



WORKS ON EPIGRAPHY AND NUMISMATICS OF CENTRAL ASIA (IN THE WORKS OF N. I. VESELOVSKY)

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Annotation: In this article it is written how Veselovsky collected and studied epigraphic materials, primarily in the form of inscriptions inside and outside mosques, mazars, mausoleums, madrasahs and other buildings of the Middle Ages, as well as in the form of inscriptions on tombstones and structures and on individual antiquities (candlesticks, rings, etc.).

Keywords: orientalist, scientific heritage, biographical information, Central Asia, historian, activity, researcher, essay

INTRODUCTION

N. I. Veselovsky was no stranger to the study of epigraphic monuments. Veselovsky collected and studied epigraphic materials, primarily in the form of inscriptions inside and outside of mosques, mazars, mausoleums, madrasahs and other buildings of the Middle Ages, as well as in the form of inscriptions on tombstones and structures and on individual antiquities (candlesticks, rings and etc.).

Already on his first visit to Central Asia, Veselovsky took up "copying inscriptions of historical significance. Such are the inscriptions on the gravestones of Tamerlane, his sons and grandsons; grave inscriptions at the cemetery of Childukhturon, Sheibanid and Khodzhaakhrar" [1,28].

In 1885, N. I. Veselovsky examined in the village of Dagbid, 12 versts from Samarkand, the tomb of Seyyid Akhmed Qasani (Mahdumi-A'zam - "the greatest ruler"), who "became famous in the annals of eastern Turkestan." Veselovsky gave a description of the "mosque" built by Yalangtushbiy, established the year of construction (1028/1619) according to the chronogram, described a platform surrounded by a fence near the mosque ("dakhmu", in Veselovsky's terminology), within which the burial of Makhdumi-A'zam was located. It is curious that none of the local residents dared to help Veselovsky in writing off the inscriptions on the tombstones available here and, on the contrary, they all warned Veselovsky against such sacrilege. When he himself began to write off the inscriptions, a stone was thrown at him. Veselovsky examined a number of tombstones here, including a slab with the name of Yalangtushbia, who died in 1066/1655-6, a slab with the name of his daughter, and others. would be "sufi").

LITERATURE REVIEW

In an article dedicated to the trip to Dagbid, Veselovsky reproduced the texts of the inscriptions from the plates (with Russian translation): No. 1 and 2 - tombstone inscriptions on the grave of Makhdumi-Azam (1190/1776), No. 3-10 - inscriptions of tombstones located around "Dahmas" (1079/1668-1251/1835) [2, 85-89].

Veselovsky drew attention to the originality of the inscriptions: the lines of the texts of the inscriptions on tombstones Nos. 6-8 turned out to be arranged in reverse order, which

is why they had to be read in an upward direction, starting from the bottom line. "The correct reading order," testifies V. A. Krachkovskaya, "was restored by N. I. Veselovsky in a parallel Russian translation of the inscriptions. He also noted the incorrect use of the Arabic term in different words not only on the monuments of Dagbid, but also in Central Asian inscriptions in general" [3, 51].

In the city of Osh, in the building of the Suleiman Mosque, Veselovsky discovered (1885) "an Arabic inscription on which the year 329 of the AH (941 AD) and the name of the Samanid emir Nasr, the son of Akhmedov, are clearly preserved twice."

During the historical and architectural expeditions of 1895-1896 and 1898-1899. Veselovsky carried out copying of inscriptions in Gur-i Emir.

In a publication dedicated to the Gur-i Emir mausoleum [4, 67-72], N. I. Veselovsky noted the presence of the names of mood masters, wall inscriptions of different times inside and outside the mausoleum, stated the presence of partial confusion in the Koranic texts, which was the result of repeated repairs to the building. Veselovsky published extracts and inscriptions on Timur's nephron and vault tombstones, and he warned against an uncritical attitude to Timur's genealogy given in the inscriptions, which contains obvious fabrications; Veselovsky compared this genealogy and the date of the death of the "iron lame" with the data of Persian, Chagatai and Chinese authors. True, Veselovsky's work in this direction was of a preliminary nature, and the translations he proposed from the texts of Timurov's tombstones were inaccurate [5, 49-72]. "One can only regret," writes V. A. Krachkovskaya, "that N. I. Veselovsky did not deepen and complete this work" [6, 51].

In 1895, Veselovsky published an article describing the grave of Khoja Ahrar in the village adjacent to Samarkand (on the road to Karshi) [7, 321-355]. Pointing out that "Khoja Nasr al-Din Ubaydulla ("Khoja Akhrar") is undoubtedly one of the most prominent personalities of Central Asian Islam" and giving a brief biographical sketch about him, N. I. Veselovsky described the grave of Khodja Akhrar, the place of which "designated by a large marble ilita, approved in a standing position" and which was located near the later building of the madrasah, which bore the name of the same Khoja Ahrar. Attached to the article was a beautiful photograph from a slab covered with inscriptions, copied from a photograph from the Turkestan Album. The article also reproduced the texts of the inscriptions on the slab and the translations reviewed and corrected by V. A. Zhukovsky (from Persian) and N. A. Mednikov (from Arabic). The time of Khoja Akhrar's death is February 1490 (895 AH). The chronogram in the inscription on the madrasah made it possible to date the construction of 1040 AH, the time of the reign of Imam-Kuli-Muhammed-Bahadur Khan. Translations of texts are provided with scientific commentary.

Veselovsky also published the text of the inscription from Sheibanikhan's tombstone and its translation, made by V. A. Zhukovsky and reviewed by V. R. Rosen [8, 298-299].

On May 1, 1903, N. I. Veselovsky spoke at the VORAO with a report on the tombstone of Timur [9, 11-13], clarifying the data of N. V. Khanykov that "Nadir Shah, when capturing Samarkand, ordered that a tombstone be brought to him Timur and in this case he was split in two" [10, 102]. Veselovsky established that "the tombstone always consisted of two halves, tightly fitted to each other. This is evident from the fact that the width of both halves is not the same, one is slightly wider than the other. The color is also somewhat different: one piece is completely of the same color, the other with brown streaks.

The assumption about the removal of the tombstone on the orders of Shah Nadir was confirmed by the legends heard by Veselovsky in Samarkand and the registration in the margins of the manuscript "Tuhfat al-khani".

DISCUSSION

N. I. Veselovsky gave a brief description of a cauldron with inscriptions, candlesticks and a marble tombstone dated 1485 (890 kh.) "of the daughter of Ulugbek, who was married to the Shah-Budag Sultan, Princess Rabia-Sultan" kept in the mosque of Ahmed Yasevi in Turkestan.

At the same time, let's think Veselovsky went much further in the field of epigraphy than is reflected in his publications and manuscripts. He dreamed of preparing the inscriptions on all architectural monuments in Samarkand for publication. "Traces of this grandiose plan are found in the archival materials of the late researcher. but the very intention, unfortunately. was not fulfilled."

It is known what a prominent place among the ancient monuments of Central Azin and Kazakhstan belongs to the ancient Turkic runic inscriptions.

"Central Asia," N. I. Veselovsky wrote in connection with this phenomenon, "has recently been enriching us with outstanding discoveries. In 1877, the famous Amu Darya treasure was found, which made it possible to bring our Scythian antiquities closer to those of Central Asia. In 1885, two Nestorian cemeteries were opened in Semirechye, which shed new light on the fate of [Christianity] of the Nestorian persuasion in Central Asia. In 1889 the Orkhon inscriptions became known. Orientalists are now interested in the emerging antiquities of Eastern Turkestan, where a detailed expedition should be equipped.

RESULTS

The discovery of inscriptions in Mongolia led to very important and unexpected results, the significance of which we still cannot fully appreciate. About this discovery, which already has a whole literature, we will give a brief account here in view of the fact that very little has been reported about this in the Russian press. This is how the scientific and informational article by N. I. Veselovsky "Orkhon Discoveries" appeared. That was the first of the most detailed reviews of the history of finding "and studying the Turkic-language runic" inscriptions of the Yenisei and Orkhon circles, in particular the famous inscription in honor of Kul-Tegin. According to N. I. Veselovsky, the discovery of the Orkhon inscriptions became "an acquisition of great importance", their "explanation will take one of the prominent places in the field of scientific achievements made ... in Asia as a feat of the human mind" [13]. The desire to create a wide-ranging scientific biography of veselovsky will give information that will allow new generations to ensure that he does not go unnoticed, to give information about publications that are not always known. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

N. I. Veselovsky was also interested in research in the field of numismatics. In particular, his collecting activity was widespread, many valuable numismatic collections on Central Asia entered the central museums with the direct mediation and participation of Veselovsky.

Like V. G. Tizenhausen and A. K. Markov, N. I. Veselovsky more than once was engaged in the identification of coins that came from Central Asia to the Imperial Archaeological Commission in St. Petersburg.

The archives of N. I. Veselovsky contain lists of “samples of native banknotes (till of various denominations)” that he acquired in Middle Azpi.

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