples of Central Asia" by L.A.Ferepelytsina (Tashkent, 1960); "The Art of Central Asia" by B.V.Veymarn (Moscow-Leningrad, 1940); and "The Architecture of Central Asia" by B.N.Zasyarkin (Moscow, 1948).

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Obviously, in this short survey we could not mention all the works concerned with the history, economy and culture of Central Asia and Kazakhstan in the pre-Soviet period (the end of which means the final termination of the "Oriental-study" aspect of the subject proper). However, what has been described above concerning the Soviet Oriental studies of the Central-Asian peoples in the past points to substantial progress in this field of knowledge.

The Soviet scholars' half-a-century activity marked by spectacular discoveries as well as apparently routine findings marked a new, Marxist stage in the studies of Central Asia and Kazakhstan, and besides, made a fundamental contribution to the study, carried out by world science, of the history, economy, and culture of the East.

There is not doubt that a major premise of this progress has been the vigorous participation in the development of scientific problems of representatives of all nations of our country and above all the scholars of the Central-Asian Republics themselves. It is this creative cooperation in which a prominent role has been played by Uzbek, Tadjik, Kazakh, Turkmen, Kirghiz and Karakalpak specialists that has made it possible to create within a comparatively short time fundamental, stimulating and informative works shedding light on the principal stages of the historical and cultural development of the nations of Central Asia and Kazakhstan.

Notes:

¹ See : Б.В.Дунин, Средняя Азия в дореволюционном и советском востоковедении, Ташкент, 1965; В.Бартольд, История изучения Востока в Европе и России, изд.2, Л., 1925; О В.В.Бартольде см. И.Петрушевский, Академик В.В.Бартольд - в кн.: Академик В.В.Бартольд, Сочинения, т.1, М., 1963; И.М.Акрамов, Выдающийся русский востоковед В.В.Бартольд, Душанбе, 1963.

² See : В.И.Ленин, О Средней Азии и Казахстане, Ташкент, 1960. Concerning the historiographic importance of Lenin's works for studying Central Asia in the pre-revolutionary and Soviet period see: Очерки истории исторической науки в СССР, III, М., 1963, стр.58, sqq.; IV, М., 1966, стр. 23, sqq.

³ Архив АН СССР, Ленинградское отделение, ф.68, оп.2, д. 260, л.9.

⁴ Архив Академии наук СССР, Ленинградское отделение, ф.152, опись за 1917-1929 гг., д.107, лл.19-20.

⁵ "Материалы Первой Всесоюзной научной конференции востоковедов в г.Ташкенте", Ташкент, 1958, стр.92.

⁶ See, e.g.: В.А.Ромодия, Вклад ленинградских востоковедов в изучение истории Средней Азии, in : "Ученые записки Института востоковедения АН СССР", т.XXV, М., 1960.

⁷ For more detailed bibliographic and historiographic data see : "История СССР. Указатель советской литературы

за 1917-1952 гг.", I; Приложение, М., 1955; П, М., 1958; "Очерки истории и исторической науки в СССР", IУ, М., 1966; "Историкография социалистического и коммунистического строительства в СССР", М., as well as regular bibliographic publications of the Republican academies and universities like : "Библиография изданий Академии наук Узбекской ССР (1953-1957)", (Ташкент, 1959); "Систематический указатель к изданиям Среднеазиатского государственного университета им.В.И.Ленина", (Ташкент, 1958); "Библиографический сборник научных трудов Самаркандского госуниверситета им.Алишера Навои", (Самарканд, 1964).

⁸ Согдийский сборник, Л., 1934; А.А.Фрейман, Датированные Согдийские документы с горы Муг в Таджикистане, in: Труды ИВАН СССР, т.ХУП, Л., 1936, стр. 137-165; А.А.Фрейман, Описание, публикация и исследование документов с горы Муг, М., 1962.

⁹ "Очерки истории кара-калпаков" (1935); "Удельные земли Сейид Мухаммед-хана хивинского" (1937); "Восстание китай-кипчаков в Бухарском ханстве" (1937); "Казахи и Кокандское ханство" (1939); "Архив хивийских ханов" (1940), etc.

¹⁰ О.Д.Чехович, Р.Г.Мукминова, О книге П.П.Иванова Очерка по истории Средней Азии (XVI-середина XIX в.) in: "Известия АН УзССР", Серия общественных наук, 1959, № 4, стр.70.

¹¹ И.В.Крачковский, Избранные сочинения, М.-Л., 1958, т.У.

¹² Материалы по истории Узбекской, Таджикской и Туркменской ССР, т.1, М., 1932.

¹³ See: М.А.Первышева, О документальной базе для историографии феодальной формации в Средней Азии, in: "Революция и культура в Средней Азии" (Ташкент, 1934); "Казийские документы XVI в. (из собрания В.Л.Вяткина)" (Ташкент, 1937); П.П.Иванов, Удельные земли Сейид Мухаммед-хана хивинского, ("Записки ИВАН СССР", т.У1, М.-Л., 1937);

by the same author, "Из архива шейхов Джуйбаря. Материалы по земельным и торговым отношениям в Средней Азии XVI века", (М.-Л., 1938); by the same author, "Архив хивинских ханов XIX в.", (Л., 1940); by the same author, "Хозяйство джуйбарских шейхов. К истории феодального землевладения в Средней Азии в XVI-XVII вв." (М.-Л., 1954).

I4 See his paper "Новые архивные источники по истории Средней Азии" ("Краткие сообщения Института востоковедения", 1951, I); by the same author, "Феодальное землевладение в Хиве XIX в." ("Известия АН СССР", серия обществ. наук, 1959, № 3); by the same author, "Феодальные и земельные отношения и государственное устройство Хивинского ханства" (Ташкент, 1959, in the Uzbek language).

I5 Я.Гулимов, Новый источник по истории завоевания Туркестана русским царизмом ("Известия УзФАН СССР", 1941, № 4).

I6 А.П.Савицкий, Поземельный вопрос в Туркестане (в проектах и в законе 1867-1886 гг.), Ташкент, 1963.

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