

Research on the Turkic Peoples

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Abstract

The article analyzes the work of the famous Russian scientist-orientalist of the late XIX – the first half of XX centuries, who was working in the field of Turkic studies via study of contextual features related to identity structure in the works of other authors. As a result, the Barthold was the one to make a significant contribution to the Turkic studies development. Analysis of V.V. Bartold's works on the Turkic peoples of the Central Asia allows concluding that Barthold has formed the basis for a deeper understanding of their culture, way of life and traditions.

Keywords: Barthold, Turks, Orientalstudies, Community, Heritage.

Investigación sobre los pueblos turcos

Resumen

El artículo analiza el trabajo del famoso científico-orientalista ruso de finales del siglo XIX, la primera mitad del siglo XX, que trabajaba en el campo de los estudios de Turkic a través del estudio de características contextuales relacionadas con la estructura de identidad en las obras de otros autores. Como resultado, fue Barthold el que hizo una contribución significativa al desarrollo de los estudios de Turkic. Análisis de V.V. Los trabajos de Bartold sobre los pueblos turcos de Asia Central permiten concluir que Barthold ha formado la base para una comprensión más profunda de su cultura, estilo de vida y tradiciones.

Palabras clave: Barthold, turcos, estudios orientales, comunidad, patrimonio.

1. Introduction

Studying the ethnogenesis of ancient Turks is an important key issue in modern Russian historiography (Zhalmaganbetov et al., 2015). In Turkic studies, the principal place is occupied by the works of domestic, Soviet and foreign historians (Nogayeva et al., 2017). At the current stage of historical science development, a comprehensive research on the history of nomads that would cover the widest possible range of sources is an issue of current interest not only for domestic, but also for the world historiography. The problems regarding the emergence of Turkic-speaking peoples, their development and communications with the outside world remain complex and unresolved. Moreover, they have not been studied in our historiography. A special place among the relatively large number of researchers, studying the Turkic peoples, is occupied by the Russian scientist of the late 19th and first half of the 20th century – V. V. Bartold. Academician I. Yu. Krachkovsky wrote about the scientist the following: ... his works introduce not only new materials, but also the model ones in terms of methodology.

In Oriental studies, there is no issue deprived of Barthold's (1968) close attention. He left a huge number of scientific papers over 42 years of studying historical science. He wrote and published more than 400 works and about 246 scientific papers. Vasily Vladimirovich Barthold (1968) was born in 1869 in St. Petersburg. He got a good classical education and got into History as a youth, assuming that it will be his future profession. In 1887, he entered the St. Petersburg University – the Faculty of Oriental Languages, where he studied Persian, Turkish and Arabic. His knowledge of languages allowed the scientist to be deeply engaged in Oriental studies, in particular – in studying the Turkic peoples of Middle Asia, who were little studied at that time. Barthold (1968) has devoted his life to this matter, as well as to the study of Islam. An outstanding Turkologist died in Leningrad in 1930, leaving behind a huge heritage. His works have been translated into many languages, while the current researchers value the scientist for his invaluable contribution to the world Turkic studies development. Thus, the purpose of the research is to review the impact that the Barthold (1998) had on the Turkology development.

2. Literature review

As was already mentioned, Barthold (1998) paid special attention to the Turkic history. In the middle of the VI century, a new nomadic state was founded in the Altai by the Bumyn Khagan (in 545), who united 10 Turkic tribes. The Khaganate formation was tied with the establishment of various relationships between the Turkic tribes and other states, as well as with the improved sense of common ethnic interests among the Turkic tribes and peoples. Although the first steps towards the Khaganate formation were committed even in the time of the Huns, the Turkic concept, based on common Turkic interests, was viewed end-to-end in the period of Turkic Khaganate (VI-VIII century).

Barthold (1940) published a paper dedicated to Orkhon inscriptions. According to the scientist, discovery of this monument has opened doors for a completely new approach to studying the most ancient monuments of the Turkic language. Thus, he found another important source, besides the Chinese, for comprehensive, more advanced Turkic studies. The Chinese sources were providing a rather subjective picture of the Turkic world development, while the Turkic inscriptions could shed light on issues that were not raised in the Chinese chronicles. Barthold (1940) notes that the Empire, existing in the VI century, differed from the most of nomadic states by that it was under one

dynasty rule from the very beginning, but not under one ruler. Along with this, khans, who ruled in the western half of the Empire, were completely independent from the very start. They even received foreign ambassadors and made agreements with them without sending them to the East, as the first Golden Horde khans did later in the era of the Mongolian Empire.

In the Barthold's works, it is said that the Turkestan city was founded during the times of the Turkic Khaganate as a strategic, cultural and commercial center on the Silk Road. It is also known that there were more than 100 cities on the territory of Kazakhstan even before the Turkestan was founded. Monuments of the Orkhono Yenisei script were called the runic writing due to the external similarity with Germanic signs. They were found in the Central Asia, specifically – in the northern part of the Syr Darya River and in Eastern Turkestan. Archaeologists have also found some silver plates with the same runic inscriptions near the Issyk-Kul Lake and on the territory of the Eastern Afghanistan. The silver bars, found in Afghanistan, are dated back to the 1st century BC.

Barthold (1927) considered the discovery of Orkhon inscriptions as a great breakthrough in the research on Turkic nomads. Besides, these inscriptions, compared with the news of the early and later centuries, as well as the archeology and ethnography data, provide great prospects for stronger results. At the same time, the scientist did not pay due attention to the ethnic history of any Turkic people. Usually, he based only on written sources while making research in the field of socio-political history. The Academician Margulan A. wrote the following about the samples of written language, existed on the territory of Kazakhstan. There have remained four types of written language on the wide open space of Kazakhstan: ancient Hunnish, runic writing, used by Usuns, runic writing of the Orkhon era, Aramaic language used by Uyghurs from Eastern Turkestan (Zhuban Ana, Batagai), Arabic language (Aisha Bibi, Babash Hatun, Bolgan Ana, Kok Kesene) and etc.

The most ancient text, written on wooden asatayak in Turkic by runic written language, dates back to the end of the 6th – the beginning of the 7th centuries. The scientists are still arguing about the sources of written monuments, found on the Orkhon stones in the XIX century. Some of them argue that this alphabet was formed from tribal signs, while others tend to believe that they belong to the Aramaic alphabet. There are scientists, who advance the hypothesis of Parthian, Pahlavi, Sogdian alphabets, namely – the hypothesis of mixed, Sogdian-Khorezm, Sogdian-Pahlavi-Bactrian and other roots of these inscriptions. Currently, we know the date, when the Orkhon inscriptions were written. For example, the Tonykoksky written language monument was developed around the 712-716. Barthold (1927) says that the Kul-Churmonument was written around the 721, the Kultegin inscription – around the 732, Bilge Khagan – around the 735. Since the Sekelian runes, found in the Southeastern Europe (VIII-IX century), possess unique features that the runes of the Western Turks, Pechenegs, Khazars do not have, one cannot say that they have common roots.

According to Barthold (1922) the excavations revealed some texts written in Turkic runes (Kuban-Bulgarian language), but since they are written in characters more complex than the Orkhono Yenisei runes, they are alike the Magyar runes. The last book written in the Orkhon alphabet – Short Scripture – dates back to the 10th century. This book (29 pages with 104 lines each) was written in the Manichaean monastery. This indicates that the runic writing has been used about 300 years after the Islamic religion penetrated into the Central Asia. The period of the ancient Turkic (Hun) written literature before the VI century AD is still unknown. Thus, scientists have to shed light on this period of ancient Turkic written literature.

The runic alphabet was developed in the 7th-8th centuries on purpose, so all the tribes speaking Turkic and Mongolian languages in the capital of the Great Otuken Khaganate could understand it. Barthold (1922) writes following about the Turkic alphabet: this is a complex written language,

which is better than the other alphabets adapted to the Turkic language. There are few vowel sounds; consonant sounds are divided into two categories according to the law of sound harmony. Thus, a new alphabet appeared that fit the Turkic language perfectly. The Orkhon Yenisei alphabet is well-adapted to the Turkic language and the laws of vowel harmony. In this respect, it is well-developed and more valuable than the Uyghur and Arabic alphabets that came later.

This alphabet was widely used among the Turkic tribes for a long time. Its traces, left on monument signs and passes, on numerous ceramic inscriptions and on historical monuments on the territory from Western Siberia to Eastern Europe and the Caucasus, indicate the widespread of the Turkic nomadic culture. If we compare the runic letters, carved on the Volga-Don, Danube and North Caucasian monuments, we will find out that the latest information indicates that they were written in one dialect. The Huns brought runic written language to the Caucasus and Europe. About 1500 words of modern Hungarian language have Turkic roots.

After the collapse of the Turkic Khaganate in 744, the power passed to Uyghurs. The Chinese, Indian, Tocharian and Iranian cultures had a strong effect on the Uyghur culture. The French scientist Gotha and Barthold (1907) have proved that the Uyghur alphabet was formed from the Sogdian alphabet. Barthold (1907) writes following about the Uyghur alphabet: The Uyghur alphabet was not replaced by the Arabic alphabet immediately after Turks accepted Islam. On the contrary, Uyghur alphabet was widely spread during that time and reached the Mongols. The Manchus have adopted this alphabet after some time has passed. Thus, Uyghur alphabet reached the shores of the Pacific Ocean. The fact that this alphabet was developed from the Sogdian alphabet was left with accurate information, provided by the Muslim thinker Fahraddin Mubarakshah Maruerrudi, who lived in the 13th century. The transition from the Orkhon alphabet to the Uyghur alphabet was a significant step backward, as the Uyghur alphabet could not provide a full-fledged transmission of the Turkic language because of fewer sounds (Balgabayeva et al., 2016).

The new Altai conquerors, who possessed some features of the history, lifestyle, traditions, customs and mind of the ancient Turkic-speaking peoples, have brought to their knees all the peoples, who lived on the territory from the Great Ocean to the Black Sea, in no time. Bumyn Khagan, the state founder, died in 553. Soon after (in 581), the Empire broke into the western and eastern states. Zhetysu was the center of the eastern state. It was the center of the late nomadic formations, located in the western part of the Central Asia. In the Zhetysu history, the period of Turkish rule formation is of great importance. The center of the nomadic empire was a source of profit for merchants – they sold their goods, more specifically fabrics, imported from China and Western Asia as the main sales article of that time. In the VII century, dark years began in Ferghana. This fact sparked the transfer of the main caravan routes from West Asia to China. The travelers from Samarkand were passing Fergana and Kashgarin a northeastern direction through Tashkent, Auliye-Ata to the coasts of Zhetysu and the Chu River, and then to the southern shores of Issyk-Kul through the Bedel Pass reaching the Aksu. This road scheme was first mentioned in the 7th century by the Buddhist monk Xuanzang, as well as in the Chinese History of the Morning Dynasty. The latter was written in the 9th century, but all its information regarding the Western peoples dates back to the 7th or 8th centuries. We cannot find full information about the roads through Zhetysu on Chinese roadmaps, and yet the available data indicate that there was a cultivation culture fostered in the Chui valley in the 7th century. The people brought this culture from Maverannah (cultural area between the Amu Darya and the Syr Darya). The inhabitants of the Kokand Khanate have later formed the colonies alike that mentioned above. In the times of Xuanzang, the State between the Amu Darya and Chu was a unity in terms of culture: national clothes, writing and language were the same everywhere.

It could probably be the Syrian alphabet (32 letters). The people wrote from the top downwards. At that time, they had already their own historical writings. Manichaeism was the most widespread religion. The inhabitants are characterized as follows: they braided their hair in braids, walked with their heads uncovered (some of them shaved their heads), they wore silk ribbons on their foreheads. One part of the population was engaged in agriculture, and the other one— in trade. The trade center was a city on the banks of the Su-e (Chu) River. According to the later Moslem sources, the Chu River was called the Suyab River. It flowed in the south of the Kasteka Pass. In the VII century, Suyab was a place where the merchants, who came from different countries, lived. There were dozens of cities to its west. A ruler independent from other neighbors ruled each city, but all of them were subordinated to the Turks.

3. Results and Discussion

Based on the Bartold's works, there was a Khaganate center of the Western Turks near the Suyab River. Xuanzang was there at a reception with one of these Khagans. The Khagan was dressed in a light outer suit made of green silk. His hair was flowed and a silk ribbon was tied around his forehead. Its length reached ten feet. Unlike the Khagan, his warriors had their hair braided. Khagan lived in a large tent, furnished with huge gold objects. Inside the tent, there were two rows of noble people, dressed in silk robes. The Khagan's guards stood behind them. Although it was a savage ruler, who lived in a yurt, one could not admire him and not treat him with respect and honor.

When the clergyman came closer to the tent at thirty meters, the Khagan came out to meet him and showed his utmost respect with his behavior. As soon as few questions were asked and answered through a translator, the Khagan gestured for an iron chair to be brought to the guest. Turks were not using wooden chairs, probably because of their worship of fire and wood. In addition, there were ambassadors from China and Gaochang (modern Urumqi, Turfan and Hami cities) inside the tent. The celebration begins with music. Despite the wild origin of the melody, it was very euphonious and penetrated right into the heart of the listener. Guests ate meat, drank wine, the clergyman was offered plant-based dishes. At the celebration end, the clergyman began to deliver his message about the sanctity of Buddhism with the support of the Khagan. At its end, the Khagan raised his hands, bowed low and loudly declared that he wholeheartedly accepted the instructions he had heard. A few days later, when the teacher will be ready for his way back, he would be given a companion – a young man, who once lived in Changan (Cianfu) and knew the Chinese language (Krachkovsky, 1958).

According to Barthold (1925) Western Turkic tribes were divided into ten communities in the times of Shabolo Khilisha (634-638 AD). Five thereof were located on the western coast of the Chu River, while the rest groups – on the east. The first group was called Nushibi, the second one – Dulu. A short time after, Western Turkic Empire broke into two States, separated by the Ili River. The royal family members could not learn to understand one another. Moreover, Chinese people made their contribution to this disagreement. Some Khagans, such as Ashina Halu (651 AD), managed to preserve the unity of the state for a short time. In 657, Chinese people, who succeeded in conquering the Eastern Turkic Khaganate 25 years earlier, were able to subordinate the Western Turks. At this point, Turkic princes accepted the Chinese titles and began to call themselves the Chinese governors. Nevertheless, Turkic princes have collaborated with the Tibetans, who settled in the East Turkestan, against the Chinese. In 704, Ashina Khuaidao had ten dynasties on a string once

again. As his son-successor Ashina Xin was murdered in Kulan (around the 740 AD), however, the Western Turkic dynasty was finally destroyed.

Barthold (1925) introduces a lot of information about the Dulu tribes. If we take into account the existing information, then one of the Dulu dynasties (nomadic tribes living between the Chu and Ili Rivers) became stronger and more powerful. The center of their rule was located around the Suyab River, while a small horde was located on the banks of the Ili River. Sulu can be called the most powerful of the Turkish rulers. His greatness was such that the Ashina Khuaidao, whose daughter married Sulu, pales before him as a ruler. Besides, Sulu became related to the East Turkic Khagans and Tibet rulers. In 738, however, one of the Turkic princes – Mohedagan, killed him. Sulu's son ascended to the throne. Mohedagan, however, allied with the Fergana and Tashkent rulers, defeated his army in Suyab and prisoned him. In 740, Mohedagan became the Turkic ruler and issued an order to kill the last of the Western Turkic Khagans.

His period of rule, however, was short. In 748, Chinese governor in Eastern Turkestan – Vahan Zheng xian – defeated the Suyab army. In the next decade, Turkish people have lost their dominancy. The western part of Zhetysu was subordinated to Talas, while the Talas was under Tashkent governance. The collapse of the Western Turkic Empire was of benefit for the Maverannahric Arabs – they dated this event to the 119 years of the Hegira (737 AD). According to Arab sources, Turkic Khaganate was located in the Nvaket city (Chuyskaya depression to the east of Tokmak). It possessed grazing's and mountains, which were forbidden for all outlanders. The cattle grazing on the endless grazing lands and the animals, hunted in the mountains, were intended only for the troops going for a military campaign. As the Khagan caused much harm to the Arabs, they named him Abu Muzakhim (a bully, a curst one or a bull, an elephant). And yet, Arabs defeated the Turks in the battle in Tokharistan (in the south of the Amu Darya to the east from Balyk). The prince Kursul killed the Khagan, who returned from this campaign with nothing. The Turks separated after that. Kursul, wishing to save himself from the reckoning, sent 1.000 horses and 100 camels to Arabs as a ransom, but the Arab governor Nasr gave the order to kill him. The governor also ordered to burn the body for the Turks not to take it with them. According to the Arab historian, this act was more painful for the Turks, rather than very Kursul's death.

4. Conclusion

Analysis of V.V. Bartold's works on the Turkic peoples of the Central Asia allows concluding that the scientist has formed the basis for the Turkic studies development in Russia. He used his knowledge of the languages, as well as a variety of sources, including the Orkhon Yenisei inscriptions, to explore the socio-political and economic organization of the early Turks from a new angle. Although he called for ethnographic data application, he did not pay much attention to them, studying certain problems only from one side. His fellow Orientalists did not adequately support many Bartold's theses. His contribution to the world science is undoubtedly not overestimated. However, his ideas were not further developed as they should be.

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