



FEATURES OF SCIENTIFIC EXPEDITIONS BY SOVIET SCHOLARS ON THE DEVELOPMENT OF THE CULTURE OF THE KHOREZM PEOPLE

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ABSTRACT

The article discusses the study of the history of culture and cultural connections of the Khorezm people in the works of Soviet-era scholars. It also highlights the fruitful archaeological expeditions and ethnographic research conducted in the 1930s-1950s of the 20th century. The study of scientific works by scholars such as P.P. Ivanov, S.P. Tolstov, T.A. Zhdanko, which provide a characterization of the results of studying the history of the Khorezm people as a historical community, holds particular importance. The most important works on this topic are analyzed in the historiographic works of L.M. Land, M.A. Akhunova and B.V. Lunin, R.Ya. Rajapova, and V.G. Chebotareva.

KEYWORDS: *culture, Soviet scholars, archaeological expeditions, ethnographic research, historico-folklore expedition, local history museum, research staff, bibliographic index, historiography, scientific publication.*

INTRODUCTION

The Khorezm oasis has always been a center of interethnic and intercultural processes, which led to the formation of long-standing historical and cultural connections, political alliances, and economically beneficial relationships. By the beginning of the 20th century, we can observe a unique cultural process and a system of relationships on this territory, uniting all peoples and nations. Throughout the centuries, this cultural process had its own rhythm and historical background, but it did not hinder the functioning of longstanding interethnic, cultural, and other connections.

Many scholars were interested in the culture and cultural coexistence of the Khorezm people, and their scientific interests covered the period from ancient times to the present day. If the ancient history of the region was considered in the context of the entire Khorezm civilization, then under the conditions of the Soviet system, the research object was characterized by the influence of political factors in the social and cultural process.

MATERIALS AND METHODS

Thus, the articles by P.P. Ivanov, S.P. Tolstov, and T.A. Zhdanko provided a brief characterization of the results of studying the history of the Khorezm people as a historical community. This was preceded by extensive research work, the main direction of which was the collection of historical information on the history, culture, and social life of the region's peoples. As early as the 1925-1930s, special state bodies in the region were engaged in the collection and study of documents from the revolutionary era. For example, in Karakalpakstan, these issues were addressed by the Historical Department of the Regional Archive, the Research Department of the Regional Library, the Local History Museum, and the Scientific Terminology Section of the Regional Department of Public Education. The similar department was formed in the Khorezm region, which was then part of the Uzbek SSR. It is worth noting the role of the regional department of public education, which encompassed various functions in shaping the so-called "socialist culture." In the 1920s, the Department of Public Education of the region (department of national education) was responsible for schools, Soviet-party schools, library and archival work, local history, scientific, literary-publishing activities, and more.

The Historical Department of the Regional Archive and the Local History Museum coordinated the efforts of teachers and young historians in studying the history and culture of the people of Khorezm as a whole. Research shows that at that time, these institutions did not yet have a sufficient number of qualified researchers, and their staff lacked the necessary research experience to create works on the history and cultural history of Uzbeks,



Karakalpaks, Kazakhs, and Turkmens. However, they conducted significant work (for their time) in collecting and studying documents on the history and culture of the people of the Khorezm region.

In the scientific publications of the 1920s and 1930s, the Khorezm oasis is consistently viewed as a unified cultural space. Therefore, various expeditions of the USSR Academy of Sciences were operating in the Khorezm region in the 1920s, laying the foundation for the systematic exploration of the region's natural resources, as well as the study of the culture and history of the people residing in the area. For example, in the second half of the 1920s, materials were collected in Khorezm and Karakalpakstan by G. Shultz, a researcher from the Institute of Ethnography of the USSR Academy of Sciences. His reports contained information about the population, their way of life, irrigation and agriculture, highlighting not only similarities in the political sphere but also in the system of other coordinates of social, societal, and cultural existence.

In 1926-1930, an ethnographic-dialectical expeditionary study of the peoples of the region was conducted. The expedition was led by the renowned orientalist S.E. Malov. Its members included N.A. Baskakov and A.S. Morozova, who were scientific employees of the regional department of public education at the time, as well as N.V. Torchinskaya, the head of the local history museum, ethnographer A. Davlet, and young local researchers, among whom K. Aimbetov, E. Ergaliev, K. Ubaidullaev, T. Bekimbetov, and others actively demonstrated their abilities. Academician M.K. Nurmuhamedov wrote about the process of their work: "1926. Nikolay Alexandrovich Baskakov traveled on foot or on his donkey, crossing difficult terrains from one village to another, collecting language and folklore samples. About the work of this expedition, N.A. Baskakov wrote: 'The first trips in 1926-1930 pursued ethnographic goals to a greater extent than dialectical goals.'"

The expedition collected rich ethnographic collections, including jewelry, samples of traditional women's costumes, musical instruments of various ethnic groups, and more. The activities of the expedition laid the foundation for a more organized process of collecting and studying historical and ethnographic materials on the culture and cultural interconnections of the peoples of the Khorezm oasis.

This phenomenon manifested itself in subsequent scientific expeditions by researchers. For example, starting from the mid-1930s, significant research work was carried out on the history of Karakalpaks, Uzbeks, and Turkmen. In 1933-1934, a historical and folklore expedition of the Karakalpak Research Institute, led by Professor A.A. Sokolov, worked in the northern regions of the republic. They collected historical legends and ethnographic materials that characterized family and everyday relationships, ancient customs, beliefs, and rituals of the peoples, which had great scientific significance. It also emphasized the similarity of historical and cultural phenomena in the lives of all the peoples inhabiting the ancient Khorezm territory.

The books by N.N. Mironov hold great importance, as he was one of the first to pay attention to the remarkable diversity of styles, genres, and instruments in Uzbek folk music. N.N. Mironov conducted a series of music-ethnographic expeditions in the Tashkent, Samarkand, Bukhara, and Khorezm regions. During these trips, he recorded over 2,000 folk songs of different nationalities. In the same period, V.M. Belyaev dedicated his research to Uzbek musical instruments, particularly those from Khorezm.

From 1930 to 1934, S.P. Tolstov, as the leader of the Central Asian Historical and Ethnographic Expedition of the Museum of the Peoples of the USSR, conducted field research in the Turkestan and Chimbay districts of Karakalpakstan. In 1934, E.E. Romanovskaya and I. Akbarov managed to record all seven Khorezm makoms and 41 songs (the makoms were published in 1939).

Elena Evgenievna Romanovskaya (1890-1947), a musician, folklorist, and educator, made significant contributions to the development of Uzbek musical folklore together with N.N. Mironov and V.A. Uspensky. Her first recordings of Uzbek folk songs date back to 1929, after she graduated from the Leningrad State Conservatory. Over 17 years of dedicated work, E.E. Romanovskaya collected a large number of folk songs and instrumental melodies. Her published collections of musical folklore recordings, such as "Khorezm Classical Music," "Uzbek Folk Songs," and "Uzbek Instrumental Music," have significant artistic and historical value.

These individual contributions to the study of the history, ethnography, and culture of the region led to the establishment of the Khorezm Comprehensive Archaeological and Ethnographic Expedition in 1937, led by S.P. Tolstov. It involved representatives from several Moscow, Leningrad, and Central Asian scientific institutions, including the Historical Section of the Karakalpakstan Complex Research Institute, the Local History Museum, and others. It is important to acknowledge the leading role of the Karakalpakstan Complex Research Institute, which laid the foundations not only for Karakalpak science but also for the entire Khorezm region.

The inclusion of Karakalpakstan into Uzbekistan in 1936 marked a new milestone in the history of cultural ties and relations between the two fraternal peoples. In 1937, the Karakalpak Complex Research Institute was reorganized, leading to a narrowing of the research focus on the history and cultural history of the region. The research functions of the historical section and local history museum were transferred to the People's Commissariat of the Karakalpak ASSR. This significantly influenced the nature of research on culture and cultural connections among the peoples of Khorezm.



In the 1920s and 1930s, the first bibliographic works appeared, where compilers attempted to systematize the scientific literature on the history of the region's peoples. A bibliographic index prepared by A.S. Morozova provided a detailed list of books and articles on the history and ethnography of the Karakalpaks. It included publications of various kinds, particularly those with scientific significance, such as documentary materials on the history of the region's peoples.

One of the first inquiries into cultural connections from the perspective of understanding the educational system of the peoples of Central Asia was conducted by Ya.M. Dosumov in his dissertation on "Essays on the History of Education of the Peoples of Central Asia (Based on the Materials of the Karakalpak ASSR)." The work discussed issues related to "eliminating widespread illiteracy among the native population and establishing a network of Soviet schools in the region." However, the work was not devoid of ideological stereotypes and clichés. For example, the author attempted to characterize the specific conditions of the Central Asian republics, emphasizing the role of party and Soviet bodies that fought against "vestiges of medievalism and patriarchal-feudal ideology." At the same time, he acknowledged the direct cultural commonality among the peoples and the development of cultural ties between the peoples of Khorezm.

In October 1945, the Academy of Sciences of the Uzbek SSR held its first field session in Nukus, dedicated to studying the productive forces and history of Karakalpakstan. This session not only recognized the role of Karakalpakstan in the region but also aimed to promote socio-economic and cultural connections between the peoples. T.N. Kary-Niyazov, the President of the Academy of Sciences of the Uzbek SSR, stated, "A strictly scientific study of the issues of the past of the Karakalpak people can only be carried out on the basis of comprehensive and in-depth study of written and other historical sources," as well as in connection with the history and cultural history of other peoples in the Khorezm region.

This provided impetus for further development and expansion of historical, archaeological, and ethnographic research in the region of the ancient irrigation lands of Khorezm and the study of the ethnography of the Karakalpaks in close connection with the study of the Uzbeks living in the Amu Darya delta and other peoples of the Khorezm oasis. The task was set to intensify the recording of oral folk works both within the region and beyond, namely in the territory of Uzbekistan.

CONCLUSION

Based on the decisions of the field session of the Academy of Sciences of the Uzbek SSR and considering the state of historiography, the Khorezm Archaeological-Ethnographic Expedition of the Academy of Sciences of the USSR, which continued its activities in the 1940s and 1950s, focused primarily on collecting archaeological and ethnographic materials and cultural heritage of the peoples of the Aral Sea region. In 1945-1955, the Karakalpak Ethnographic Detachment (led by T.A. Zhdanko) was organized as a part of the Khorezm Archaeological-Ethnographic Expedition.

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