

D.S. Smagulov^{1*}, G.B. Yemenova², G.U. Akhmetshina³

¹*L.N. Gumilyov Eurasian National University, Astana, Kazakhstan;*

²*Taraz Regional University named after M.H. Dulati, Taraz, Kazakhstan*

³*Academy of Physical Education and Mass Sports, Astana, Kazakhstan*

(E-mail: dauren2985@mail.ru; gulnar.82_12@mail.ru; guldena_82@mail.ru)

Historical geography of the Irtysh River in the scientific heritage of Academician V. Bartold

The article examines the historical and geographical appearance of the Irtysh River in the Middle Ages and modern times. The Irtysh River is one of the most important rivers in Eurasia. This river had a special role both in the Middle Ages and in modern times. It is unique even now. The river originates in China, most of it passes through Kazakhstan and flows into the Ob River in Russia. The Ob, in turn, flows into the Arctic Ocean. The Irtysh River is often mentioned in Arab-Persian sources in connection with various military-political and economic conditions in the Eurasian space. In addition, the sources provide information about the flora and fauna of the river, its natural resources and widespread economic use. The scientific heritage of Academician V.V. Bartold contains important and interesting information about the Irtysh River, which played an important role in the economy and history of the countries of Central Asia, and the entire continent of Eurasia. The scientific heritage of Academician V.V. Bartold, based on Arab-Persian sources, shows that the Irtysh River occupied an important place in the Eurasian space. In this regard, this article makes an attempt to collect and summarize this information, thereby forming the historical and geographical appearance of the Irtysh River.

Keywords: Irtysh, historical geography, hydrography, hydronymy, Central Asia, Eurasia, sources, nature, scientific heritage, trade routes, shipping, Arab-Persian sources.

Introduction

The territory of modern Kazakhstan was not mysterious for neighboring states in ancient times and the Middle Ages. The main objects of its natural and geographical environment are found in written sources in different languages. The study of the natural and geographical environment of Kazakhstan in different periods, using these materials, allows us to expand our understanding of the history and economy of the region, the course of historical events, etc. However, this topic has been little studied in historical science, and there are no serious research works. That is why, the study of the historical geography of the Irtysh River based on the scientific heritage of V.V. Bartold is currently of great importance.

Research methods and materials

The methodological basis of the study was the principles of historicism and objectivity, a systematic approach that allows combining various methods of analysis and synthesis. The work uses descriptive, historical, comparative geographical, statistical, diachronic and other methods of scientific research.

The article is based on Arab-Persian sources studied by academician V.V. Bartold. Although V.V. Bartold did not devote a special scientific work to the Irtysh River, his works such as “Extract from “Zayn al-akhbar”, “Twelve lectures on the history of the Turkic peoples of Central Asia”, “History of the Turkic-Mongolian peoples”, “Altai”, “Baraba”, “History of the study of the East in Europe and Russia”, “Kimaks”, “Turks”, “Introduction to the publication “Hudud al-alam””, “Tatars”, “Kipchaks”, “New work on the Polovtsians”, “The state and tasks of studying the history of Turkic peoples”, “Kuchum Khan”, “Essay on the history of Semirechye”, “Turkestan in the era of the Mongol invasion”, “History of Turkestan”, “History of the cultural life of Turkestan”, “History of the Turkic-Mongolian peoples”, “Turkic Epic and the Caucasus”, “On the Question of Funeral Rites”, contain a lot of information about the historical geography of the Irtysh River.

* Corresponding author. E-mail address: dauren2985@mail.ru

Discussion

The Irtysh River is the largest river in Kazakhstan. According to V.V. Bartold, the Irtysh is a large river in Siberia. The total length of the river reaches 3,712 km, of which only 405 km belong to China [1; 435–436]. We receive information about the history and geographical location of Kazakhstan in the Middle Ages from Arab and Persian sources. In addition to describing individual countries, we also find in Arabic science some attempts at geographical generalizations. Arab geographers, like representatives of other sciences, were dependent on the Greeks. The world known to the Arabs was much larger than the world known to the Greeks; the Greeks until the end had extremely vague knowledge about the countries east of the Caspian Sea and knew almost nothing about the eastern coast of Asia north of Indochina. Arab geographers describe in detail the routes to the upper reaches of the Irtysh and Yenisei and the coastal strip to Korea [2; 167].

The trade relations of Western Asia with India and China in the Muslim era were much more lively than before, which also contributed to the emergence of geographical literature in Arabic, that is, in the Muslim literary language, with which the works of Greek geographers cannot stand any comparison. The Greeks left us neither a description of the state of Alexander the Great and his successors — the Seleucids, nor even a description of the Greco-Bactrian kingdom and its main city of Bactras. The Arabs describe in detail and accurately all areas of the caliphate from Spain to Central Asia and India, list rivers, canals and cities, provide information about industry, trade, etc. Greek caravans penetrated through Central Asia to the capital of the Chinese Empire. But even about the areas east of the Caspian Sea, Greek geographers give extremely meager and confusing evidence, forcing the Amu Darya and Syr Darya to flow into the Caspian Sea and reporting almost nothing about the countries north of these rivers. The Arabs, in addition to an incomparably more detailed description of the caravan routes to China, provide quite a lot of information about the areas located to the north and south of these routes, and, apparently, managed to become well acquainted with Tibet; a Persian geographer of the 10th century AD speaks of mosques in the current capital of Tibet — Lhasa. The limit of information of Muslim geographers in the northeast was the upper reaches of the Yenisei and Irtysh. Greek geographers report, according to navigators, scant information about the Asian coastline up to Annam, beyond which the navigators apparently did not penetrate. The most authoritative of the ancient geographers, Ptolemy, considered the Indian Ocean internal and believed that Africa was connected by a strip of land to East Asia. The Arab geographer of the 9th century AD Ibn Khordadbeh gives a detailed description of the sea route from the southern and eastern shores of Asia to the Korean Peninsula, where, according to him, there were settlers from Muslim areas [2; 368–369].

The name of the Irtysh River is mentioned already in one of the Orkhon inscriptions of the 8th century AD. Masudi speaks in the book “Kitab at-tanbih” about the “Black” and “White” Irtysh and makes both flow into the Caspian Sea. The author of “Hudud al-Alam” considers the Irtysh to be one of the tributaries of the Volga. The name of the river is announced in the manuscript Artush (or Ertush), which corresponds to the folk etymology (Ertush “man, come down”) reported by Gardizi. Despite the existence of a trade route from Farab to the Irtysh, mentioned by Gardizi, this area was little touched by Muslim culture in the Middle Ages. The river is mentioned very rarely, for example in the history of Timur’s campaigns (Sheref ad-din Yazdi, I, 475 and 495 — Irtysh) [1; 435–436].

According to Bartold, the origin of the name of the Irtysh River is associated with the formation of the Kimaks. The leader of the Tatars died and left him with two sons. The eldest son took possession of the kingdom, the youngest became jealous of his brother. The name of the younger one was Shad (a Turkic title found in Orkhon inscriptions, also among Tabari). He made an attempt on the life of his older brother, but it was unsuccessful. Fearing for himself, he, taking his slave-mistress with him, ran away from his brother and arrived at a place where there was a large river, many trees and an abundance of game, where he pitched a tent and settled down. Every day this man and the slave went out hunting together, ate game meat and made themselves clothes from the fur of sables, squirrels and ermines. Later, 7 Tatar relatives came to them: Imi, Imek, Tatar, Bayander, Kipchak, Lanikaz and Ajlad. These people grazed the herds of their masters, in those places where there had previously been herds, there was no pasture left. Looking for herbs, they came to the direction where Shad was. Seeing them, the slave came out and said: “Irtysh”, that is, “stop”; hence the river received the name Irtysh [3; 43–45]. Although V.V. Bartold recognizes the existence of several Turkic folk etymologies, he argues that the name of the Irtysh River is undoubtedly not Turkic [4; 97–98]. In the works of V.V. Bartold there is information about a large river called Yamar, which was crossed by ships. The researcher comes to the conclusion that there is no such river between Ile and Irtysh, so it is possible that part of the Irtysh had this name [4; 207].

Regarding the hydrography of the Irtysh River, the Irtysh is a large river in Siberia, in the Ob River basin. Both of its sources — the Blue and White Irtysh — originate in the Great Altai. From their junction to Lake Zaisan the river is called the Black Irty. After leaving the lake, the river flows for about 300 km through the steppe called the White or Quiet Irtysh, then for 100 km it passes through mountainous terrain and has a faster flow — this is the Fast Irtysh. Near the city of Ust-Kamenogorsk, it opens onto the vast Siberian Plain, which descends to the Arctic Ocean, receives, in addition to a number of small rivers, the Om and Tara on the right, the Ishim and Tobol on the left, and below the village of Samarovskoye it flows into the Ob. The total length of the river reaches 3,712 km, of which 405 km belong to China. The railway bridge across the river near Omsk has a length of about 690 m, the greatest width of the river in the lower reaches is about 800 m [1; 435–436]. Also in the article “Altai” it is written that the Irtysh and Ob rivers originate from the Altai Mountains [1; 317].

Analyzing information about the Aral Sea, Amu Darya and Khorezm, Academician V.V. Bartold presents de Gouet’s analysis of G.I. Spassky’s book “The Book of the Great Drawing” about the Irtysh River, which originates from the Aral Sea and flows into the Caspian Sea. According to de Gouet, the information is incorrect, since the Irtysh River is mentioned separately as the mouth of the Ob [1; 92–93]. According to Bartold, the Irtysh is a large river, so if someone stands on this bank of the river, then from the other bank he cannot be recognized due to the remoteness of the distance [3; 43–45]. Approximately between 52° and 57° of northern latitude, the eastern hilly coast of the Irtysh River is limited by the Barabinskaya Plain [1; 366].

It should be noted that V.V. Bartold’s works contain valuable information about the soil and nature of the Irtysh River, as well as about the fauna and flora of the river. It is clear that soil types along the Irtysh River vary depending on its length. In the works of V.V. Bartold, information about the soil along the Irtysh River can be found where he talks about the Baraba Plain. Baraba is a steppe in Western Siberia approximately between 52° and 57° of northern latitude, limited in the west and east by hills along the banks of the Irtysh and Ob. The largest of the numerous salt lakes of this steppe is Chany. The soil is mostly marshy, which makes communication very difficult in the wet season, but it is not everywhere barren. Russian villages on the border of the steppe are described as especially prosperous. The native Tatar (Turkic) population, which the Russians call the Barabins, lived in permanent settlements already in the 17th centuries and were pushed into the barren steppes only with the founding of Russian settlements. Since then, their number has begun to decline. Both Russians and Tatars, in addition to farming, also engage in hunting and fishing [1; 366]. Information about the nature and climate of the region can be found in the legend about the origin of the name of the Irtysh River and the origin of the Kimyaks. Legend has it that after Shad returned from hunting, he fed his guests and they stayed there until winter. When the snow fell, they could not go back. There was a lot of grass there, and they spent the whole winter there. When the earth became bright and the snow melted, they sent one man to the Tatar camp to bring news about that tribe [3; 43–45]. Another information about the flora and fauna of the Irtysh region is contained in the work describing the path from Farab through Yangikent to the lands of the Kimaks. It says that after arriving at the Irtysh River, the country of the Kimaks begins. Wild horses graze on both sides of the river; sometimes you can see a thousand or two thousand of them in one place; they come from wild royal horses; they continue to reproduce. These horses cannot be caught except with a lasso; having caught them, they sit on them and tame them; they can be tamed and get used to people. *They have no low buildings; everyone lives in forests, gorges and steppes, everyone owns herds of cows and sheep; they have no camels; if some merchant brings a camel here, he does not live here for even a year: as soon as the camel eats this grass, he dies* [3; 43–45]. There were many sables in this region, this is mentioned in the 15th century data about the contacts of the Siberian Khanate with the Russians. According to Russian sources, the ambassadors claimed that there were up to 30,700 “black people” in their state and that Siberia could give the sovereign one sable for each inhabitant. The Russian ambassador Dimitry Kurov was sent to Siberia; when he returned to Moscow, Ambassador Boyanda came with him, but brought only 700 sables. The king put “disgrace” on Boyanda; “Serving Tatars with diplomas were sent to Siberia so that they could improve in everything”. In 1557, new ambassadors arrived and brought 1,106 sables with the promise of an annual tribute, which, however, was not fulfilled [5; 376]. When V.V. Bartold writes about the Barabinsk Plain, bordering the Irtysh River, he writes that both Russians and Tatars, in addition to farming, are engaged in hunting and fishing. Catches and especially production of fur-bearing animals have declined greatly over the last century; under Middendorf, the only fur-bearing animals here were stoats and wolves [1; 366].

In the works of V.V. Bartold, only salt is mentioned among the mineral resources in the Irtysh River valley. This is connected with Bekovich's campaign to try to reach "Erketi" from the other side, from Siberia. Yamyshovo Lake was considered the border point of Russian possessions on the Irtysh, where industrialists came from different directions to extract salt and where a fair took place at certain times of the year [5; 396–398].

Information about roads to the Irtysh River in the Middle Ages is directly related to trade relations. Both Talas, conquered by the Samanids, and the "New Settlement" founded by peaceful colonists (al-Karyat al-Hadis in Arabic, Dikh-i Nau in Persian, Yangikent in Turkic, and the word kent passed to the Turks from the Sogdians) widely spread their trade activities in Central Asia. From each of these cities a road led to the Irtysh, to the country of the Turkic Kimak people (in Turkic pronunciation, probably Kimek), unknown to the Chinese, from which came the Kipchak people, who later occupied a vast territory [4; 60–61]. The Kimaks lived in the middle reaches of the Irtysh. Ibn Khordadbeh briefly mentions the journey there (80 or 81 days) from Taraz or from Kuvikat, located 7 farsakhs from it. Gardizi describes in detail another route — from Farab (Otrar) through Yangikent (now the ruins of Dzhanakent south of the mouth of the Syr Darya) [4; 549].

It should also be noted that the scientific works of Academician V.V. Bartold contain information about the peoples who lived on the banks of the Irtysh River since the Middle Ages. "To the east of the Western Turks and within their possessions, between the Altai and the upper reaches of the Irtysh", lived the Karluks, a people of undoubtedly Turkic origin. Around 766, the territory of settlement of the Western Turks came into their possession [4; 579–580]. Immediately after the establishment of Islam in Central Asia, Muslims began to use the former trade routes. From Chinese history we know that Muslim caravans already in the 8th century walked through the country of the Karluks to the upper Yenisei, to the country of the Kyrgyz. Muslim literature also preserves information about routes to this country, partly coinciding with information from the Orkhon inscriptions. For example, the Sayan ridge bears the same name —Kögmen—in the inscriptions and in the Muslim story. There is also information about two routes to the Irtysh. The Irtysh is also mentioned in the Orkhon inscriptions, which speak of several campaigns there by the East Turkic khans, but neither the inscriptions nor Chinese sources provide information about the Turkic peoples living on the Irtysh. The names of these nationalities are given for the first time in Muslim literature [4; 48–49].

Academician Bartold, analyzing the location of peoples in the work of an unknown author entitled "Hudud al-alam", includes information about the peoples living along the Irtysh River. After this, the author in the east to China and the Eastern Ocean (Istakhri also speaks about the ocean), again moves to the south and describes the Hallukhs (Karlukhs), whose region adjoined Tibet in the east and the borders of the Yagmas and Tuguzguz, then the Chigils who separated from the Hallukhs, to the regions of which were adjacent to the borders of the Hallukhs in the east and south, and their western neighbors the Tukhsi. Moving north again, the author talks about the Kimaks who lived west of the Kirgiz and north of the Irtysh, and about the Guzes. In the passage about the Guz it is said that to the east and south of their region there is the Guz desert and the cities of Maverennahr [3; 534–535]. It is said that the Kyrgyz occupied the city of Penchulla (the pronunciation is not entirely established), located on the site of modern Uch-Turfan. Kashgar was located in the border strip between the possessions of the Kyrgyz, Tibetans, Chinese and the Yagma people. The western neighbors of the Kirgiz were the Kimaks, centered on the upper Irtysh. The Kimaks are not mentioned either in Chinese sources or in Orkhon inscriptions. There is no news about when and where they came to the west. The western branch of the Kimaks were the Kipchaks, neighbors of the Pechenegs, who subsequently separated and formed a special people [4; 205]. The order in which the peoples of the northern group are listed is much less consistent with the actual geographical order. The Kimaks are not mentioned at all, either here or elsewhere. Instead of them, the Yemeks are located on the Irtysh, mentioned in earlier sources as one of the branches of the Kimaks. Mahmud of Kashgar calls them a branch of the Kipchaks. The Bashgurts, or Bashkirs, always lived much to the west of the Irtysh. Back in the 10th century, Ibn Fadlan passed through their country on his way to the country of the Bulgarians (Volga); therefore, the Bashkirs lived approximately in the same place where they live now [4; 206].

Kimak (kimek, usually spelled kimak and incorrectly pronounced kaymak) is the name of the Turkic people in the middle reaches of the Irtysh. According to Makdisi, some of the Kimeks by the end of the 10th centuries already lived in close proximity to the Muslim regions in Turkestan. The historical significance of the Kimeks lies in the fact that from their midst emerged the numerous Kipchak people (called Komans in Europe, and Polovtsians among the Russians), who initially were only one of the Kimek tribes. From the 11th centuries (the mention by Idrisi is based, of course, on written sources), the name of the Kimeks

disappears, and in the Mongol era it is no longer mentioned [4; 549]. In the anonymous *Khudud al-Alam*, the Tatars are called part of the Tuguzguz, and in Gardizi — part of the Kimaks who lived on the Irtysh [4; 559]. Like Istakhri, the Kirgiz (Kyrgyz on the Yenisei) are located in the extreme northeast, while, according to another place, the Tatars lived in Utukan (Otyuken, on the Orkhon), that is, much to the east. Yamak (Yemeks, by origin a clan of Kimaks), whom Mahmud of Kashgar does not mention) lived on the Irtysh [4; 586].

In addition to the cultural Turks in the east, the Uyghurs, who were outside the sphere of influence of Islam, there was also a significant number of nomadic Turks in the northwest, who also remained at that time alien, if not to Muslim culture, then to Islam as a religion. In the 11th century, the Kipchak people, who came from the banks of the Irtysh, quickly became widespread. We can judge the changes that took place among the Turkic peoples living there only by changing their names. The Orkhon inscriptions mention the Irtysh River several times, but say nothing about what people lived there. Apparently, the possessions of the Western Oguz or Turgesh Kagan reached the Irtysh. The name of the Irtysh River is undoubtedly non-Turkic, although there are several Turkic folk etymologies. Arab geographers place on the Irtysh the Kimak people, who occupied a vast territory north of the Oguzes, reaching west to the Volga or Kama (the Kama was then considered the upper reaches of the river, called Itil). The Kimaks were divided into several clans, among which there were the Kipchak and Yemek clans. Marquart explains the word kimak from Iki-Yemek, suggesting the existence of two kinds of Yemek. Mahmud of Kashgar no longer has the word kimak; on the Irtysh there are Yemeks, whom the author calls a tribe of Kipchaks [4; 97–98].

To the west of the Kirgiz the Yabaku people lived. In the 11th century (Mahmud of Kashgar had not yet seen the people who took part in this war), a war broke out between these people and the Muslims, under the command of Arslan-tegin. There were only 40,000 Muslims, 700,000 infidels, led by Buka-Budraj, the Yabak's allies were the Basmyls and Jumuls. During the campaign against the infidels, the Muslims crossed first the Ili, then the large Yamar River and inflicted complete defeat on the enemies. The Yamar River is spoken of in another place as a large river in the steppes of the Yabaku people. Apparently, this refers to a large river that was crossed by ships. There is no such river between the Ili and Irtysh, it is possible that part of the Irtysh bore this name [4; 207].

Kipchak is a Turkic people (usually spelled Kipchak or Kifchak, but also Khifchakh and Khifshakh). In later folk and scientific etymology (first in Rashid ad-din, published by Berezin, I, text, 23, later in Abulgazi, *Genealogy of the Turks*, published by Demaison, I, 9) the Kipchak is associated with a cup and is explained as “a hollowed out tree trunk”; On this occasion, a legend is told about the birth of one boy in the hollow of such a tree. The boy was allegedly picked up by Oguz Khan and received from him a separate region as his inheritance. Gardizi mentions the Kipchaks next to the Imaks as a branch of the Kimaks who lived on the Irtysh, despite the fact that the already anonymous author *Khudud al-Alam* reports that the Kipchaks separated from the Kimaks and lived north of the Pechenegs. Already Ibn Khordadbeh and following this source Ibn al-Faqih call the Kipchaks along with the Kimaks as a separate people. Mahmud of Kashgar mentions the Kimaks on the Irtysh, and not the Kimaks as part of the Kipchaks [4; 550]. The fact of the movement of Turkified Mongol elements to the west is confirmed, according to Marquart, by Muslim news about the origin of the Kimak people from the Tatars, from which the Kipchaks separated. The Kipchaks lived north of the Oguzes and their main headquarters was on the Irtysh [4; 400]. Muslim Turks, however, did not make up the entire Turkic world in the pre-Mongol period. Invading the areas of Iranian culture, they themselves were invaded by their northern neighbors, the Kipchaks from the Irtysh and the Kyrgyz from the Yenisei, both of which were then almost completely unaffected by Islam and its culture [4; 462].

From the data given by Rashid ad-din and other sources, we can conclude that the border between the areas of dominance of the Mongolian and Turkic languages then passed approximately in the same place where it passes now. Mongolian was spoken by the Naimans who owned Western Mongolia from the Orkhon to the upper Irtysh and even their northern neighbors the Oirats at the source of the Yenisei, and these sources were called Sekiz-muren, which indicates a mixture of the Mongolian language with Turkic (sekiz is the Turkic numeral “eight”, Muren – Mongolian “river”). To the north of the Oirats, on the Yenisei, or Kem, as the river was always called by the Turks, lived the Turkic-speaking Kirgiz. The neighbors of the Naimans on the Irtysh were the Turkic-speaking Kanglys and Kapchaks, perhaps the Karluks, whose center was the city of Kayalyk, which arose no earlier than the 12th century, in the northern part of the Dzhetyysu region [4; 125].

V.V. Bartold believes that some changes occurred in the ethnographic composition of the Turks as a result of the advance of the Kipchaks from the Irtysh to the southwest to the Syr Darya and in the other

direction, to Eastern Europe. Just as the formation of the modern group of southern Turks is explained by the migrations of the Oguzes, so the migrations of the Kipchaks, in all likelihood, explain the formation of the group of Western Turks [4; 589]. Geographical and chronological conclusions regarding the movement to the west in the 13th century are equally poorly substantiated by the Mongols and their predecessors, who ousted the Mergits and Naimans from Transbaikalia and Western Mongolia. In 1208, the Mergits and Naimans were defeated on the Irtysh, after which they fled to the region of the ruler of Uyghuria, the region with the cities of Kara-Khoja (near Turfan) and Beshbalyk (near Gucheng). The Uyghur ruler killed their ambassador, after which a battle took place between the Uyghurs and the Mergits on the Dzhem River, in which the Mergits were again defeated [4; 403].

According to information collected by Radlov in 1865, there were only 4,635 “Barabinsk Tatars”. This population, apparently, for the most part accepted Islam only in the 19th century. Radlov also saw some old people who remembered that their fathers, like the Altaians, made pagan sacrifices and did not dress like Muslims. Samples of Baraba Tatar folklore were collected by Radlov. Both Russians and Tatars, in addition to farming, also engage in hunting and fishing. Catches and especially the production of fur-bearing animals have declined significantly over the last century. Under Middendorf, the only fur-bearing animals here were stoats and wolves.

The Turkic population moved to this area, apparently, in Mongol times in connection with the founding of the “Siberian Khanate”. From the time of the conquest of this kingdom until Peter the Great, this steppe was the border between Russia and the Kalmyk state. The border area between the cities of Tara (on the Irtysh) and Tomsk (east of the Ob) was then called the “Barabinskaya volost”. The native population spoke, in addition to their own Turkic language, also Kalmyk and paid tribute to the Russians and Kalmyks, later only to the Russians.

According to Bartold, in the 18th century a significant number of exiles from European Russia settled in Baraba [1; 366]. At the beginning of the 17th century, state power all the way from the Caspian Sea to the borders of China was still in the hands of Turkic peoples who fought among themselves. Only in the far west, in Turkmenistan and Khorezm, did it have to reckon with the claims of the Safavid dynasty in Persia, which was strengthening at that time. The first more decisive blow from the outside came from the east, from the Kalmyks. Kashgaria, along with the neighboring steppes, came under the rule of first the Kalmyks, then the Chinese. At the end of the 17th century, during the reign of Peter the Great, a more consistent Russian policy began, although at first it was not particularly successful. Even on the border between Siberia and Central Asia, Russia in the 18th century limited itself to constructing a fortified line from the mouth of the Yaik up this river, from there to Tobol, Ishim and Irtysh and up the Irtysh to Ust-Kamenogorsk [4; 222].

According to the Russian historian of the 18th century G.F. Miller, “the Kirgiz, no matter how much effort was made on the Russian side, could not be conquered”. The Kalmyks freed the Russians from the Kirgiz. In the fall of 1703, news reached the Russians that “2,500 Kalmyks came to the Kyrgyz land and drove everyone away, and now there is no one in the Kyrgyz land. G.F. Miller believed that the Kirgiz then “left Siberia completely”. The opinion was expressed that in reality only a small part of the Kirgiz were taken away, with princes and aristocracy, and even from that part many returned, so that the composition of the population did not change, only the name Kirgiz disappeared. However, in the legends of the population themselves, the Kyrgyz are spoken of as a disappeared strong people. One of the native researchers, the late S.D. Mainagashev, wrote down the following poems: “In the forty glorious basins, is there a basin where the bones of the Kirgiz do not lie? Among the forty birch trees growing on the ridge, is there a birch that the Kirgiz’s ax has not touched”? There is no exact information about the fate of the Kirgiz taken away by the Kalmyks. Previously, it was believed that their descendants were the Tien Shan Kirgiz, but now we know that the Kirgiz lived near the Tien Shan much earlier. There is no reason to believe that the Kalmyks settled the Kirgiz, whom they had taken from the Yenisei, in the country of their fellow tribesmen. Part of the former Yenisei Kirgiz appeared in 1746 on the Irtysh, near the Russian border fortress of Ust-Kamenogorsk [4; 219]. The most important thing for Russia was relations with the Cossacks, Russia’s neighbors throughout the entire space from the Yaik to the Irtysh. There were no khans who would have owned all this space in the 18th century, but in some areas there were khans who had quite a significant military force. The most powerful of the 18th-century khans was Khan of the Middle Horde Ablai (1771–1781), who carried out raids against the Kirgiz. The center of Russian trade relations with the steppe, in addition to Orenburg, built in the 1740s, were cities on the Irtysh, especially Semipalatinsk [4; 224].

Conclusions

Of course, the central place in Russian and world historiography is occupied by the legacy of the founder of the Russian orientalist historical school, Academician V.V. Bartold. His works are presented in 9 volumes of collected works, which contain materials on the history and culture of the Muslim world, Turkic and Mongolian peoples, introduced into scientific circulation and studied information from eastern narrative sources, as well as a number of scientific summarizing.

As we know, the Irtysh River occupies an important place in the Eurasian space. Valuable information about the Irtysh River, its nature and subsoil is widely discussed in the scientific works of V.V. Bartold. Therefore, the works of V.V. Bartold are of great importance in the formation of the historical and geographical image of the Irtysh River. In general, the historical legacy of V.V. Bartold gives historians the opportunity to expand the horizons of their research and enrich the arsenal of methods and approaches.

References

- 1 Бартольд В.В. Собрание сочинений / В.В. Бартольд. — Т. 3. — М.: Наука, 1965. — 712 с.
- 2 Бартольд В.В. Работы по истории ислама и арабского халифата / В.В. Бартольд. — Т. 6. — М.: Наука, 1966. — 785 с.
- 3 Бартольд В.В. Сочинения / В.В. Бартольд. — Т. 8. — М.: Наука, 1973. — 725 с.
- 4 Бартольд В.В. Сочинения. — Т. 5. Двенадцать лекций по истории тюркских народов Средней Азии / В.В. Бартольд. — М.: Наука, 1965. — 759 с.
- 5 Бартольд В.В. Сочинения / В.В. Бартольд. — Т. 9. — М.: Наука, 1977. — 725 с.

Д.С. Смагулов, Г.Б. Еменова, Г.У. Ахметшина

Академик В.В. Бартольдтың ғылыми мұрасындағы Ертіс өзенінің тарихи географиясы

Мақалада Ертіс өзенінің орта ғасырлардағы және жаңа дәуірдегі тарихи-географиялық келбеті қарастырылған. Ертіс өзені — Еуразиядағы ең маңызды өзендердің бірі. Ертіс қазірдің өзінде ерекше. Өзен бастауын Қытайдан алады, басым бөлігі Қазақстан жерінен өтіп, Ресейдегі Обь өзеніне құяды. Обь өз кезегінде Солтүстік Мұзды мұхитқа құяды. Ертіс өзені еуразиялық кеңістіктегі әртүрлі әскери-саяси және экономикалық жағдайларға байланысты араб-парсы дереккөздерінде жиі айтылады. Сонымен қатар, дереккөздер өзеннің жануарлары мен өсімдіктер әлемі, оның табиғи ресурстары және шаруашылықта кеңінен қолданылуы туралы ақпарат береді. Академик В.В.Бартольдтың ғылыми мұрасында Орталық Азия елдерінің және жалпы Еуразия құрлығының экономикасы мен тарихында маңызды рөл атқарған Ертіс өзені туралы маңызды әрі қызықты мәліметтер бар. Сонымен қатар академик В.В.Бартольдтың араб-парсы дереккөздеріне негізделген ғылыми мұрасы Ертіс өзенінің еуразиялық кеңістікте маңызды орын алғанын көрсетеді. Осыған байланысты мақалада осы мәліметтерді жинақтауға және қорытындылауға, сол арқылы Ертіс өзенінің тарихи-географиялық келбетін қалыптастыруға әрекет жасалды.

Кілт сөздер: Ертіс, тарихи география, гидрография, гидронимия, Орталық Азия, Еуразия, дереккөздер, табиғат, ғылыми мұра, сауда жолдары, кеме қатынасы, араб-парсы дереккөздері.

Д.С. Смагулов, Г.Б. Еменова, Г.У. Ахметшина

Историческая география реки Иртыш в научном наследии академика В.В. Бартольда

В статье рассмотрен историко-географический облик реки Иртыш в средние века и в новое время. Река Иртыш — одна из важнейших в Евразии. Иртыш уникален даже сейчас. Река берет начало в Китае, большая ее часть проходит через Казахстан и впадает в реку Обь в России. Обь, в свою очередь, впадает в Северный Ледовитый океан. Река Иртыш часто упоминается в арабско-персидских источниках в связи с различными военно-политическими и экономическими условиями на евразийском пространстве. Кроме того, источники предоставляют информацию о животном и растительном мире реки, ее природных ресурсах и широком использовании в хозяйстве. Научное наследие академика В.В. Бартольда содержит важные и интересные сведения о реке Иртыш, сыгравшей важную роль в экономике и истории стран Центральной Азии и, в целом, континенте

Евразии. Научное наследие академика В.В. Бартольда, основанное на арабо-персидских источниках, показывает, что река Иртыш занимала важное место на евразийском пространстве. В связи с этим в настоящей статье предпринята попытка собрать и обобщить эти сведения, сформировать тем самым историко-географический облик реки Иртыш.

Ключевые слова: Иртыш, историческая география, гидрография, гидронимия, Центральная Азия, Евразия, источники, природа, научное наследие, торговые пути, судоходство, арабо-персидские источники.

References

- 1 Bartold, V.V. (1965). *Sobranie sochinenii* [Collected works]. Vol. 3. Moscow: Nauka [in Russian].
- 2 Bartold, V.V. (1966). *Raboty po istorii islama i arabskogo khalifata* [Works on the history of Islam and the Arab Caliphate]. Vol. 6. Moscow: Nauka [in Russian].
- 3 Bartold, V.V. (1973). *Sochineniia* [Works]. Vol. 8. Moscow: Nauka [in Russian].
- 4 Bartold, V.V. (1965). *Sochineniia. Dvenadtsat lektii po istorii tiurkskikh narodov Srednei Azii* [Works. Twelve lectures on the history of the Turkic peoples of Central Asia]. Vol. 5. Moscow: Nauka [in Russian].
- 5 Bartold, V.V. (1977). *Sochineniia* [Works]. Vol. 9. Moscow: Nauka [in Russian].