



THE CONTRIBUTION OF THE RUSSIAN ETHNOGRAPHER AND ORIENTALIST VLADIMIR PETROVICH NALIVKIN TO SCIENCE IN CENTRAL ASIA

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Abstract

This article discusses the contribution of the Russian orientalist and ethnographer V.P.Nalivkin to the development of Central Asian and world science, who participated in the military campaigns of the Russian Empire against Khiva and Kokand, then left the army, moved to the village of Nanay, Yangikurgan district, Namangan region, and devoted the rest of his life to scientific research.

Keywords: Central Asia, M.Nalivkina, V.V.Bartold, "Brief History of the Kokand Khanate," Tashkent Teachers' Seminary, Turkestan, "Russian-Sartovsky and Sartovsko-Russian Dictionary", Russian schools, Nanay village, Uzbek, U.Hofmeister.

Аннотация

В данной статье обсуждается вклад русского востоковеда и этнографа В.П.Наливкина в развитие среднеазиатской и мировой науки, который участвовал в военных походах Российской империи против Хивы и Коканда, затем оставил армию, переехал в село Нанай Янгикурганского района Наманганской области и посвятил остаток своей жизни научным исследованиям.



Ключевые слова: Средняя Азия, М.Наливкина, В.В.Бартольд, “Краткая история Кокандского ханства” Ташкентская учительская семинария, Туркестан, “Русско-сартовский и сартовско-русский словарь”, русские школы, село Нанай, узбекский, У.Хофмейстер.

Introduction

Works written by Russian researchers dedicated to the study of the history and culture of the peoples of Central Asia are noteworthy for their richness of factual material. Among them, the works of V.P.Nalivkin, who wrote several works dedicated to the history, language, and culture of the peoples of Turkestan, stand out.

Literature analysis and methodology

The article used such methods as retrospective analysis, the use of macro-micro-historical data, analysis-synthesis, comparative analysis, and an interdisciplinary approach to reveal the activities and scientific achievements of the orientalist and ethnographer. In particular, the memoirs and opinions of contemporaries about V.P.Nalivkin, the opinions of representatives of other fields of science about the scientist, as well as Nalivkin's own scientific views and achievements were comprehensively analyzed. His contemporaries V.V.Bartold[1.73], M.S.Andreev, Yu.O.Yakubovsky [9,187], and later B.V.Lunin[12, 295-306], A.Doniyorov, S.N.Abashin[11, 43-96], U.Hofmeister [13, 411-442] provided valuable information about Nalivkin's scientific activities and life path in their articles and books.

Discussion and Results

V.P.Nalivkin participated in the Khiva and Kokand campaigns of 1873-75. Dissatisfied with the injustice of the colonizers towards the local population, V. P. Nalivkin later resigned from military service. Knowing Uzbek, Tajik, and Persian, Nalivkin bought land in the village of Nanay, in the Yangikurgan district of the present-day Namangan region, and moved there with his family to study the lifestyle and customs of the local population. V.P.Nalivkin lived with his family in the village of Nanay for several years and collected valuable



ethnographic information about the life of local women. Her husband, Maria Vladimirovna, closely assisted her in collecting this information. After all, it was impossible for a local Muslim woman to talk to a man, especially a non-Muslim, and moreover, to give him any information about her life. M.Nalivkina managed to collect valuable ethnographic information about the lifestyle and unique character of local women, as well as their most delicate feelings. His contribution to the creation of the work “Essay on the Lives of Women of the Settled Native Population of Fergana”, published in Kazan in 1886, was enormous. The main goal of the ethnographic research conducted by the Nalivkin couple in the village of Nanay was to study the daily life of the Uzbek woman, in particular, her family life, her character, appearance, clothing, habits, occupations, and most importantly, her place and position in collective and family relations.

In the 1880s, Russian schools began to open in Turkestan for the local population. Gradually, Russo-native local schools began to be organized. V.P.Nalivkin was one of the first organizers and teachers of these schools. Nalivkin Vladimir Petrovich (1852.15.7. Kaluga - 20.1, 1918, Tashkent) - historian, orientalist, linguist-pedagogue. After graduating from the artillery school in 1873, he served in Turkestan and participated in the campaigns in Khiva and Kokand. For a short time, he worked as an assistant to a military commander in Namangan. To study the language, way of life, and customs of the local population, he bought land in the village of Nanay in Namangan and lived there with his family for several years. He thoroughly studied Uzbek, Tajik, and Arabic. Nalivkin was one of the first teachers of the first Russian-native school opened in the Turkestan Krai, taught local languages at the Tashkent Teachers' Seminary (until 1890) [5]. From 1890 to 1995, he was an assistant to the governor of Syrdarya, Fergana, and Samarkand. Elected as a deputy of the State Duma. In 1917, he chaired the Turkestan Committee of the Provisional Government and supported the Mensheviks. He wrote numerous works on the history, ethnography, and Islamic culture of the Turkestan region. He created manuals on Uzbek and Persian languages, and compiled Uzbek-Russian, Russian-Uzbek, and Russian-Persian dictionaries [3, 3-5]. Academic. According to V.V. Bartold, Nalivkin was a scholar who “knew the Uzbek language and life best among Russians”. His works “Essays on the Life of Women of the Settled Population of Fergana” and ‘A Brief



History of the Kokand Khanate”, written together with his wife M. V. Nalivkina, were highly appreciated by orientalists[8]. The next work was published in 1899 in Paris in French, translated by A. Dawson [10, 85-106].

Nalivkin's activities were connected with practical needs: in the newly conquered Turkestan (annexed in the 60s and 70s of the 19th century), communication for Russian administrators, educators, and settlers was clearly visible. This coincided with attempts to introduce the teaching of the Uzbek language in institutions such as the Tashkent Teachers' Seminary in 1884[7], Nalivkin put forward such a curriculum[6].

V.P. Nalivkin, who worked in scientific societies organized by European scientists, carried out significant work in this direction. In his articles and works, the scholar provided valuable information about the lifestyle, customs, clothing culture of the local population, the dialects of the inhabitants of the territories, and the ethnic composition of the population[14]. In particular, he writes that the population of Turkestan during this period consisted of settled Sarts, nomadic Kyrgyz, semi-nomadic population (Kurama in the Tashkent uyezd of Syrdarya region, Uzbeks in Samarkand region, Kipchak and Karakalpak population of Fergana region), Tatars and local Jews [2,193-210].

V.P. Nalivkin Had a bad attitude towards the Russian authorities in Turkestan. In his book, he describes their social policy in Turkestan and the picture of Turkestan's social structure from a very unexpected perspective.

From the second half of the 19th century, dozens of special dictionaries explaining the lexicon of Turkic languages appeared, and the main purpose of creating these dictionaries was mainly to study the language, customs, and other aspects of the peoples of Central Asia, to get to know them closely. In this regard, the dictionary “Russian-Sart and Sart-Russian Dictionary” (“Русско-сартский и сарто-русский”) by V.P.Nalivkin and M.Nalivkina, repeatedly published in 1884-1912, is of particular importance [4].

Conclusion

The role of V.P.Nalivkin in the formation of M.S.Andreev as a scientist was invaluable. When V.P.Nalivkin became the favorite mentor of the young Andreev, he published not only several language textbooks, but also two books. It is here



that the most important features of M.S. Andreev's scientific work arise. Despite the fact that the researcher left a special mark in the field of world oriental studies and ethnography V.P.Nalivkin's life ended tragically. After the Bolsheviks dissolved the Constituent Assembly and seized power by force, Nalivkin could foresee the upcoming repressions and atrocities. On January 20, 1918, in protest against the Bolshevik regime in Tashkent, he shot himself over his wife's grave. In conclusion, it should be emphasized that a more detailed study and research of the scientific heritage and achievements of Vladimir Petrovich Nalivkin is extremely important for the fields of ethnography and Oriental studies[15].

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