

CULTURAL HERITAGE OF THE PEOPLES OF CENTRAL ASIA IN THE ST. PETERSBURG'S MUSEUM

Nigora Sanjarovna Abdullayeva

Advisor to the Rector of the American University of Technology,

Doctor of Philosophy (PhD) in History

nabdullayeva@aut-edu.uz

Abstract:

This article presents an analysis of ethnographic collections related to the peoples of Central Asia, preserved at the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) in Saint Petersburg. It examines the formation of the museum's holdings in the 18th–20th centuries, the results of early expeditions, the activities of leading scholars and researchers in collecting the collections, as well as the scientific and cultural value of the museum objects. In addition, the significance of the collection items, their documentation, and illustrative chronological analysis are evaluated in the context of museum and ethnological research. The article demonstrates that the museum's collections serve as an important source for studying and preserving the cultural heritage of Central Asian peoples.

Keywords: Kunstkamera, Museum of Anthropology and Ethnography, Central Asia, Kazakhstan, Ethnographic collections, Cultural heritage, Museum holdings.

Annotatsiya

Mazkur maqolada Sankt-Peterburgdagi Pyotr Buyuk nomidagi Antropologiya va etnografiya muzeyi (Kunstkamera)da saqlanayotgan Markaziy Osiyo xalqlariga oid etnografik kolleksiyalar tahlili taqdim etilgan. Unda XVIII–XX asrlarda muzey fondi shakllanishi, ilk ekspeditsiyalar natijalari, yetakchi olimlar va tadqiqotchilarning kolleksiya to'plash faoliyati hamda muzey ashyolarining ilmiy va madaniy qiymatiga e'tibor qaratilgan. Shuningdek, kolleksiyalardagi buyumlar, ularning pasportizatsiyasi va illyustrativ xronologik tahlili muzeyshunoslik va etnologik tadqiqotlardagi ahamiyati bilan baholanadi. Maqola muzey fondlari orqali Markaziy Osiyo xalqlarining madaniy merosini o'rganish va saqlashda muhim manba ekanini ko'rsatadi.

Kalit so'zlar: Kunstkamera, Antropologiya va etnografiya muzeyi, Markaziy Osiyo, Qozog'iston, Etnografik kolleksiyalar, Madaniy meros, Muzey fondi.

Аннотация

В данной статье представлен анализ этнографических коллекций, относящихся к народам Центральной Азии, которые хранятся в Санкт-Петербургском музее

антропологии и этнографии им. Петра Великого (Кунсткамера). Рассматриваются формирование музейного фонда в XVIII–XX веках, результаты первых экспедиций, деятельность ведущих ученых и исследователей по сбору коллекций, а также научная и культурная ценность музейных предметов. Кроме того, оценивается значение объектов коллекций, их паспортизация и иллюстративный хронологический анализ в музейных и этнологических исследованиях. Статья демонстрирует, что через фонды музея изучение и сохранение культурного наследия народов Центральной Азии является важным источником.

Ключевые слова: Кунсткамера, Музей антропологии и этнографии, Центральная Азия, Казахстан, Этнографические коллекции, Культурное наследие, Музейный фонд.

INTRODUCTION

Museum collections are of particular scientific importance in the system of ethnographic sources, they are one of the important sources providing reliable information about the material and spiritual culture, social life and history of peoples. Therefore, a comprehensive scientific analysis of ethnographic materials reflecting the traditional culture, lifestyle, customs and social relations of the peoples of East Asia, in particular Central Asia and Kazakhstan, stored in the funds of the Peter the Great Museum of Anthropology and Ethnography – Kunstkamera (Museum of Anthropology and Ethnography under the Russian Academy of Sciences – MAE, St. Petersburg), is extremely relevant from the point of view of modern ethnological research.

LITERATURE REVIEW AND RESEARCH METHODOLOGY

The Museum of Anthropology and Ethnography – Kunstkamera (St. Petersburg) is of particular importance. It is not only the first state museum in Russia (1714), but also a center for studying the cultural heritage of the peoples of the world.

The Kunstkamera was opened in St. Petersburg in 1714 by decree of Peter I. The word “Kunstammer” translated from German means “room of wonders of art and nature”. The initial collection of the museum consisted of Peter I’s personal collections – items brought from European travels, medical artifacts, rare animal and mineral specimens[9].

From the 18th to the 19th centuries, the museum received collections on the ethnography of the peoples of the world. Among them, items donated from Siberia, Kazakhstan, Turkestan and China were of particular importance[7:46].

The first ethnographic materials on the peoples of Central Asia and Kazakhstan began to arrive at the Kunstkamera in the first quarter of the 18th century. Among the first collections that formed the basis for the formation of the ethnographic, archaeological and manuscript funds of the Museum of the Peoples of the Caspian and Central Asia, a special place is occupied by the objects collected from the eastern shores of the Caspian Sea and the territories of the Khiva Khanate in 1716–1717. These materials were delivered to St. Petersburg by a military-topographic expedition under the command of Alexander Bekovich-Cherkassky [4:117-118]. The first Kunstkamera catalog of 1741 records some ethnographic objects from Central Asia,

among which are mentioned “Bukhara kavushlar”, that is, national shoes typical of Bukhara crafts. Also, watercolor drawings made in the 18th century depict some examples of museum exhibits. However, many ethnographic objects were lost in a fire in the mid-18th century, and the museum collections began to be reorganized in the second half of the 18th century[7:41-47].

The Kunstkamera catalog-guide compiled by Osip Belyaev in 1800 described the costumes and ornaments of various nations, and also provided information about the mannequins of the peoples exhibited in the museum gallery, including the Kyrgyz (Kazakh) statue[5:18-19]. However, no specific ethnographic objects belonging to these mannequins have survived.

In the mid-19th century, as a result of ethnographic research conducted in Kazakhstan and Mongolia by Academician Leopold Ivanovich Schrenk of the Russian Academy of Sciences, a number of objects related to the material culture, economic activities and daily life of the Kazakh and Mongolian peoples had brought to the Kunstkamera fund. In particular, a spindle used by the Kazakh people for spinning yarn, dating back to 1856, is still kept in the funds of the Museum of Anthropology and Ethnography (MAE) under the Russian Academy of Sciences (MAE, col. 3114)[3].

In the second half of the 19th century, ethnographic, archaeological and manuscript materials collected by the orientalist and archaeologist Pyotr Ivanovich Lerkh from the territories of the Khiva Khanate and the Bukhara Emirate further enriched the museum funds, and these collections are one of the important sources for studying the historical and cultural heritage of the peoples of Central Asia[6:84-85].

At the end of the 19th century, the collections of the Museum of Anthropology and Ethnography were enriched by officials, military personnel, and researchers who were on business trips, along with separate expeditions. Around 1880, S.M. Smirnov donated to the collections of the Museum of Anthropology and Ethnography (MAE) an important ethnographic object reflecting the traditions of child care and family life of the peoples of Central Asia – a sartiyon cradle, that is, a model of a traditional Uzbek cradle, and related equipment (MAE, col. 111) [2]. This exhibit is of particular importance in the history of the museum collection as one of the first examples of the systematic collection of ethnographic materials about the peoples of Central Asia and Kazakhstan at the end of the 19th century[8:57-59].

In the second half of the 19th century, as a result of the conquest of Turkestan by the Russian Empire, the activity of military-scientific and administrative expeditions in the region intensified. Within the framework of these expeditions, ethnographic objects reflecting the material culture, everyday life and crafts of local peoples began to be systematically collected. Since that time, the collections of the peoples of Central Asia have significantly increased in the Kunstkamera funds. In particular, during the expeditions carried out in the Fergana Valley and the Bukhara Emirate, national clothes, jewelry and household items were collected[8:60-66].

Also, some ethnographic objects collected during the trips of prince Nikolai Alexandrovich to the East in 1890–1891 were transferred to the museum fund. In 1889, the Governor-General of

Turkestan, Nikolai Ivanovich Grodekov, presented a valuable ethnographic collection of traditional jewelry of the Turkmen people to the funds of the Museum of Anthropology and Ethnography[1;6:94-96].

CONCLUSION AND DISCUSSION

The results of the expeditions of researchers and the activities of collectors, the features of the existence of objects among different peoples at a given time and the conditions of their accumulation are of great scientific interest. Sometimes the collections are not sufficiently documented, and much (especially about ethnicity or the names of collectors) is known from literature and archival materials. Some objects in the collections of the Museum of Anthropology and Ethnography do not yet fully meet the scientific standards required for museum exhibits, since these objects were usually collected episodically, randomly and without explanation.

In the Central Asian and Kazakh Department of the Museum of Anthropology and Ethnography, the peoples of this region are represented by numerous rich collections, and great work is being done to study them. The museum serves as a research center, and its collection materials are used as an ethnographic resource by ethnographers, art historians, archaeologists, historians of religion, local researchers, artists, theater and film workers, including local and foreign specialists.

The collections of the peoples of Central Asia, kept in the Museum of Anthropology and Ethnography (Kunstkamera), cover various areas:

- ~ National costumes and headdresses – Uzbek, Turkmen, Kazakh, Kyrgyz costumes, shakhrisabz tübeteykas (type of caps), saukele.
- ~ Household items – khumdons, kumgons, candlesticks, snuff boxes.
- ~ Crafts – textiles, jewelry, pottery, examples of craftsmanship.
- ~ Musical instruments – doyra, qobuz, chang, soz.
- ~ Weapons – bows, swords, spears, hatchets and various related items.
- ~ Archaeological finds – ceramics and works of art.

Currently, the collection of objects in the Central Asian and Kazakh departments of the MAE amounts to about 10 thousand pieces. There are both individual objects and collections related to the culture and lifestyle of the main population – Kazakhs, Karakalpaks, Kyrgyz, Tajiks, Turkmens, Uzbeks, as well as small peoples – Dungans, Jamshids, Baloch, Uyghurs, Hazoras, etc.

Some special collections consist of collections related to the Tajik-Uzbek population collected before the revolution. Also, before the formation of the Uzbek SSR and the Tajik SSR, the terms “Uzbek” and “Tajik” had not yet been fully formed as ethnonyms (for example, in Bukhara and Samarkand, the traditional culture of these two peoples was so closely intertwined that it could not be separated), therefore, the mixed culture that had developed here over the centuries was described by early researchers as the “populated region of Western Turkestan” of the Central Asian interfluvium.

Among the illustrative materials stored in the funds of the Museum of Anthropology and Ethnography (MAE), the following main groups of sources can be distinguished: large photo collections, individual drawings and paintings that have arrived at the museum in different years, as well as photo albums and sketch albums reflecting the culture and lifestyle of the peoples of Central Asia and Kazakhstan, collected by expedition participants, artists, photographers and researchers. Although these materials are used in some cases for a limited circle of specialists, they serve as an important source in scientific research and museum-exhibition activities.

The museum's objects and illustrative collections are one of the main sources for studying the traditional culture and everyday life of the peoples of Central Asia and Kazakhstan. Their scientific value is further enhanced by the fact that, in particular, the objects are passportized, their places of origin are relatively clearly indicated, as well as the fact that they contain information on lifestyle, economic activity and the dynamics of cultural development.

Archival materials from the pre-revolutionary period constitute the oldest layer in chronological terms, they are relatively well preserved and systematized; in most cases, the collectors of the collections are also clearly indicated. The period after the October Revolution of 1917 caused certain difficulties in the process of working with museum collections. At this stage, as a result of administrative reforms and nationalization processes, some personal collections were dispersed, documents were lost, and exhibits were distributed irregularly between various museums and institutions.

The 1930s are considered a difficult period in the history of museology. During these years, the content of the expedition's activities changed, and the main attention was paid to recording new socio-living conditions, modern changes and social processes. Therefore, the pace of enrichment of the funds slowed down relatively.

CONCLUSION

Historical sources indicate that the collections of the peoples of Central Asia and Kazakhstan, kept in the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera), began to form in the first half of the 18th century. The initial collections were mainly collected as a result of expeditions and consisted of ethnographic, archaeological and manuscript samples. In subsequent centuries, the items collected by academicians, orientalists and ethnographers served to enrich the museum funds and increase their scientific value. These collections are an invaluable source for studying the lifestyle, cultural traditions, national costumes, handicrafts and spiritual heritage of peoples. They are of great importance not only in the field of ethnography and archeology, but also in preserving cultural heritage and deepening scientific research. These funds also serve to demonstrate the place and significance of the peoples of Central Asia in the world cultural heritage.

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