

SAMARKAND

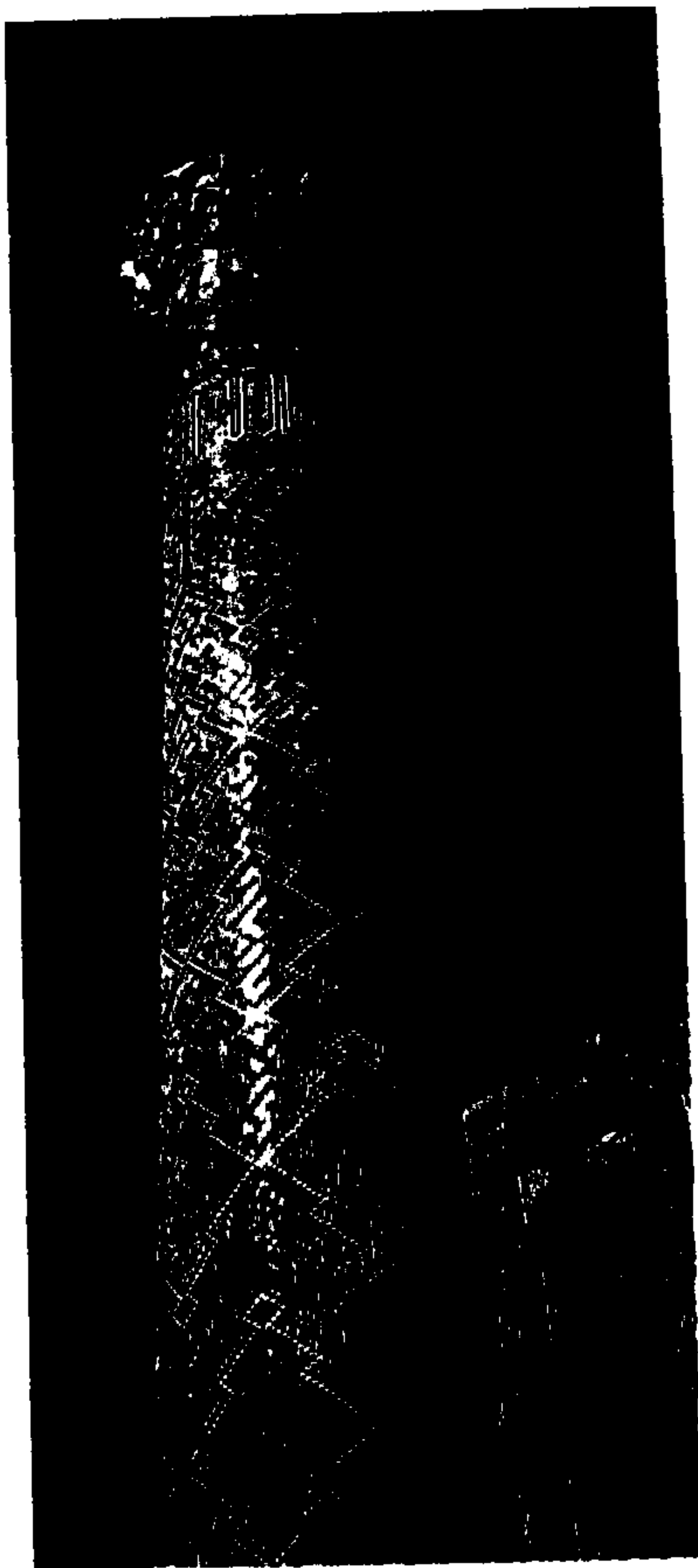
A
guide

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Minaret of
the Shir Dor
madrasah

I. UMNYAKOV
Y. ALESKEROV

SAMARKAND

A
guide
book



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INTRODUCTION

This is a book about the fascinating city of Samarkand, a city rich in the splendid relics of ancient Central Asian civilisations.

There is many a legend surrounding its history. Its praises have been sung by the writers and poets of old and it has been the home of great scholars and architects whose works still stand in all their glory to delight and amaze us.

Today Samarkand is the administrative centre of the Samarkand region. In area, population, industry and cultural importance it is second only to Tashkent among the cities of Uzbekistan. In 1970 its population rose above the 270,000 mark.

Samarkand, which covers an area of 40 square kilometres, is situated on the left bank of the Zarafshan between the Dargom and Siab irrigation canals, at a height of 2,385 ft. above sea level. The Zarafshan valley is bound to the north by the Nura-Tau mountains and to the south by the spurs of the Zarafshan range which gradually open out into rolling steppe. Samarkand enjoys a typical continental climate—hot summers, fairly cold winters and light rainfall. The average temperature over the year is 13° – 14° C. In winter, particularly in January, it sometimes drops as low as 25° C below freezing point, and in the hottest month of July it may reach as high as 41° C.

The town lies on a densely populated oasis almost exactly in the centre of Central Asia and is linked with the rest of the country by road, rail and air.

Like other great centres of the ancient world, such as Babylon, Thebes and Rome, Samarkand has a rich and turbulent past. Ancient Samarkand, or Afrasiab as it was then called, was founded twenty-five centuries ago. It was conquered by Alexander the Great and his Greek troops, raided by

the Arab invaders and sacked by the barbaric hordes of Genghis Khan. It was here that "the lame Timur" preparing for his campaigns designed to make Samarkand the capital of the world adorned with buildings of unsurpassed splendour, elegance and luxury.

The city has witnessed many a popular uprising against local oppressors and foreign invaders. It was sacked and destroyed on several occasions but each time its people would rebuild the town from the ruins and adorn it with new palaces and gardens. The magnificent buildings which have still remained to this day are a tribute to the skill of local craftsmen.

These specimens of Central Asian architecture rank with the masterpieces of Egypt, India, China, Greece and Rome. The most outstanding among them are the remains of the Bibi Khanum mosque, the Gur Emir mausoleum of the Timurids crowned with an enormous, blue-tiled dome, the beautiful mausoleums in the Shah Zindeh ensemble, and the three madrasahs (Moslem colleges) of Ulugh Beg, Shir Dor and Tilla Kari on the Registan, the central square. Nearly all these magnificent buildings are wreathed in legends.

In addition to its buildings, Samarkand is also renowned for its ornamental decoration, carving on wood and *ganch* (a special Central Asian type of plaster), chased metalwork, jewellery, gold embroidery, carpets and silk. Samarkand ceramics with their intricate designs, pure colours and perfect lines have been famous all over the world for many centuries. Articles produced by Samarkand craftsmen today enrich the collections of the world's greatest museums. Samarkand's silks rivaled those of the Chinese and its weapons and armour were

known far and wide. It was Samarkand that first introduced paper and paper-making into Western Europe. This paper was known as "Samarkand silk" because of its remarkable fineness and softness. The magnificent "lead canal", an aqueduct similar to the famous Roman systems, was built in Samarkand. Mediaeval historians and geographers write that the streets of ancient Samarkand were paved with stone, an unusual thing for those times, and this has actually been borne out by recent excavations on the site of Afrasiab. The beautiful murals and pottery discovered there by archaeologists are remarkable for their great delicacy, elegance and intricate patterns. The pottery is decorated with flowers, fronds, and occasionally with fantastic animals, birds and fish. There are also excellent specimens of wood carving.

The history of Samarkand is linked with the names of many famous Oriental rulers, scholars, poets, artists and architects. Such figures as Rudagi, Firdausi, Omar Khayyam, Avicenna, Jami, Babur and Ulugh Beg all adorn the pages of its history. The great Uzbek poet Alisher Navoi lived and studied in Samarkand in the late 1460s. Mukimi, Furkat, Ahmed Donish, Hamzo Hakim Zade, Sadriddin Aini and other eminent Uzbek and Tajik writers were closely associated with the city.

But Samarkand is not only famous for its past. During the years which have passed since the Great October Socialist Revolution this ancient town has been transformed into a large industrial and cultural centre. In the very early days of Soviet power Lenin drew special attention to the need for Samarkand to be modernised and its historic buildings carefully restored and preserved. He emphasised this, for example,

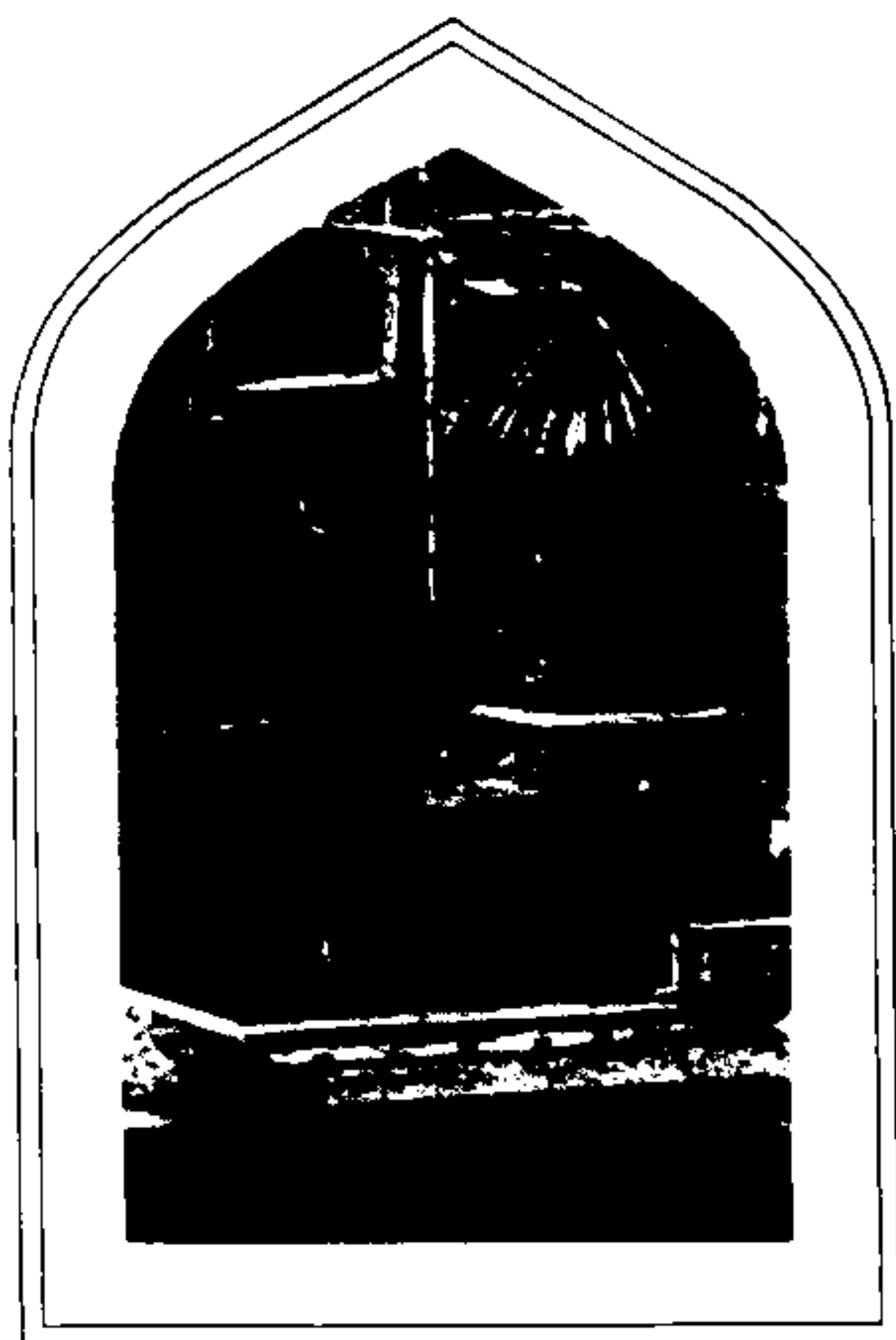
in a conversation with the office manager of the Council of People's Commissars, Bonch-Bruyevich. Bonch-Bruyevich refers to this conversation in his reminiscences about Lenin. "I must mention the special attention which Vladimir Ilyich paid to the need for restoring the famous mosque in Samarkand, that splendid specimen of Oriental art."

Thanks to Lenin's concern these precious historic buildings were saved for posterity. The state provides millions of rubles for their restoration. The bright blue dome of the Gur Emir now glitters once more in the sunlight. The Ulugh Beg and Shir Dor madrasahs and the Shah Zindeh ensemble have regained their former splendour.

At the same time alongside these ancient monuments a new, socialist town has grown up with parks and squares, broad streets, attractive blocks of modern flats, institutes and extensive recreational and cultural facilities. This is how one of the many foreign visitors to the town, the American journalist Joseph North, described his impressions of modern Samarkand. "I have been to Samarkand—a town with a past and a future. They say that when Alexander the Great stopped there during his Indian campaign, he said: 'Everything I have ever heard about the beauty of Samarkand is true—except that it is far more beautiful than I could have ever imagined.' And I should like to echo this apt description today."

Visitors from all parts of the Soviet Union and abroad come to Samarkand to admire its historic buildings. They can see how life has improved since Uzbekistan became a Soviet Socialist Republic and how people of different nationalities live and work together side by side.

The aim of this book is to give a brief account of the history of Samarkand. its historic buildings and ancient monuments, the places associated with the glorious October Revolution and the happy life of this ancient but eternally young town.



**SAMARKAND
OVER THE CENTURIES**

Samarkand is one of the most ancient cities of Central Asia. The exact date of its foundation and the origin of its name have not yet been established. Asian scholars have advanced a number of dubious theories to the effect that "Samar" was the name of the town's founder or conqueror. No trace of such a figure has been found so far in history, however. The second part of the name is taken as deriving from the Iranian "kent" meaning "town" or "settlement". Some European scholars have suggested that the name is derived from an ancient root close to the Sanskrit "samarya" meaning "meeting" or "assembly". Greek and Roman sources refer to the town as Maracanda which is probably the Hellenic form of the Old Sogdian name "Smarakans". The eleventh-century scholars Al-Biruni and Mahmud al-Kashgari put forward the theory that the name is derived from the Turkic "semizkent" or "fat (i. e., rich) settlement". Already by the 11th century the exact origin of the name had been forgotten.

Archaeological evidence has shown that man lived in this area long before the founding of an urban settlement here. In 1939 a large Upper Palaeolithic site was discovered by N. G. Kharlamov on the banks of the artificial lake in the town park and part of it was excavated by M. V. Voyevodsky and V. V. Shumov. These excavations were renewed in 1958 by an expedition from Samarkand University and the Institute of History and Archaeology of the Uzbekistan Academy of Sciences led by D. N. Lev. The site, which is some forty thousand years old, yielded remains of dwellings in the form of earthen dug-outs and a large number of animal bones and stone implements. The most important find came in



1962 with the discovery of the bones of an Upper Palaeolithic Cro-Magnon man. The Samarkand site contains the only clear evidence of a human settlement dating back to the early period of the Upper Palaeolithic in Central Asia.

To the south of Samarkand near the Tohta-Karach pass lies the Aman-Kutan site with remains dating back to the Mousterian period (100,000 to 40,000 years ago).

In 1964 a very rich Bronze Age female grave was discovered in the village of Muminabad, some fifty kilometres to the southeast of Samarkand. The finds made it possible to date the grave to approximately 3,500 B. C.

A Neolithic site was found at the end of 1966 in the village of Sazagan in the Pastdargom district. The archaeologist D. N. Lev has dated this site back to the Kelteminar culture (from the fourth to the beginning of the third millennium B. C.).

From the foregoing it may be seen that primitive man made his first appearance in these parts in early prehistoric times.

The first mention of Samarkand under the name of Maracanda dates back to the year 329 B. C. and is to be found in an account of Alexander the Great's campaigns. This fact added to the finds of recent archaeological investigations has led many scholars to the conclusion that Samarkand has existed as a town for not less than 2,500 years. At that time, according to the first-century Roman historian Quintus Curtius Rufus, Samarkand was already a large urban settlement possessing a citadel and a special outer wall almost $10\frac{1}{2}$ kilometres in perimeter.

The town was severely damaged after the savage reprisals meted out by Alexander on the inhabitants of Maracanda in



329 and 328 B. C. It may be assumed that the population then left Maracanda and probably settled in the northern part of the territory of Afrasiab. The town entered upon a period of decline the length of which has not yet been established. Finds made on the Afrasiab site, however, indicate that in the last few centuries B.C. and particularly in the first few centuries A.D. the town enjoyed a period of great prosperity as part of the powerful Kushan empire.

The Kushan empire underwent a severe crisis in the third and fourth centuries caused by a new wave of nomadic invasions. This inevitably affected Samarkand and the town fell into decline. Its walls became so dilapidated that they had to be rebuilt in later years.

The pre-Islamic monuments of Sogdia include the citadel of Tali-Barzu, situated some six kilometres south of Samarkand. Archaeological excavations which gave an idea of the cultural layers in the first centuries A. D. were conducted here by G. V. Grigoryev in 1936-39.

In the sixth century the town fell to Turkic invaders and began to be administered by a dynasty of local rulers.

By the beginning of the seventh century the Samarkand rulers reigned supreme in the central part of the Zarafshan valley, and from this time onwards Samarkand is constantly mentioned in the works of historians writing about Central Asia, and plays an important part in the life of the country.

By the beginning of the seventh century it was an important trade centre as can be seen from the account written by the Chinese ambassador Wei Tse who visited Samarkand between 605 and 617. "The people of the Kan (Samarkand) kingdom are skilful traders," he wrote. "As soon as



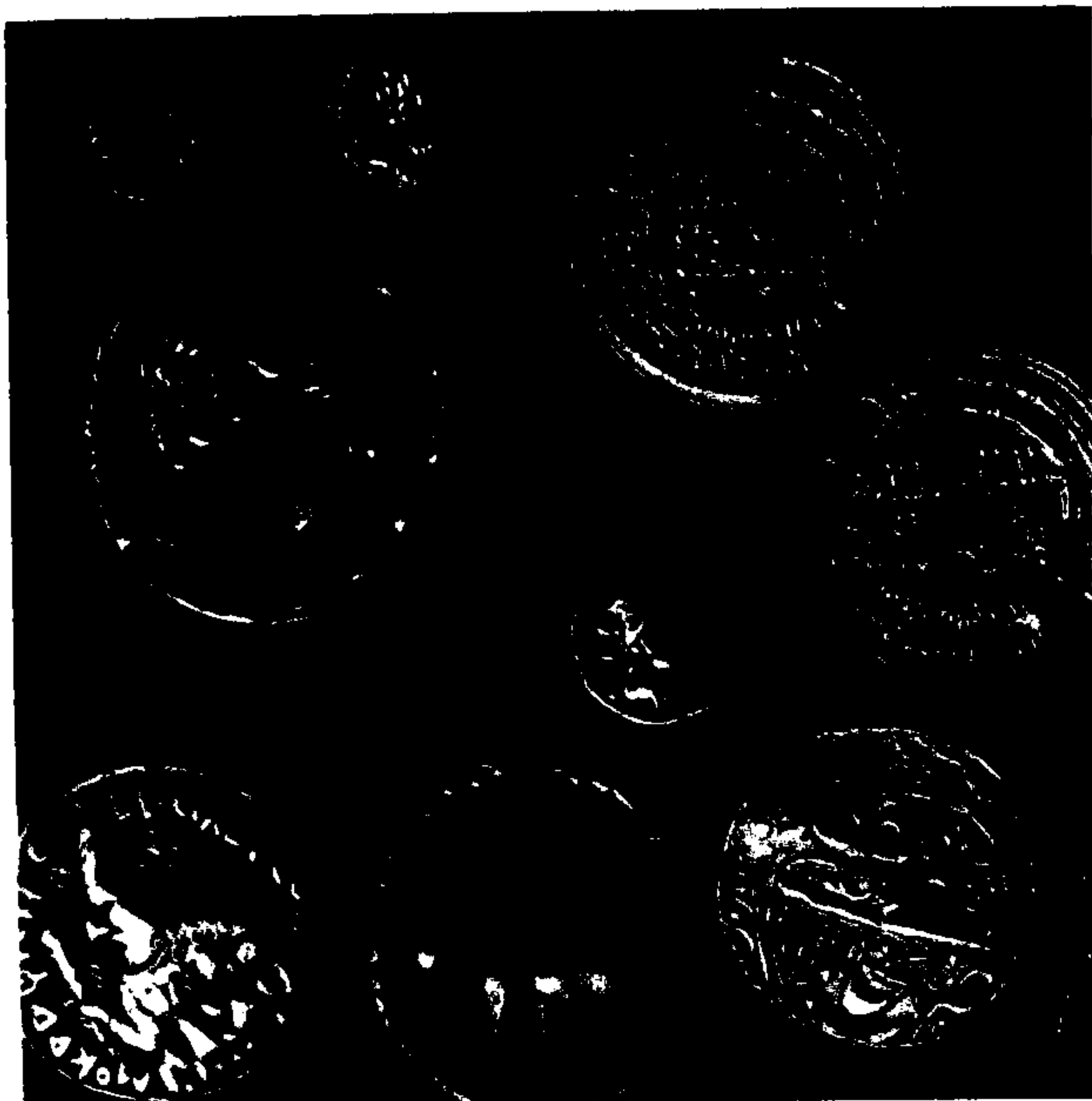
a boy reaches the age of five he is instructed how to read and write. When he can read he is sent to study commerce. The majority of the inhabitants consider the receipt of profits to be an excellent pursuit."

The town's rapid development can be judged by Suan Tsan's account of the journey which he made across Central Asia in 630. It appears that Samarkand was 10 kilometres in circumference, which means that it had grown to much the same size as Maracanda at the time of Alexander the Great. The author also emphasised that the town's inhabitants "were a real example to their neighbours in their observation of the laws of morality and decency".

At this time Samarkand was carrying on a brisk trade with the Chinese. The latter were eager to purchase Samarkand jewellery, ornaments and pottery. They also bought the famous Samarkand chain mail. Various kinds of arts and crafts were practised in the town on a large scale.

At the beginning of the 8th century it became part of the Arab Caliphate. In 712 an Arab army under the command of Kotaibā ibn Moslem seized the town. A year later the inhabitants rose in a revolt which was put down with great cruelty. The invaders drove the indigenous population out of the town and filled it with Arabs.

The people hated the foreign invaders. One of the largest popular uprisings flared up along the whole of the Zarafshan valley and Kashka Darya. This revolt was led by Mukanna. The people demanded the abolition of all property inequality and Arab rule. The main force behind the rebellion were the peasants who waged a struggle against the Arab invaders and the local feudal lords for many decades.



Coins found during excavations at Afrasiab

With the decline of the Arab Caliphate at the beginning of the 9th century, power was transferred to local dynasties, first the Tahirid and then the Samanid dynasties (9th-10th centuries). Samarkand entered a new period of prosperity and the town began to grow, extending southwards beyond the limits of ancient Afrasiab.

In the 10th century the most densely populated area of Samarkand was no longer

the site of Afrasiab, but an area further south within the limits of the "old town". The manufacture of clay pottery, glass, paper, silk and cotton developed rapidly. The village of Vedar near Samarkand was famed in the East for its high quality cotton fabrics. "Samarkand is a large flourishing town. It is a place where traders gather from all corners of the world," declared a certain unknown writer of the period.

During the 11th and 12th centuries Samarkand passed from one conqueror to the next.

In 1219 the Mongol hordes of Genghis Khan invaded Central Asia. In March 1220 they seized Samarkand and devastated it causing the inhabitants to flee from the city. It looked as though the town was about to enter a long period of decline, but by the latter half of the 13th century it had recovered to such an extent that the Venetian explorer Marco Polo described it as "a very large and impressive town".

Samarkand became part of the territories ruled over by Genghis Khan's second son, Jagatai.

Towards the end of the Mongol period a whole series of magnificent buildings were erected forming part of the Shah Zindeh ensemble, of which the oldest was built in 1334-35.

The rule of Timur (1370-1405) consisted of an almost unbroken series of military campaigns which led to the formation of a vast empire. Timur made Samarkand his capital and a period of extensive building began there. Ever since the Mongol invasion the town had been without walls. At Timur's command the ancient town walls were restored in 1371-72. A citadel was built in the western quarter of the town, improvements were made in the lay-

out of the town and its bazaar, and large impressive buildings were erected. A fifteenth-century historian who lived during the reign of Timur wrote that "in former times all Samarkand's buildings were made of clay and wood; during this reign many buildings have been constructed of baked brick". New settlements appeared in the surrounding area bearing the names of capital cities in the Moslem world which was intended to emphasise Samarkand's supreme importance. Splendid gardens were laid out and palaces built. An inscription on Timur's palace at Kesh (modern Shahr-i-Sabz, "the green city") reads as follows: "Let he who doubts our power and munificence look upon our buildings."

Timur established diplomatic relations with many foreign courts including Genoa, Venice, Turkey, Byzantium, Spain, France and England. In 1404 an ambassadorial delegation from Spain led by Ruy Gonzalez de Clavijo arrived at Timur's court. De Clavijo left a diary containing a detailed account of his journey. Here are a couple of his comments on Samarkand: "It is rich not only in food, but in silks, satins, and taffeta which abound there, in fur and silk lining, cosmetics, spices, gold and lapis lazuli, and other goods. . . . Many different wares from China, India, Tatary, and other places, including various parts of the Samarkand kingdom which is most rich, are sold in Samarkand each year."

Writing about Timur in his *Chronologische Auszüge* Karl Marx emphasised the two different aspects of this historical figure: "He endowed his new empire with a state system and laws which stood in direct contrast to the barbaric and savage destruction inflicted by the Tatar hordes at his command."



Tamerlane.
Ulugh Beg.
Sculptural recon-
structions by
Prof. M. M.
Gerasimov

In Gorky's famous words "His (Timur's) iron leg crushed towns and states like an elephant trampling on an ant-hill... he built lofty towers from the bones of vanquished peoples; he destroyed life by pitting his own against Death."

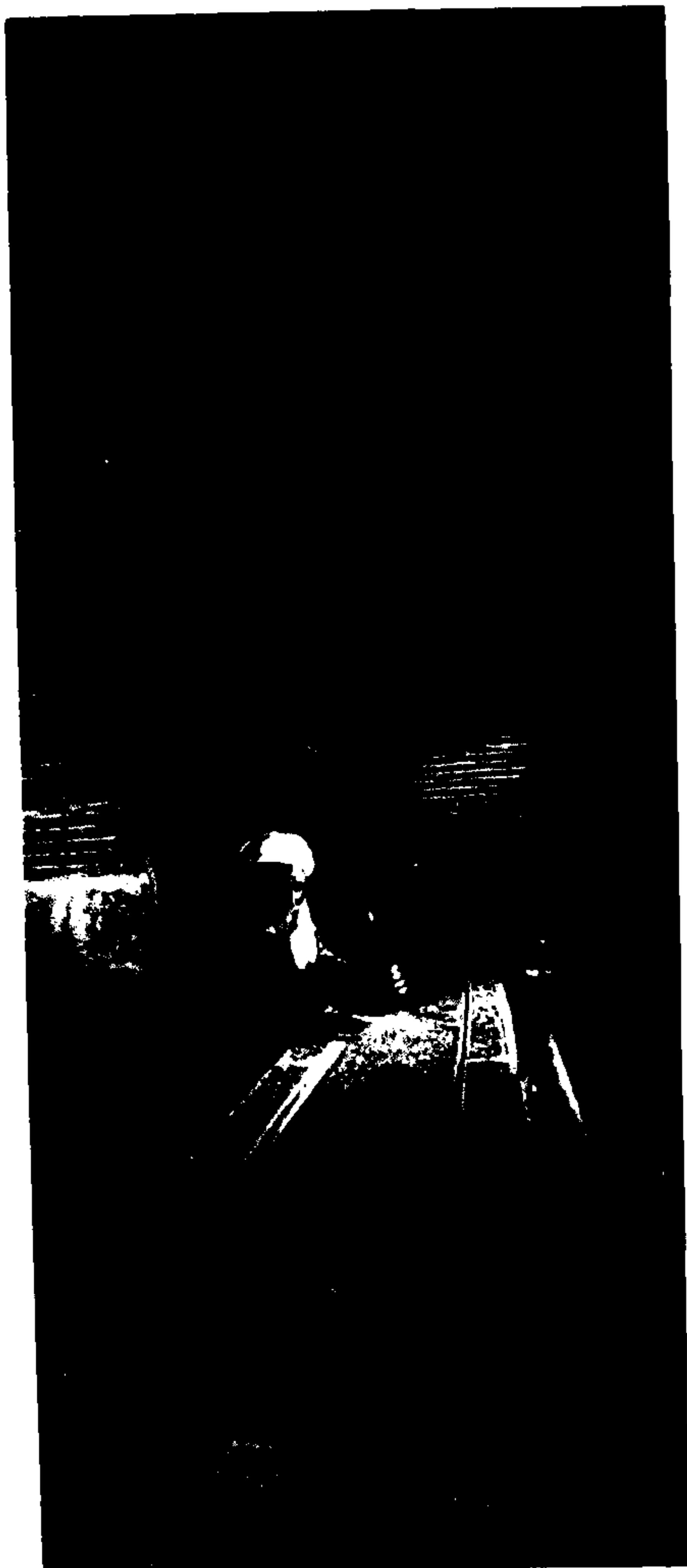
Several of the magnificent buildings erected during his reign are still standing, such as the Bibi Khanum mosque, the Gur Emir mausoleum and part of the Shah Zindeh ensemble. Nearly all his buildings are remarkable for their size and splendour.

In February 1405, in the middle of vast preparations for a military campaign against China, Timur died in the town of Otrar. Some time later his youngest son Shahrukh came to power and moved his capital to Herat, transferring the territory between the Syr Darya and Amu Darya with Samarkand as its centre to his eldest son Ulugh Beg (1409-1449). Ulugh Beg, who was both an eminent ruler and scholar, acted as patron to a whole new school of learning which included such eminent Oriental thinkers as Gias-ad-din Jemshid, Kazi-zade Rumi and Ali Kushchi. He built an observatory in Samarkand and made a catalogue of stars which was considerably more accurate than European catalogues compiled a century after his death.

Timur's empire began to decline after his death. In the first half of the fifteenth century, however, Samarkand still remained an important centre of the Timurids, retaining the character of a capital city. Under Ulugh Beg more magnificent buildings were erected and close relations were maintained with other countries. Of these buildings the madrasah on the Registan and remains of the observatory have survived. During his rule the Gur Emir mausoleum was completed.



At Tamerlane's
tomb





Alisher Navoi

At the end of the fifteenth century Samarkand was ruled for a short time by the Timurid Zahir ud-Din Babur who left his memoirs which contain a fairly detailed account of Samarkand at that time.

The great Uzbek poet Alisher Navoi lived in Samarkand in the late 1460s and studied for two years at the Moslem college of Fazlulla Abu-l-Leisi, an eminent Samarkand scholar. Navoi's life in Samarkand was not an easy one. However, the poverty of which he himself spoke could not quench his ardour for poetry. He kept company with all the other poets and scholars living in the town.

At the beginning of the sixteenth century the capital was moved from Samarkand to Bukhara. Samarkand continued to remain an important centre and enjoyed a flowering of the arts. Many works written in both Uzbek and Tajik have come down to us from this period. Important advances were made in medicine. Handicrafts flourished, particularly metalwork, pottery, weaving, building, dressmaking, the preparation of food and the manufacture of paper. Military equipment for the army was also produced.

In some areas of the town the old street names have been preserved reminding us of the craftsmen who used to live or work in them, such as Suzangaron (needle makers) and Kamongaron (makers of bows).

Early in the seventeenth century Samarkand became part of the Uzbek state as a separate principality. The capital of this state was Bukhara. The history of Samarkand in the first half of the seventeenth century is bound with the activities of the Emir Yalangtush-Bahadur, a powerful member of the Uzbek military feudal



In an old section of town

aristocracy. Taking advantage of the weakness of the central power in Bukhara he became an almost independent ruler with a vast amount of wealth and slaves in his possession.

The end of the seventeenth century and the first half of the eighteenth were marked by internecine wars between the feudal lords, a total weakening of the central power of Bukhara and the devastation of

the country by nomads. Samarkand suffered most heavily, particularly in the 1720s which were one of the most difficult periods in its history. At this time, according to the reports of eyewitnesses, the town was utterly deserted apart from a single wandering recluse, and its mosques, madrasahs and holy places were falling to pieces.

The town did not begin to recover until the end of the 1770s when the inhabitants of neighbouring towns were brought in to repopulate Samarkand. Twenty four new districts were built and the town walls repaired. The ethnic composition of the town's population at that time was extremely varied, consisting of Uzbeks, Tajiks, Persians, Arabs, Indians, Jews and other nationalities.

Descriptions of the town during this period are to be found for the most part in later accounts. According to one of the members of the Russian embassy in Bukhara who was there in 1841-42, the orientalist N. V. Khanykov, Samarkand was surrounded by a high wall with slits, towers and six gates. No one was allowed to enter or leave the town at night. The town walls were 13.9 kilometres in perimeter and enclosed an area of 10.4 square kilometres. There were many gardens, a large network of *aryks* (irrigation canals) and *khauzes* (watering places), two stone caravanserais and three baths. A labyrinth of winding narrow streets joined up with large trading streets which linked the six town gates with the Registan. The most lively part of the town was the street between the Bibi Khanum mosque and the Chor su. The citadel was in the western quarter of the town and had outer walls 3.2 kilometres long with two gates. Inside there were barracks and the Khan's palace with a covered gallery.





A mosque

The palace contained a "kok-tash" (blue stone) which now stands in the courtyard of the Gur Emir ensemble. The population was between 25,000–30,000.

This is what Samarkand was like shortly before it was annexed by Russia.

On May 2, 1868, Samarkand was taken by Russian troops. The Emir surrendered and signed a treaty of capitulation by which Russia obtained the Samarkand and Katta-

kurgan regions. The Zarafshan district was formed and became annexed to the Turkestan governor generalship.

After its annexation to Russia in 1868 Samarkand became the administrative and trading centre of the Zarafshan district and, in 1887, of the Samarkand region. This period saw the introduction of European architecture, new industrial enterprises and trading firms.

Samarkand became even more important with the building of the Transcaspian railway in 1888 linking the ancient town with the shores of the Caspian. By 1899 the railway had been extended to Margilan, Andizhan and Tashkent. Thus Central Asia became linked to the industrial centres of Russia via the Caspian. The aim of the tsarist government in constructing the railway was to turn Central Asia into a supplier of raw materials and a market for Russian industry. As Lenin pointed out, "The Transcaspian Railway began to 'open up' Central Asia for the capitalists."

This was the first time an attempt had been made to lay a railway across an ocean of sandy desert. When the news of this grandiose Russian scheme reached foreign newspapers they did not hesitate to predict its failure.

The work was indeed carried on in exceptionally difficult circumstances. But the sweltering heat, lack of water, and violent sand storms could not shake the single-minded perseverance of the railway battalion soldiers and the local workers. The whole 1,818 kilometres of railway track from Krasnovodsk to Samarkand was constructed in less than eight years. The first train arrived in Samarkand on May 20, 1888. Eleven years later Samarkand was linked by rail with Tashkent and in 1906

with the railway network of the whole country. The heroism of the men who built the railway and the triumph which it represented for Russian engineering and technology were widely acknowledged abroad.

"There is no other railway in the world that can be compared with it," wrote Jules Verne. "People often talk of the amazing speed with which the Americans built the railway across the prairies of the Far West. But it must be said that the Russians have certainly equalled, if not surpassed them, both in speed of construction and in boldness of conception."

When the Transcaspian railway began operating it provided a tremendous impetus to industrial and commercial development in the area and an extension of economic and cultural ties between Central Asia and Russia.

In the first few years the flow of goods into Turkestan doubled and the supply of cotton, meat and agricultural products from Central Asia to the industrial centres of Russia increased considerably. Turkestan gradually became absorbed into the system of capitalist development. Industry began to expand and towns sprang up. The main industries in Samarkand were cotton processing, vegetable manufacture and tanning. The town was also famous for its various wines and dried fruit. It exported thousands of tons of currants to all parts of the world each year.

At the end of the last century Samarkand had 50 factories employing Uzbeks, Tajiks, Kazakhs and Russians. The conditions of work at the factories were exceptionally hard, and Russian workers fought against them and sought to unite their fellow workmen belonging to the various indigenous

nationalities for a joint economic and political struggle. The Russian workers played a most important part in awakening the political consciousness of the people in both town and country and drawing them into the mainstream of the revolutionary movement.

The growth of industry was also to determine the future development of the town itself.

Planned construction of the European part of the town began in 1871 when, on the orders of the governor of the province, General Abramov, plots of land were purchased for distribution to army officers, government officials and, in exceptional cases, to Russian merchants and small traders. Quarters were provided for soldiers in the lower ranks in "Soldatskaya Sloboda" ("Soldiers' Settlement") in the north-west part of the town.

Work began on public and private buildings. Broad new streets began to appear and special attention was paid to the planting of greenery. The old and new quarters of the town were linked by a boulevard, now called Gorky Boulevard. Two new parks were provided—Tsentralny (now Gorky) park and Ivanovsky park. Work also began on the military governor's residence (now the offices of the Regional Executive Committee), army barracks and the officers' club (now the municipal concert hall).

These new buildings which were designed by Russian architects incorporated the features of Russian architecture of that period. The new quarter was based on the principle of concentric ring roads intersected by radial roads converging on the centre, a convenient system allowing for further expansion.

Russian scholars had for many years shown a keen interest in the life and culture of the peoples of Central Asia, but it was not until Turkestan became part of the Russian Empire that an intensive study began of the region, its natural resources, history and culture. Russian scholars produced a whole series of definitive works on the area's geography, geology, flora and fauna. Such eminent specialists as P. P. Semyonov-Tyanshansky, I. V. Mushketov, A. P. Fedchenko, N. A. Severtsov and V. L. Komarov were among the first to study and describe the natural resources of Central Asia, its plant and animal life and mineral resources.

The well-known Russian naturalist and traveller, A. P. Fedchenko (1844–1873) visited Samarkand in the winter of 1868. He explored the Alai, Fergana and Zarafshan valleys and the Turkestan and Alai mountain ranges. It was he who discovered the Trans-Alai range with one of the highest peaks in the Soviet Union, Mt. Lenin (23,405 ft). Fedchenko collected a vast amount of material about the animal and plant life of Eastern Turkestan, its anthropology and ethnography.

The works of the Russian Orientalists N. I. Veselovsky, V. V. Bartold, A. A. Semyonov, V. L. Vyatkin and I. Y. Krachkovsky were an important contribution to a study of the history of Samarkand before the revolution. Their discoveries and investigations did a great deal to stimulate interest in the town's history and magnificent old buildings.

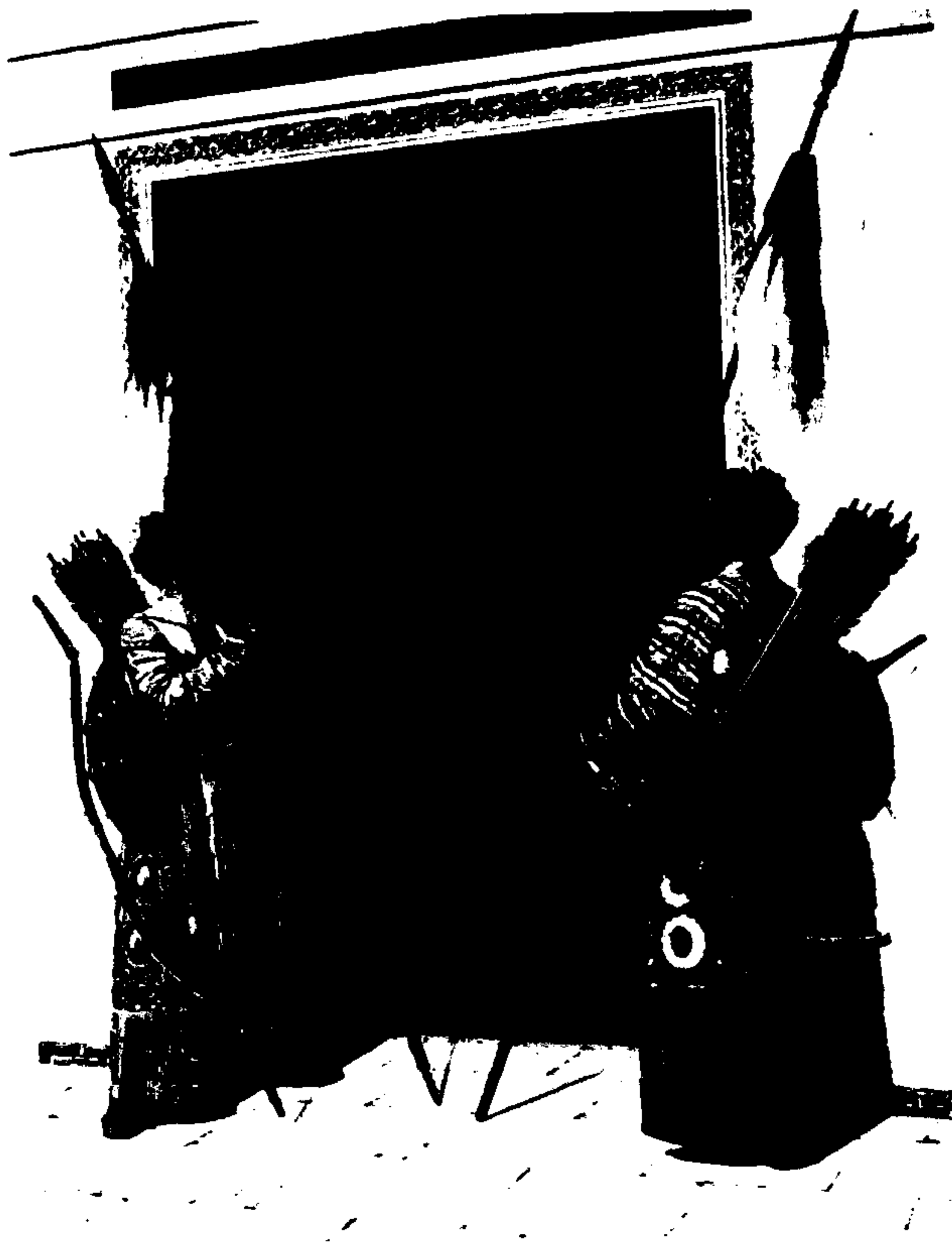
Academician V. V. Bartold (1869–1930), the author of more than four hundred important works which are still studied today, well deserves the unique place which he holds among the world's specialists on the

history of Central Asian civilisations. Although his conclusions were not always accurate, his writings, such as *Turkestan During the Mongol Invasion*, *Ulugh Beg and his Age*, *A History of Irrigation in Turkestan* and *A History of Turkestan Culture* contain a great deal of valuable material on the history of old Samarkand.

The well-known Russian painter V. V. Vereshchagin (1842-1904) witnessed the conquest of Turkestan by tsarist troops. Samarkand provided him with subject matter for many of his canvases, such as "Tamerlane Gates", "Let Them Enter", and "Rejoicing". His "Samarkand Underground Prison" is terrifyingly realistic. The Uzbekistan Museum of History, Culture and Art possesses seven of his canvases. These are "Steppe", "Uzbek Singing", "Mulla in School", "Jews in Tashkent", "Mirzabek, the Emir of Bukhara's Envoy", "The Emir's Palace in Samarkand" and "Kirghiz".

The museum contains sketches of Samarkand's historic buildings by the well-known Russian painter and writer N. N. Karazin (1842-1908), who also produced some interesting scenes from everyday life. Karazin was the author of a number of stories, such as "In Pursuit of Gain" and "From North to South", attacking the colonialists and profiteers who poured into conquered Turkestan. At the same time he depicts the wretched life of the Russian peasants who settled in Turkestan. Whilst he was in the country he accumulated a large collection of ancient weapons and samples of local arts and crafts.

The Turkestan branch of the Russian Geographical Society and the Amateur Archaeologist Club made an important contribution to the study of ancient monu-



"Tamerlane Gates". Painting by V. V. Vereshchagin



ments in Samarkand, Tashkent, Bukhara, Termez and other towns. They helped to arouse interest in this country's rich past, and establish cultural contacts between the local population and the peoples of Russia.

The annexation of Turkestan by Russia brought with it the birth of the theatre and the introduction of Russian music. The Turkestan-Russian Music Society was founded in 1894. Many eminent Russian figures in the arts visited Samarkand, such as the singer Leonid Sobinov and the famous actress Vera Komissarzhevskaya. Tatar and Azerbaijan companies, whose language and scenic arts were akin to those of the Uzbeks, paid guest visits to Samarkand and other large towns.

In the spring of 1891 the great Russian singer Chaliapin, then just beginning his career, visited Samarkand. He was so impressed by this ancient Oriental town that he wrote later in a book of memoirs entitled *Pages from My Life*: "I remember Samarkand like a sweet dream...."

Samarkand and its history are also reflected in Gorky's four legends, including the famous mother's hymn in *Italian Tales* which he based on legends belonging to the age of Timur and more ancient times.

The most progressive sections of the Russian intelligentsia in Samarkand managed to secure the opening of many cultural and educational establishments, including the Railway Workers' School, two grammar schools—one for boys and the other for girls, a library, a hospital, two first-aid centres and a museum. Russian began to be taught in the school for local children. The school also had a Moslem teacher who instructed the pupils in religion. This type of school, which was found-

ed in Samarkand, began to be introduced in other parts of Turkestan. They played an important part in forming a national intelligentsia.

The opening of a public library gave people access to Russian literature, and a reading circle was set up to study the great Russian writers. That Russian literature had a beneficial influence on progressive Uzbek writers at the turn of the century may be seen from the works of Mukimi, Furkat, Khorezmi, Zavki, and Hamza. Many of their books were translated into Russian and read widely in Russia.

The Russian colonial administration showed little concern to improve the medical services available to the local population and left them to the ministrations of the *tabibs* or quacks. Thousands of people died from epidemics. Samarkand did not possess a single medical establishment.

Skilled Russian doctors and nurses who had come to Samarkand worked hard in the face of tremendous difficulties to improve medical facilities. Thanks to their efforts the first clinic for women and children was set up in 1885. Seven first-aid centres were set up in 1897 in the Samarkand region and a clinic was opened in Hodzhent (now Leninabad).

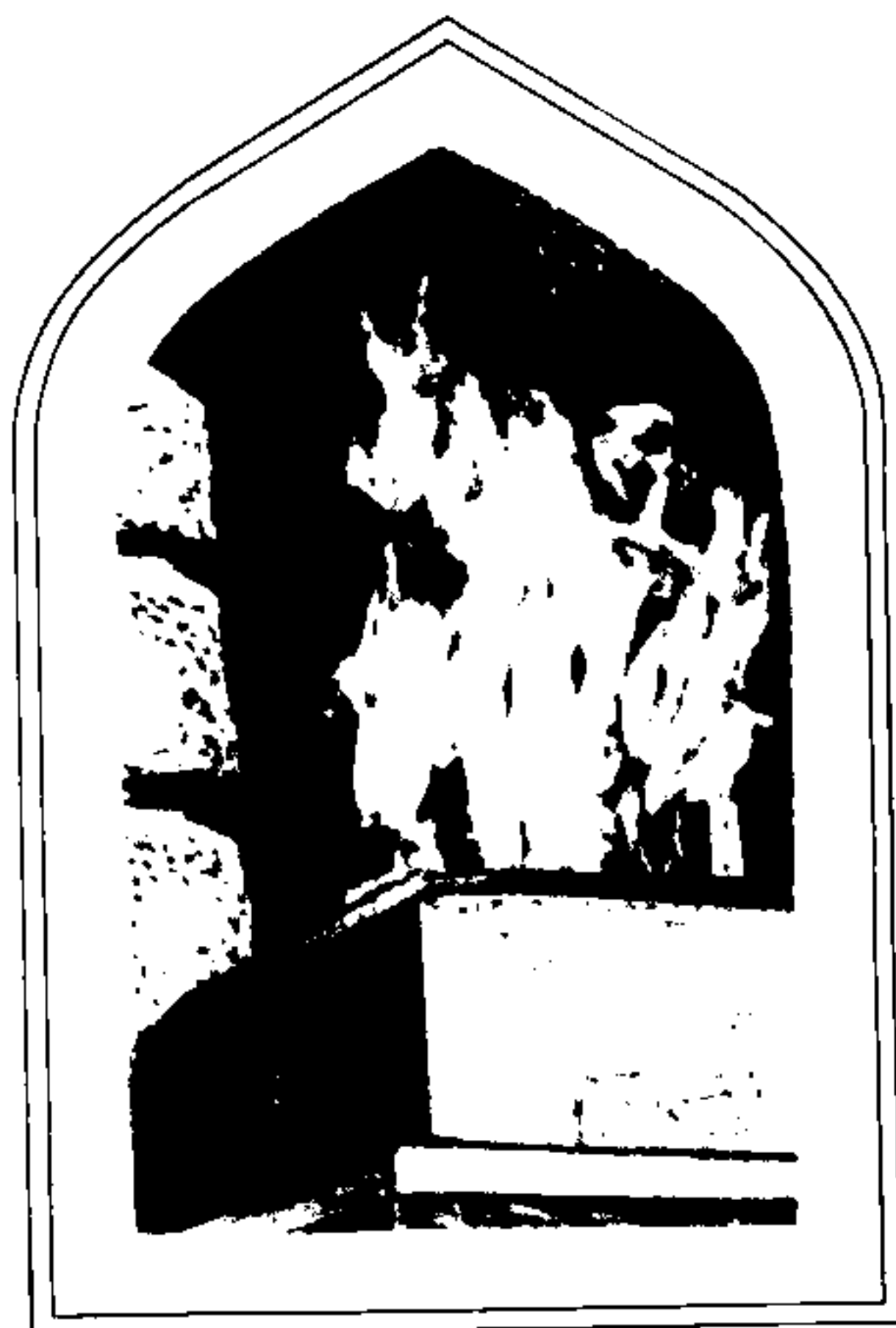
An agricultural exhibition was held in Samarkand in 1893 to celebrate the 25th anniversary of the annexation of Turkestan to Russia, which introduced the local population to new agricultural methods and stimulated interest in Russian life.

Thus, in spite of the reactionary policies of the Russian tsarist government, educational, cultural and medical facilities gradually began to develop in Samarkand even before the revolution thanks to the

efforts of Russian specialists and the progressive sectors of the local population. The most important factor determining the overall beneficial effect of the annexation of Turkestan to Russia was, however, the increased contact between the peoples of Central Asia and the Russian people. In the Russian working class the peoples of Central Asia saw for the first time a force bent on destroying social and natural oppression, a leader and ally in the struggle against the common enemy—tsarism, Russian capitalism and local exploiters. It was through the representatives of the Russian revolutionary proletariat that the workers of Central Asia were introduced to the great ideas of Marxism-Leninism.

A manuscript from the Ulugh Beg Library





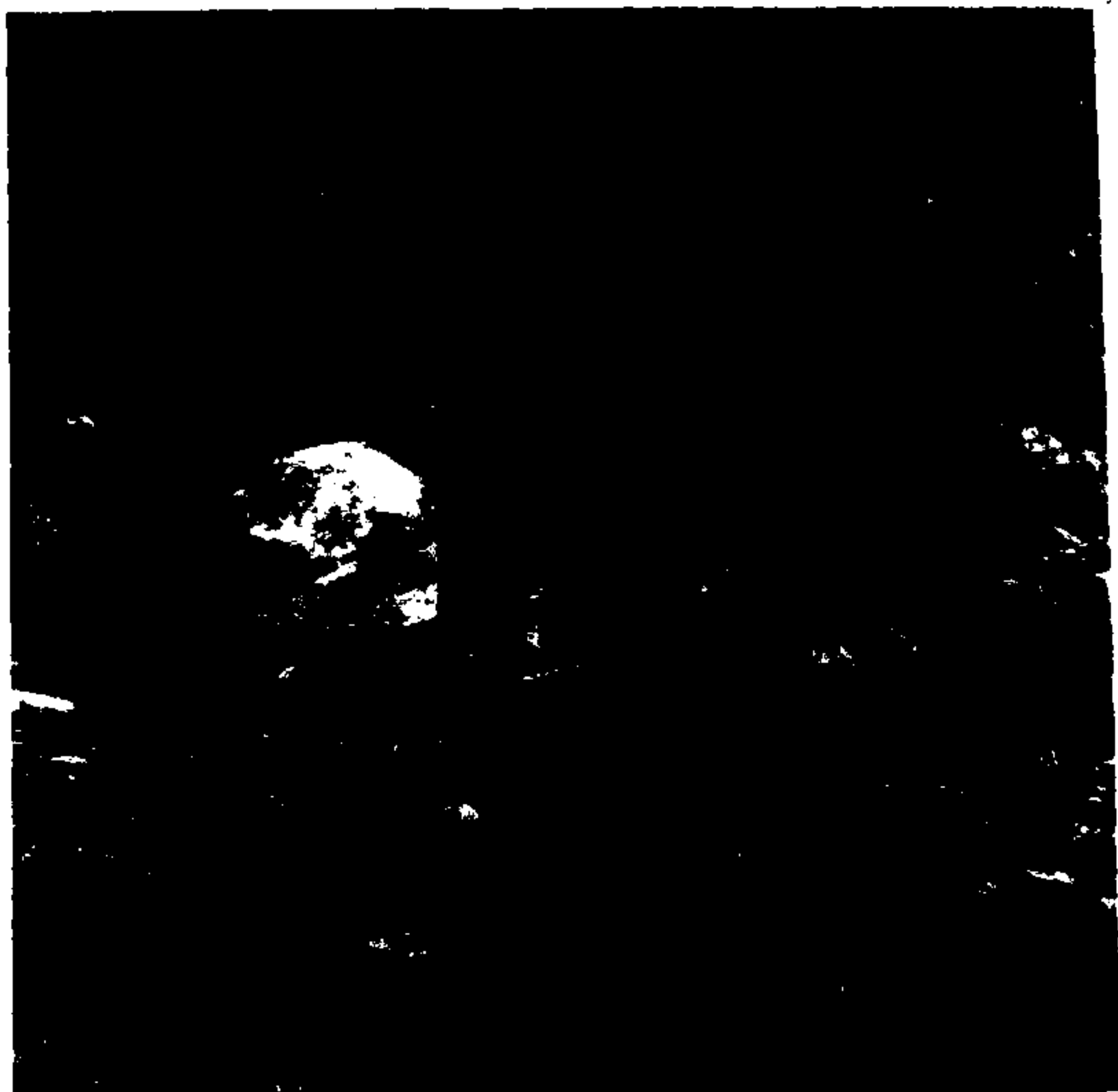
TO GREET THE DAWN

The beginning of the twentieth century saw the gradual emergence of the working class as a political force at factories in Samarkand and particularly on the railway. Russian workers provided the nucleus and it was under their leadership that revolutionary groups and Social-Democratic organisations sprang up in Samarkand and other centres in Turkestan. Bolsheviks who had been exiled to Turkestan by the tsarist government for their revolutionary activities in Central Russia carried on revolutionary work among the local population. They included such figures as Morozov, Stabrovsky, Korniyushin, Bykhovsky, Feofanov, Bakherov and Pozdnyakov.

With the growth of the national liberation movement in the outlying regions of Russia and the appearance there of Marxist literature, the indigenous working population began to unite round the Russian working class and the Bolshevik Party, whose programme provided the answer to their hopes and aspirations.

Bolshevik newspapers and pamphlets and the works of Marx, Engels and Lenin began to circulate in Turkestan, including, of course, Samarkand. The Bolshevik Party introduced the oppressed peoples in the outlying parts of the Russian Empire to the noble, inspiring ideas of Marxism-Leninism and helped them to embark on the struggle for freedom.

On the eve of the 1905 revolution Social-Democratic organisations, circles and groups were already in existence in Tashkent, Ashkhabad, Kizil-Arvat and Samarkand. These working-class organisations gained strength during the revolutionary struggle of 1905-07. An organisation of the RSDLP (Russian Social-Democratic Labour Party) was set up in



The way roads were built in days past

the Samarkand garrison at the time of the 1905 revolution.

Social-Democratic organisations in Samarkand prepared the masses for armed struggle against the tsarist government. An underground printing press was set up which printed pamphlets and proclamations containing revolutionary demands. Many workers from the indigenous population played an active part in the publication

and distribution of Bolshevik literature, among them Sultanmurad Tursunov, Ismail Shadzhanov, Atamurad Shermuhamedov.

The mighty wave of the 1905 revolution reached as far as colonial Turkestan. February and March of 1905 saw strikes by the workers of Tashkent, Samarkand, Chardzhou and Kizil-Arvat who were demanding an eight-hour working day, higher wages, the abolition of fines, and better living and labour conditions. At the same time the workers were also claiming democratic rights, such as freedom of speech, union and assembly, and the freedom to strike.

The dehkan (peasants) rose up against the tsarist government and the local feudal lords in the Fergana valley, the Samarkand region and other parts of Turkestan, demanding land and water.

On May 1, 1905, Samarkand workers, craftsmen and soldiers held several illegal meetings, led by the Bolsheviks, at which a number of economic demands were advanced. One of these meetings put forward the revolutionary slogan "Down with autocracy".

The solidarity between the peoples of Turkestan and the Russian workers was clearly demonstrated by the All-Russia political strike in October 1905. The strike forced Nicholas II to sign the Manifesto of 17 October in which he promised his subjects the basic civic rights.

Samarkand workers greeted the news of the manifesto with political mass meetings. On October 18 workers from the railway, the Demurov printing press, three tea factories and other enterprises went on strike. Each day the newspaper *Samarkand* carried revolutionary articles and urged the people to take up arms. This newspaper

which had begun publication before the revolution became, in fact, a Bolshevik organ from September 1905 onwards and was one of the most revolutionary legal newspapers in the whole country at that time. It published the programmes of the RSDLP and the resolutions of the 3rd and 4th Party congresses. Alarmed by the spread of revolutionary ideas among the people, the colonial authorities were constantly closing the paper down, but each time it reappeared under a different name—*Zarafshan, Russian Samarkand, New Samarkand*.

At the time of the 1905 December armed rising in Moscow the Bolsheviks in Samarkand formed a special armed brigade to help the heroic Moscow workers.

The following year was marked by a fresh wave of revolutionary activities by the workers of Central Asia. The Samarkand Bolsheviks were in constant touch with the Party organisations in Petrograd and Moscow. They were in particularly close contact with the Transcaucasian industrial and revolutionary centres of Baku and Tiflis through the Transcaspiian Social-Democratic organisations.

The Bolshevik M. Morozov represented the Samarkand branch of the RSDLP at the Party's Fourth Congress held in Stockholm in April-May 1906. It was at this congress that the famous struggle took place between the Bolsheviks and the Mensheviks. Morozov defended the Bolshevik Leninist position. His devotion to the cause of the working class and his whole-hearted support of Bolshevik tactics were warmly appreciated by Lenin.

After his return from the congress Morozov frequently gave lectures on Bolshevik tactics, and also organised a library with

a reading room which was very popular with the workers of the town.

The activities of the Social-Democrats in Samarkand were severely hampered during the years of harsh repression which followed the 1905 revolution. In 1912-14 the new revolutionary upsurge in Russia spread to the peoples of Turkestan where increasingly large quantities of Marxist literature were being received from other revolutionary centres in Russia and abroad. The Social-Democrats in Turkestan, including Samarkand, again strengthened their links with workers' organisations in Transcaucasia. The Baku Committee of the RSDLP in particular gave a great deal of assistance to the Samarkand Social-Democrats.

The struggle of the workers and peasants in the Samarkand region became more and more closely aligned with the Russian revolutionary movement and assumed increasingly large proportions.

In February 1917 the Russian workers, led by Lenin's Bolshevik Party, overthrew the autocratic government of the tsar. The news of the victorious bourgeois democratic revolution was received with great rejoicing by all workers and peasants throughout the Russian Empire. When it was announced in Samarkand on March 5 two meetings and a demonstration were held in the town.

A dual administration was set up in Samarkand as in the rest of the country. The Soviet of Workers' and Soldiers' Deputies was elected on March 17, and at the same time the so-called Committee of Public Security came into existence, which represented the authority of the Provisional Government.

Within the next few months the leading posts in the Samarkand Soviet had been

seized by the Mensheviks and Socialist-Revolutionaries who supported the policies of the Provisional Government.

The Samarkand Bolsheviks set about exposing the counter-revolutionary nature of the bourgeois Provisional Government and its lackeys, the Socialist-Revolutionaries, Mensheviks and bourgeois nationalists. They rallied the workers under the Bolshevik banner preparing the ground for the fight to overthrow the Provisional Government and establish a dictatorship of the proletariat—the only way of attaining true freedom and the triumph of socialist ideas.

BIRTH OF A NEW LIFE

The socialist revolution which heralded a turning point in the history of mankind triumphed in Petrograd on October 25 (November 7) 1917. The same day saw the publication of the declaration "To the Citizens of Russia" written by Lenin, which announced that the Provisional Government had been overthrown and power had passed into the hands of the Soviets.

On October 27 the Samarkand regional Soviet received a telegram from comrades Frolov, a soldier, and Dekanov, a peasant, its delegates to the Second All-Russia Congress of Soviets in Petrograd. In it they reported the victory of the Soviets in the capital, the establishment of the Workers' and Peasants' Government with Lenin at its head, and the Congress decrees on land and peace. This news was greeted with tremendous enthusiasm by the workers and peasants of Samarkand.

On November 1 the armed uprising in Tashkent triumphed after four days fighting. On the same day the Soviets came to power in Termez and Kattakurgan, and

on November 25 in New Bukhara (Kagan). The Samarkand Soviet of Workers', Soldiers' and Peasants' Deputies resolved to take power into its hands on November 28, when at an Extraordinary Meeting of the Soviet the following resolution was adopted:

"1. Recognising the central government existing at the present time in the Russian Republic, to consider the Council of People's Commissars elected by the regional Soviet of soldiers', workers' and peasants' deputies as the highest body in the region.

"2. To announce for the information of all citizens of the town of Samarkand that within three days all authority in the town is to be vested in the Council for Reorganisation as the only democratic organisation defending the rights of the downtrodden masses."

On the night of December 1 the Red Guard, which had been formed back in October, occupied all the strategic buildings in the town. On December 4 a military revolutionary committee of the Council of Soldiers' and Moslems' Deputies was set up which took all power into its hands on the following day.

An independent Bolshevik organisation was officially established in Samarkand on December 4. The Samarkand Bolsheviks, now finally disassociated from the Mensheviks, became an even stronger and more closely united organisation ready to carry out its revolutionary programme which had the strong support of all workers and peasants.

The October Revolution put an end to the oppression of the non-Russian nationalities. The Declaration of the Rights of the Peoples of Russia promulgated by the Soviet Government on November 2, 1917,

was a legislative guarantee of the free development and full equality of all the nationalities of Russia. All nations were granted the right of self-determination including that of secession and the formation of independent states. In its Appeal to the Working Moslems of Russia and the East the Council of People's Commissars declared Moslem national and cultural institutions, custom and faith to be free and inviolable and guaranteed them full freedom in the organisation of their affairs.

These decrees, which laid the foundation for the free development of all the nationalities of Russia, were warmly approved by the working people of Samarkand and the whole of Turkestan in general.

The process of establishing Soviet power in Samarkand was accompanied by a bitter class struggle, as it was throughout the country. The internal forces of counter-revolution joined with the foreign imperialist powers and plunged the country into civil war. The workers and peasants of Soviet Russia fought staunchly to defend the achievements of the October Revolution.

Between 1918 and 1920 Samarkand working people made an important contribution to the struggle for the final defeat of all anti-Soviet forces and the consolidation of Soviet power in Turkestan. They frequently had to take up arms against foreign interventionists, bands of Basmachi, regular units of the Whites, and local nationalists.

In April 1918 the Fifth Congress of the Soviets of Turkestan announced the foundation of the Turkestan Autonomous Soviet Socialist Republic within the Russian Federation. This event was of supreme importance for the peoples of Central Asia.

When the autonomous republic was officially proclaimed on May 1, 1918 there was a huge public rally in Samarkand, organised by the Bolsheviks. The Samarkand Regional Council sent a telegram to the Council of People's Commissars of the province saying that the workers and peasants of Samarkand welcomed the autonomy of Turkestan with all their hearts.

The Sixth Regional Congress of Soviets held in Tashkent in October 1918 approved the first Constitution of the Turkestan ASSR.

The workers of Samarkand showed tremendous revolutionary spirit during the hard years of the Civil War. In 1918-19 when Turkestan was surrounded by a ring of hostile armies and cut off from Russia the workers were existing on 100 grammes of bread a day, sometimes even less. They hung on grimly to the end in their staunch, selfless defence of the cause of the revolution.

The interventionists and White Guards wiped out a detachment led by Frolov which had been sent by the Turkestan Republic to restore law and order in the Transcaspian province, and killed Pavel Poltoratsky who was deeply loved and respected by the workers and peasants of Central Asia. July 1918 saw the foul murder of nine Ashkhabad commissars, and on the night of September 19-20 the British, Socialist-Revolutionaries and White Guards shot 26 leaders of the Baku proletariat in a remote spot in the desert, 207 versts from Krasnovodsk, between the stations Akhcha-Kuina and Pereval.

In January 1919 Anglo-American agents inspired a counter-revolutionary revolt by Socialist-Revolutionaries and White Guards, in the very heart of Turkestan. Tashkent.

Fourteen commissars, leaders of the Turkestan Republic, were brutally murdered. When news of this reached the workers of Samarkand they immediately dispatched an armed detachment to assist the Tashkent workers in their defence of Soviet power, and the revolt was crushed within three days. Thus the Samarkand workers once again showed their unswerving loyalty to the cause of the revolution.

In the autumn of 1919 after the White Guards had been defeated at Orenburg Turkestan became re-united with Russia. In October 1919 a Turkestan Commission of the All-Russia Central Executive Committee and the Council of People's Commissars of the RSFSR was sent to Central Asia to help the local Soviet and Party organisations implement the nationalities policy.

When he was sending off the Turkestan Commission Lenin wrote in his famous letter "To the Communists of Turkestan" that the establishment of good relations with the peoples of Turkestan was of tremendous historical importance to the Russian Socialist Federative Soviet Republic.

The Turkestan Commission which was led by such eminent Soviet figures as Frunze, Kuibyshev and Eliava played an extremely important role in strengthening Soviet power and the union between the workers and peasants, in defeating the foreign interventionists and internal counter-revolutionary forces, and in securing the victory of the people's revolution in Bukhara and Khiva.

The workers of Samarkand also gave a great deal of assistance to the working people of Bukhara. On August 28, 1920, Mikhail Frunze, the commander of the Turkestan front, arrived in Samarkand to

direct the military operations of the Red Army on the Bukhara front. The Red Army units sent to help the people of Bukhara were advancing all along the line and on September 2 Frunze was able to report to Lenin from Samarkand that the Emir of Bukhara had been deposed and the people, aided by the Red Army, were victorious.

The Samarkand Communist organisation became steeled during the bitter years of the Civil War and the heat of battle. Under its guidance the people of Samarkand set about the new task of building a socialist society and restoring and developing the economy.

In 1921 when the central regions of Soviet Russia were suffering from a severe food shortage the people of Turkestan used all the means at their disposal to help the workers of Petrograd and Moscow which were particularly badly hit. In a letter to Lenin the Samarkand Communists wrote: "We have set ourselves the aim of giving as much assistance as possible to the Red capitals—and we shall not fail in it."

Lenin expressed his deep gratitude to the workers and peasants of Turkestan. In a letter sent to the Council of People's Commissars and the People's Commissariat for Food of the Turkestan Republic he wrote:

"I should be most grateful if you would convey my thanks to all the local comrades and ask them to continue to do all they can to increase the supply of food to workers in the capitals.

"The situation is very grave. Help of any kind is desperately needed. I am sure you will do your utmost.

"With Communist greetings,

V. Ulyanov (LENIN)"

The workers of Uzbekistan, including those of Samarkand, rose to the occasion magnificently. In reply to the request from their beloved leader they sent thousands of tons of grain and other food to the central areas of the country.

* * *

The increased economic and political stability in Central Asia which followed the defeat of the foreign interventionists and the internal anti-Soviet forces made it possible for the Party to implement Lenin's instructions for the division of Turkestan into national administrative units and the creation of Soviet Republics in Central Asia.

In May 1924 the Eighth Congress of the Communist Party of Turkestan gave its approval to the proposed division, and in June of the same year the Central Committee of the Russian Communist Party (Bolsheviks) passed its historic resolution on national divisions which was greeted with great enthusiasm by all the peoples of Central Asia.

Samarkand, a city which had long been the pride of the peoples of Central Asia, was to play an important role in the political, economic and cultural development of Soviet Uzbekistan of which it was the capital from 1925 to 1930. On February 11, 1925 thousands of workers gathered in the Registan to celebrate the proclamation of the town as the capital of the Uzbek Soviet Socialist Republic. The meeting was addressed by the Chairman of the Central Executive Committee of the USSR, Mikhail Kalinin.

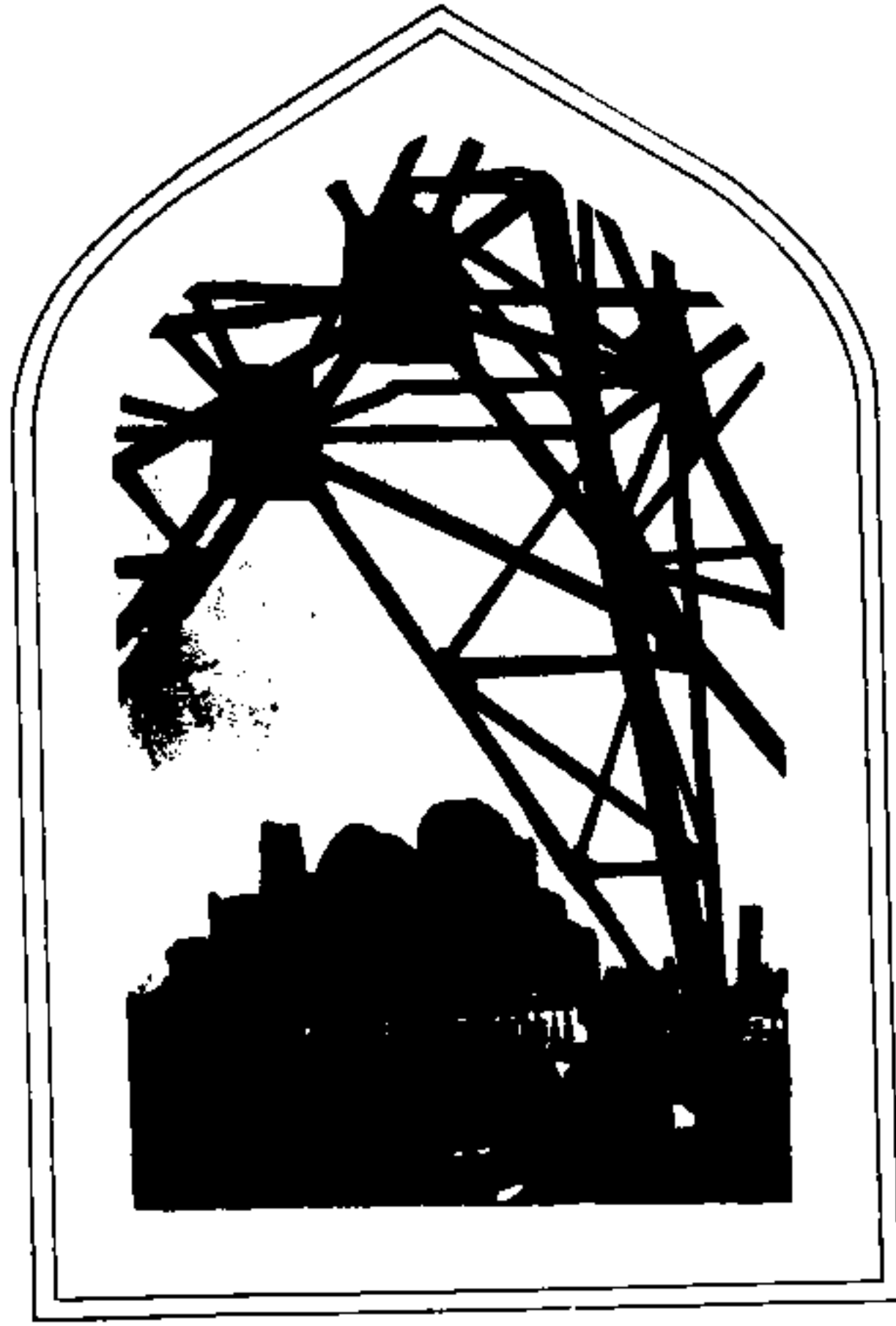
Samarkand again became a centre of great activity as the political and administrative capital of the new republic. All the major party and governmental insti-

tutions of the republic had their seat in Samarkand.

This period saw a great deal of building which changed the character and appearance of the town considerably. It was during this time that construction took place of the Republican Hospital covering a vast area between the old and the new towns, the Supreme Economic Council of the Uzbek SSR (now the Party Regional Committee offices), the Cotton Trust (now the Co-operative Institute), the Agricultural Bank (now the Town Party Committee offices), the House of the Commune (now the Agricultural Institute). Work also began on the teaching blocks of the Uzbek Teacher Training Academy, later to become the Samarkand State University, blocks of flats, schools and other educational and cultural establishments.

Following the example of the great architects and craftsmen of the time of Ulugh Beg and Navoi, modern day builders are producing attractively designed new theatres and palaces of culture, clubs, educational establishments, children's facilities and blocks of flats.





**SAMARKAND
TODAY AND TOMORROW**

In the years since the October Revolution Samarkand, like all other towns and villages in the Soviet Union, has developed at an amazing rate. This has been a time of great energy and enthusiasm, a period of remarkable change in all spheres of the town's political, economic and cultural life. Samarkand has ceased to be regarded solely as a town of ancient monuments and has become an important industrial and cultural centre of the Uzbek Republic.

It now possesses some sixty large factories with modern equipment. Industrial enterprises have been set up with the help of workers and engineers from Moscow, Leningrad, the Ukraine and the Urals.

During the pre-war five-year-plan periods the town's industry developed at a rapid pace. Considerable funds were spent on the building and reconstruction of factories and heavy plant. Thanks to the introduction of new equipment and techniques and the large scale of socialist competition there was a considerable increase in labour productivity even in this early period.

During the Second World War the town was used to set up factories which had been evacuated from occupied areas. Nearly all the industrial enterprises in the region switched over to producing articles for the front.

The town's industry changed considerably during the war years. Whereas in 1940 its main industries were textiles and food processing the next few years saw the setting up of engineering plants and mining works. The output of consumer goods for the army and home needs increased by almost 70 per cent.

Today Samarkand has engineering, metal processing, chemical and light industrial plants, and an extensive power system.

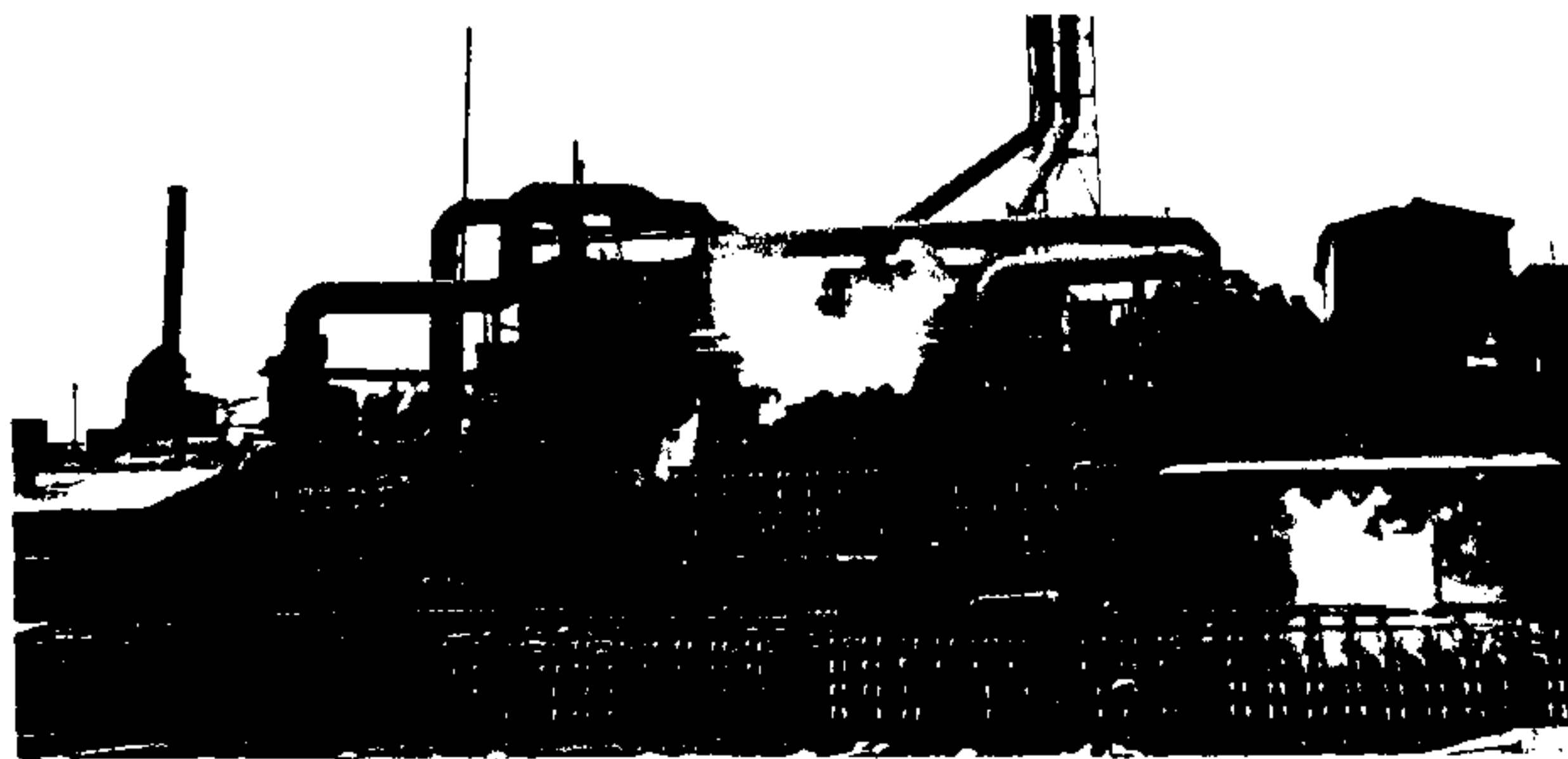
Annual output is 86 times higher than the 1913 level.

Samarkand manufactures cinematographic equipment, mineral fertilisers, building materials, spare parts for cars and tractors, refrigerators, lifts, high quality leather and silk, footwear, canned foods, wine, fruit juice and many other products.

The Lenin Krasny Dvigatel engineering plant deserves special mention. Its spare parts for cars and tractors are distributed in Uzbekistan and many other republics. Another big enterprise is the Dehkanin plant, which has been transformed from a small factory into a large, specialised concern.

Samarkand's industrial concerns are constantly expanding and developing. New workshops are being added and modern methods of mechanisation and automation are being introduced rapidly. In 1954 the Samarkand superphosphate plant produced its first batch of fertilisers and since then thousands of truckloads have been dispatched for use on farms all over the Soviet Union.

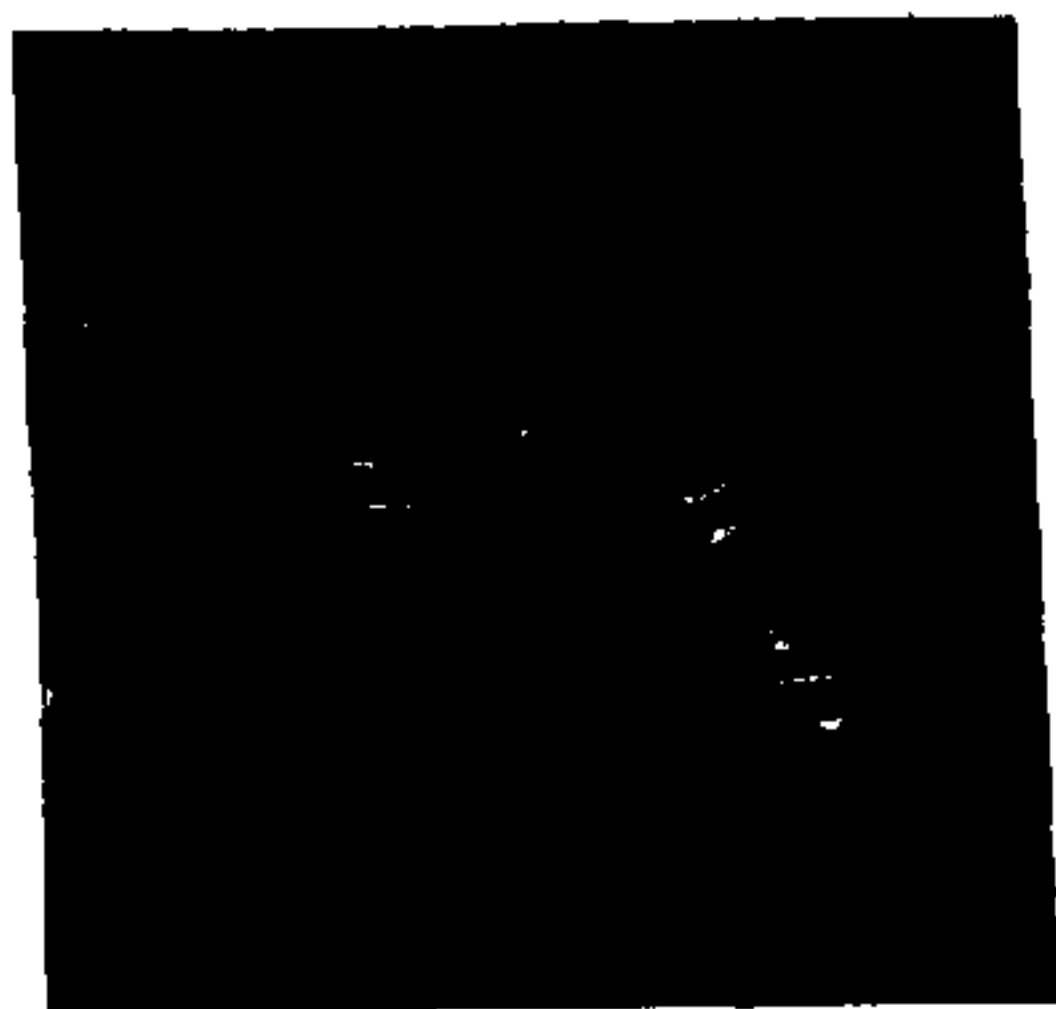
In recent years a new industrial zone has been set up in the town. This district now has several large modern enterprises. In 1970 a passenger lift plant went into operation which will supply lifting equipment for the construction of multistorey blocks of flats, administrative and public buildings in all the Central Asian republics. A factory for manufacturing household refrigerators is under construction nearby, in which all the production processes from the moment the materials are received to the dispatch of the packed refrigerator are to be fully automated. A factory for manufacturing household air-conditioners is also going up in the same zone.



Samarkand's industries produce chemical fertilisers, machine parts and tea

A large china factory with a production capacity of over 20 million articles a year has just begun operation. Its tea bowls, teapots and other articles are imaginatively designed national motifs.

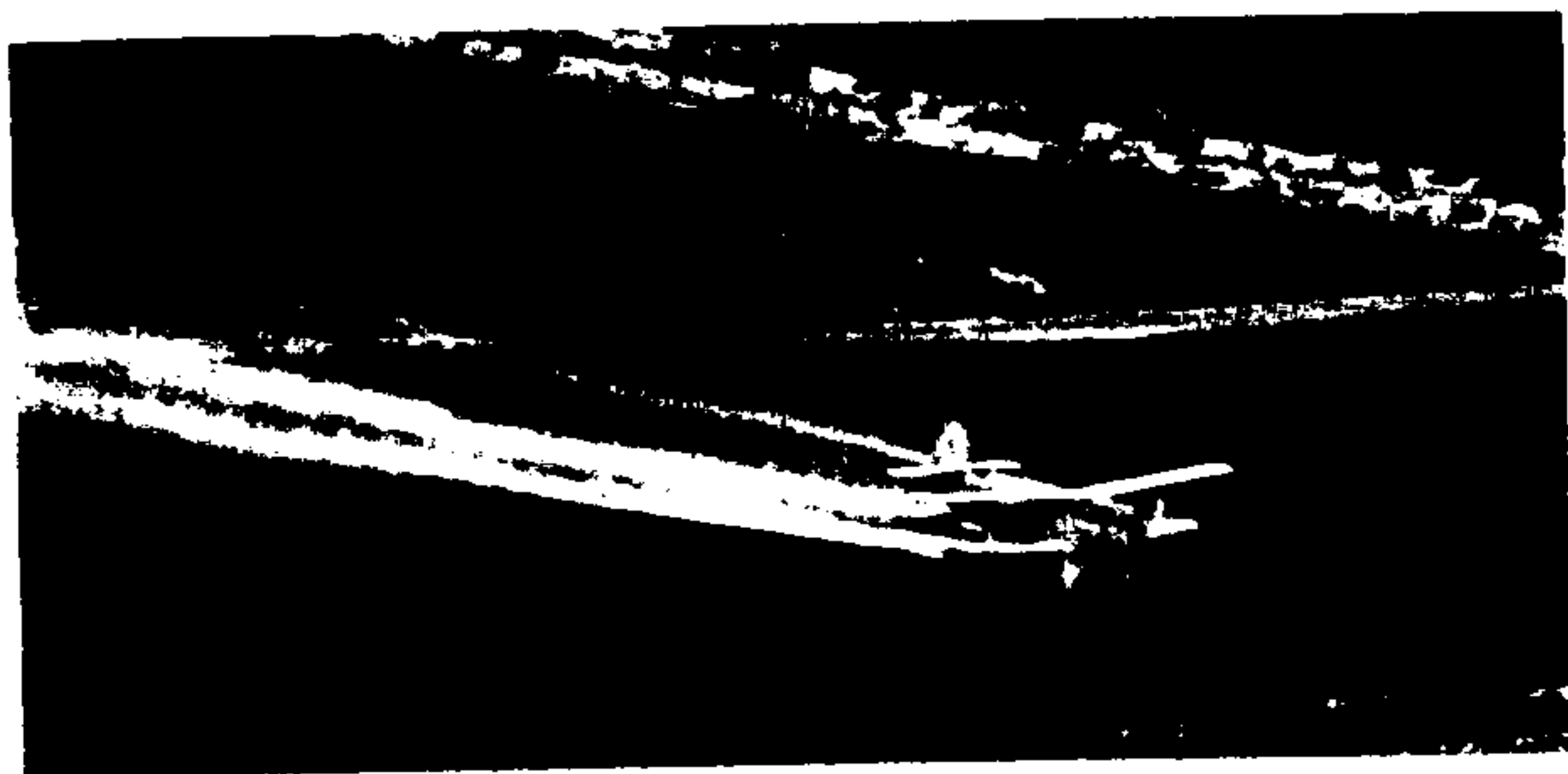
The Akhunbabayev leather factory is one of Samarkand's largest concerns. It manufactures excellent leather goods and also produces articles made of patent leather and suède.



Cinematographic equipment and silk and cotton fabrics are produced in Samarkand

In the range and quality of its goods the Samarkand shoe factory comes second in the whole of Central Asia. The factory's output is to be further increased in the near future.

The cinematographic equipment produced at the Kinap factory travels all over the globe. You can find it in Russia and the Ukraine, the Caucasian and Baltic republics, the cinemas of India, Ethiopia, Indo-



Cotton and astrakhan are the pride of Uzbek collective farms and their basic source of wealth

nesia, Mali, Japan, the Mongolian People's Republic and many other countries. Intensifiers, rectifiers, distributive and sound track apparatus bearing the Kinap trademark are in great demand in these parts of the world because their high degree of precision and reliability is unaffected by the most extreme climates. This is also borne out by the comments of the numerous visitors to the Soviet Pavilion at EXPO-70



in Osaka where Kinap goods were displayed.

Special mention must also be made of the Serp i Molot canning factory which produces tinned meat, vegetables and fruit as well as various types of fruit juice. New production methods have been introduced, and there is now a special section manufacturing baby foods. The range of products has increased and the factory's output capacity has also been extended.

New techniques are constantly being applied in other food plants as well. Production methods have been improved at the milk, tobacco, macaroni and wine factories. Incidentally, Samarkand wines have won a high reputation both in the Soviet Union and abroad.

The tea factory which manufactures 25 different sorts of tea is one of Samarkand's largest enterprises. This highly mechanised concern produces 22 per cent of the country's total output of tea.

During the period of socialist construction some profound changes took place in the town's power supply system. The Samarkand, Kattakurgan, Bukhara and Karshi electric power stations were combined into a single grid with the result that electricity is now four or five times cheaper than before.

Samarkand possesses a source of cheap power in the form of natural gas from the Bukhara deposits. The state has allocated considerable funds for laying on the supply of gas, and today a large percentage of the town's residential and industrial buildings are provided with it.

Samarkand's industrial workers have successfully fulfilled the eighth five-year plan (1966-1970). In honour of the 24th Party Congress many factories fulfilled the



plan by November 7, 1970, i.e. almost two months ahead of schedule.

The region's agriculture is also developing apace. Its 135 collective farms and 57 state farms produce hundreds of thousands of tons of wheat, one-third of all the grapes grown in Uzbekistan and a considerable amount of tobacco. Its cattle farms specialise in breeding, particularly valuable breeds of karakul sheep. In the last ten years the area of land under cultivation has expanded by more than 100,000 hectares. There has been a considerable increase in the farming of cereals, vegetables, potatoes and melons. Many new orchards and vineyards have appeared. In recent years cotton crops have yielded an average of more than 24 centners per hectare. The Samarkand region now provides the country annually with no less than 400,000 tons of "white gold", as cotton is referred to in these parts. This is seventeen times more than in 1913. Farms now have at their disposal more than 10,000 tractors, 1,300 combine harvesters, 2,180 cotton harvesters, and more than 3,100 lorries. Irrigation and land improvement are progressing rapidly.

In industrial output, industrial capital and number of industrial workers Samarkand is one of the leading towns in Central Asia.

At present Samarkand produces 100 per cent of the republic's total output of packaged tea, 24 per cent of its mineral fertiliser, 23 per cent of its tinned foods, and a large proportion of its cotton fibre and many other articles.

As a result of the improved standard of living of the workers and the increase in consumer goods there has been a considerable growth in trade. Each year sees an increase in demand for furniture, fabrics,



high quality clothing, footwear, carpets and other consumer goods. The sale of radios, TV sets, refrigerators and books has also risen considerably.

BUILDING AND TOWN PLANNING

Ancient Samarkand really has recaptured its youth since the revolution. Each year sees the addition of new modern buildings and amenities. The narrow streets and alleys of the old town were suitable only for pedestrians and donkeys. Describing pre-revolutionary Samarkand, where the ordinary people lived in filthy conditions and extreme poverty, the Russian geographer V. I. Masalsky wrote at the beginning of the century: "... a typical Central Asian town—narrow, winding, unpaved streets, small clay houses with flat earthen roofs and no stoves or windows facing on to the street. There were very few trees or watering places in the maze of tightly packed buildings."

The ambitious building programmes carried out after the revolution have created a new Samarkand. Even before the outbreak of the Second World War the town had received an additional 43,000 square metres of living space, whereas before the revolution its total living space was a mere 21,000 square metres. Residential construction did not even cease during the war. It is now proceeding rapidly. The Samarkanders receive about 100,000 square metres of additional living space each year in the form of multistorey blocks of flats with all modern conveniences in new, well-planned districts. Most homes have a telephone, radio, television, electricity and gas.

There was no water supply in the town before the revolution and the people ob-



New apartment buildings in the centre of the city

A street scene

tained water from *aryks* (irrigation ditches) and wells. A water supply system was laid in 1931. Construction has just been completed of a third water pipeline.

No one even dreamed of asphalted streets in Samarkand before the Revolution. The total length of roadway paved with cobblestones was a mere 15.5 kilometres. Today all the town's main streets

are asphalted and the municipal bus, tram and trolleybus services are constantly being extended.

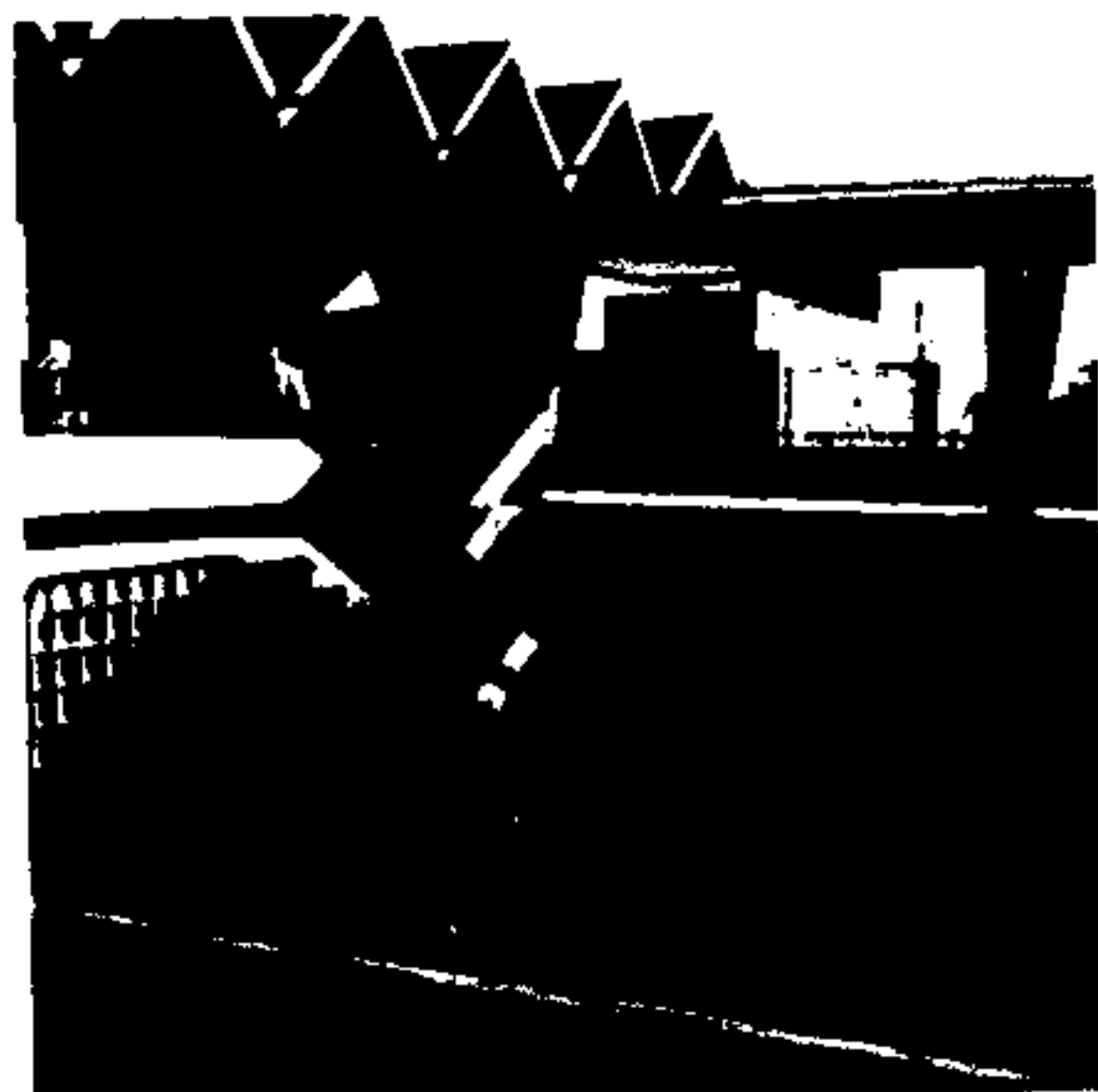
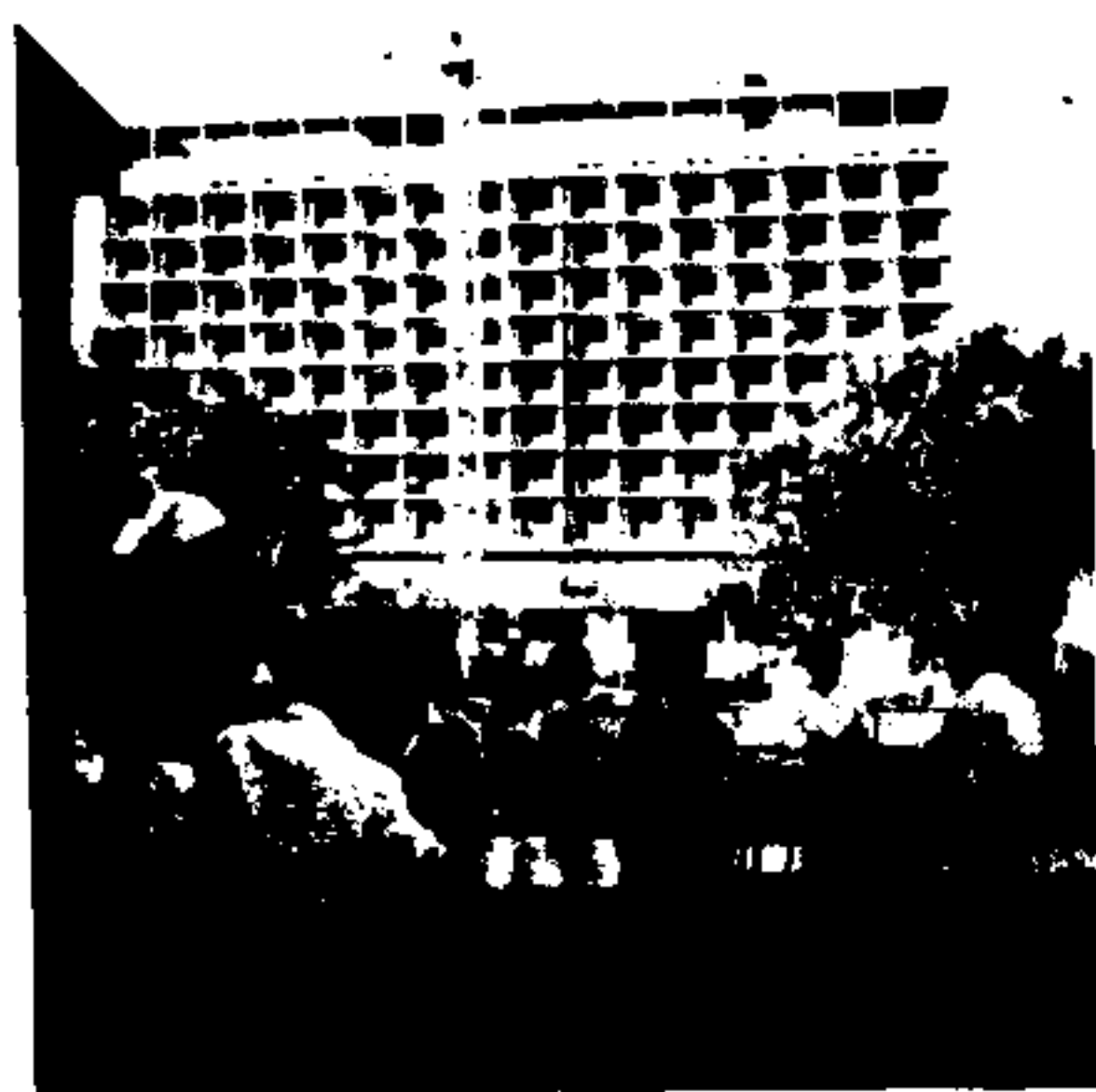
The Samarkanders are fond of flowers and greenery. The town's streets and squares abound in gardens, shady trees and vines. Since the war about one million trees and shrubs have been planted in the town.

A new telephone exchange serving 2,400 lines has been built. A video-telephone service was opened between Samarkand and Tashkent in 1965. Samarkanders watch television programmes transmitted from Tashkent, Alma-Ata, Frunze and other cities.

Each year more and more funds are spent on improving the town's amenities. The municipal budget for 1970 was 29 million rubles, more than ten million of which were allocated to residential and public building and industry, and more than eighteen million to the extension of cultural amenities.

Broad highways have appeared lined with attractive public buildings and residential blocks. New worker's residential districts have sprung up near the superphosphate factory, the Kinap works and the railway station. We must also mention the academic residential area and the attractive new blocks of flats on Agalykskaya Street, L. Tolstoi Street and Vinogradnaya Street.

In modernising their town the Samarkanders cherish and carefully preserve their historic buildings and the memory of those who lost their lives in the Civil War and the Second World War. Special care is taken to preserve places associated with the revolutionary struggle of the workers.



At the Samarkand airport

A bus terminal

A new hotel

A cafe

More than 130 new streets and squares have appeared in the town in the last few years, including Gagarin Square and Teatralnaya Square with the beautiful new Ballet and Opera Theatre completed for the 40th anniversary of the Uzbek Soviet Socialist Republic and the Communist Party of Uzbekistan. The theatre was built in

20 months instead of the estimated 38 months. This impressive building of steel and glass with its severe, restful lines was designed by the Tashkent architect A. A. Balayev. The theatre has a seating capacity of 1,000 and you have an excellent view of the stage from any point. Its acoustics and air conditioning are first-class.

The first production was the opera "The Poet's Heart" by the modern Uzbek composer Muhtar Ashrafi. The theatre's company, about 200 strong, consists for the most part of young actors. Many of them come from Moscow, Leningrad, Novosibirsk, Baku and Odessa, but the backbone is formed by actors trained at the Tashkent Conservatoire, Drama Institute and Choreographic School. The theatre's repertoire includes such items as "Giselle", "Takhir and Zukhra"—an Uzbek "Romeo and Juliet"—"Maisara's Tricks", "The Fountain of Bakhchisaray", "Spartacus" and "Eugene Onegin".

Another impressive new building is the four-storey Agricultural Institute on Bagishmaj. The old cramped dwellings opposite the ancient square of the Registan have been replaced by modern blocks of flats, a new wide screen cinema, a new department store and the eleven-storey Samarkand Hotel opened during the 2500th anniversary. The Registan is an excellent example of how the ultra modern and the very old can be made to blend.

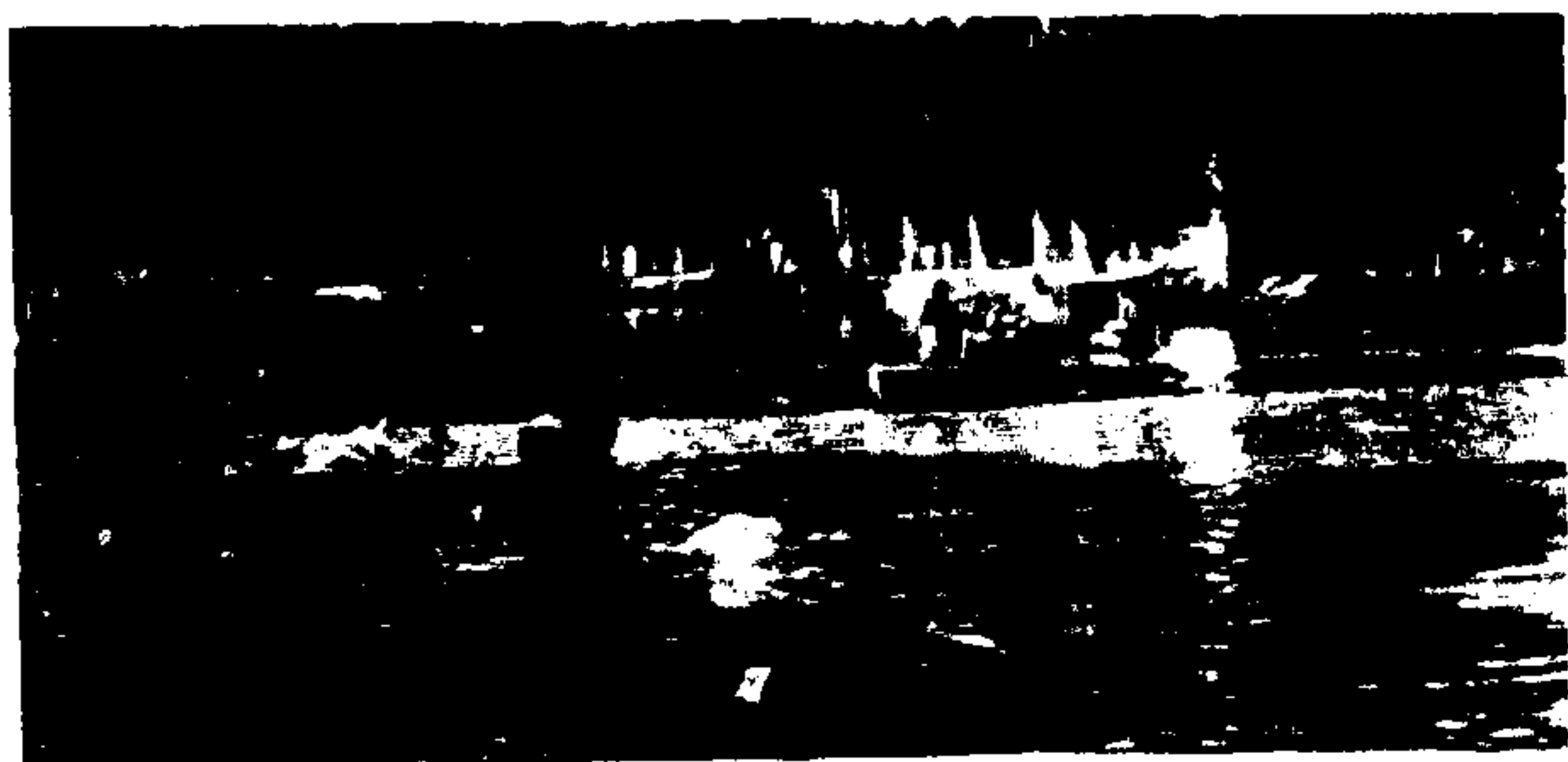
Shops, cafes, restaurants and *chaikhanas* (Uzbek tea houses) are appearing in the new residential quarters, along the main roads, and in the town's recreational open spaces.

The visitor must be sure to drop into one of the cool *chaikhanas* and sample a cup of fragrant Uzbek tea or "kok chai",



Pilaf and shashlik are the favourite national dishes





Samarkanders relaxing

with *plov*, a delicious dish of meat and rice, or *shashlyk*, meat cooked over an open fire on skewers. He must also try tasty Samarkand almonds, melons, figs, and currants, the splendid amber bunches of grapes, the ruby pomegranates, and the golden pears and quinces. And he will certainly not wish to go away without sampling the Samarkand wines, such as "Samarkandi", "Gulya-Kandos", "Sogdiana", "Shirin", and "Alea-



tiko" which have collected 17 gold medals at international fairs. And last but by no means least there are the famous Samarkand *obu nonu*, flat round rolls of delicious warm, fresh bread with poppy seed in it. The legend has it that these *obu nonu* are the tastiest in the world. Their recipe still remains a secret outside Samarkand like the magnificent paints that were used to decorate the ancient monuments of the past.

According to one of the legends a certain ruler was so fond of Samarkand *obu nonu* that he ordered the flour, water, salt and even the special stoves in which the inhabitants of Samarkand baked them, to be sent to other towns in his kingdom so that they could be baked all over the country. But however much they tried the master bakers in the other towns just could not produce anything as tasty. Today the famous Samarkand *obu nonu* bakers live on the outskirts of the town in the village of Galaosiye, which means "many mills". The *obu nonu* from this village are often taken away by visitors as souvenirs.

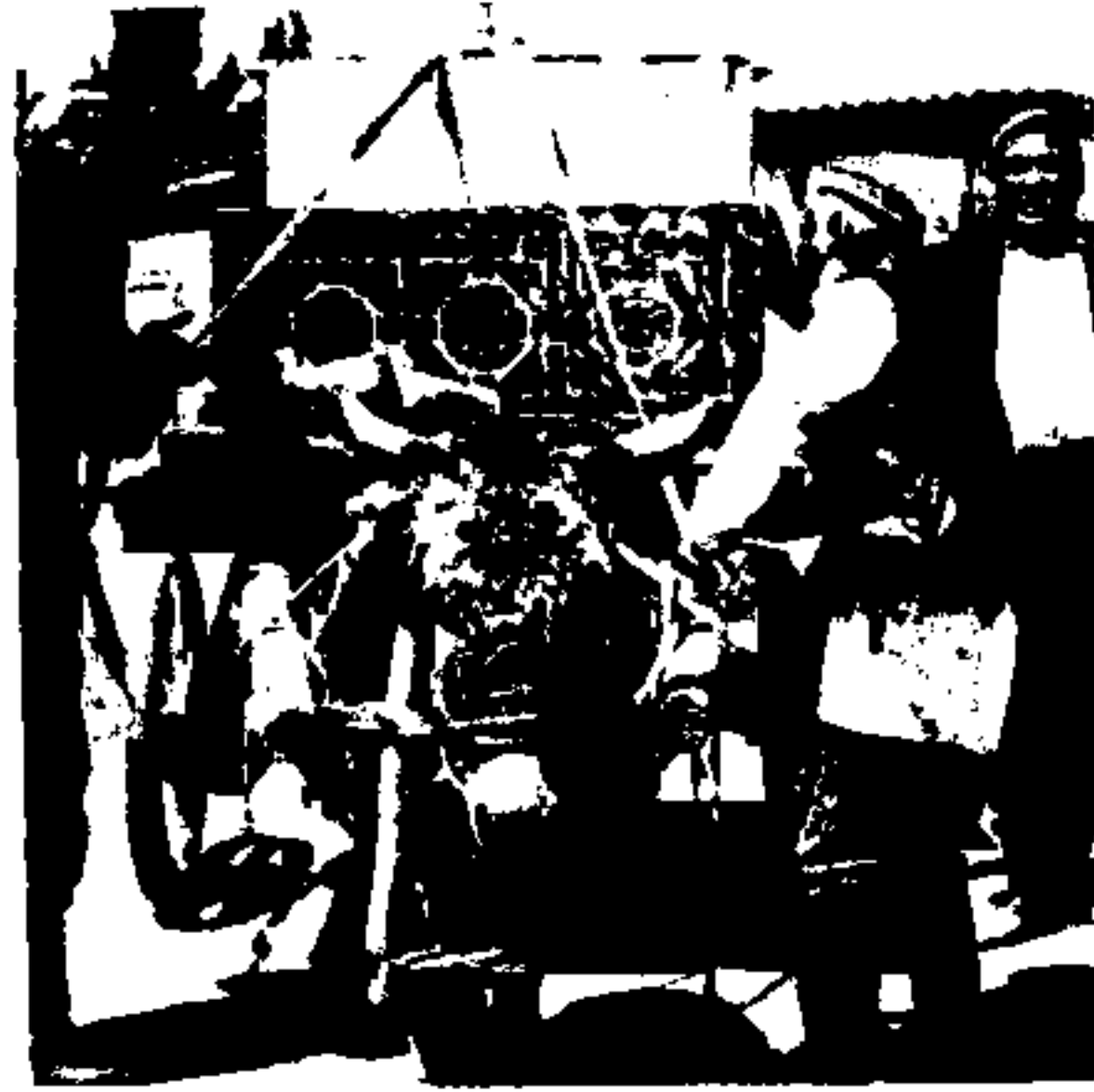


EDUCATION

Five centuries ago the ruler of Samarkand, Ulugh Beg, ordered the following inscription to be carved on a building: "Every Moslem, both man and woman, is in duty bound to strive for knowledge." But the centuries passed and this bright precept could not be fulfilled in the darkness of the feudal night which shrouded the land.

Before the revolution the area which now forms the Samarkand region possessed 21 general schools which provided instruction for 1,080 children, and had a total teaching staff of 39. There were only three schools of a European kind in the town. Ninety-eight per cent of the population





At the city market

were illiterate. The area did, however, have more than 25,000 mullahs and imams, and the town of Samarkand, which was one of the centres of the Moslem religion, possessed 23 madrasahs (Moslem colleges) and 62 mosques.

After the revolution an intensive campaign began on a scale hitherto unknown to overcome centuries of backward tradi-



The Samarkand University is named after Alisher Navoi

tions, educate the people, and build up a new socialist form of culture.

As early as 1918 the Samarkand Communists called on the population to start a campaign for education and the new form of culture. "Without schools and without knowledge the working class cannot hope to defeat ignorance, the most powerful counter-revolutionary force after capital," they stated in their appeal to the citizens of Samarkand. The appeal also announced the opening of new Soviet schools in Samarkand and the organisation of day and evening courses for the illiterate and semi-literate.

The people were hungry for knowledge. In the years immediately following the revolution, and particularly in the period 1925-30, there were impressive demonstrations on the Registan, where crowds would light bonfires and burn the veils which Uzbek and Tajik women had formerly been forced to wear in public and which had become the symbol of their inferior status in society.

The last fifty years have seen radical changes in the sphere of public education in Samarkand and throughout the country. Today the town possesses 70 general education secondary schools which together provide instruction for 58,000 pupils. One-third of the town's population is studying.

Before the revolution there was not a single establishment of higher education in the whole of Turkestan. The history of higher education in Central Asia begins in 1920 when Lenin signed the decree authorising the foundation in Tashkent of the Turkestan State University (now known as the Lenin Tashkent University).

The first higher education establishment to be set up in Samarkand was the Alisher



Navoi Samarkand State University founded in 1933 in place of the Uzbek Teacher Training Academy which had been opened six years earlier. Samarkand University is one of the most important educational establishments in the republic. It has more than 14,000 students. In 1968 alone the intake of new students in the day, evening and external departments was about two thousand. The university has eleven departments: foreign languages, history, geography, social sciences, biology, chemistry, physics, mathematics, technical engineering, Russian philology, and Uzbek and Tajik philology. The university's 525 research workers include more than 200 doctors of science, professors, candidates of science and assistant professors.

The university trains teachers for higher education establishments, technical colleges, the senior forms in secondary schools, and also specialists for scientific research establishments. More than 18,000 specialists have graduated from it since its foundation, of which over 12,000 were from the indigenous nationalities. It also provides facilities for post-graduate research and many of its students have gone on to obtain the post-graduate degrees of candidate or doctor of science.

The university possesses all the facilities and equipment necessary for the training of highly qualified specialists. It has 48 faculties, 38 laboratories, 3 museums, a botanical garden, and an excellent library containing a million books covering all fields of learning. The library has a particularly rich collection of books about the Orient and rare editions of the works of Firdausi, Nizami, Navoi, Babur, Avicenna, Kāḍagi, Furkat, Mukimi, Hamza, Sadriddin Aini and many others. The university's research



The University has 11 faculties and the student body of 14,000

staff have produced a large number of academic publications since its foundation.

Another important higher education establishment is the Samarkand Kuibyshev Co-operative Institute of Centrosoyuz (the Soviet co-operative movement). The Institute was set up in 1949 in place of the former Uzbek Planning Institute and has the departments of commercial economics,



commodity studies and trade technology. It caters for 1,600 students.

The Samarkand Medical Institute began in 1930 as a medical school attached to the Republican Clinical Hospital. Three years later it became the medical department of the Uzbek State University, and in 1935 it received independent status as a medical institute. In 1949 it was named after



Uzbek students

the famous Russian physiologist, Ivan Pavlov. It has trained many thousand doctors and also provides facilities for post-graduate study.

The Kuibyshev Agricultural Institute was set up in 1929 in place of the former Cotton and Veterinary Institute. It has departments of agronomy, zootechnics, and veterinary sciences, 32 chairs, many laboratories, and a large experimental station.



The Agricultural Institute—one of Samarkand's six institutions of higher learning

The students receive practical training at collective and state farms. At present the institute has more than 4,000 internal and external students.

Its staff includes more than 70 doctors and candidates of science who are engaged in research on problems of direct interest to the republic's agriculture. The institute provides facilities for post-graduate study and many young research workers have

obtained post-graduate degrees there in recent years.

Samarkand also has a new Institute of Architecture and Building which was set up in 1966.

There are 15 specialised secondary educational establishments in the town, which include three teacher training colleges, a music school, and technical schools providing instruction for young people intending to work in the railways, in industry, the veterinary sciences, land improvement, finance and horticulture. The total number of pupils at these establishments is about 17,000.

The Michurin Horticultural Technical School is now more than fifty years old. Before the revolution it catered for a mere handful of students, but today it is an important agricultural educational establishment with more than 600 students.

At the present time there are more than 53,000 young people studying at the town's higher and specialised secondary educational establishments. Instruction is carried on in Russian, Uzbek and Tajik. Samarkand's institutes and specialised secondary educational establishments provide the republic with 6,000 new specialists each year.

Special attention is given to the organisation of external courses in view of the fact that many people are anxious to improve their general education and professional qualifications without taking time off from work. There are 13,000 students taking external courses at the university and institutes.

SCIENCE AND CULTURE

Samarkand is an important scientific centre. It has several flourishing scientific research institutes, such as the All-Union



Coloured astrakhan developed by Samarkand's karakul breeders



At an experimental vineyard

Karakul Sheep Breeding Research Institute set up in Samarkand in 1935 to study problems connected with the breeding of karakul sheep (from which astrakhan is obtained). The institute's activities are closely co-ordinated with the work of the farms. Members of its staff study the methods and results of the breeders and many farms are used as experimental stations by the institute.



The institute has done some valuable research into the use of arid and semi-arid land, and recommended effective measures for the efficient use of natural pastures. A study is also being made of the physiological characteristics of various breeds of karakul sheep and methods of increasing their fertility.

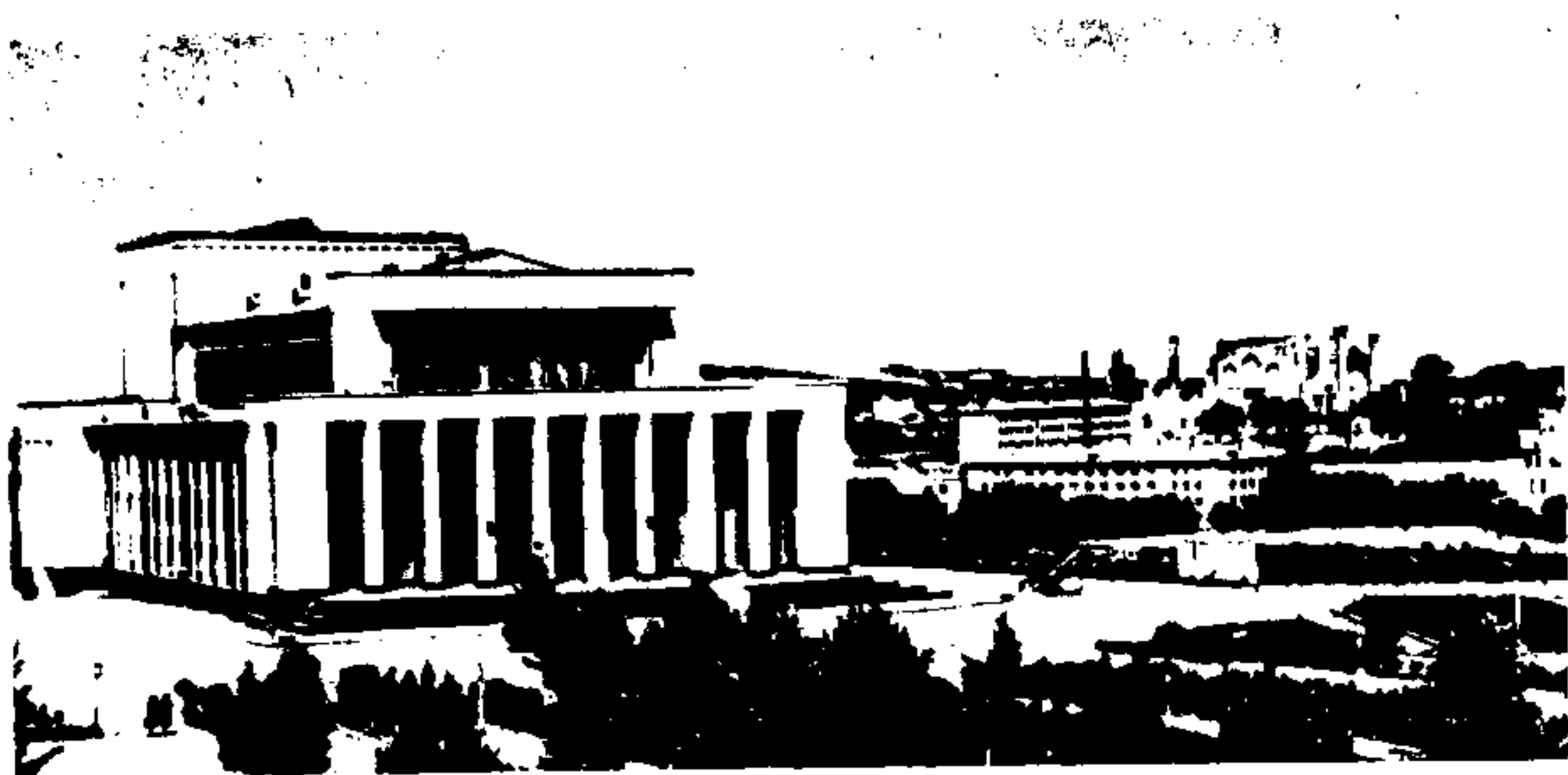
The institute's work is followed with great interest by scientists in the Soviet Union and abroad, as may be seen from the comments of senior government officials, scientists and tourists visiting Samarkand. This is what a group of visitors from Czechoslovakia had to say. "We were particularly impressed by the extremely interesting work of the geo-biochemical section which is obtaining some important results in its practical experiments to evolve new breeds of karakul sheep."



Before the revolution the population of Central Asia were prey to a number of serious diseases one of the most rampant of which was malaria. In 1924 following an order by the Council of Nazirs of the Bukhara People's Republic a Tropical Institute was set up in Bukhara. This institute made a great contribution towards the eradication of malarial breeding grounds and educating the public in matters concerning health and sanitation. In 1931 it was transferred to Samarkand and renamed the Uzbek Institute of Malaria and Medical Parasitology. In 1960 after malaria had been completely wiped out the institute turned to the study of other problems and was renamed the Scientific Research Institute of Medical Parasitology and Helminthology.



The Samarkand branch of the Uzbek Scientific Research Institute for Viticulture was set up in place of the Uzbek Viticulture



The Opera and Ballet Theatre, one of the city's three theatres

Experimental Station opened in 1929. Its work helps farms to plant new orchards and vineyards, obtain better yields, and introduce new types of fruit and grapes. It has accumulated a vast collection of various species of sub-tropical fruit trees and vines, of which 85 new types are being grown on farms. In recent years the Samarkand branch's nursery has cultivated mil-



Usto Umar Dzhurakulov—an old master of the folk art of ceramics



lions of fruit tree saplings and vines for collective and state farms. In 1956 the Samarkand branch began publication of a special bulletin of scientific and technical information on fruit-growing and viticulture.

Samarkand also possesses a blood-stock selection station, a fruit selection station, a silk station, a seismological station and a meteorological station.

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Folk traditions in art continue to develop



There are more than 1,500 research workers employed in the town's higher education establishments and scientific research institutes.

The town is beginning to play an increasingly important role in the scientific world. More and more all-Union scientific conferences and international seminars are being held there. Delegations from Asia and Africa visit the Karakul Sheep Breeding

Institute to learn about methods of selection and the use of arid land for pasturing. Inter-college conferences and symposia on physics, mathematics, biology and linguistics are held at Samarkand University. In the last two years more than 50 meetings have been held at the university with guests and delegations from the United States, England, Canada, Italy, Pakistan, India, Nigeria and other countries.

The town possesses more than 60 general, scientific and technical libraries of which the largest are the Samarkand State University Library with a total of one million volumes, and the Pushkin regional public library with 500,000 volumes. The latter received a new building on the occasion of the anniversary.

There are three theatres in Samarkand: the Opera and Ballet Theatre, the Uzbek Hamid Alimjan Theatre and the Russian Drama Theatre. The town also boasts 25 cinemas and 2 concert halls.

Plays by the Samarkand writers Ismail Akramov and Dushan Faisiev have been a great success at theatres throughout the republic. Interesting works have been published in Samarkand on the history of Uzbek literature.

The work of the potter Umar Jurakulov and other folk craftsmen has frequently been shown at All-Union and Republic exhibitions. Special celebrations were held in honour of Umar Jurakulov's birthday. His work can be seen in the republic's museum. Samarkand's artists and craftsmen have recently been presented with their own club which possesses excellent large studios.

A wide range of cultural and educational activities are organised by the town's 42 clubs and 3 houses of culture. In ad-

dition there is an amateur theatre, a club and a library—all run by voluntary workers. Increasing numbers of people have taken up voluntary work during the past few years. The *Narciny* University provides lectures and courses on such subjects as medicine, aesthetics, teaching, and law.

Samarkand has two local newspapers, the *Lenin Yuli* published in Uzbek and the *Leninsky Put* published in Russian, which are both printed at the local Morozov press.

The Samarkanders' favourite places for taking a stroll are Gorky Boulevard, Gorky Central Park and Detsky (Children's) Park. At their disposal are also the town's three stadiums and various sports centres.

Special care is taken to provide adequate facilities for children below school age. The town has 60 kindergartens and many creches. There is a House of Young Pioneers, several clubs for young nature lovers and mechanical enthusiasts, a children's camping and excursion base, two libraries and a music school.

Each year thousands of workers' children spend their holidays in the pioneer camps and children's sanatoria in the attractive countryside outside Samarkand at Agalyk and Amankutan.

HEALTH

The medical facilities in Samarkand before the revolution were pitifully inadequate for the needs of the population. In 1913 there were only 2 hospitals with 87 beds and two first-aid points for the whole of the town including the new quarter. There were no emergency or ambulance services and not a single maternity hospital. No attempt was made to control social diseases such as V. D., tuberculosis and alcoholism. No proper sani-



At a maternity home

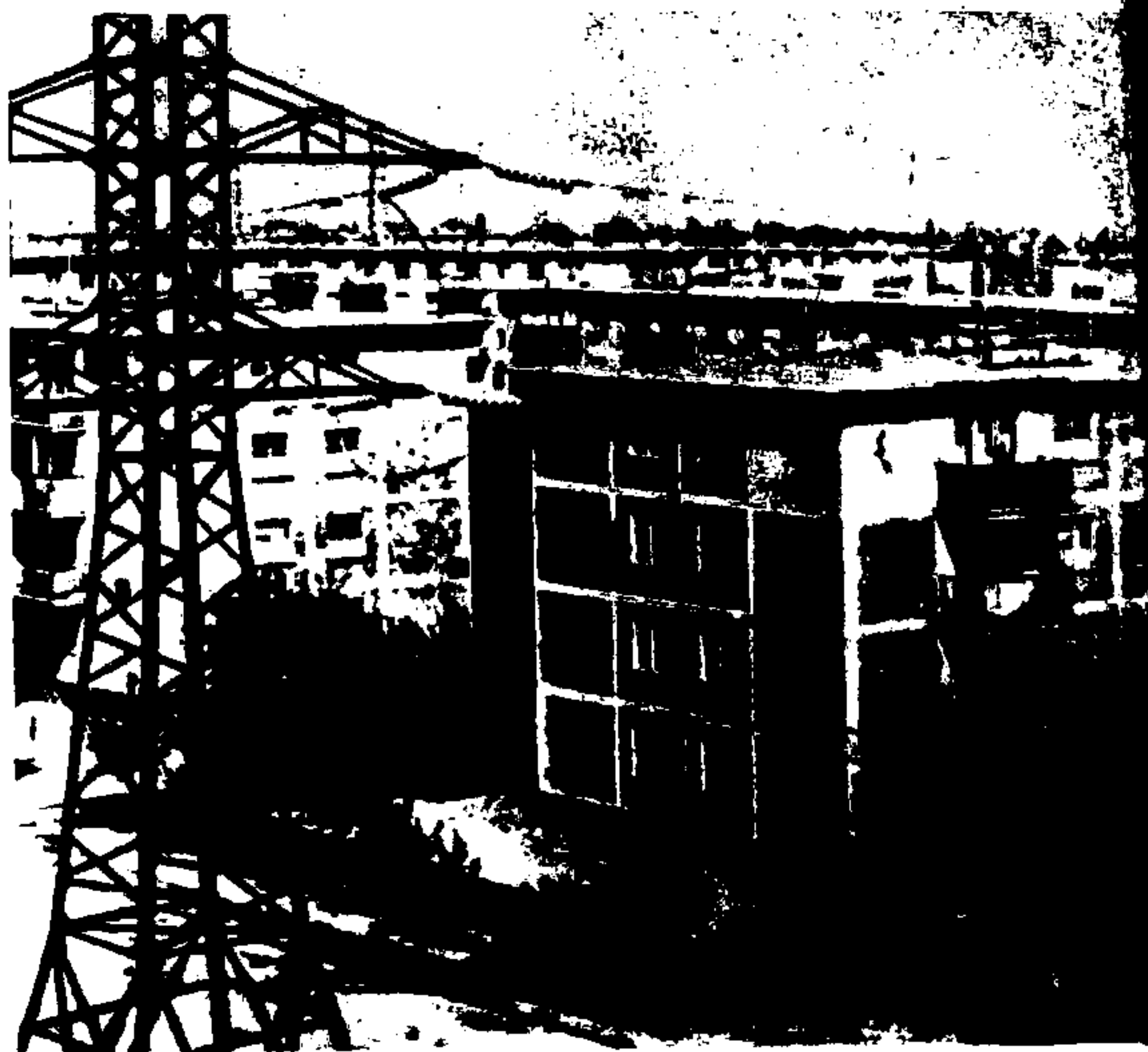
tation existed. In the whole town there were only 19 doctors and 7 trained nurses. The mortality rate was extremely high.

The establishment of Soviet power brought with it a complete transformation in the sphere of health as well. The population now receives free medical treatment from highly qualified doctors working in a network of medical establishments which is growing each year.



Julius Fučík, national hero of Czechoslovakia, travelled through Central Asia during one of his visits to the USSR. The photo shows him (second from left) with some Samarkand doctors

In 1966 the sum of 18.8 rubles per head of the population was spent on the provision of medical facilities in the Samarkand region, as compared with a mere 11.7 kopecks in 1914. Today 36.7 per cent of the Republic's budget goes on the health service. In Samarkand alone there are 8 hospitals, 13 polyclinics, first-aid points, and several women and children consultation centres. Altogether there are about



The crossing of Yuri Gagarin and Herman Titov streets

2,000 doctors and more than 3,000 nurses and medical assistants working in the region. The Samarkand region has three times more doctors per thousand of the population than Turkey and from six to nine times more than the other states in Asia and Africa.



SAMARKAND TOMORROW

In Samarkand the architects and town planners are faced with the difficult task of combining the town's magnificent historic buildings, that unique atmosphere which has grown up over 25 centuries, with the modern requirements of a large industrial town.

The town will continue to expand as an industrial centre.

The chemical and metal-processing industries are to be developed more rapidly. Electricity production is to be increased, as is the manufacture of clothes and silk fabrics.

The town's industrial zone is to be further extended. Large plants producing passenger lifts, household refrigerators, chinaware and other articles have already gone into operation. New factories are to be built in this district and many existing ones are to be moved here from the town centre.

The continued economic and cultural development of the town will inevitably lead to a rise in its population which, it is estimated, will reach the 400,000 mark in the next few years. With this in mind a corresponding increase in services, shops, restaurants, hospitals, polyclinics, etc., is being planned. The general plan for the development and reconstruction of Samarkand provides for further extension and reorganisation of main roads. Construction has already begun of a ring road which will relieve the town's main arteries of the main bulk of the traffic.

Several new broad tree-lined highways, large squares, parks and public gardens are to be laid. Most of Samarkand's new buildings are to be four-storey ones.

Gorky Boulevard will be the focal point of the new centre and multi-storey administrative buildings are to be erected here and also on Sovietskaya Street and Karl Marx Street. Gorky Boulevard will be extended as far as the bank of the old Dargom canal, where it has been decided to build a huge recreation centre with boating stations, swimming pools, sports facilities,



A new department store

The wide-screen Vostok cinema

a concert hall, cinema, cafes and restaurants.

On the opposite bank of the Dargom it is planned to build "students' towns" for Samarkand University, the Architectural Institute and new technical colleges.

In addition the town is to get a new circus, public library, drama theatre, concert hall, sports centre, fifteen cinemas and several new hotels. There are to be more

sports facilities, kindergartens, creches, schools, medical centres and canteens. New parks, camping sites and water sports centres are to be provided on the outskirts of Samarkand.

The second focal point of the town will be the area around a new artificial canal which is to be built along the present town boundary from the southeast to the northwest. This will change the town's micro-climate considerably.

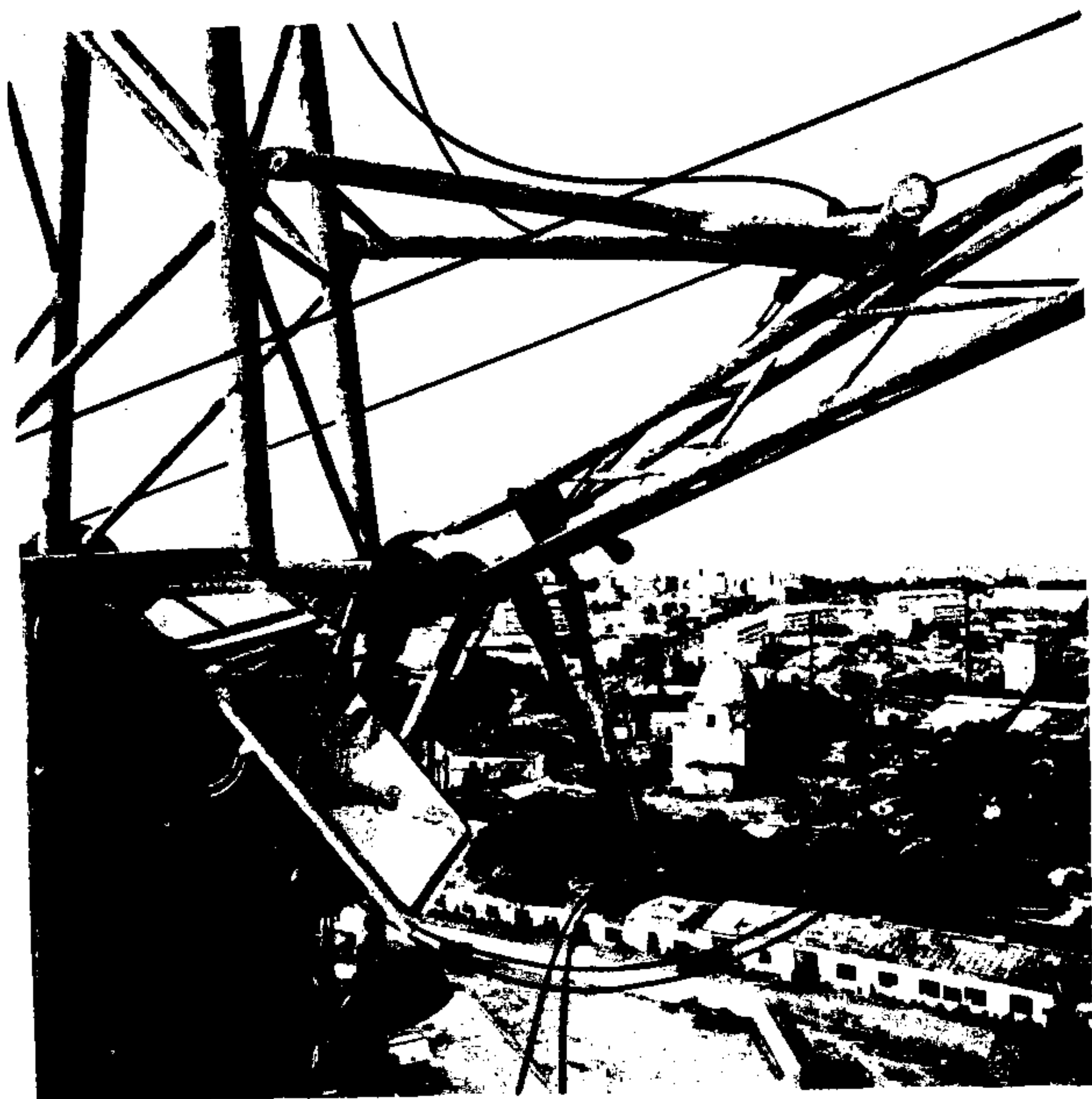
The old part of Samarkand is to be completely transformed. However the small clay houses with their flat earthen roofs which evoke the Samarkand of days gone-by are not going to disappear entirely. The narrow streets and winding alleys, the blank fronts of the buildings and other typical features of the old quarter are to be preserved, but all the houses in this part of the town are to be built of modern materials with, of course, all modern conveniences.

The traditional *khauz* (pond), grapevines and flower beds will remain a feature of the courtyards.

The Kukhak Hill on the outskirts of Samarkand where Ulugh Beg's famous observatory stood in the fifteenth century until it was barbarically destroyed after the famous scholar's death, has been re-developed. A great flight of steps has been constructed on the hill itself turning it into a kind of monument in its own right.

The focal point of this ensemble is a six-metre-high statue of Ulugh Beg on the spot where the main entrance of the observatory used to stand. This is visible for miles around.

Special decorative stone slabs show a plan of the observatory and a chart of the heavens incorporating information from



Construction work goes on uninterruptedly in Samarkand

Ulugh Beg's catalogue of stars and planets.

A restaurant and cafe, souvenir shops and car parks have been built in the vicinity of the hill.

The site of the former citadel square is to become the new town centre. Here, on one of the highest points in Samarkand, a large administrative complex is being built. This will include a new building for the Samarkand regional Soviet with a large

square for holiday parades and demonstrations. An impressive statue of Lenin is to be erected in the centre of the square. A number of boulevards with ornamental ponds, fountains and flower beds laid out in traditional style, will converge on the square.

Special provision is made in the reconstruction plan for the preservation and restoration of the town's ancient monuments.

The Registan is to be reconstructed. Over the last five centuries a top layer of about three metres thick has accumulated on the surface of this famous square making the ancient buildings look as if they have sunk into the ground. The square is to be restored to its original level and the ground floors of the buildings faced with marble. It is planned to build ornamental fountains on the Registan and Chor Su square.

Extensive restoration work is to be carried out on the Gur Emir mausoleum, the Bibi Khanum mosque and other historic buildings. This whole area is to be turned into a national preserve and all the smaller buildings of no historic value which obstruct the general view are to be demolished.

The plan also provides for the restoration of Serebryaniye Ryadi (Silver Row), a quiet little street running off the Registan, which will once more become the home of skilled local craftsmen, jewellers, copper engravers, wood carvers, carpet makers and potters. A covered arcade, 300 metres long, is to be built with workshops, a special shop selling articles produced by local craftsmen, and the traditional Uzbek tea-houses. Another exotic touch of local colour will be provided by the Torgoviye Ryadi (Trading Row) in Tashkent Street. The town's architects are going to great pains



A statue of Lenin in the city park

to preserve the old atmosphere of this delightful little street in their plans for modernising it.

A magnificent stadium covering an area of 35 hectares is to be built not far from the town's new administrative centre. It has been specially designed for the Samarkanders by Tbilisi architects.

The old town of Samarkand had six gates. They are no longer standing and

the only trace of them is to be found in the names of the streets. Today the gates of Samarkand, as of any other modern town, are its railway station and airport. Samarkand airport, erected on the site of the ancient North Gate, has become one of the most attractive modern airports in the Soviet Union. It began to operate during the 2500th anniversary celebrations. A new air terminal has been built with a five-storey hotel and various other modern blocks. Regular flights operate to Moscow, Leningrad, Kiev, Alma-Ata, Ashkhabad, Frunze, and popular holiday resorts in the Crimea and the Caucasus.

The ancient yet eternally young town of Samarkand will welcome its visitors more beautiful than ever in a sea of lush greenery and grapevines.

Samarkand is a town that seems to embody the idea of friendship between nations. There are more than fifty different nationalities and peoples living here as one big happy family and working together for the well-being of present and future generations.

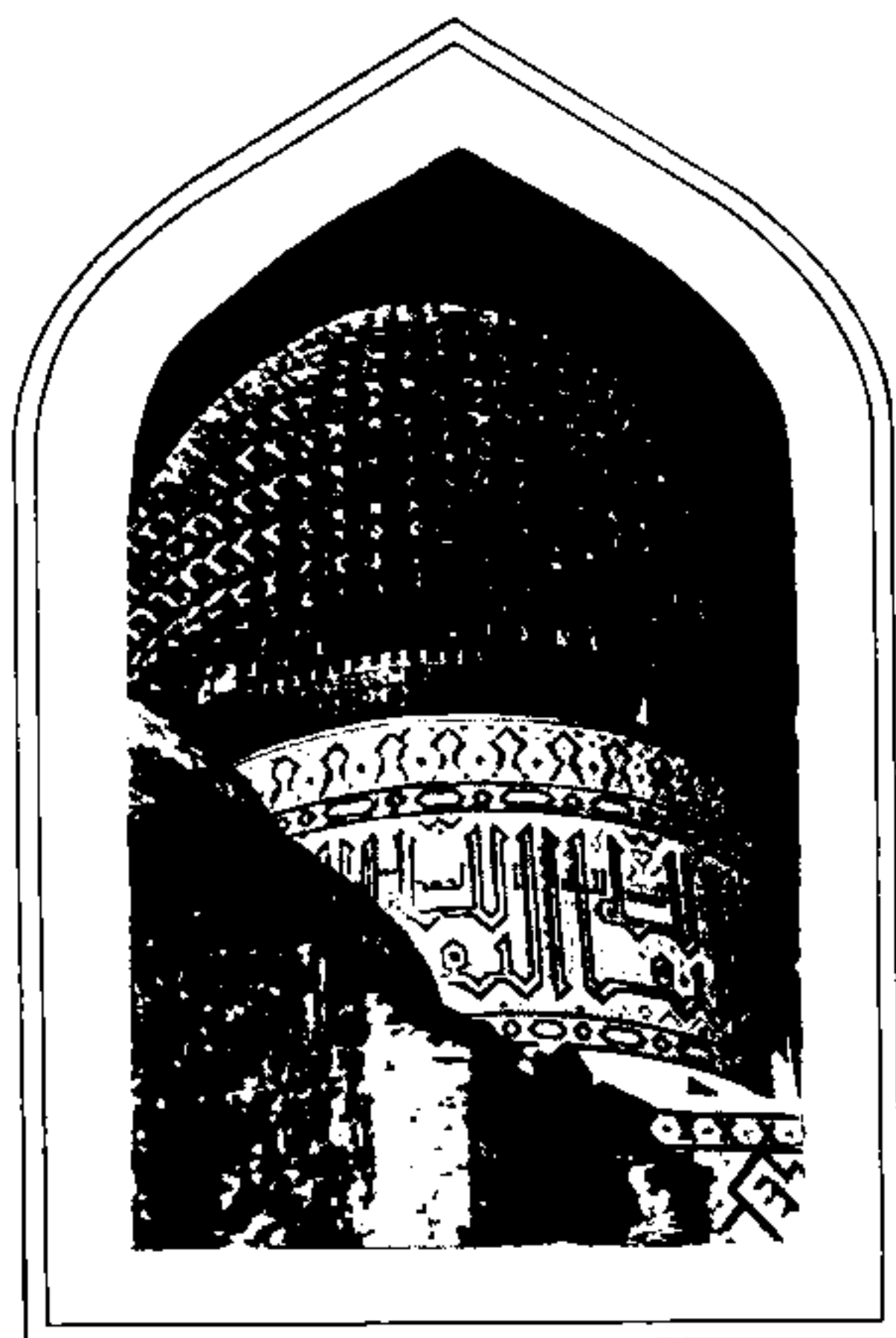
"In the land of 'A Thousand and One Nights', the town of Samarkand, we saw with our own eyes the beginning of the new world and one of its life-giving sources of strength: proletarian internationalism," wrote the French journalists, L. Mamiac and A. Wurmser.

The town is run by the Soviet of Workers' Deputies which consists of 311 representatives of the multinational population of Samarkand. These are factory and office workers, research workers, doctors and teachers, whose experience and knowledge have won them the confidence of their fellow citizens. The Soviet elects the Executive Committee composed of 11 mem-

bers, which through the agency of its various sections and departments is responsible for the administration of the town's affairs, including public and residential building.

The Executive Committee is assisted in its work by the inhabitants of Samarkand who love their town and are anxious to make it even more pleasant to live in.





ANCIENT MONUMENTS

To the north of the modern town of Samarkand lie the vast silent ruins of a city which was abandoned by its inhabitants after the Mongol invasion at the beginning of the thirteenth century. Persian writers referred to the town as "hisorī kuhna", "kal'ai kuhna" and "kal'ai kadym" meaning "old fortress". As the archaeologist V. L. Vyatkin has pointed out, the name of Afrasiab (the mythical king of Turan in Firdausi's historical poem, the *Shah-Nama*) does not appear until the seventeenth and eighteenth centuries. It is possible that the name is derived from Old Sogdian "parshavap" which in Tajik is "afros-siah-ab" meaning literally "over the Black Water" which refers to the Siab irrigation canal.

The town covered an area of almost 219 hectares.

Archaeological excavation of the site began on a small scale in 1874 in the northern part of the former town and outside its walls. In 1883 it was resumed not far from the Hazret Huzr mosque which was rebuilt on very ancient foundations in the middle of the nineteenth century.

The year 1885 saw the beginning of a new stage in the archaeological study of ancient Samarkand. The historian and archaeologist N. I. Veselovsky discovered in addition to the outer wall two inner walls (since then another one has come to light) and large communal watering places. He was the first to advance the theory that Afrasiab had been abandoned after it was seized and devastated by the Mongols in 1220.

After a considerable interval excavation work was resumed at Afrasiab in 1904 by Professor V. V. Bartold assisted by V. L. Vyatkin. The excavations begun by Professor Bartold in the area to the west of

the citadel were continued in 1905 by Vyatkin with great success. It was then that he discovered and partially excavated the city's Great Mosque which was burnt down by the Mongols after they captured the town.

A little later Vyatkin discovered baths built of baked brick in the northern part of the town opposite the citadel. Nearby was a small pottery shop and the potters' quarter was discovered between the second and third town walls. By the western outer wall not far from the Naubehar Gates there was a *zindan* (underground prison), and near the big watering place a mint.

A number of buildings in the western part of the town were excavated in 1912-13. One of them was found to contain a delightful carved alabaster panel and fragments of murals showing three human figures. This was the first discovery of pre-Arabic mural painting in Central Asia. Unfortunately contact with the air caused the paint to peel off quickly and the murals, which were tentatively dated as seventh or eighth century, were lost. No other specimens of ancient painting were discovered on the site of ancient Samarkand until 1965.

Excavation work was carried out in Soviet times by M. Y. Masson in 1919 on the site of a building discovered by Vyatkin in 1912. A large hall was completely excavated and its wall panels, which were cracking, were removed to a museum and put together in special frames.

Excavations were resumed in the western section of Afrasiab in 1925 by V. L. Vyatkin assisted by the archaeologist V. A. Shishkin.

In spite of the considerable amount of work done by Vyatkin, who continued his excavations until 1930, he obtained neglig-



The site of Afrasiab where ancient Samarkand took its origin

ible results due to the somewhat primitive methods used at that time. The accepted theories about the dating of the town were in need of radical revision. Vyatkin's theory that the town on the Afrasiab site was not founded until the fourth or fifth century A. D. was also incorrect. It should be mentioned, however, that in his report for 1929/1930 he states that the excavations near the main mosque "revealed a culture dating



back to the second and third centuries A.D."

The exploratory expedition to Afrasiab led by M. Y. Masson in 1933 produced a revised estimate of the town's age and established for the first time the existence of cultural layers going back to the first centuries A.D. and B.C.

The historical topography of the northern outskirts of Samarkand was studied by the members of the Samarkand Archaeological Expedition of the Navoi Anniversary Committee led by Masson.

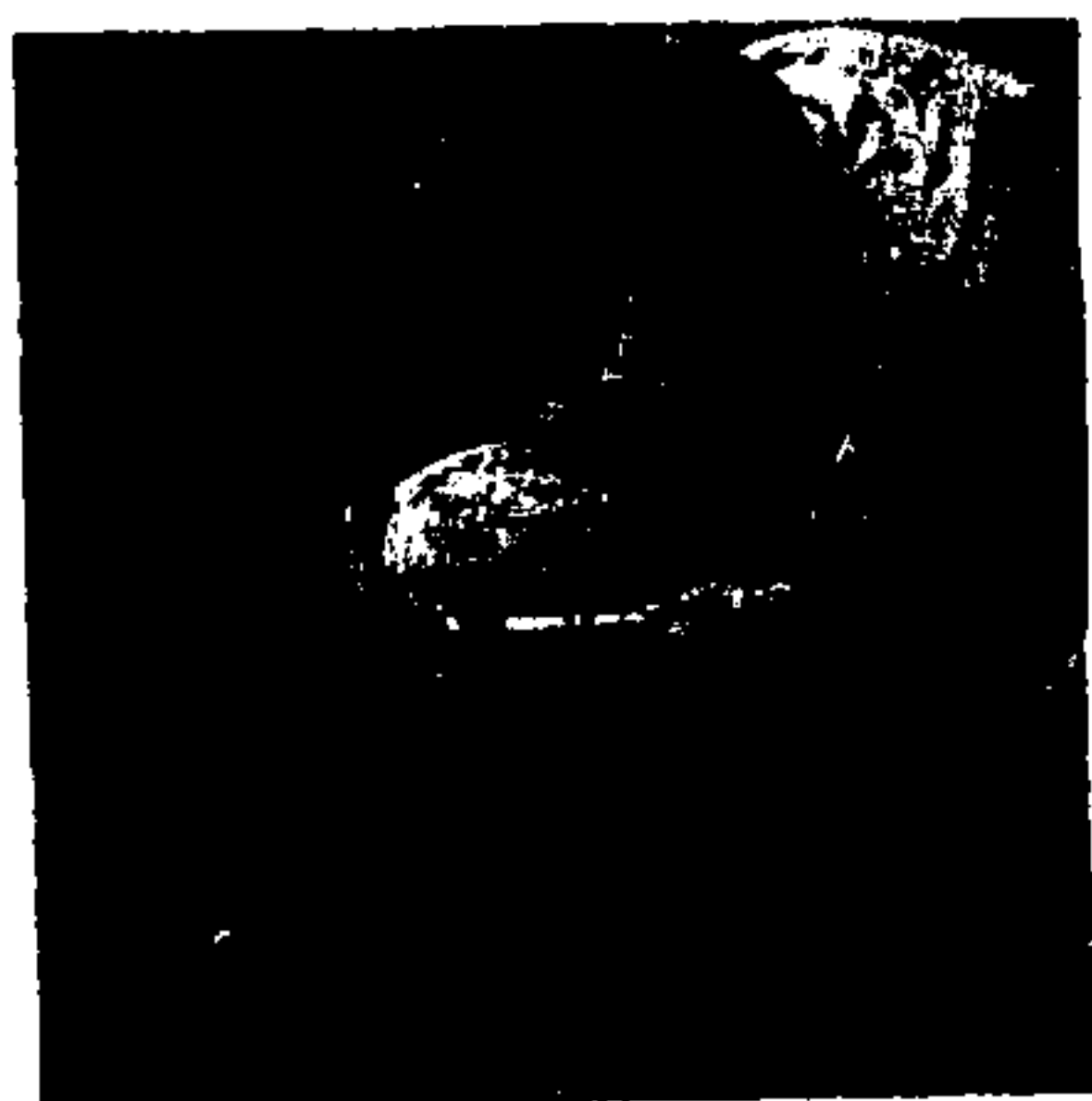
In 1945 extensive investigations began on the site by the Institute of History and Archaeology of the Uzbek Academy of Sciences, in order to further the study of the historical topography and stratigraphy of the cultural layers. This work, which went on until 1948, provided convincing proof of the existence of cultural layers dating back approximately to the middle of the first millennium B.C. Afrasiab had turned out to be much older than was previously suspected.

After a considerable period of time the Samarkand Archaeological Branch of the Institute of History and Archaeology of the Uzbek Academy of Sciences was set up for the purpose of studying the complex history of one of the most ancient towns in Central Asia, and the area surrounding it.

Since then the systematic study of Afrasiab has produced excellent results, and the city is beginning to yield up its secrets. From these excavations it has been possible to deduce the following.

The oldest fragments of pottery found on the site date back approximately to the middle of the first millennium B.C. The oldest remains of human dwellings are to be found in the north section of the site





Excavations at Afrasiab continue

only and have been dated by certain scholars to some time around the second and third centuries A.D.

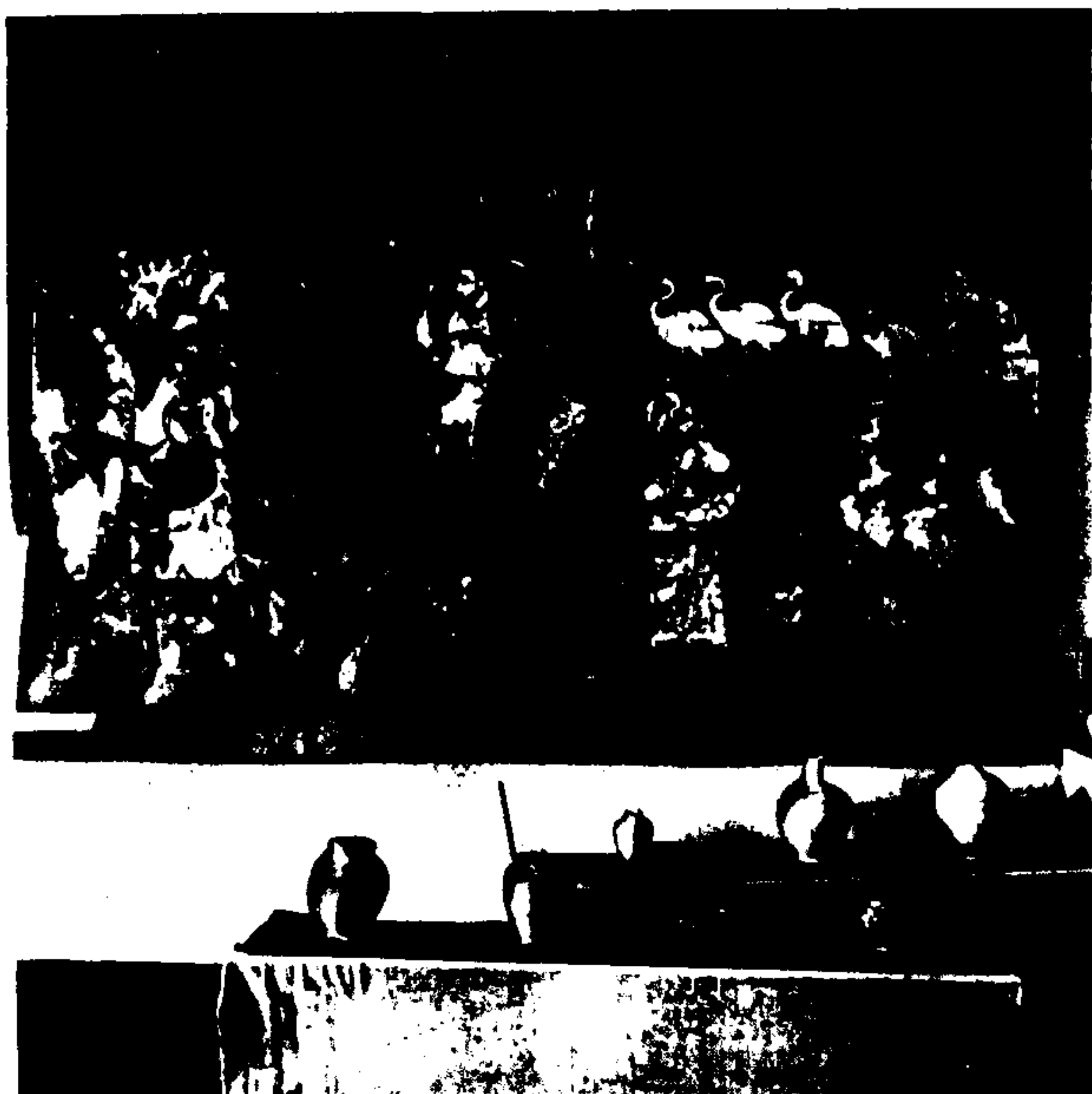
M. K. Pachos's detailed study of the citadel walls has produced sufficient evidence to support the following conclusions: 1) a study of existing material makes it possible to provide an account of the town's development beginning from the fourth or fifth centuries A.D. only; 2) the first town

wall was built in the fourth century A.D.—the citadel walls also date back to the same time; 3) the second town wall was constructed in the sixth and early seventh century; 4) a fourth outer wall appeared in the eighth or first half of the ninth century; 5) the first and second town walls and the citadel walls were allowed to fall into disrepair in the first half of the ninth century after the construction of the outer town wall; 6) the town walls were repaired on the eve of the Mongol invasion—also at this time a third wall was erected around a small area inside the town; 7) during the period of the Mongol invasion a great deal of work was carried out to strengthen Afrasiab's defences; 8) at the beginning of the first century A.D. the town occupied only the northern part of the present site.

The town on the Afrasiab site reached the height of its prosperity during the rule of the Samanid dynasty in the tenth century. At this time it occupied the whole hill and was surrounded by massive walls with four gates. South of it the *rabad* or trading quarter grew up with bazaars and workshops. Residential quarters gradually began to spread southwards as well.

Life disappeared from the hill of Afrasiab after the town was devastated by the Mongols, never to return. There are no traces of cultural layers after the time of Genghis Khan.

The spring of 1965 was particularly fruitful for the study of Afrasiab. An expedition from the Uzbek Academy of Sciences led by V. A. Shishkin discovered roughly in the centre of the site a large dwelling in which some of the rooms were decorated with murals in colour-wash on clay plaster, and Old Sogdian inscriptions. The fragments of paintings, showing a



A wall painting discovered at Afrasiab during excavations of buildings dating back to the 6th and 7th centuries

wedding procession and the arrival of an ambassador with gifts for the ruler of Samarkand provided excellent material for the study of Uzbek culture before the Arab conquest. Of great value also were the Sogdian inscriptions which were the first to be discovered in the area of Samarkand and which palaeographic experts date back to the end of the seventh and beginning of the eighth century.

Excavations in the northern, southern and western parts of the Afrasiab site brought to light layers dating from a very remote period of the history of Samarkand (6th-4th century B.C.). The eastern part has been investigated very little so far.

As regards the type of the Samarkand settlement, the size of the area in which the inhabited site was discovered (approximately eight hectares in the northern and southern parts of the site each) shows that this was the capital and largest town in Sogdia.

BIBI KHANUM MOSQUE

East of the Registan at the end of Tashkentskaya Street stand the immense ruins of a Great Mosque erected between 1399 and 1404. Popular legends associate this mosque with the name of Timur's eldest wife, the beautiful Bibi Khanum, who is said to have had it built in Timur's absence.

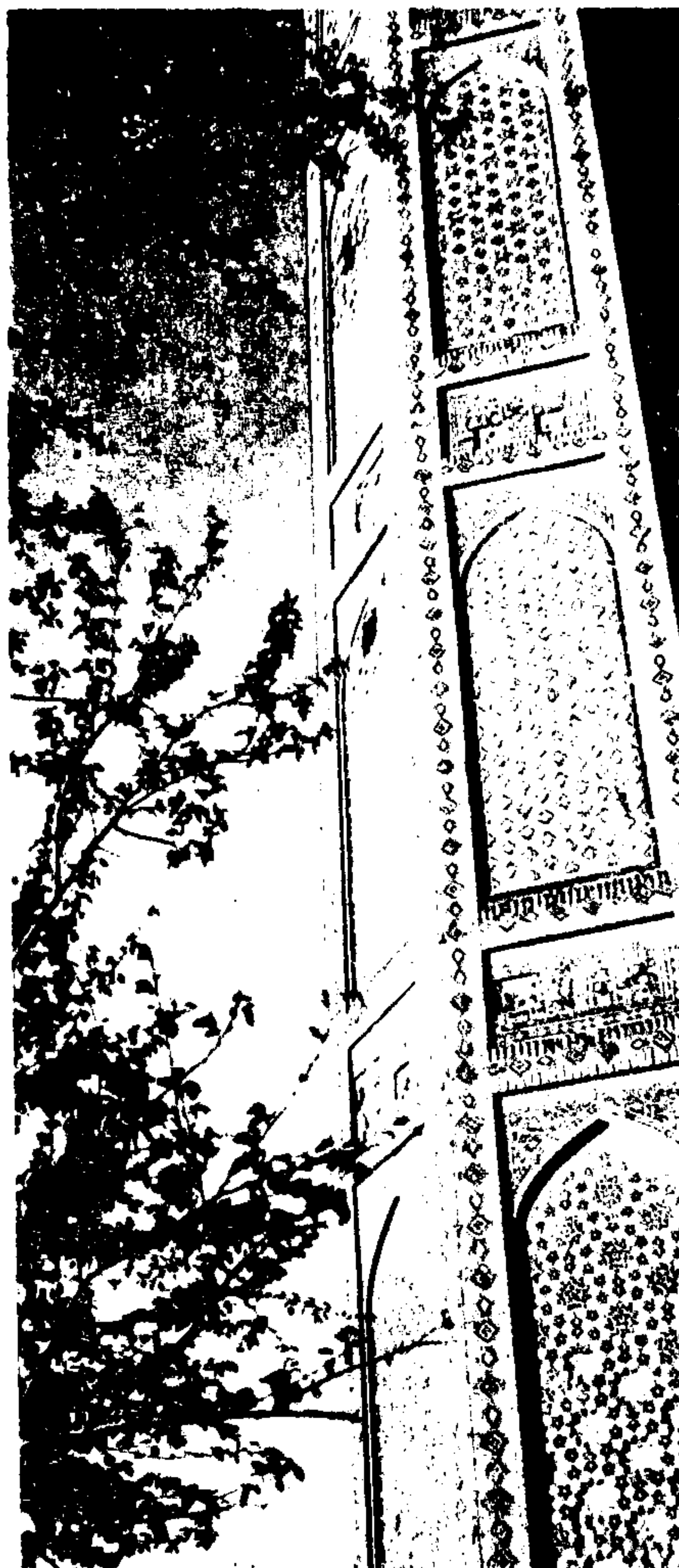
In actual fact, however, Timur's eldest wife was Sarai-Mulk-Khanum, a Mongol princess, and there is no trace of the fair Bibi Khanum in the history books.

The mosque was actually built by Timur after his victorious campaign in India. It was the largest in Central Asia and one of the most impressive in the whole Moslem world. It covered a rectangular strip of ground 167 metres long by 109 metres wide, which are roughly the same dimensions as the famous Gothic cathedral in Milan built around the same period.

The mosque was originally a huge ensemble of several buildings, surrounded by an outer wall with a tall minaret at each of the four corners. All that remains of the outer wall and minarets is half of the minaret on the northwest side which is 18.2 metres high. The upper section was



Bibi Khanum
mosque.
A wall section



demolished in 1897 when it was on the point of collapse. At one time all the buildings were united to form a single compositional whole by a covered gallery with several rows of white marble columns.

On the east side of the vast rectangular inner courtyard (78×64 m) is the main entrance portal or *peshtak* which reaches a height of 33.15 metres. Opposite the entrance is the huge building of the main mosque, whose ruins reach a height of 36.65 metres. The mosque has an enormous turquoise dome, about 20 metres in diameter, of which it was said in a fifteenth-century manuscript: "...its dome would be unique if it were not imitated by the vault of heaven." Two small mosques formerly stood facing each other in the centre of the north and south walls. The once magnificent courtyard was paved with slabs of marble and ceramic mosaics. A huge marble lectern originally placed by Ulugh Beg inside the main mosque for reading from the Koran was moved to the centre of the courtyard in 1875.

The mosque was erected very hastily and cracks began to appear shortly after it was completed. By the seventeenth century it was in such a dangerous condition that the ruler of Samarkand, at the time Yalangtush-Bahadur, decided to build a new mosque on the Registan. The condition of the Bibi Khanum was further deteriorated by earthquakes which caused the collapse of the domes and widened the ominous cracks in the arches. A considerable portion of the marble faced portal of the main entrance collapsed during an earthquake in 1897. These slabs are now kept in the courtyard of the mosque.

All that remains today of the magnificent ensemble is a few ruins, but even in its





Bibi Khanum mosque. Part of the dome. The mosque's courtyard.
A marble stand for the Koran

present condition the Bibi Khanum mosque impresses visitors by its dimensions, grandeur and sumptuous decoration.

The possibility of complete restoration of the mosque was considered shortly after Soviet power was established. First it was found necessary to deal with the task of removing all the little shops which had sprung up round the building and clearing the surrounding area. Technical restoration

of the ensemble, which has been almost totally destroyed, would require intensive preliminary study as well as considerable material expenditure. In the twenties and thirties a number of publications appeared which threw more light on the history of the mosque, measurements were made of the sections still standing, the courtyard was fully studied and a great deal of research was carried out on the decoration.

In accordance with a decision of the Uzbek Government conservation work is now in progress on the mosque.

BIBI KHANUM MAUSOLEUM

The Khanum madrasah which stood opposite the Bibi Khanum mosque was erected in honour of the mother of Timur's wife and was one of the first buildings to be constructed in Samarkand during his rule. All that remains of it today are the ruins of the Bibi Khanum mausoleum with its octagonal exterior and cruciform interior. The madrasah was still standing in the seventeenth century.

The Bibi Khanum mausoleum appears to have been used as a burial vault for the female members of the Timurid dynasty. According to the account of Ruy Gonzalez de Clavijo, the first of them to be buried there was the mother of Bibi Khanum. Although legend has linked the mausoleum with the name of Bibi Khanum (i.e., Sarai-Mulk-Khanum) there is no historical record that she herself was buried there. One of the graves in the tomb was opened in 1941 revealing the skeleton of a young woman with traces of skin and hair on the skull, layers of skin around the abdomen and a fossilised shroud on the lower part of the legs. The eminent Soviet anthropologist

M. M. Gerasimov reconstructed the portrait of this young woman.

After extensive study the skeleton was replaced in the stone sarcophagus in its original position together with a document giving an account of the opening, study and reburial of the remains. Since then further studies have been made of the tomb by historians and archaeologists.

GUR EMIR MAUSOLEUM

The Gur Emir, the burial vault of the Timurids, is one of Samarkand's most impressive historic monuments. In size and scale it is just as majestic as the Bibi Khanum mosque. It consists of an octagonal prism crowned with a cylindrical drum supporting an enormous dome with 64 ribs, 12.5 metres high, with a diameter of 15 metres at the base.

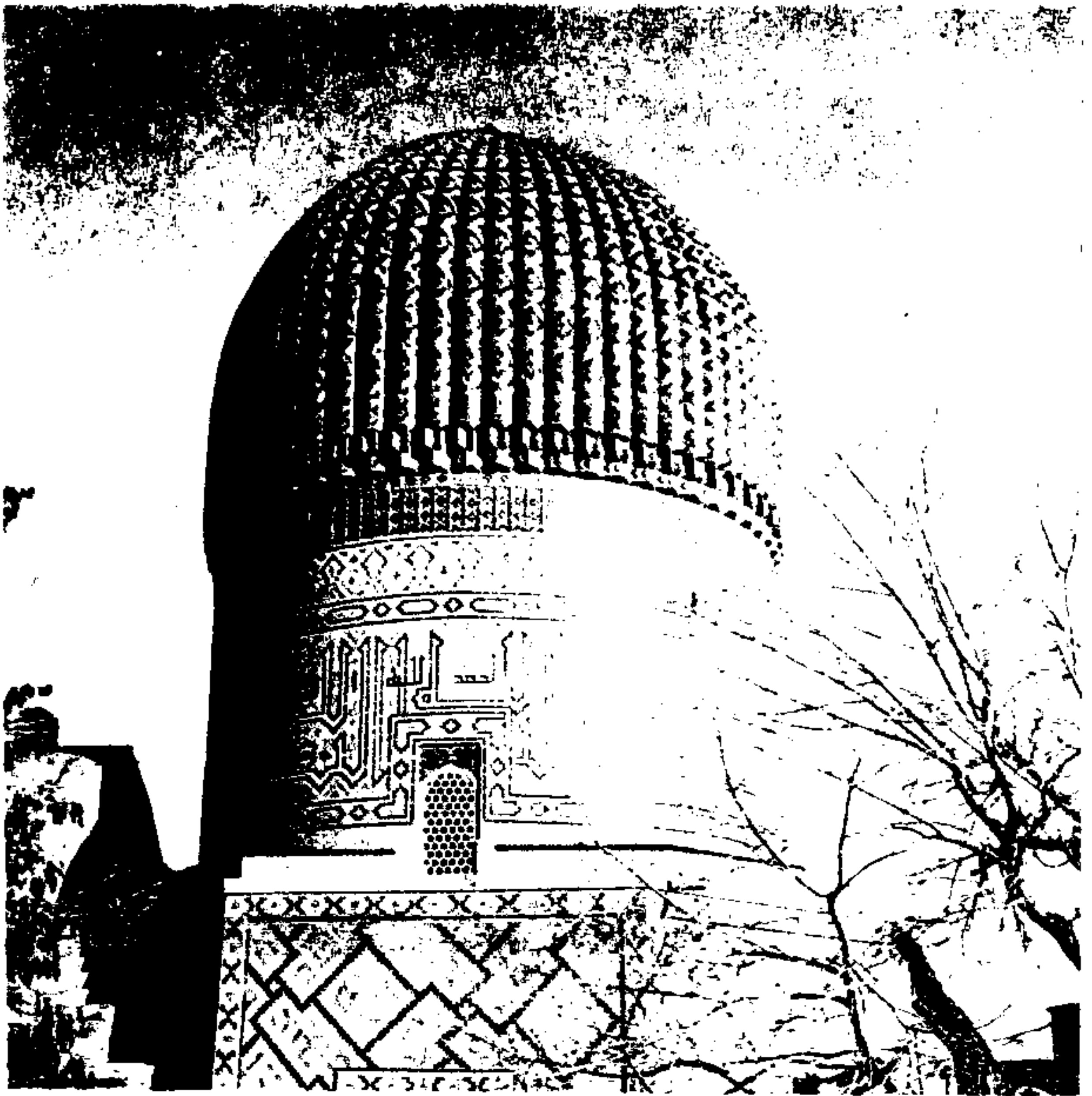
The Gur Emir is part of a group of buildings linked with the name of Timur's favourite grandson, the Crown Prince Muhammed Sultan. Erected at the end of the fourteenth and beginning of the fifteenth century this ensemble consisted of a madrasah and *khanaka* (a place used for accomodating honoured guests, which possibly also served as a residence for the crown prince) facing on to a square courtyard. The remaining two sides of the courtyard were surrounded by high walls with four corner minarets (the last of which collapsed in 1903) and an entrance gate (still standing) decorated with mosaics of rare beauty into which the name of the craftsman, Mohammed son of Mahmud Isfahan, is skilfully intertwined.

In 1403 Muhammed Sultan was killed during a campaign in Iran and his body was brought to Samarkand where it was temporarily lain in the *khanaka*. Timur

then ordered a mausoleum with a burial vault to be built in the southern wall of the courtyard. This was not yet completed when Timur himself died in February 1405, and his body was temporarily placed next to that of the crown prince in the *khanaka*. When the mausoleum was completed the remains of Timur's spiritual adviser Mir Sa'id Bereke were brought from Andkhui in Afghanistan and buried in the tomb, with Timur's remains at his feet as Timur had commanded. Muhammed Sultan lies next to Timur on the eastern side. The mausoleum gradually came to be used as a burial vault for the Timurids and was called the Gur Emir, the grave of the Emir, i.e., Timur. The remains of Timur's sons Miranshah (the date of his grave by the low marble trellis is not known) and Shahrukh (next to Timur's grave on the western side) were brought here. Later the remains of his grandson Ulugh Beg were also buried here at Timur's feet.

In addition there are three unknown graves in the mausoleum. The one in the niche on the western side is held by popular legend to be that of Mir Sa'id Umar, but it would be more correct to call it the "grave of an unknown person", as the inscription on the grave stone describes it. The other two are child's graves. There are historical grounds for thinking that the one between the graves of Shahrukh and Miranshah belongs to Hasan, the son of Sultan Husain who married Timur's daughter. The small grave on the western side of Mir Sa'id Bereke is probably one of the two in which his grandsons were buried.

Apart from the graves in the actual Gur Emir mausoleum there are many grave stones bearing the names of members of the Timurid dynasty, mostly women and



Gur Emir mausoleum, Timurids' tomb

children, in two domed buildings belonging to the Muhammed Sultan madrasah, and in the later building adjacent to the wall of the Gur Emir.

When Ulugh Beg became ruler of Samarkand he ordered a blue marble trellis to be put up round the graves in the Gur Emir. He also had a tombstone made for Timur from a huge block of dark green jade brought from Mogolistan in 1425 during

his campaign there, which was placed in the upper part of the mausoleum. The tombstone bears an inscription in Arabic saying that Timur was descended from the same line as Genghis Khan. It ends with the popular legend about the immaculate conception of one of Genghis Khan's ancestors by a certain woman called Alankuva "from the light (which) penetrated to her through a celestial door and appeared before her in the form of a perfect man", one of the sons of the Caliph Ali.

During Ulugh Beg's reign an entrance to the mausoleum was constructed through the gallery on the east side built in 1424, which was recently restored. It is possible that the impressive additions to the west and south sides of the mausoleum also date back to the time of Ulugh Beg. Work on them was not completed, probably due to the death of Ulugh Beg in 1449.

With the decline of the Timurid dynasty at the end of the fifteenth century the buildings fell into disrepair. By the middle of the seventeenth century the neglected madrasah and mausoleum had evidently ceased to fulfil their original function, and the *khanaka* was in ruins. The name of Timur no longer commanded the same awe and veneration, and the mausoleum began to be called the "Gur Mir" after Mir Sa'id Bereke.

In the period of political and economic decline during the eighteenth century the Muhammed Sultan madrasah fell into such a dilapidated state that the first scholars to make a study of Samarkand's historic buildings were unable for a long time to determine where it and the *khanaka* stood.

Extensive repair and restoration of the mausoleum was begun in 1924 after the

establishment of Soviet power. This was also accompanied by a study of the mausoleum by historians and archaeologists.

Excavation work begun in 1941 and new palaeographical material have provided answers to nearly all the problems concerning the erection and history of the buildings on the area of the mausoleum.

In June 1941 a special governmental expedition opened the graves belonging to Timur, his sons Shahrukh and Miranshah and his grandsons Muhammed Sultan and Ulugh Beg.

They established the following:

- 1) The graves belong to the historical figures to whom they are ascribed in the inscriptions on the gravestones;

- 2) The similarity between the graves of Muhammed Sultan and Timur provides indirect proof of the fact that they were transferred from a previous burial place and re-buried simultaneously in the Gur Emir tomb. The graves of Shahrukh and Ulugh Beg are identical in construction, whereas the far less sumptuous grave of Miranshah stands out sharply from the rest. An explanation of all these factors is provided by historical sources.

Portraits of Timur, Shahrukh, Miranshah, Ulugh Beg and Muhammed Sultan have been reconstructed from their skulls by M. M. Gerasimov. A study of the skeletons belonging to Timur and Ulugh Beg produced confirmation of the historical references to Timur's lameness and withered arm and to the assassination of Ulugh Beg;

- 3) The burials took place in strict accordance with Moslem rites;

- 4) The graves may possibly have been opened in the past but their remains had been untouched since the time of their burial in the Gur Emir.



After an anthropological study of Timur and the Timurids had been carried out in Tashkent and plaster casts had been made of them they were returned to their original resting places in December 1942. The graves were again closed with slabs and the whole burial vault restored to its original condition before the opening. A document testifying to the opening in Uzbek, Russian, Persian and English was enclosed in each of the graves. These documents were written in China ink on nineteenth-century Kokand paper and inserted into carefully disinfected tubes made of extra-thick glass.

A thorough study of the unique decoration inside the mausoleum and preparations for its restoration were begun at the end of the fifties.

The large carved grey marble parallelepiped in the courtyard began to be used in the seventeenth century as a throne, draped with white felt, for the coronation of the emirs of Bukhara.

AK SARAI MAUSOLEUM

A short distance to the southeast of the Gur Emir lie the ruins of a mausoleum known as the Ak Sarai. The date when it was built has not yet been definitely established, but the construction of the interior is similar to that of another building which was erected in the second half of the fifteenth century, the Ishrat Khan (see below). It is thought that the mausoleum may have been used as a family burial vault for the male descendants of the Samarkand Timurids. The central grave was found to contain a headless skeleton which probably belongs to Ulugh Beg's son, Abd-al-Latif.

Tombstone over
Timurids' grave

As a result of work carried out in 1924-25 the dome was prevented from collaps-

ing and destroying the mausoleum with its remarkable decoration. At the same time a thorough study was made of the mosaics and ornamental reliefs.

The interior under the dome is covered with decoration which is unlike that of earlier buildings. It is executed in so-called *kundal*, a technique of painting and gilding ornamental relief.

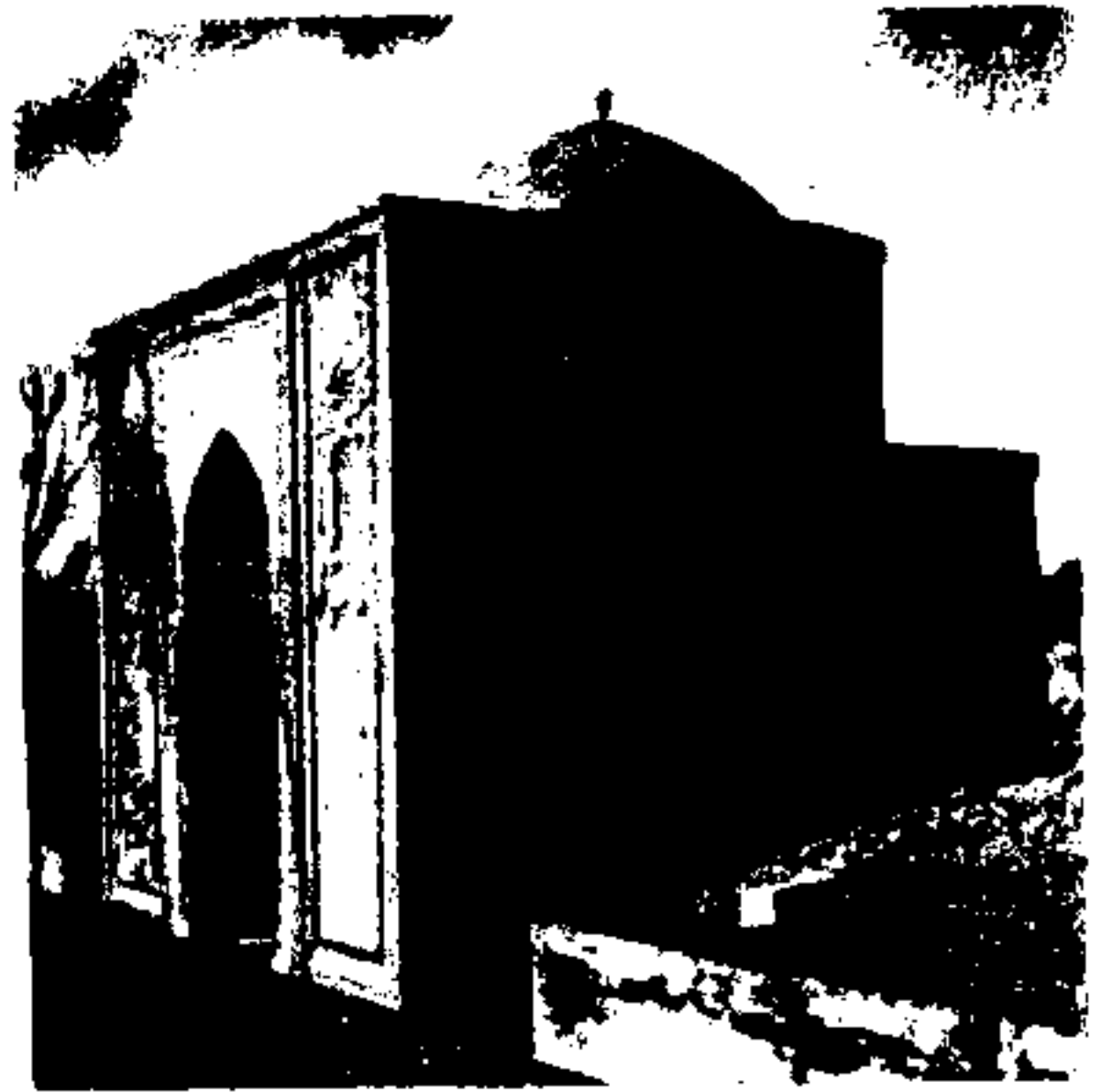
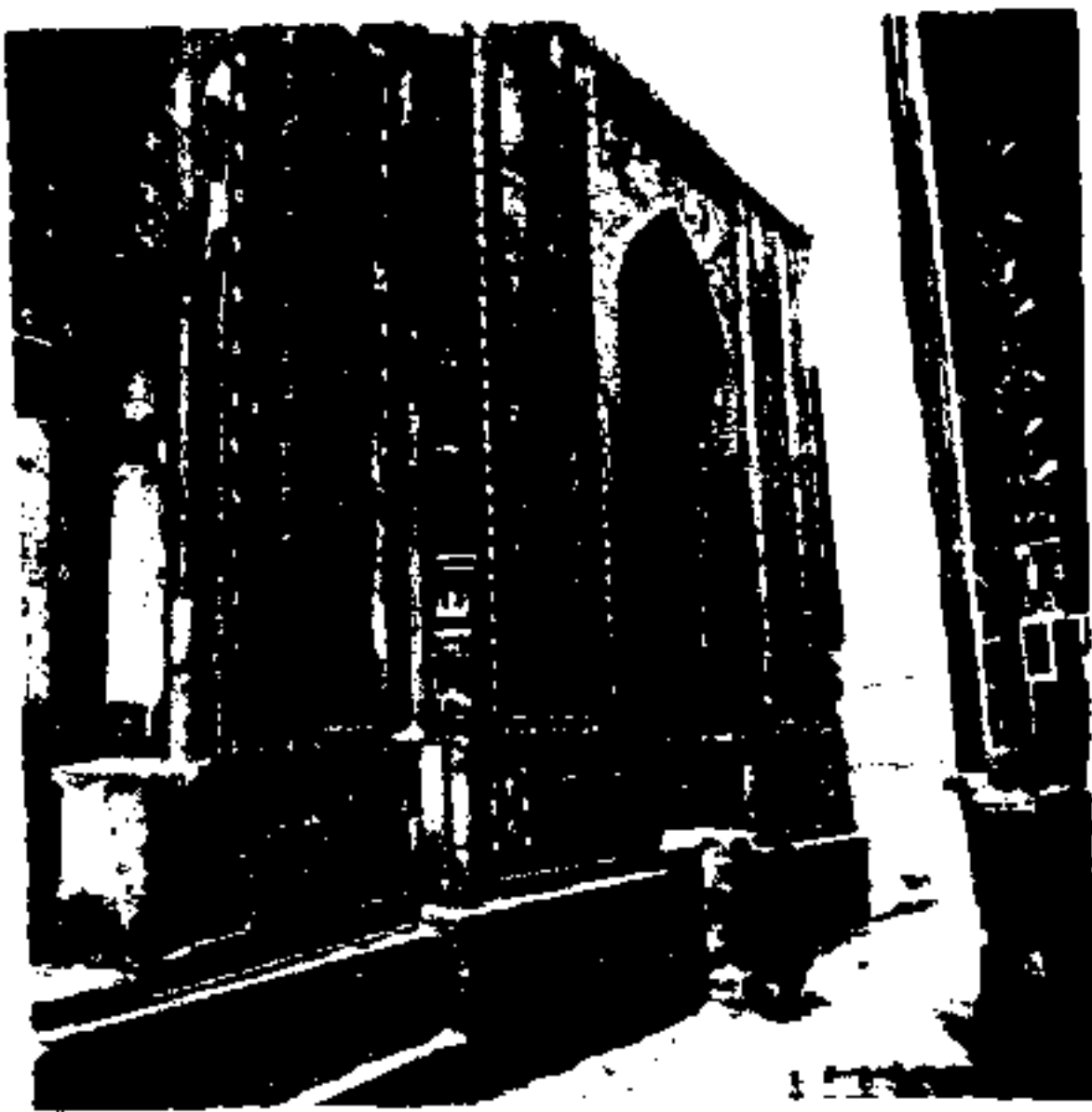
RUHABAD MAUSOLEUM

To the north of the Gur Emir is the *mazar*, mausoleum built over the grave of the mystic Burkhaneddin Sagardzhi who died in the fourteenth century. It is called the Ruhabad, or "Abode of the Spirit". The exact date of its construction is unknown. The tiled decoration around the north door has led some scholars to date the building to the second half of the fourteenth century, whereas others consider it to have been built by Timur.

SHAH ZINDEH

On the southern outskirts of Afrasiab in a vast cemetery which appeared here at the beginning of the twelfth century is the group of mausoleums known as the Shah Zindeh. This name is associated with the legendary grave of Kusam, the son of Abbas and cousin of the prophet Mohammed. According to Arab sources Kusam came to Samarkand with the Arab conquerors in 676 to preach the Islamic faith. His grave became a holy place for Moslems. Legend has it that after his head had been cut off Kusam picked it up and descended into a deep well leading to an underground garden where he continues to live to this very day. Hence the name Shah Zindeh which means "Living King".

Kusam's tombstone bears the following inscription from the Koran: "Think ye not



The Shah Zindeh ensemble consisting of several mosques and mausoleums

that they who are killed on the path of Allah are dead. Nay, they live on!" It may be assumed that these words explain the title of "Shah Zindeh" given to the person buried here, since Kusam is known to have been killed in the campaign to spread Islam.

This magnificent historic monument was put under the care of the state after the revolution.

As a result of the extensive restoration work and archaeological research on the cemetery which has been carried on in recent years a great deal of important information has been obtained about the history of the ensemble and the territory on which it is situated.

It has been established that from the ninth to the first half of the eleventh century the territory of the cemetery was a residential quarter of the town of Afrasiab. The first mausoleums appeared here at the end of the eleventh century. One of the earliest was the mausoleum of Kusam. By the twelfth century the area around Kusam's mausoleum had become a burial ground for people who commanded great respect. These are the earliest references to the existence of a cemetery on this spot.

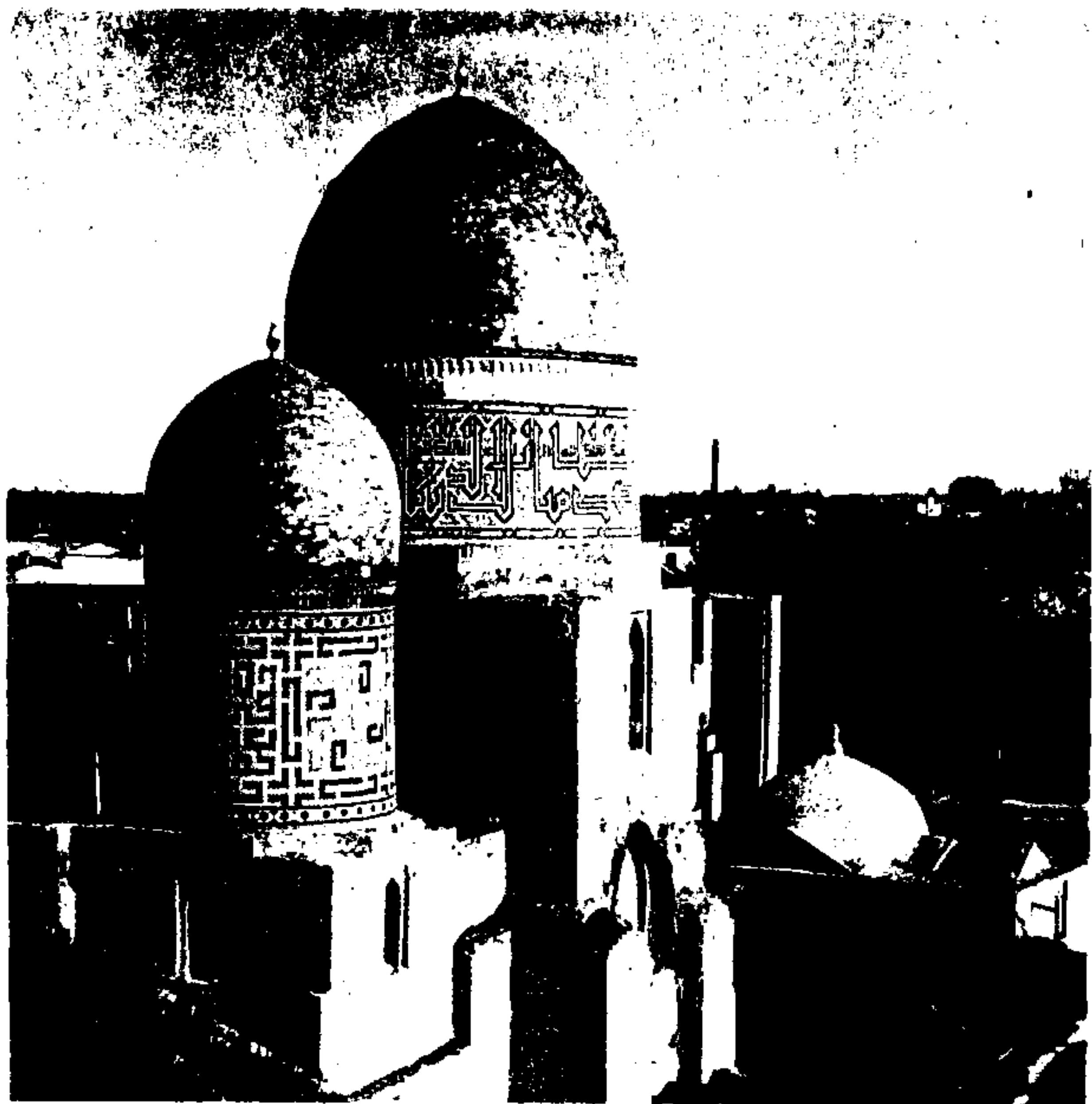
The inhabitants of Afrasiab abandoned the town during the Mongol invasion in the thirteenth century and the cemetery was not used again until the fourteenth century. Most of its buildings were erected under Timur (1370-1405) and Ulugh Beg (1409-1449).

The most interesting building architecturally is the sixteenth-century mosque built on to Kusam's mausoleum on the site of earlier structures.

Excavations have shown that an earthen terrace was constructed along the slope of the ancient ramparts of Afrasiab in the fifteenth century, which appears to have been badly damaged in the eighteenth century. It was replaced by a new flight of 36 steps and a *chartak* (a domed porch resting on four arches) which are still standing.

A large number of the buildings still standing in the Shah Zindeh date back to the fourteenth century.





Shah Zindeh

The visitor should begin his tour of the ensemble with the lower, latest group of buildings.

The main entrance faces south on to the road. The portal crowning this group of buildings was built by Ulugh Beg for his young son Abda Laziz in the year 838 of the Hegira (Mohammedan calendar corresponding to 1434-35 A.D.). The carved wooden entrance gates (1911) are the work



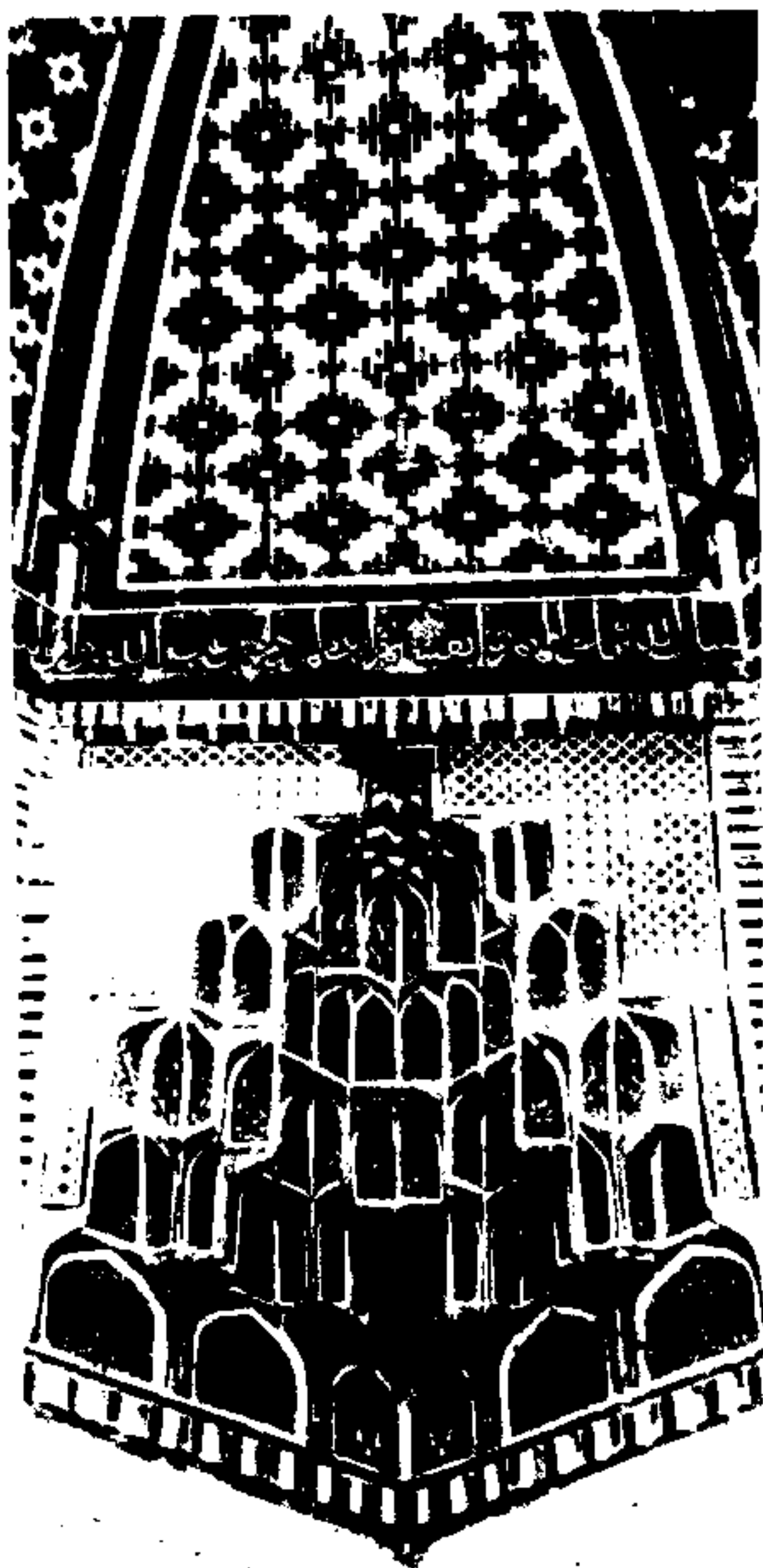
of local craftsmen. Going through the gates you enter a small *chartak*, on the right there is a row of administrative buildings and adjoining them on the north side a small madrasah built by a Samarkand ruler in 1228 (1812-13). On the left of the *chartak* is the entrance to a mosque built at the same time as the main entrance portal. Today this houses the Museum of Atheism, a branch of the Uzbek Republican Museum of the History of Culture and Art.

Leaving the *chartak* you see on the left the *aiwan* (a building on wooden columns) of the summer mosque built in 1911 by the Samarkand master Sadyk. The wooden ceiling decorated in oils and the refined carved plaster are fine specimens of nineteenth- and twentieth-century work.

Next to the *aiwan* also on the left at the foot of a large flight of steps you see a two-tiered mausoleum remarkable not so much for its decoration as for its unusual shape and slender proportions. There is reason to believe that this mausoleum may have been built over the grave of the astronomer Kazi-zade Rumi, Ulugh Beg's teacher and close friend. This has not yet been proved conclusively because the burial vault has not been opened. In 1949-52 the mausoleum was cleared of earth deposits and its domes restored.

Mounting the eighteenth-century staircase we reach a second *chartak*, also built in the eighteenth century on the remains of an older building, and a magnificent double line of mausoleums dating back to the second half of the fourteenth century when Timur chose Samarkand for his capital.

The first building on the right of the corridor adjoining the *chartak* is a mausoleum erected in 777 (1375-76) to the



Shah Zindeh. Steps leading to the mausoleum. Close-up of decorations on the dome

memory, as the inscription tells us, of Tuglu Tekin, daughter of the Emir Khoja and mother of Emir Husain, one of Timur's generals. The date refers not to the completion of the mausoleum but to the death of Husain. All that remains of the building today is the portal faced with carved glazed terra-cotta. It is thought that this mausoleum was erected on the site of a ruined tomb dating back to the eleventh and

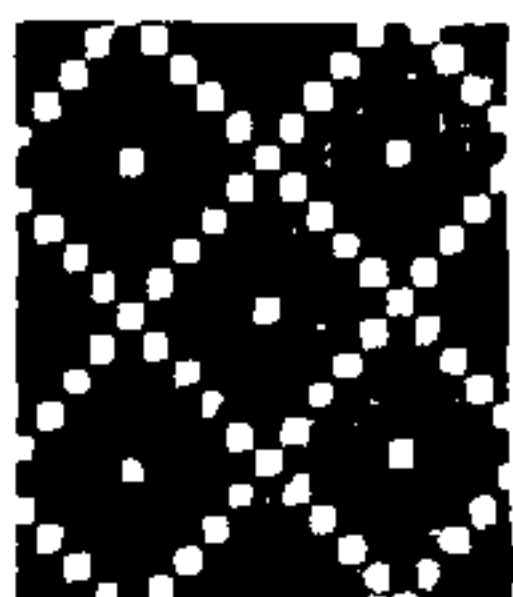
twelfth centuries and incorporates the old burial vault and part of the foundations. A thorough study and restoration work were carried out on the mausoleum in 1954.

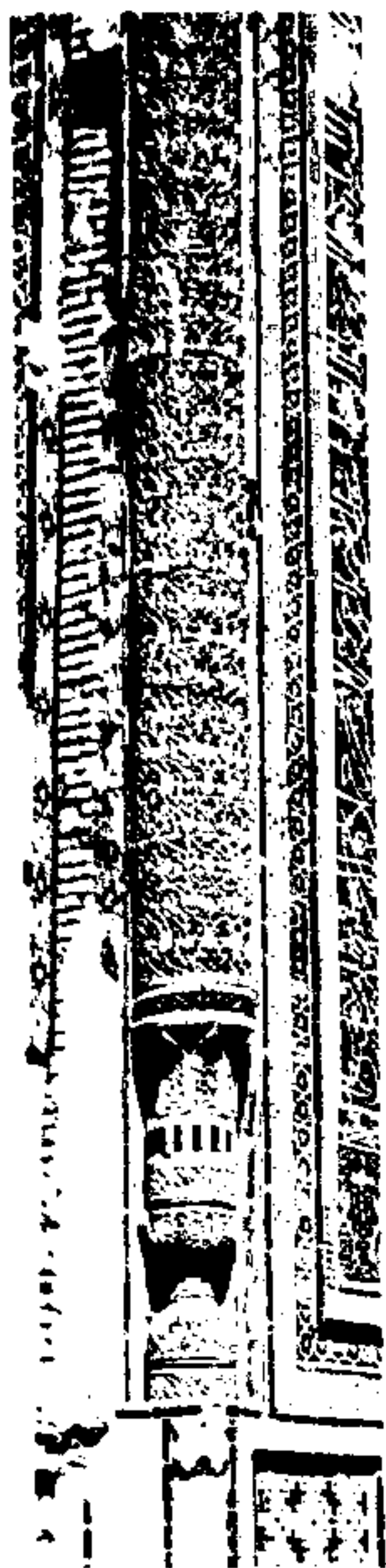
Opposite the Tuglu Tekin is the mausoleum known as the Emir-zade. The fragments of the inscription on the portal tell us that the person buried here, whose identity is unknown, died in 788 (1386). Excavations by the western face in 1953 revealed that there stood a shrine (*ziarat-khana*). The exterior of the mausoleum is richly decorated with polychrome majolica tiling.

Next to the Tuglu Tekin is the mausoleum of Shirin-bika-aka, Timur's sister. The inscription on the inside of the portal states that she died in 787 (1385), but the mausoleum itself appears to have been built later. It was the first building in the ensemble to have mosaics on the exterior. The decoration of the interior is also distinctive and elegant, with the whole of the upper section in light blue and gold.

Large-scale repair and restoration work was started on the interior in 1940 in the course of which a panel of light blue tiles was discovered with fragments of gold painting showing herons in flight among flowers. In 1962 conservation work was carried out on the tiles. In one of the windows fragments of a lattice with pieces of coloured glass were discovered, making it possible to restore the lattice completely.

Opposite the Shirin-bika-aka's tomb stands a mausoleum built by another of Timur's sisters, Turkan-aka, for her daughter Shadi-Mulk-aka who died in 1370-71. Turkan-aka was herself buried there too in 1383. It was erected in 773 (1372) and was therefore the first building to be put





up under Timur not only in the Shah Zindeh but in the whole of Samarkand.

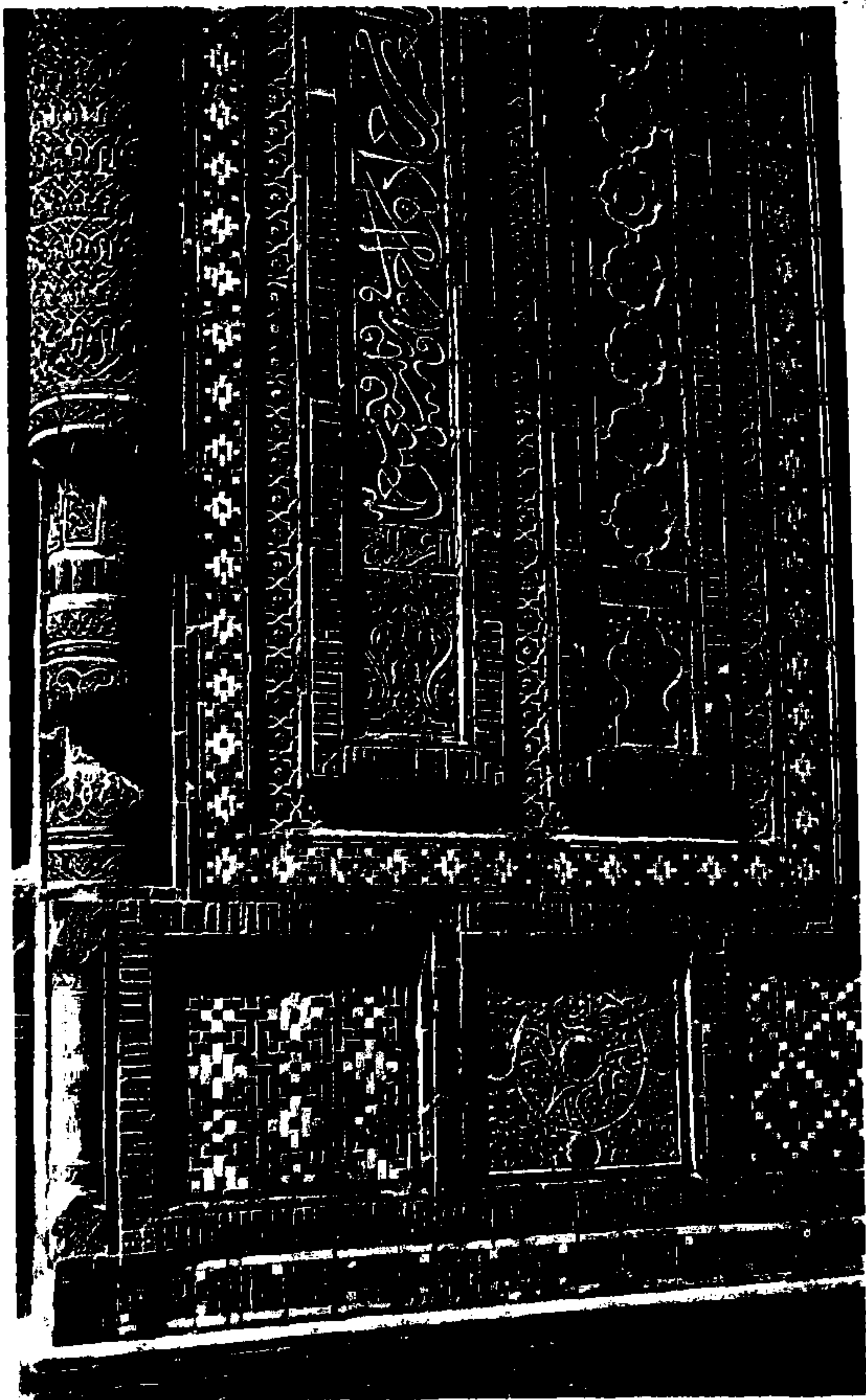
The decoration of the portal and interior are magnificent. The corner columns are covered with fine carving and stand on intricately shaped bases. The slender columns supporting the arch are crowned with stalactite-like capitals, and the inside walls of the portal are faced with panels of majolica. The interior is decorated with majolica tiling bordered with inscriptions. This mausoleum is, indeed, one of the finest in the whole ensemble. It was built by the masters Shamseddin and Bareddin from Samarkand and Zainuddin from Bukhara. Large-scale work was carried on here in the thirties to secure the portal.

Next to Shirin-bika-aka's tomb stands an open octagonal mausoleum the facing of which suggests that it belongs to the time of Ulugh Beg. Under the floor lies a burial vault. There is no inscription and it is not known who was buried here.

To the north of this mausoleum there are steps which once led into a burial vault. Remains of the walls and a tombstone were discovered on the ground above the vault and it has been established that a mausoleum stood on this spot in the fourteenth century. To the east there is yet another mausoleum dating back to the same period, of which the burial vault and several carved marble tombstones remain.

On the same side as the Shadi-Mulk-aka there were another three mausoleums in the fourteenth century the remains of which are now concealed behind the supporting wall.

The next building on the left is the mausoleum of Usto-Ali, a master from Nesef (Karshi) whose name is retained in one of the inscriptions. The identity of the person



for whom the mausoleum was built is not known. Although the exact date of its construction has not been established the decoration suggests that it belongs to the end of the fourteenth century. The main portal and the interior are decorated with majolica, and the outer walls with terra-cotta.

Further along on the left are the remains of the so-called "nameless" mausoleum. The identity of the builder and the person buried here are not known. On the inside of the portal fragments of an inscription from the Koran have been preserved. The remains of the majolica faced portal were recently firmly secured. Archaeological studies have revealed that this mausoleum was built on the site of another large twelfth-century mausoleum. It has also been established that dwelling places stood on this site during the tenth century.

Standing on an elevated spot on the left side of the corridor is a large unfinished building which is thought to be a mausoleum built in the 1380s for Emir Burunduk, one of Timur's generals. This has not yet been conclusively established however.

Further along on the left are a number of buildings erected by Timur's young wife, Tuman-aka. They include a mosque, a third *chartak* separating the middle group of buildings from the north courtyard, and Tuman-aka's mausoleum. The mosque was erected at the end of the fourteenth century and Timur stopped here in 1399 on his way back from his Indian campaign.

On the left side of the north courtyard stands Tuman-aka's mausoleum (1405-06). The magnificent mosaics on the portal deserve special mention. They are the work of the Azerbaijan master, Sheikh Mohamm-ed ibn-Hojabeg Tebrizi. Work was carried out in the twenties to secure the mosaics

Shah Zindeh is
a veritable
museum of 14th-
15th-century
glazed tile

and facings and to repair the exterior of the dome.

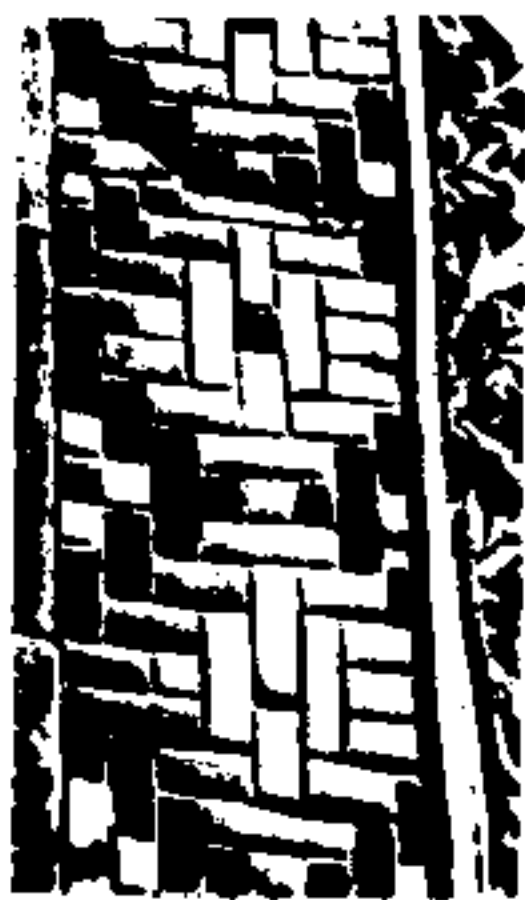
The north courtyard contains the earliest remaining fourteenth-century mausoleums, namely, the Khoja Ahmad facing the *chartak* and another "nameless" mausoleum erected in 1360-61. At the beginning of the nineteenth century all that remained of the Khoja Ahmad mausoleum, erected by the master Fahri-Ali, was the portal. Conservation and repair work was carried out then, and recently the portal which had begun to tilt dangerously and the facing of the mausoleum were repaired.

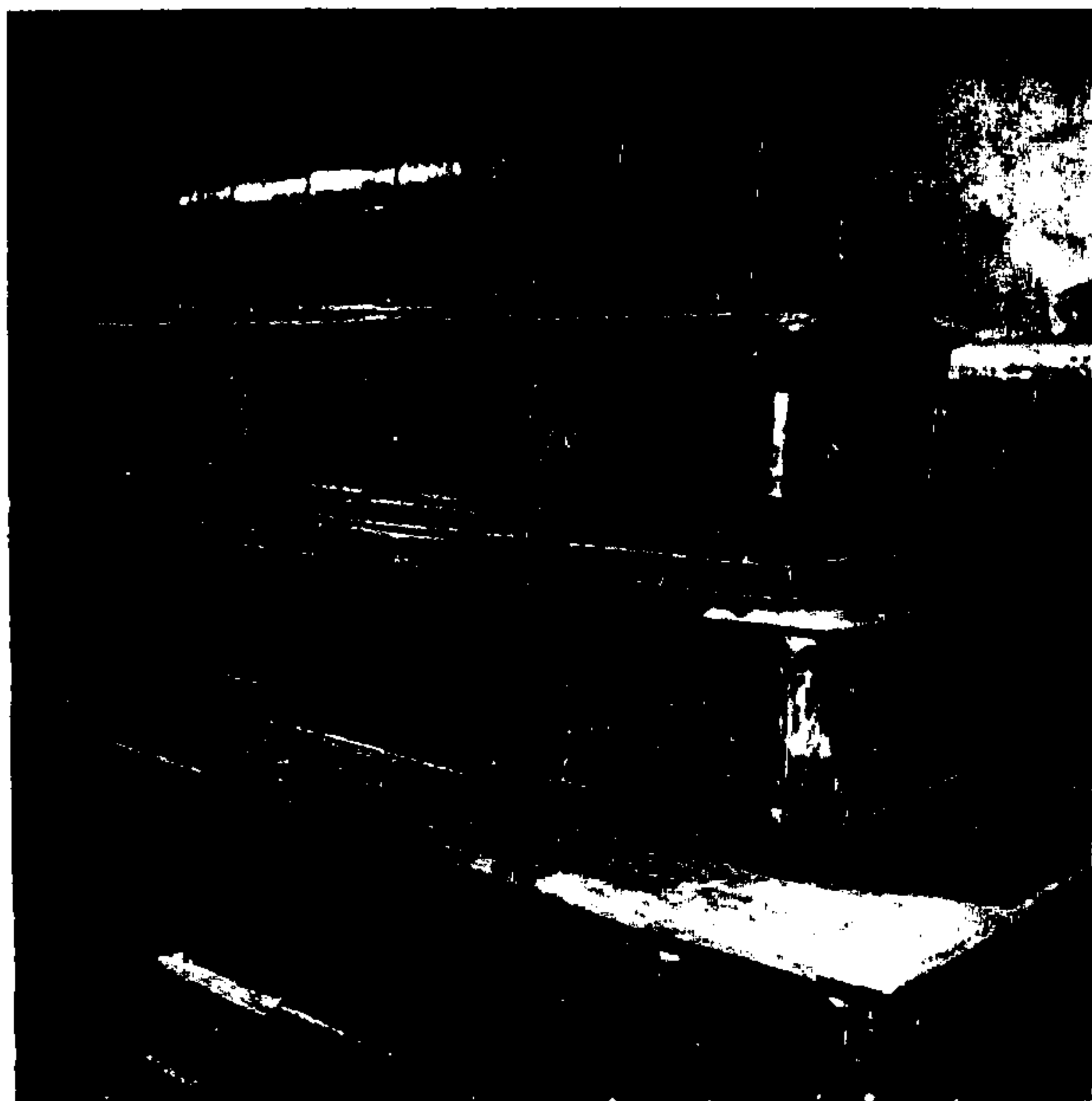
The fourteenth-century "nameless" mausoleum stands next to the Khoja Ahmad opposite the Tuman-aka. Legend has it that it belonged to another of Timur's wives, Kutlug-aka. Archaeological findings have confirmed that a high-born female member of a ruling family was buried here. The portal and interior are decorated with carved glazed terra-cotta. The mausoleum was completely restored in 1962.

Both these mausoleums date back to before the time of Timur. They are decorated with glazed brick, ornamental majolica and relief glazed tiling.

In the third *chartak* opposite the Tuman-aka mosque there is a pair of carved wooden doors which were once encrusted with ivory. They were the work of the Persian master Yusuf Shirazi in 801 (1398-99). The doors lead to the large sixteenth-century mosque.

On the right side of the dark corridor stands a minaret, the only eleventh- to twelfth-century building to have survived in the whole of Samarkand. Formerly its lower section was concealed by buildings erected in the fourteenth to sixteenth centuries, but today it is visible. Inside the





Shah Zindeh. Tombstone of Kusam-ibn-Abbas

minaret there is a spiral staircase leading to an upper platform.

Turning to the left and passing through the mosque you come to the Kusam mausoleum built at the end of the eleventh century. It was repeatedly rebuilt and has lost its original form. The mausoleum consists of two sections—the burial vault, or *gurkhan*, and a small mosque, or *ziarat*-



khan. Most of the rebuilding was done in 735 (1334–35), making this structure one of the earliest in Samarkand with a fixed date. There is an underground chamber (*chilliakhana*) beneath the mosque, which was used for observing the forty-day fasts.

During Timur's reign the grave of Kusam received a new tombstone, the most beautiful in the whole of Central Asia, composed of four gradually tapering tiers. It is decorated with brightly coloured tiles of blue, yellow, white and green, richly ornamented with gold. Passages from the Koran are engraved in gold on the sides of the third and fourth tiers. The sides of the two upper tiers bear an inscription saying that Kusam the son of Abbas is buried here. The date of his death is also given: 57 (676–677).

For a long time it was believed that an unknown grave stood on this spot in pre-Islamic times, which was worshipped by the local population and was later incorporated into the Moslem faith. Recent archaeological investigations carried out by N. B. Nemtsev have established that beneath the fourteenth-century tombstone of Kusam there is an eleventh-century grave below which there are layers containing traces of dwellings dating back to the ninth, tenth and beginning of the eleventh centuries. The origin of this grave remains unclear since history dates Kusam's death to the end of the seventh century.

Thus, by way of a summary, the Shah Zindeh ensemble consists of a large number of mosques and mausoleums which form a veritable museum of fourteenth- and fifteenth-century architecture and decoration. There are excellent specimens of carved glazed terra-cotta, majolica, mosaics





Registan ensemble, the centre of old Samarkand

of small, closely-set pieces and large mosaics of glazed brick. No other historic monument in Samarkand can rival the Shah Zindeh's intricate and varied ornament.

REGISTAN

The life of old Samarkand centred round the Registan which means "sandy place". The square was not known by this name



Registan today

in the fifteenth century and it is most likely that the name originates from the time when a large irrigation ditch which had been constructed across the square from the southeast to the northwest brought large sand deposits here.

During Timur's reign the central bazaar stood in this spot and there is evidence that a covered trading centre for merchants selling headwear was put up at the end of



the fourteenth or beginning of the fifteenth centuries at the request of Timur's wife Tuman-aka on the spot where the Shir Dor madrasah now stands.

In the sixteenth century the Registan continued to be the centre for Samarkand's main bazaar. In the seventeenth century the square was in a very poor state and this probably explains the changes that were made there at this time. The Shir Dor

madrasah was built on the site of Ulugh Beg's *khanaka* and his Mirzoi caravanserai was replaced by the Tilla Kari madrasah with a mosque.

The town entered a new period of decline at the end of the seventeenth century, which became particularly acute in the first half of the eighteenth century when the madrasahs on the Registan stood empty. Towards the end of the eighteenth century it gradually began to recover, and the square once more became a busy trading centre with many small stalls. Crowds would gather round the *maddakhi*, or storytellers, entranced by their lively, dramatic tales of the saints and brave warriors of days gone-by.

In 1875 shortly after Samarkand became part of the Russian Empire the surface of the square was levelled out and paved. Once again it became the town centre. When plans were being discussed for erecting a monument to Ulugh Beg in 1911 it was suggested that this should be put up in the Registan.

In 1918 after the establishment of Soviet power in Samarkand the madrasahs on the Registan ceased to function as Moslem colleges. Archaeological excavations carried out on the square in 1920 and 1921 by M. Y. Masson revealed that at one time wealthy citizens of the town had their houses on this spot. Remains of beautiful glazed pottery and glass domestic utensils were found. In 1936 public gardens were laid out on the south side of the square.

Excavation work carried out in 1956 around the Ulugh Beg madrasah revealed that the Registan and the adjacent streets had remained a centre for traders and craftsmen right up to the twentieth cen-

tury. One can get an idea of what the square looked like at the end of the nineteenth and beginning of the twentieth century from Vereshchagin's paintings in the Tretyakov Gallery in Moscow and those of Bure and Kazakov in the Samarkand museum. The Registan in Samarkand is one of the finest specimens of early urban architecture in the East.

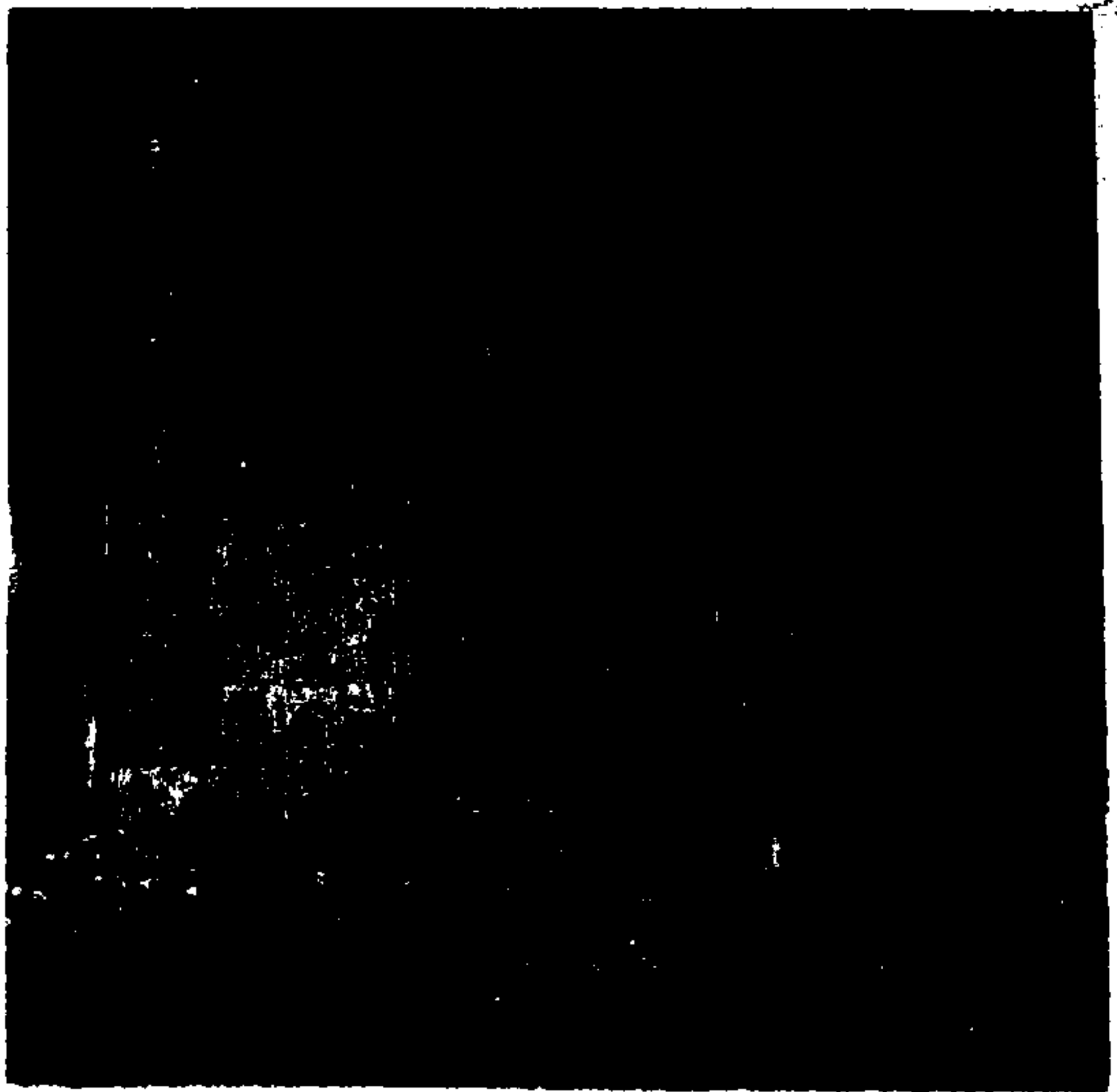
ULUGH BEG MADRASAH

The first public buildings to be erected on the Registan were put up by Ulugh Beg. The Ulugh Beg madrasah was built between 1417 and 1420. It is just as sumptuous as the buildings erected by Timur and considerably more secure. The name of the architect remains unknown. Instruction was provided for more than a hundred pupils, and the famous Persian poet Jami studied here at one time.

Tradition has it that Ulugh Beg himself taught here. The building consisted of two storeys, a high dome on each of the four corner lecture rooms, or *darskhan*, and four minarets, one on each corner. The enormous portal with its wide pointed arch which first appeared in Central Asian architecture in the eleventh century, faces on to the Registan and takes up two-thirds of the main façade.

The madrasah was quite severely damaged during the internecine struggles in the 1720s when the outer domes and most of the chambers on the first floor were destroyed.

Shortly after the establishment of Soviet power in Samarkand it was decided to take steps to save the northeast minaret whose top was tilting dangerously sideways 1.8 metres. This minaret is about 33 metres long. In 1918 the engineer M. F. Mauer



Ulugh Beg madrasah

Inner courtyard of Ulugh Beg madrasah

drew up a plan for temporarily securing the minaret in its oblique position by means of ropes attached to the ground with wooden stays. This method held the minaret in position for several years. It was later decided to restore the minaret to its vertical position and excavation work began on the foundations. A special piece of measuring apparatus was attached to the minaret at a height of 10 metres from the





ground with the help of which a study was made of the minaret's condition over a period of five months.

In 1927 the section of the semi-basement above ground level was strengthened with reinforced concrete. M. F. Mauer produced a plan for straightening the minaret by turning it around a movable axis designed to reduce the effort needed to rotate the minaret to the absolute minimum. This movable axis was over the minaret's centre of gravity and the actual process of rotation was carried out with the help of a winding mechanism.

The operation was successfully carried out in 1932. The minaret rotated very easily and in twenty minutes it had been restored to its vertical position. This was the first operation of its kind to be carried out in restoration work.

After a fairly long interval the restoration of the madrasah was resumed in 1952. Over the five centuries since it had been built the level of the square had risen. This layer, which in some places was up to three metres thick, was removed from the area along the south and west façades in 1958–59. The same work was also carried out along the north and east façades. The south façade was restored as well as the marble panelling on the south and west façades, and the 14 m high minaret on the west corner which had collapsed in 1870.

At the end of 1964 work was begun to straighten the 32.7 m high southeast minaret the top of which was tilting 1.56 m sideways. It turned out to have a very solid foundation 9 metres deep. The operation, which involved lifting the minaret with powerful jacks, was successfully completed on February 16, 1965.



Ulugh Beg Memorial Museum
Entrance to the Ulugh Beg Observatory

ULUGH BEG OBSERVATORY

The ruins of the observatory built by Ulugh Beg at the foot of the Chupan-ata Hill are of special historical interest.

There is very little information about the actual building of the observatory. Some sources state that it was erected in 832 (1428-29). An archaeological study of the remains suggests that the observatory was one of the largest in the East. Its founder was one of the greatest astronomers of his

age and his famous astronomical tables were an extremely important contribution to mediaeval astronomy. The great Uzbek poet Alisher Navoi once said of Ulugh Beg: "... all his kinsmen have faded into obscurity. Who remembers them in our day? But he, Ulugh Beg, turned to the sciences and achieved a great deal." The great French astronomer Laplace called Ulugh Beg "the greatest observer in the history of astronomy".

His "New Astronomical Tables" contain a comprehensive theoretical introduction and tables compiled by Ulugh Beg. The introduction provides an account of the various chronological systems used by the different peoples of Asia, deals with practical astronomical problems and advances theories concerning the planets and astrology. Ulugh Beg's work was based on the theory of the earth being the centre of the universe which was firmly entrenched in astronomical thought at that time.

His many astronomical tables include one which gives the latitude and longitude of 683 towns in various parts of the world. His catalogue of stars contains 1,019 stars divided into their respective constellations. Each star is numbered with a brief description of its position in the constellation, and a note of its latitude, longitude and size.

The observatory was equipped with the best instruments of that time. The section of the marble Fahri sextant, which the Samarkand archaeologist V. L. Vyatkin discovered in its trench in 1908, is 11 metres high. Vyatkin described his find as "part of an enormous quadrant, one half of which was below the level of the horizon and the other above it". However it has been proved that the main instrument in the observatory was not a quadrant, but a sex-



Ulugh Beg
Observatory.
Sextant

tant invented by the Khojent astronomer Abu Mahmud who worked at the court of the tenth-century ruler Fahraddaul in Rhea after whom the instrument was called. Asian astronomers knew it as the Fahri sextant.

The theory is being advanced today, and it seems a most likely one, that with the help of this instrument the basic astronomical constants were established: the angle of the ecliptic, the equinoctial points, the length of the star-year and other constants deduced from observation of the sun, moon and the planets. It is most likely that Ulugh Beg carried out his observations of the stars with the help of small armillary spheres which have not been preserved. These were used up to the sixteenth century to establish the position of celestial bodies.

The vast dimensions of the sextant, which was 80.42 metres in diameter, and the competence of the Samarkand astronomers produced extremely precise observations. Some of Ulugh Beg's results were remarkably accurate. He calculated the length of the star-year to be 365 days 6 hr. 10 min. 8 sec. which is very close to its accepted length today of 365 days 6 hr. 9 min. 9.6 sec. In 1437 he calculated the angle of the ecliptic as being $23^{\circ}30'17''$, an error of only $0'32''$. This represents one of his greatest achievements.

Recent research has shown that Ulugh Beg's astronomical school in Samarkand had a most important influence on the development of Moslem astronomy. His work aroused the antagonism of Moslem religious fanatics, who accused him of heresy, and he was assassinated in 1449. After his death the observatory was sacked, and by the sixteenth century it was nothing

but a pile of ruins. For a long time its exact location was unknown. It was not until 1908 that V. L. Vyatkin succeeded in discovering its remains with the help of a seventeenth-century document which gave detailed information about its location.

Archaeological work carried out in 1908-09 revealed traces of a round wall made of brick and part of the sextant. No other instruments have been found.

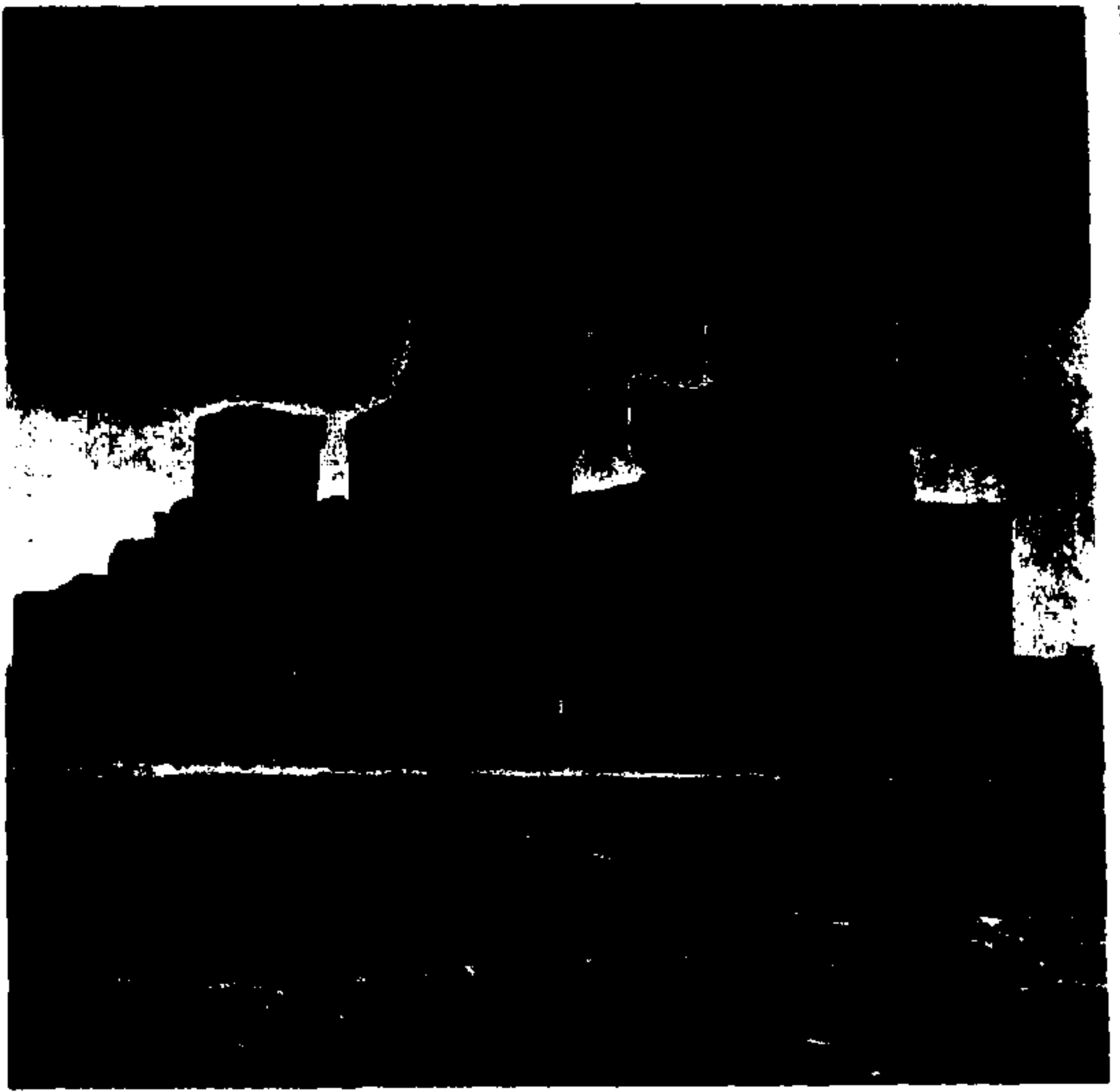
It was not until Soviet times that a really thorough study of the observatory was carried out. Excavations made by I. A. Sukharev under the supervision of Professor Masson in 1941, and in particular Professor V. A. Shishkin's excavations in 1948, proved that the ruins had once formed part of a single architectural ensemble. The round wall turned out to be the remains of the outer wall of a huge cylindrical three-storey building with a flat roof where some of the astronomical instruments were kept. The design of the building was quite complicated, including large halls, rooms, corridors, etc., linked by various passages. The central part of the building was occupied by the sextant.

The 1948 excavations also revealed not far from the observatory a grave with the remains of a horse, which is thought to date back to the middle of the first millennium A.D. and to have been built by a Turkic people. This grave is the only one of its kind to have been discovered in Uzbekistan so far.

The Ulugh Beg observatory demonstrates the high level of culture in Central Asia at that time. In 1964 a museum named after Ulugh Beg was opened near the observatory. It contains objects found during archaeological excavations, photo copies of

Statue of Ulugh Beg, unveiled in Samarkand during celebrations of the city's 2500th anniversary





Ishrat Khan—an architectural relic of the second half of the 15th century

manuscripts, a large wall panel with a portrait of Ulugh Beg and various other exhibits relating to his life, work and age.

ISHRAT KHAN

This ruined building dating back to the reign of the Timurid Abu Sa'id (1451–1469) bears the somewhat unusual name of Ishrat Khan ("house of amusement") probably so

called by the people because of its sumptuous appearance and interior decoration. According to a document dated 1464 the building was erected by Abu Sa'id's wife Habibi-Sultan-bigim, in memory of their deceased daughter Sultan-Havend-bika. Archaeological work carried out in 1940 revealed the existence of up to thirty women's and children's graves.

The Ishrat Khan was complex in design. It centred round the mausoleum with a tall entrance portal on the west side. Adjacent to the south wall there was a vaulted gallery in which an additional entrance to the mausoleum was built. On the north side there was a mosque. In the corners of the building there were vaulted cells. All that remains of the Ishrat Khan today is a few ruins. The dome collapsed during an earthquake in 1903. Repair work was carried on here in the forties.

**KHOJA
ABDU-DARUN,
KHOJA
ABDU-BIRUN
AND
CHUPAN ATA
MAUSOLEUMS**

A short distance from the Ishrat Khan, in an old cemetery on the southeast outskirts of the town, you will find a tomb belonging to a ninth-century Samarkand ruler descended from the Arabic Abdu line, who was said to be related to the caliph Osman and was later nicknamed Khoja Abdu-Darun, which means "Abdu the Inside One". He was so called because his grave was on a piece of ground surrounded by a wall called the Wall of the Last Judgment. The remains of this wall still reach a height of 5 metres in places. It was so strong that people said it would stand until



Khoja Abdu-Darun mausoleum

the day of the Last Judgment, hence its name. The mausoleum was rebuilt in the fifteenth century.

The mausoleum of Khoja Abdu-Birun, or "Abdu the Outside One", who is said to have been Abdu-Darun's son, is on the southern outskirts of the town. It was built by the rich feudal lord Nadir-Divanbegi in 1633. Both mausoleums have been restored in Soviet times.

The Chupan Ata mausoleum stands on the top of a rocky area of high ground to the northeast of Samarkand. A study made by Professor Y. G. Gulyamov in 1941 dates the mausoleum to the reign of Ulugh Beg because of the structures of its dome, but little is known about its history. Not far away in 1952 Professor A. P. Okladnikov and the archaeologist D. N. Lev discovered stone implements indicating the existence of a primitive settlement. The mausoleum has been carefully preserved in Soviet times.

ZARAFSHAN BRIDGE

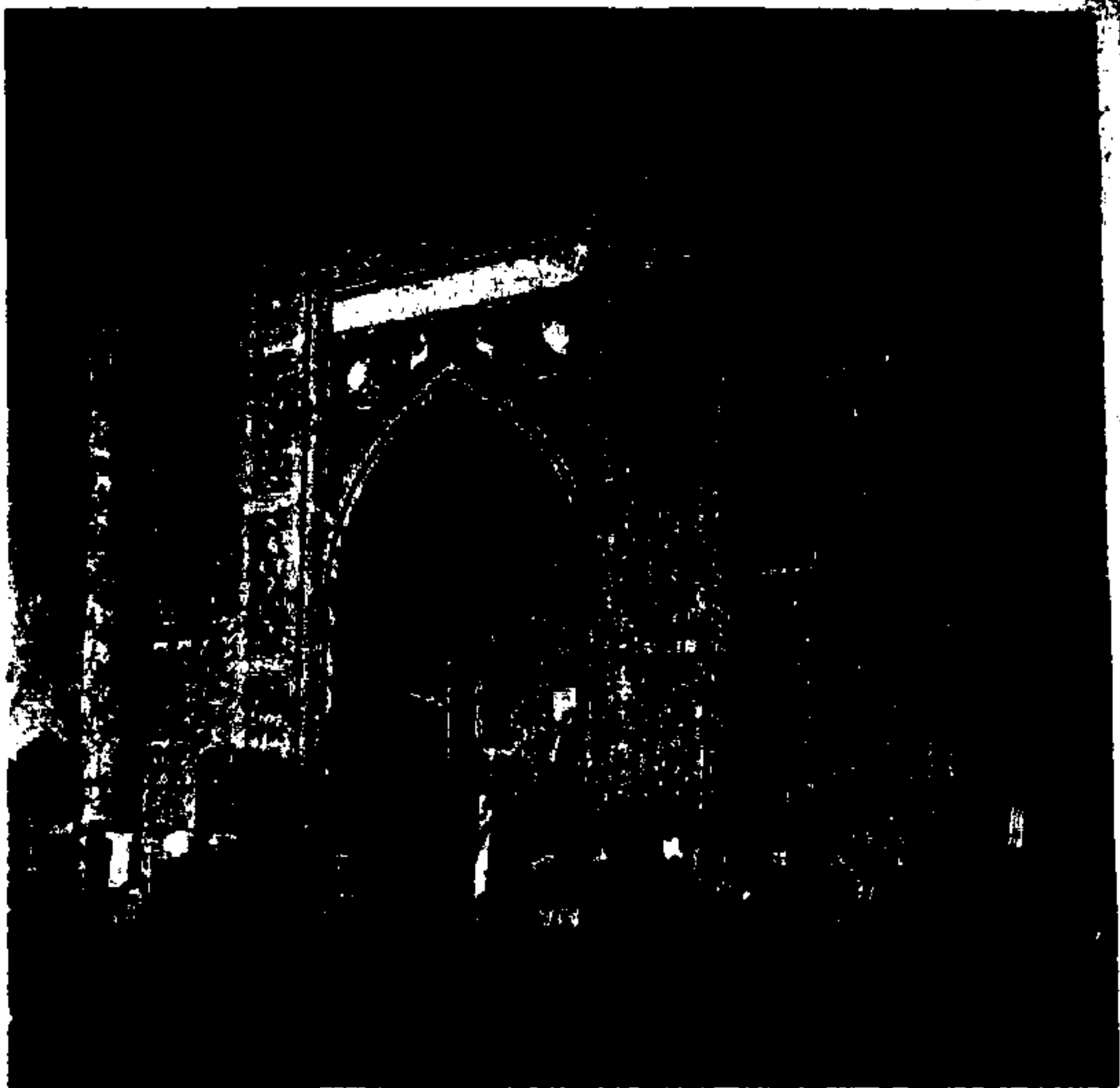
Down river from the railway bridge across the Zarafshan are the ruins of a bridge which was built at the beginning of the sixteenth century. All that remains of it today is a single arch. The bridge was formerly thought to have been built by either Timur or Abdullahan, but was later found to have been constructed by Shaibani Khan at the beginning of the sixteenth century.

SHAIBANID DAHMA

This is a huge parallelepiped faced with grey marble. Its top is covered with tomb stones bearing the inscriptions of the names of members of the Shaibanid dynasty in the sixteenth century. When the town was replanned it was removed from its original site in the courtyard of the former Shaibani Khan madrasah and now stands between the Tilla Kari and Shir Dor madrasahs on the Registan.

SHIR DOR MADRASAH

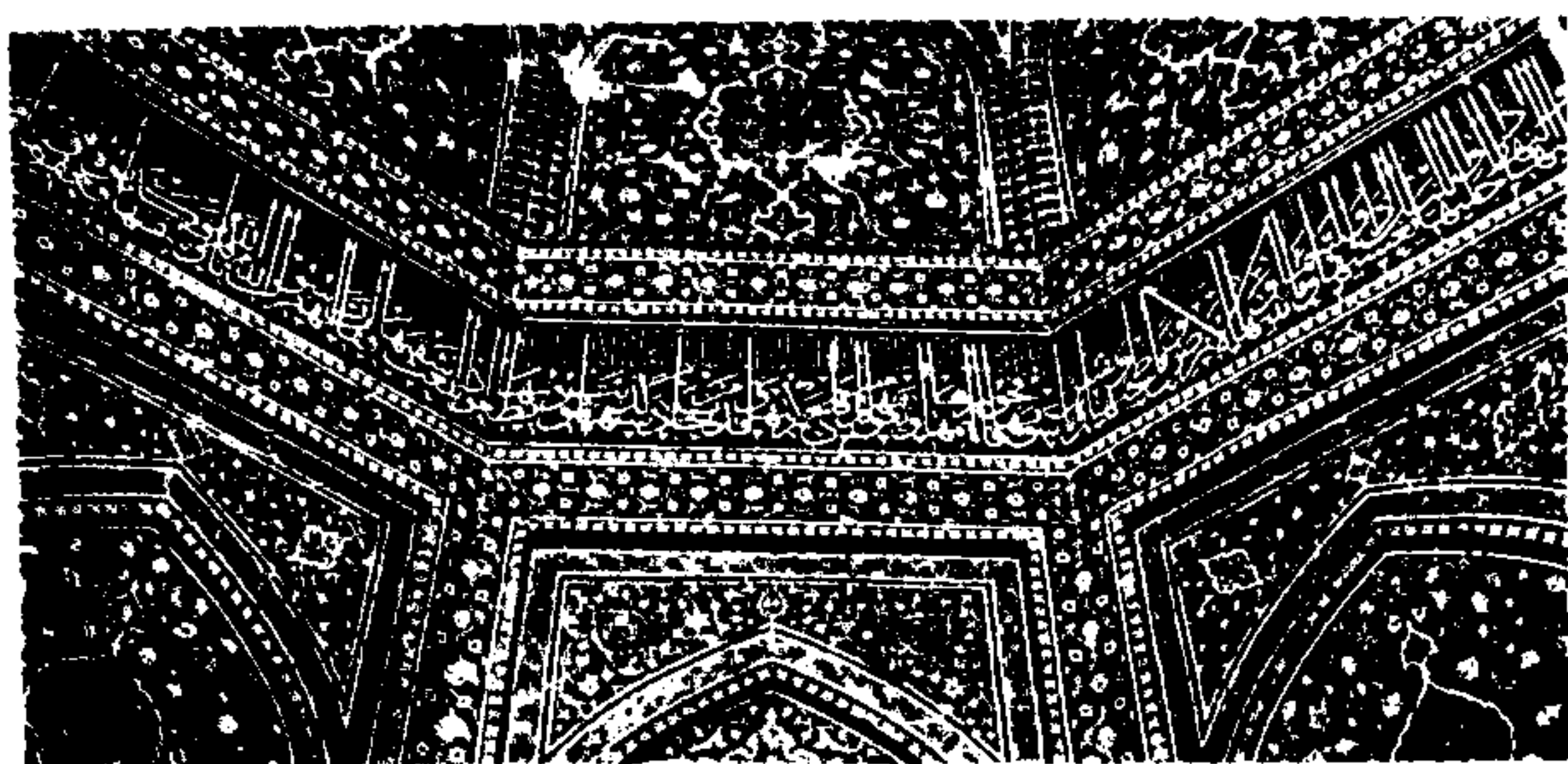
The Shir Dor madrasah was built on the spot where a *khanaka* built in the time of Ulugh Beg had once stood. The large badly



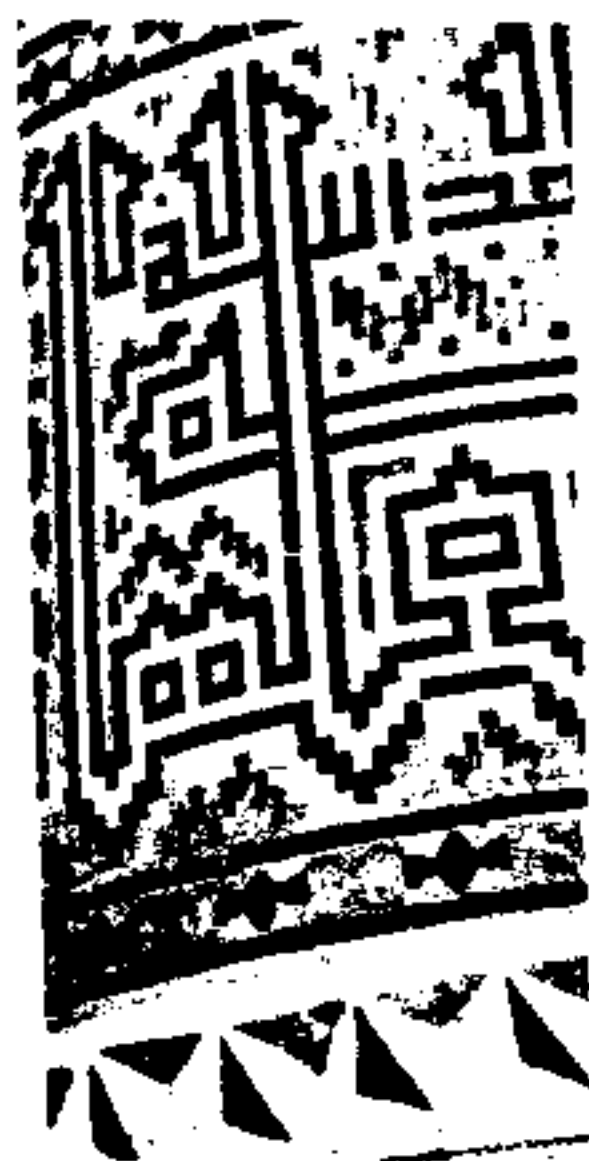
Shir Dor madrasah. Main façade



proportioned dome of the latter was probably the cause of its collapse in the seventeenth century. In its place the ruler of Samarkand at that time, Yalangtush-Bahadur, began to erect a large madrasah, which later became known as the Shir Dor (literally "decorated with Lions"). The building got its name from the decorations on the portal which depict chamois and two fantastic golden animals resembling lions. It took 17 years to build (1619–36) and was the work of the architect Abdul Jabbar.

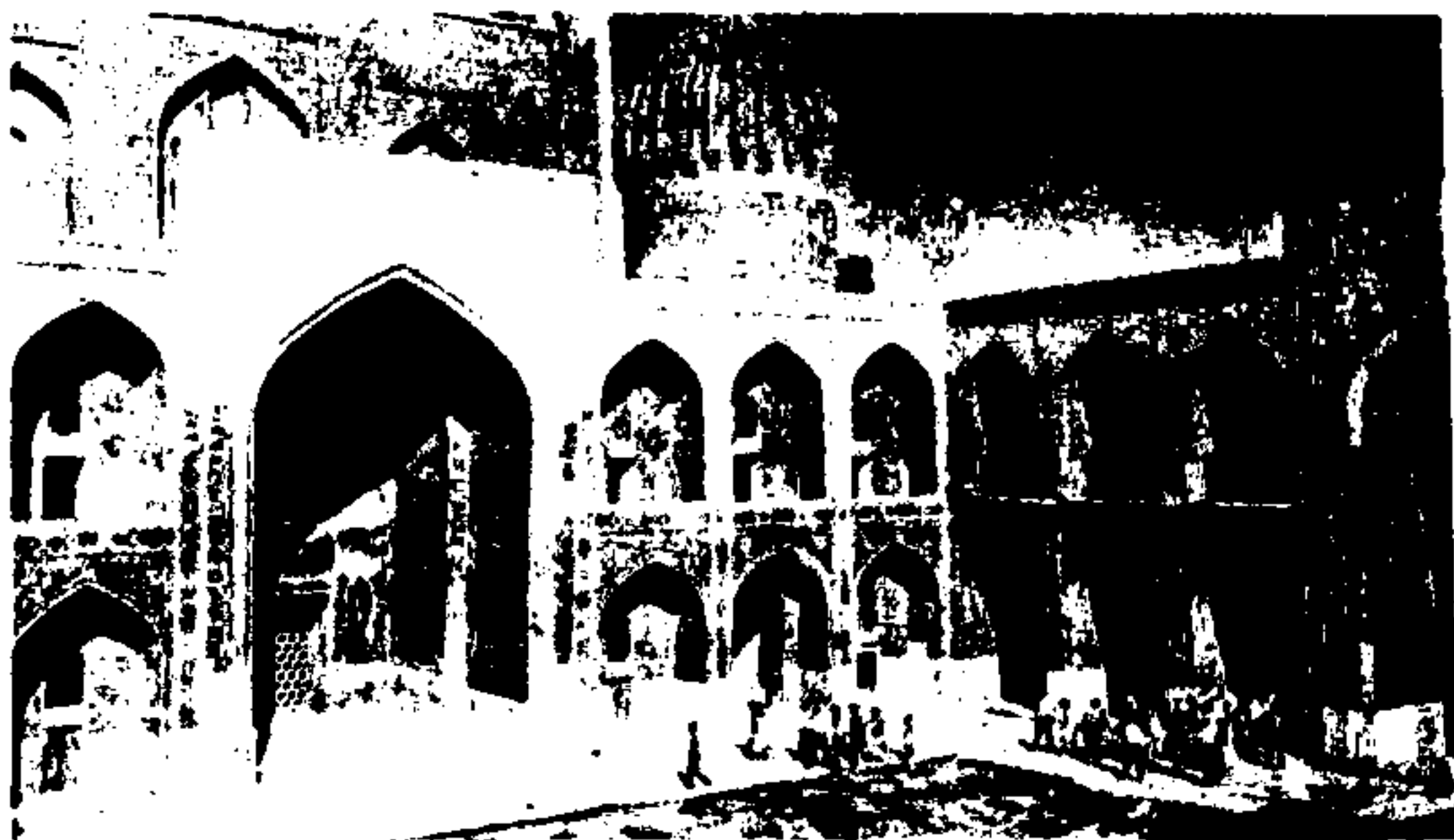


Shir Dor madrasah. The mosque dome. Grating in inner courtyard. Decorative work on inner walls

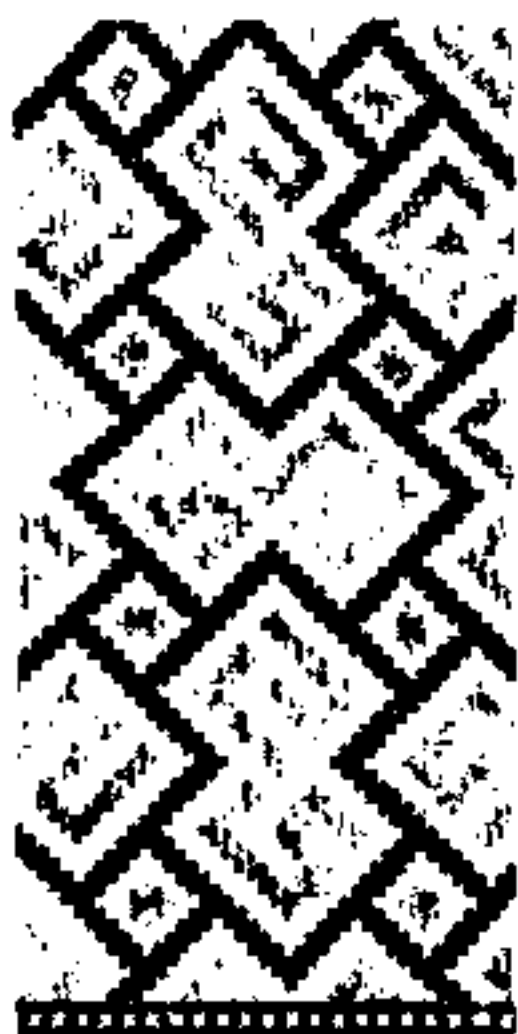


In the two centuries following the erection of the Ulugh Beg madrasah a top layer about three metres thick accumulated on the Registan, upsetting the proportions of the Ulugh Beg madrasah. The architect of the Shir Dor reproduced the lines of the Ulugh Beg madrasah opposite with the somewhat distorted proportions.

Since the establishment of Soviet power a great deal of repair and restoration work and archaeological investigations have been carried out on the Shir Dor with the active

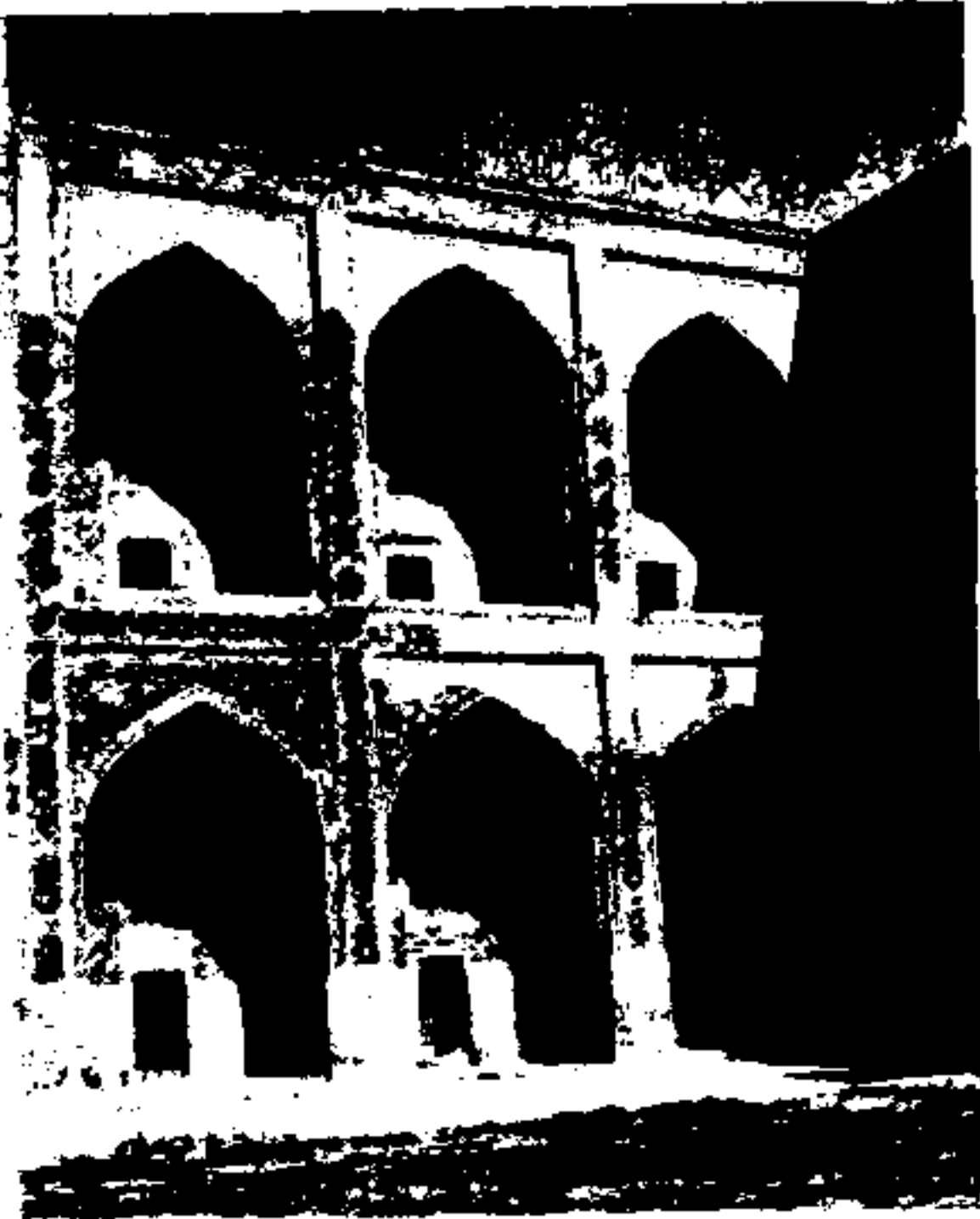
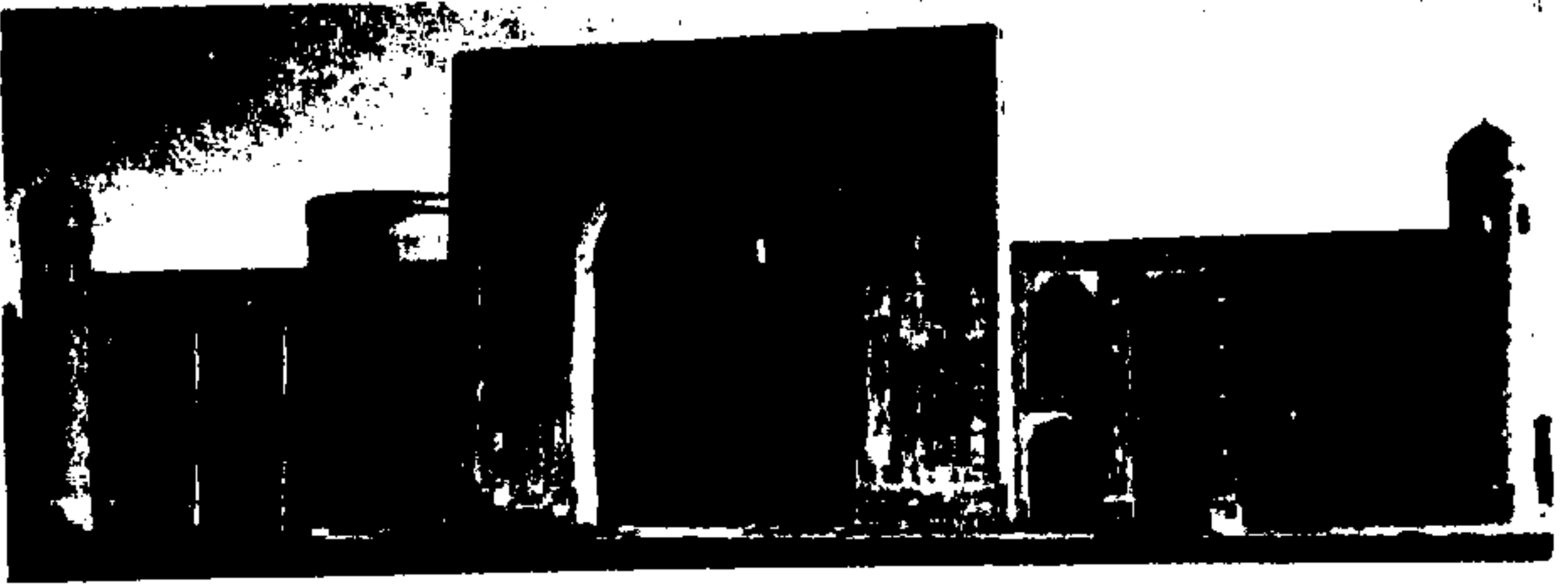


Shir Dor madrasah. Close-up of portal. Inner courtyard



assistance of local Uzbek craftsmen who dismantled the arch of the main portal and reassembled it in its original form.

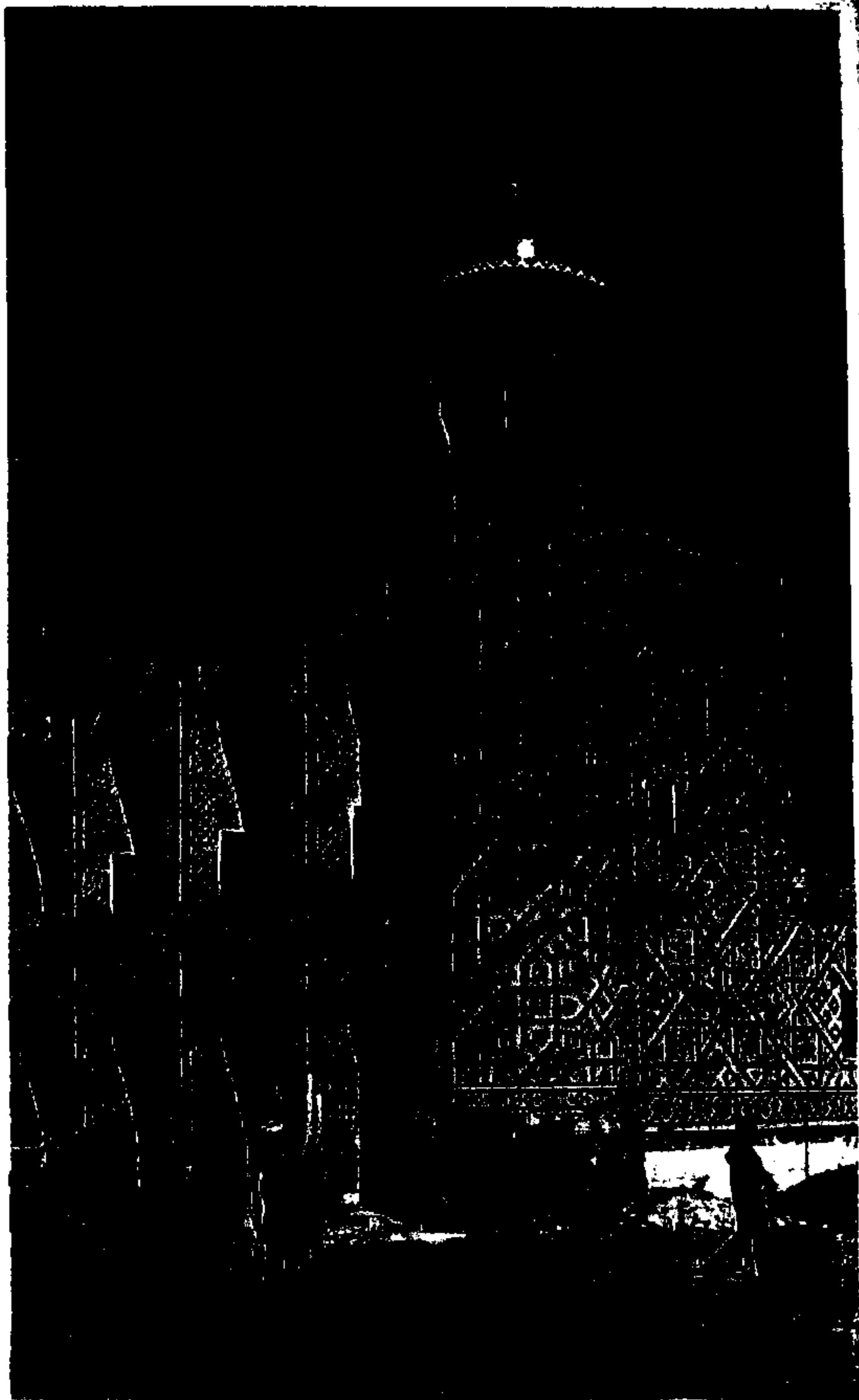
Archaeological excavations carried out by S. N. Yurenev in the summer of 1956 showed the foundations to be in good shape. They are thought to have been made from bricks belonging to the walls of the Ulugh Beg *khanaka*. Fragments of ceramics decorating the *khanaka* were found, as well as a structure which stood on the spot before the *khanaka* was built.



Tilla Kari madrasah. The name in translation means "decorated with gold"

TILLA KARI MADRASAH

In 1646–47 Yalangtush-Bahadur began work on a new building which was to stand on the north side of the Registan on the spot where Ulugh Beg's Mirzoi caravanserai had formerly stood. It was decided that the new building should include a madrasah and mosque. The new "little madrasah" which later became called the Tilla Kari ("decorated with gold") was not completed when Yalangtush-Bahadur died in 1066 (1655–56). He was buried in Dagbid.



The murals and rich gold ornament inside the madrasah are particularly worthy of attention. A large earthquake at the beginning of the nineteenth century destroyed the main portal which had already begun to tilt. Its upper part was rebuilt without the tile decoration. This building is the last one to be erected in Samarkand with rich polychrome revetments. Repair and restoration work were begun in the twenties and lasted over a considerable period. The new tiles and facing were the work of skilled Uzbek craftsmen.

CHOR SU

The hexahedral building of the Chor Su was erected by the northeast corner of the Shir Dor out of brick from the Bibi Khanum mosque by the ruler of Bukhara Shah Murad. It was intended for trading, in particular for sellers of headwear. This building, now more than 150 years old, is the only remaining specimen of civic architecture which has come down to us in Samarkand.



Minaret and
section of wall



REVOLUTIONARY MONUMENTS

As well as the famous old buildings described in the preceding chapter Samarkand cherishes many sites and monuments which are associated with the events of the Great October Revolution.

FIRST LIBRARY

On the eve of the 1905-07 bourgeois-democratic revolution Samarkand became one of the centres of the revolutionary movement in Turkestan and was described by tsarist officials in their reports to St. Petersburg as "a dangerous hotbed of revolt".

During this period a great deal of propaganda work was carried on in the town from its first library which was founded by the Bolshevik M. V. Morozov in February 1905. It became the centre of the revolutionary activities of the town's social-democratic organisations. In his memoirs Andrei Parenkov, who was in charge of the library at that time, writes: "In order to raise the intellectual level of the workers and soldiers the Morozov circle decided to found a library and reading room which would be open to all The library was on the corner of Zerabulakskaya¹ and Chernyayevskaya² streets, and the editorial office of the paper *Samarkand* was subsequently transferred to these premises. This first library was extremely popular with all sections of the population. It contained all the progressive and workers' papers and journals into which proclamations and illegal pamphlets were often inserted. The reading room was open from 9 a.m. to 10 p.m. The library was also used for holding party meetings, illegally of course,

¹ Now Frunze Street.

² Now Engels Street.

mostly on public holidays and at other times when the library was closed."

Under the guidance of the Samarkand branch of the RSDLP the library "became a school of revolutionary ideas", to quote the local tsarist authorities. It gave people access to the works of Marx, Engels, Lenin, and other illegal material. The tsarist "keepers of the peace" in Samarkand informed the central authorities that the library had become a centre of anti-government propaganda and had begun "to sell pamphlets advocating the most extreme views" forbidden by the authorities. Thus the chief of the Samarkand police wrote in one of his reports: "In view of evidence as to the subversive affiliations of most of the persons directly concerned with the administration of the library's affairs . . . in view of the extreme, tendentious selection of its periodical literature, I would suggest that this library be closed down." One day the chief of police came into the library, picked up a newspaper and read to his amazement, "Workers of all Countries, Unite!" This happened on February 2, 1906.

Parenkov continues: "The same day about 4 o'clock I was returning to the library after lunch, when I saw the chief of police Kroshkov, the constable Ustimovich, the constable's assistant Eisen and, I think, another two policemen, standing by the entrance to the library. I realised at once that all was not well. A search, I thought, and I had good reason to be worried, but it was too late to turn back because they were only a few yards off.

'We have some business that concerns you,' said Kroshkov.

'What can I do for you?'

'Read this,' said Kroshkov handing me a sheet of paper.

'In compliance with a telegram from the Minister of Home Affairs (Durnovo) and article so-and-so, the library and reading room are to be closed and sealed up.'

'There you are, my good man. Kindly hand us the keys and we will seal the doors.'

"I began to object that apart from the library this building contained the newspaper offices and my flat. In the end I managed to talk them round to removing all the books from my flat and the newspaper offices into the reading room. In a few minutes the policemen had cleared the shelves and the reading room was locked and sealed.

'You haven't any library property anywhere else, have you?' asked Kroshkov.

'No. You have sealed up everything there is,' I replied.

"As soon as they had disappeared I heaved a great sigh of relief. In the yard by the gates there was an outhouse where we stored sets of old newspapers, and which also contained a whole baleful of illegal literature and eight boxes (for nails) with revolvers and cartridges. That would have been quite a find for them. The stuff was transferred to another hideout the same night."

In February 1906 the Samarkand library and reading room were closed down.

UNDERGROUND
PRINTING
PRESS

The increasingly severe repressive measures of the government did not deter the Samarkand Bolsheviks from continuing their revolutionary activities. They used all the means at their disposal, both legal

and illegal. During the 1905 revolution a cleverly concealed underground printing press was set up in a house belonging to the Shamsutdinov brothers, tea merchants who lived in Petrovsky Street (today Respublicanskaya Street). Three revolutionaries from Orenburg, Pavel Sazhin, Trofim Sidorov and Alexander Murashkin, rented a flat in this house, and the printing press was set up in the basement.

One of the printers who worked here and took part in the revolutionary events of 1905, Mikhail Shcherbinin, has described how the press was set up and the role it played in disseminating social-democratic literature in Samarkand. According to his account, the equipment which they had at first was very poor, but later they managed to get hold of a printing press which had been lying in the yard of the Demurov printers because it was no longer thought to be of any use. This was smuggled over to the underground printing premises in parts. Type was obtained by organising a raid on the press which printed the newspaper *Russkaya Okraina*.

Local workers from the indigenous population, such as Tursunov, Shermukhamedov, and Shadzhanov, played an active part in helping the Bolsheviks with printing and other propaganda work.

Ismail Shadzhanov has described the work of the underground printing press in his memoirs. "We met several times at night in the house of M. V. Morozov who used to give us instructions. For example, Morozov or Pozdnyakov sometimes asked Atamurad Shermukhamedov and me to work in the private (underground) printing press. We used to work there from 10 o'clock in the evening right until the

morning without leaving the house, turning out lots of pamphlets."

For many months the tsarist secret police were unable to trace where the Bolsheviks' impassioned appeals to the workers were being printed. It was not until January 20, 1907 that the police sleuths discovered the underground printing press by accident.

The Samarkand group of the RSDLP was in close touch with the Tajik and Uzbek workers and peasants and carried on revolutionary work among them, leading the struggle for an improvement of their economic conditions. The group won over representatives of the indigenous nationalities to the revolutionary cause. For example, the Uzbek postman D. Ustabayev used to distribute proclamations and other illegal literature and explain their contents to the workers and peasants in his native language urging them to follow Lenin. In his vivid account of this period he wrote: "As early as the 1905-07 revolution I was engaged in rank-and-file propaganda work telling my fellow countrymen about everything that the Bolsheviks in Samarkand and Kattakurgan, and people from Baku and other revolutionary centres, were saying about the Bolshevik Party set up by Lenin, and the happy future towards which Lenin and his Party were leading the working people. I used to talk about Lenin as if I knew him well and had met him lots of times—as if it was Lenin who had asked me to talk to them on his behalf."

The influence of the Samarkand group of the RSDLP extended far beyond the town and the region. Making use of all possible forms of legal and illegal work among the masses, the Samarkand Bolsheviks continued to further the cause of revolution.

On October 27, 1917 a telegram arrived from Petrograd sent by Frolov and Dekanov, the Samarkand delegates to the Second All-Russia Congress of Soviets. It announced the victory of the armed uprising in Petrograd, the formation of the government of workers and peasants with Lenin at its head, and the adoption by the Congress of the decrees on peace and the land.

On November 1 (14), after four days of fighting, the armed uprising in Tashkent won the day. This was followed by the Soviets gaining control in Termez, Kattakurgan and Kagan.

On November 28, a special meeting was called of the Samarkand Soviet of workers', soldiers' and Moslem deputies at which representatives of the soldiers' and armed workers' committees, political parties and trade union organisations were also present. The meeting discussed the question of "Relations with the newly organised regional government" and passed the following resolution.

"Recognising the central government existing at the present time in the Russian Republic, to consider the Council of People's Commissars elected by the regional Soviet of soldiers', workers' and peasants' deputies as the highest organ in the region."

On the night of December 1-2, 1917 detachments of the Red Guard with the help of the workers and the poorer sections of the population occupied key government buildings in accordance with a previously worked-out Bolshevik plan. All the institutions of the Provisional Government were abolished.

On December 4, a revolutionary military committee of the Soviet of workers', soldiers' and Moslem deputies was formed,

with the Bolsheviks A. Frolov, I. Chechevichkin, V. Gushcha and S. Jurabayev among its seven members. This committee passed a resolution "to make it known to the population of the town and the Samarkand region that the revolutionary military committee, consisting of representatives of the Soviet, will take all power into its hands from December 5".

On December 13, 1917 the Fourth Regional Congress of Soviets of workers', soldiers' and Moslem deputies was held in Samarkand. The Congress unanimously recognised the Turkestan Council of People's Commissars as the sole legitimate authority in the region and announced the transfer of power in the Samarkand region to the regional Soviet.

The building in which the power of the Soviets in Samarkand was proclaimed (now the Officers' Club) was destined to become the centre of other important revolutionary events. It was here that the Chairman of the Central Executive Committee of the USSR, Mikhail Kalinin, addressed a meeting of Samarkand Communists on February 11, 1925.

As the political, administrative and cultural centre of the new republic, the ancient town of Samarkand gained a new lease of life. It was the seat of all the republican, party and state institutions. During the whole of the six years (1925-30) that Samarkand remained the capital of Soviet Uzbekistan, the Central Executive Committee of the Uzbek Soviet Socialist Republic, whose President was Yuldash Akhunbabayev, had its offices in the building in Lenin Street, which is now the Officers' Club.

It is now a tradition that the most important events, Party plenary meetings and

conferences, meetings of the regional and town Soviets of workers' deputies, and gatherings of leading industrialists and agriculturalists are held in this building.

FREEDOM MONUMENT

In the centre of the town on Red Square there is a small, simple monument which marks the grave of those who gave their lives for the Revolution and the future happiness of their country.

In the cold February of 1918 several detachments of White Cossacks advanced on Samarkand. The Samarkand Revolutionary Committee declared a state of siege, and the workers and soldiers prepared to defend the city. Workers from Tashkent and Fergana came to strengthen their ranks.

On February 14, 1918 a battle was fought and won by the Red Guards thirty kilometres from Samarkand by the station of Rostovtsevo, which was subsequently renamed Krasnogvardeiskaya (Red Guard) in honour of those who lost their lives defending Soviet power. On February 20, the workers of Samarkand buried the dead in a common grave on Georgievskaya Square, later renamed Red Square. Other revolutionaries were also buried on this spot at a later date.

When Lenin signed the decree on the setting up of monuments to those who had given their lives for the revolution in April 1918, the workers of Samarkand decided to erect a monument over the common grave to the greatest event of the twentieth century—the October Socialist Revolution.

Many of the town's inhabitants took part in the erection of this monument to freedom. It was designed by the Austrian



Freedom Monument—a memorial to the heroes of the October Revolution.
Erected in 1919

sculptor E. Rusch, an ex-prisoner of war. The Samarkand Soviet presented his project for discussion by the community before it was finally approved.

Uzbeks, Tajiks, Russians and other nationalities helped to build the monument, together with ex-prisoners of war from Hungary, Czechoslovakia, Germany and Austria, who had subsequently joined the ranks of the international detachments of the Red Army. Industrial enterprises kept the builders supplied with steel for instruments, which was in particularly short supply at that time, and the metal statues, wreathes and inscriptions were cast by the workers of the Obshchi Trud factory.

The fact that the monument was erected by people of different nationalities, including European workers, is a striking demonstration of proletarian solidarity.

The official opening of the monument took place on May 1, 1919.

The monument symbolises the great victory of mankind—the revolutionary demolition of the old world and the birth of a new society. On the west side of the monument's base there is a cast iron bas relief. It depicts a worker standing in the centre by an anvil, with a hammer in his right hand and his left arm linked in friendship with a peasant in soldier's uniform. The peasant is holding an unfurled banner.

On the east side of the monument there is another cast iron bas relief showing an Uzbek peasant working in the field against the background of the rising sun, his arms are outstretched to greet the sun's rays which symbolise the dawn of freedom.

Standing on the cubic base there is a domed rotunda topped with a statue of a young woman symbolising Russia. Her right arm is raised proudly aloft and in

Bas-relief on the
Freedom Monu-
ment





Bas-relief on the
Freedom Monu-
ment

her left she is holding her broken fetters. On each corner of the base there is the standing figure of a child with upstretched arms, showing that the future of the liberated country belongs to the young.

The other two sides of the base bear the eloquent words "Comrades, remember that we perished for the cause of freedom and the revolution", and a verse from one of Lenin's favourite revolutionary songs:

*You fell in the fatal struggle
A victim of your great love for the people.
You sacrificed all that you had
For their honour, life and freedom.*

The torch of eternal glory burns day and night over the graves of the fallen, lighting up this impressive monument to freedom.

MUSEUM OF THE HISTORY OF CULTURE AND ART

The Museum of the History of Culture and Art in Samarkand is one of the most interesting in Central Asia. It is a veritable treasure trove of exhibits relating to the history of the culture of Uzbek, Tajik and other indigenous nationalities. The collection was started almost a century ago, in 1874, after a public exhibition of glass, pottery, waterjugs, pipes and other articles found during excavation work in Afrasiab. By the middle of 1875 the museum possessed more than 30 precious Oriental manuscripts, 700 copper, silver and gold coins, and a considerable number of archaeological finds.

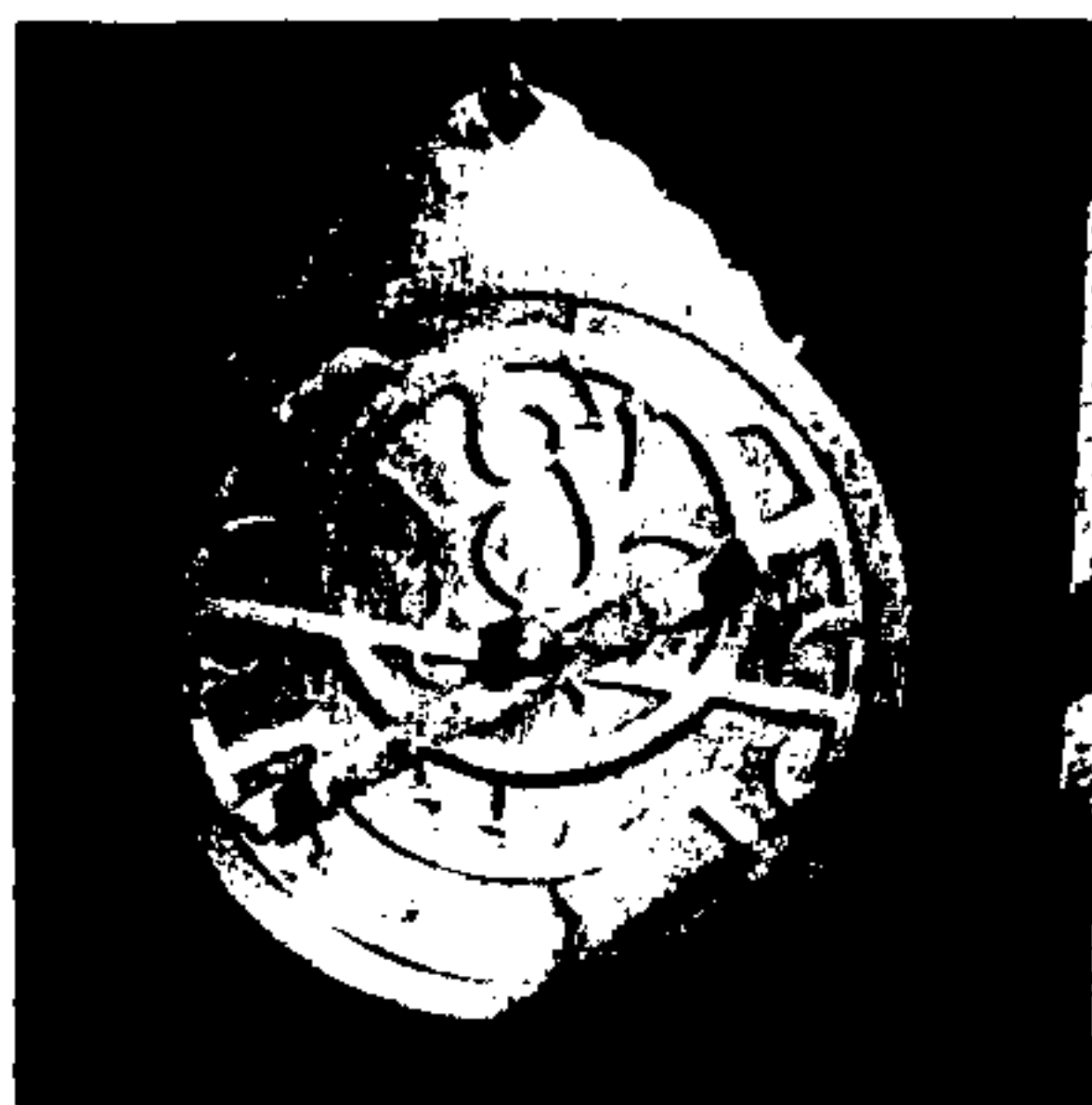
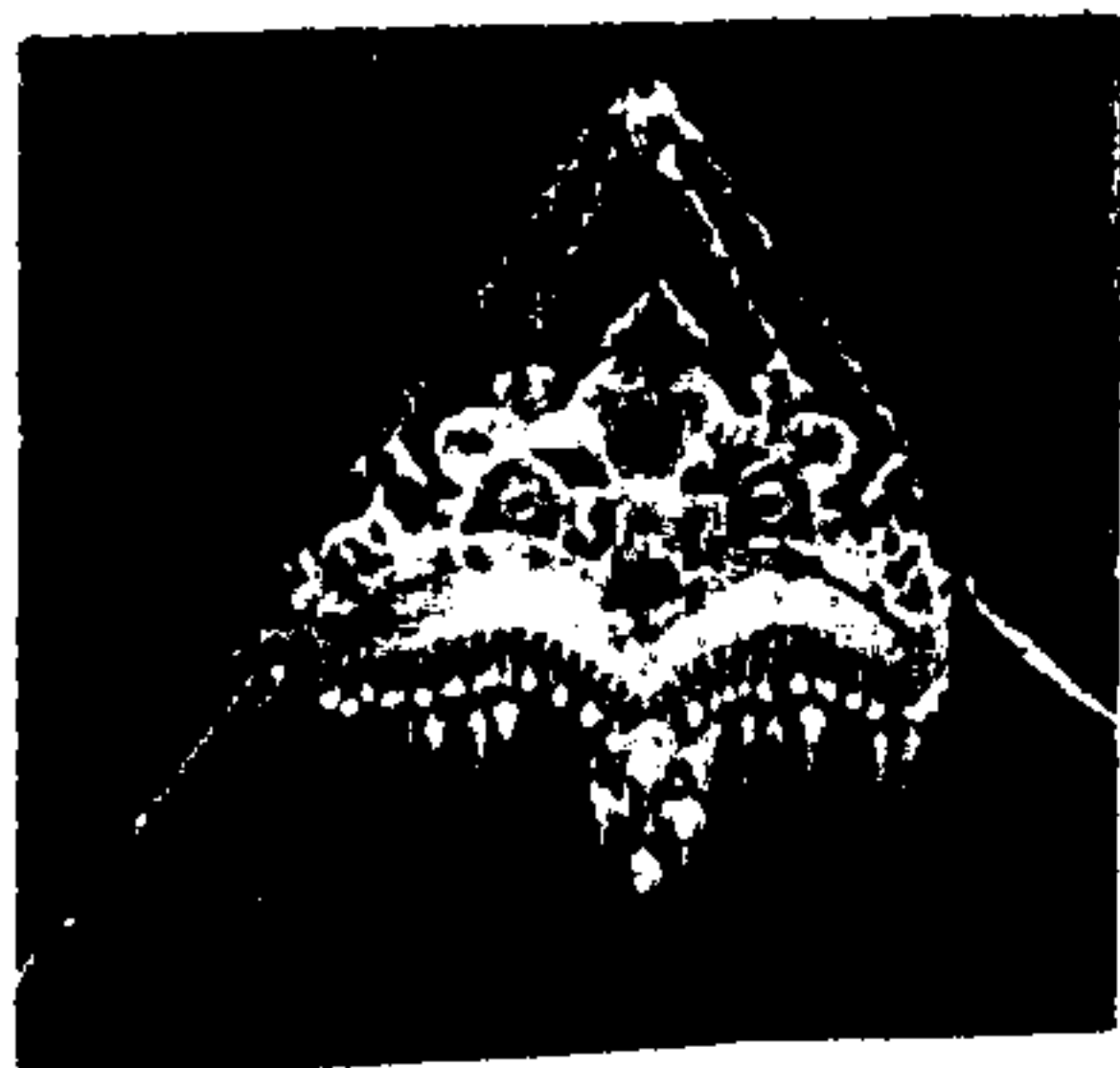
A new period in the history of the museum began after Soviet power had been

established, when it received new premises in an attractive building on Sovietskaya Street.

Its 100,000 exhibits include more than 40,000 archaeological items, 7,000 ethnographical, 14,000 samples of flora and fauna, and 11,000 coins. The museum is particularly proud of its vessels bearing inscriptions in Old Sogdian, its ossuaries and pottery which are the finest collection in the Soviet Union, its extremely rare collection of ethnographic exhibits, and its collections of molluscs, precious stones, and carved signets. It also has many fine specimens of embroidery, chased metalwork, and carving in wood, marble and *ganch*, a special Central Asian type of plaster. Some of the exhibits date back to as early as the fourth century B.C.

In Soviet times the museum has become one of the largest establishments of its kind in Central Asia. Its archives possess more than 500 works dealing with the culture and art of the peoples of Uzbekistan. There is also a photo library with more than 20,000 negatives. The reference library contains 20,000 volumes.

The staff of the museum have gradually built up a valuable collection of material on the history of the revolutionary movement in Central Asia and Samarkand, including the memoirs of people who took part in the October Revolution, the Civil War and the building of socialism. The museum has hundreds of portraits of Heroes of the Soviet Union, marshals, generals, officers and men of the Soviet Army who distinguished themselves fighting for their country, leading figures in industry, agriculture and the arts, as well as thousands of documents and photographs.



Museum of the History of Culture and Art is located in Samarkand

The documents, rare books, pamphlets and newspapers relating to the life and work of Lenin are of particular interest. Back in 1919 the Samarkand Regional Party Committee published a pamphlet by Yemelyan Yaroslavsky entitled "The Great Leader of the Workers' Revolution, Vladimir Ilyich Lenin".

In 1920 a "Short Biography of V. I. Lenin" was published in Samarkand. It appeared

in the form of a pamphlet published by the local Bolsheviks and contained a detailed analysis of Lenin's revolutionary activities, and a tribute to the indomitable will and energy which he applied to the task of creating a party for the proletariat.

Many of the documents in the museum show the great love and devotion felt by the working people of Central Asia for Lenin. The exhibits include first editions of Lenin's articles published in pamphlet form in Tashkent, Samarkand and other Central Asian towns.

The museum also has on show copies of the newspaper *Proletary* for July 26 (13), 1905 containing a leading article by Lenin entitled *Revolyutsiya Uchit* (Revolution Teaches) as well as various copies of *Pravda* and *Izvestia* published by the Petrograd Soviet of Workers' and Soldiers' Deputies in 1917, carrying important articles by Lenin. In addition, there are interesting documents relating to Lenin's activities during the October Revolution and the years of intervention and Civil War.

Another interesting exhibit is a document signed by Lenin and addressed to A. I. Frolov, one of the delegates of the Samarkand workers to the Second All-Russian Congress of Soviets. Shortly after the establishment of Soviet power the counter-revolutionary forces of Kerensky and Krasnov seized Gatchina and Tsarskoye Syelo on the outskirts of Petrograd, thereby constituting a serious threat to the capital. The Military Revolutionary Committee ordered Frolov's detachment to seize arms and ammunition from the cadets of the Mikhailovskoye Military College and to advance immediately on the insurrectionist troops and engage them in battle. The document in question reads as follows:

“Commissar Comrade Frolov,
Expect marching orders at 10.00 p.m.
on 29. X.
Chairman of the Council of People’s
Commissars
Lenin.”

The first telegrams to be received in Samarkand on October 27, 1917 from Frolov and Dekanov, announcing the victory of the socialist revolution in Petrograd, the establishment of a workers’ and peasants’ government with Lenin at its head, and the historic decrees on peace and land, are among the museum’s exhibits.

These are special displays of individual pamphlets by Lenin published in Turkestan, including his famous works “The Great Beginning” and “The Tax in Kind”.

During the anniversary celebrations the museum acquired many new exhibits.

A special museum of the founding of Samarkand was opened in October 1970 on the ancient hills of Afrasiab. The museum was actually built on the site of the citadel walls erected 2,500 years ago. Its exhibits illustrate the town’s long and fascinating history.

LENIN STATUE

In front of the Samarkand railway station stands an impressive statue of Lenin on a huge rock of marble. Lenin is shown speaking to the people, and in his calm pose one feels his unswerving faith in the victory of the noblest ideals of mankind—the communist ideals. The following words are inscribed in gold on the pedestal:

“... Leninism is alive. The ideas of Lenin—Leninism—are as firm and unflinching as this rock on which we have immortalised his memory.

"We shall fulfil Lenin's behests."

The statue was unveiled on September 19, 1924. At the meeting held for the occasion the working people of Samarkand passed a resolution which sounded like a sacred oath: "All we, workers, railway men, and Red Army men gathered here, were the pioneers of the revolution in the East, on a distant outpost of the USSR, in accordance with Lenin's behests.

"Let us unite firmly today with our brethren, the local workers and peasants, and swear an eternal oath to Lenin to carry out his behests."

Like all Soviet people, Samarkanders treasure everything that is linked with the name of their beloved teacher and leader. The many letters, telegrams and greetings sent by the workers of Samarkand to Lenin are full of deep affection. A particularly large number of communications were sent to him by Samarkanders, and the people of Turkestan in general, during the hard years of the Civil War when the fate of the young republic of the Soviets was being decided in fierce battles against the White Guards. According to present statistics, which are somewhat incomplete, Lenin sent about 100 letters, telegrams and directives to Turkestan in 1918-20 directly concerned with revolutionary, political, economic and military events in Central Asia.

The workers of the region expressed their profound gratitude to the Central Committee of the Communist Party and the Soviet Government, to their beloved leader and swore to defend the cause of the revolution and remain loyal to its red banner to the last.

On August 30, 1918 heinous attempt to assassinate Lenin was made in Moscow. For a while his condition was critical.

The Party and the whole country followed his progress with bated breath. When the news of the attempted assassination reached Samarkand a series of large meetings were held in the town and throughout the region. The Samarkand Soviet of Deputies passed the following resolution: "We, as the representatives of the 220,000 workers and peasants of the Samarkand province, unanimously condemn the enemies of the revolution who have wounded Comrade Lenin, and are ready to a man to rise against the foe and fight to the last drop of our blood." Another telegram addressed to Lenin by the Samarkanders reads as follows: "We send unanimous greetings to our Comrade Lenin and wish him a speedy recovery and many years of good health. Death to the enemies of the revolution! Long live our beloved Lenin, the pride of the proletariat!"

Full of concern for their beloved leader the workers of the Samarkand region wrote to him saying: "Dear leader of the international proletariat! All the workers and poor peasants . . . united in proletarian organisations, have fully comprehended the tasks of socialism and are striving towards the shining future of brotherhood of all peoples."

On February 23, 1919, Red Army Day, the following telegram was sent to Lenin in Moscow: "The Second Congress of Communist Bolsheviks of the Samarkand region sends warmest greetings to the comrades of the Western proletariat fighting for the great ideals of world communism, and to all world leaders, the immortal communards. We are with you heart and soul."

In 1919 during the bitter battles of the Civil War, the soldiers of the Samarkand

garrison assured Lenin that "the revolutionary Turkestan Red Army will defend the working people of Turkestan against all attempts to violate their rights and freedom, and will not lay down their arms until they have finally cleared the path for a shining future."

When the Soviet Union was celebrating the fiftieth anniversary of the birth of Lenin, the man who founded the Communist Party and created the Soviet state, the delegates of the First Samarkand Regional and Municipal Conference sent a communication to the Central Committee of the RCP (B) to the effect that the Samarkand Communists would devote "all their efforts, together with the Communist organisations of Central Russia, to the task of building up a socialist people's economy and establishing a truly Soviet government in Turkestan relying on the broad mass of the poor Moslem population". It also stated that the Samarkand Party organisation was striving "to strengthen the Party and ensure that no vestiges of national enmity hampered its work, by following a consistently international policy and bringing together the proletariat and semi-proletariat of all nationalities".

THE REGISTAN AND THE REVOLUTION

There is many a turbulent page in Samarkand's long and colourful history. Its centre, the Registan, has witnessed invasions by foreign armies, popular uprisings, triumphal processions and revolutionary events galore. It was here that the Red Banner of the victorious Soviets was raised triumphantly for the first time in Samarkand. During the heroic days of the Civil War it was from here that detachments of the

Red Guard and the first Red Army units marched off to the front to defend the cause of the socialist revolution.

The tragic news of the death of Vladimir Ilyich Lenin was broadcast to the world on January 22, 1924. Memorial meetings were held on the Registan, at which the inhabitants of Samarkand vowed to devote all their efforts and knowledge to the task of fulfilling Lenin's behests.

During those sad days thousands of the best representatives of the workers and peasants applied for membership of the Communist Party. In February alone more than 220 workers and landless peasants were admitted to the Party in the Samarkand region.

When the question of national and state boundaries in Turkestan had been decided in 1924 Samarkand became the first capital of the Uzbek Soviet Socialist Republic. The town began to play an important part in the political, economic and cultural life of the young republic.

On February 11, 1925 Samarkand was visited by the Chairman of the Central Executive Committee of the USSR, Mikhail Kalinin, who arrived with his delegation at sunrise. The same day Kalinin addressed a large meeting on the Registan, at which he was given a tumultuous reception by the working people of Samarkand. Greeting them on behalf of the Central Committee of the RCP (B) and the Government of the Union of Soviet Socialist Republics, he said: "This is not the first time that a vast crowd has gathered on this spot, or that Samarkand has been made a capital. Many interesting events have occurred within its walls in the past, in which hundreds of thousands of people have taken part. But all this remarkable past, including

these three buildings erected centuries ago [the madrasahs of Ulugh Beg, Shir Dor and Tilla Kari.—Ed.], oppressed, crushed and enslaved the population. Our meeting may not be as imposing as former, more splendid ones, but it is the free people of the free Uzbekistan Republic who are gathered here today."

The walls of the ancient buildings echoed with the words of one of Lenin's closest associates about the inevitable victory of the new world. "There will be no more tsars, khans, tyrants or oppressors of the human race on this spot," he said.

The magnificent buildings on the Registan were frequently illuminated by the flames of bonfires, when Uzbek women and young girls burned the hated veils which were a symbol of their inferior status in society. They gladly exposed their faces to the sun and joined the ranks of those who were working to build a new life.

This is how the newspaper *Pravda Vostoka* describes the celebrations on the 8th of March in 1927 in Samarkand: "For several days before the holiday, rumours had been circulating round the bazaars in the old town that a large number of Uzbek women and young girls were going to remove their veils on March 8. People in the town, including husbands and relatives, were anxiously waiting to see what would happen. At the meetings a thick black cloud of veils was cast on to the platforms at the feet of the speakers in response to an appeal by the Party. On that historic evening in the old town alone 197 Uzbek women discarded their veils. On the morning of March 8 they came out into the spring streets with uncovered faces and scarlet

headscarves. The streets of the town were swarming with women from the early hours. A festive procession broke all the traffic regulations. The air was full of the sound of Young Pioneer drums and women singing. At a meeting on the Registan thirteen Uzbek women went up to the platform and discarded their veils to a tremendous ovation from the crowd. While the meeting on the square was in progress the veils burnt away on a bonfire lit on the ancient Registan."

More than 13,000 women and young girls discarded their veils once and for all on March 8, 1927 in the old town of Samarkand alone. This day marked the liberation of women from centuries of subservience and slavery.

The splendid specimens of Oriental architecture standing on the Registan are beloved by the inhabitants of Samarkand not only as great historic buildings, but because they are closely linked with the town's revolutionary traditions. Today you will see the Red Flag, the symbol of revolution, flying proudly on the ancient madrasahs.

The Registan had a particularly festive air during October 1970 when the whole Soviet people celebrated Samarkand's 2,500th anniversary. During this time it was the scene of merry-making, meetings with the town's numerous visitors from all over the world, and official ceremonies in honour of the anniversary. A splendid monument was unveiled in the middle of the square to the Uzbek poet Alisher Navoi and the Tajik poet Abd-Ur-Rahman Jami. The great teacher and his great pupil—Jami and Navoi—lived and studied in Samarkand and sang its praises in their immortal verse.

MONUMENT TO FALLEN HEROES

The Great Patriotic War continued for 1,417 bitter days, during which the Soviet people and their army distinguished themselves nobly in the battle of Moscow, the siege of Leningrad, the fighting on the Volga, in the Crimea, the Ukraine, Byelorussia, and the Baltic Republics, in Warsaw, Budapest, Vienna, Berlin and Prague.

The firm friendship between the different peoples of the Soviet Union, nourished by the Leninist Party in peacetime, shone forth brightly in the years of the war. All nationalities of the Soviet Union rose to defend their country. Thirty thousand Samarkanders were decorated for distinguished service. They include 50 Heroes of the Soviet Union: Jurakul Turayev, Pyotr Garanin, Mikhail Panfilov, Kuchkar Karshiev, Vassily Lagutin, Kudrat Suyunov, Boris Surovtsev, Boisjan Irgashev, Yegor Ivanin, Ishankul Ismailov, to mention but a few.

At a mass meeting on the Registan just after war had broken out, the working people of Samarkand swore an oath of loyalty to the Party and people of their socialist motherland. It was on that occasion that the writer Sadriddin Aini said: "The wrath of the Soviet people is mighty and terrible. Each Soviet patriot must be a warrior in the fulfilment of his daily work."

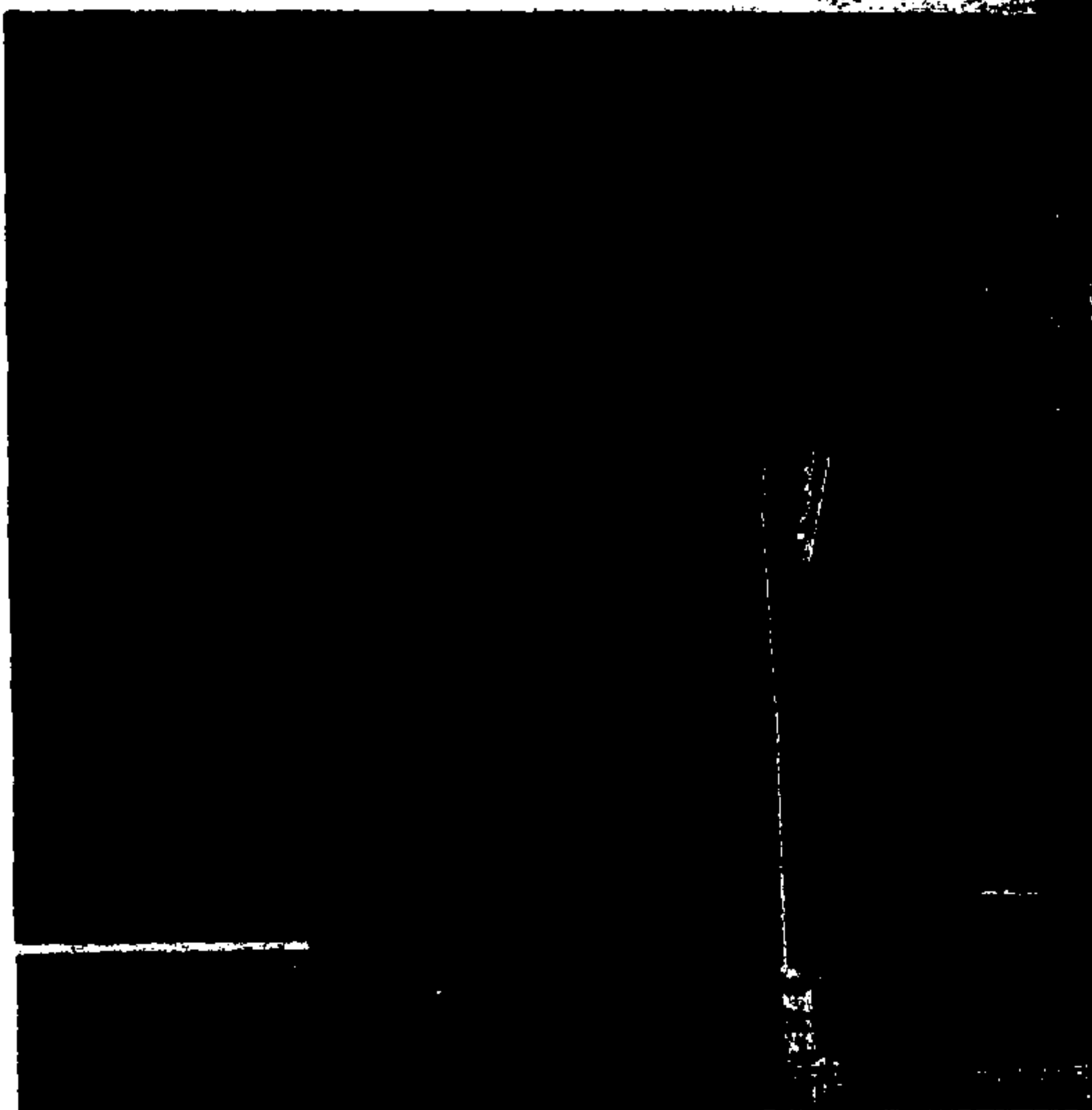
Throughout the duration of the war civil defence instruction was provided in the factories, farms and offices. The Samarkanders trained thousands of machine-gunners, mortar men, anti-tank men, signallers, sappers and snipers. Highly qualified military personnel were trained in the military academies set up in Samarkand. One of the leaders of the Krasnodon Kom-somol underground organisation "Young Guard", Ivan Turkenich, who was subse-

quently decorated with the order of Hero of the Soviet Union, studied in one of these academies.

Many members of the regional Party organisation volunteered for active service. By the end of 1944 about 6,000 Communists had enrolled in the army. Nor did the Komsomol lag behind the Communists. More than 37,000 of its members, representing sixty per cent of the total Komsomol membership in the Samarkand region, were engaged in active service during the war. The silk spinner, N. K. Manuilov, who took part in the defence of Moscow, recalls that many Samarkand Komsomol members took part in the defence of the capital.

By fighting to liberate the Russian, Ukrainian and Byelorussian towns and villages the Samarkanders were defending the towns and villages of their native Uzbekistan. This idea was expressed by Sergeant Major Abdulaziz Nasimov just before the forcing of the Dnieper: "Each village and town has its own large or small river. I live near Samarkand. The River Siab is not far from my house, and here I am today defending the Dnieper. The Dnieper is a large river, and the Siab is a small one. When he have driven the nazi swine from this large river it will defend thousands of small ones. Those of us who perish here will be remembered forever. Those who survive will return to their native land as heroes."

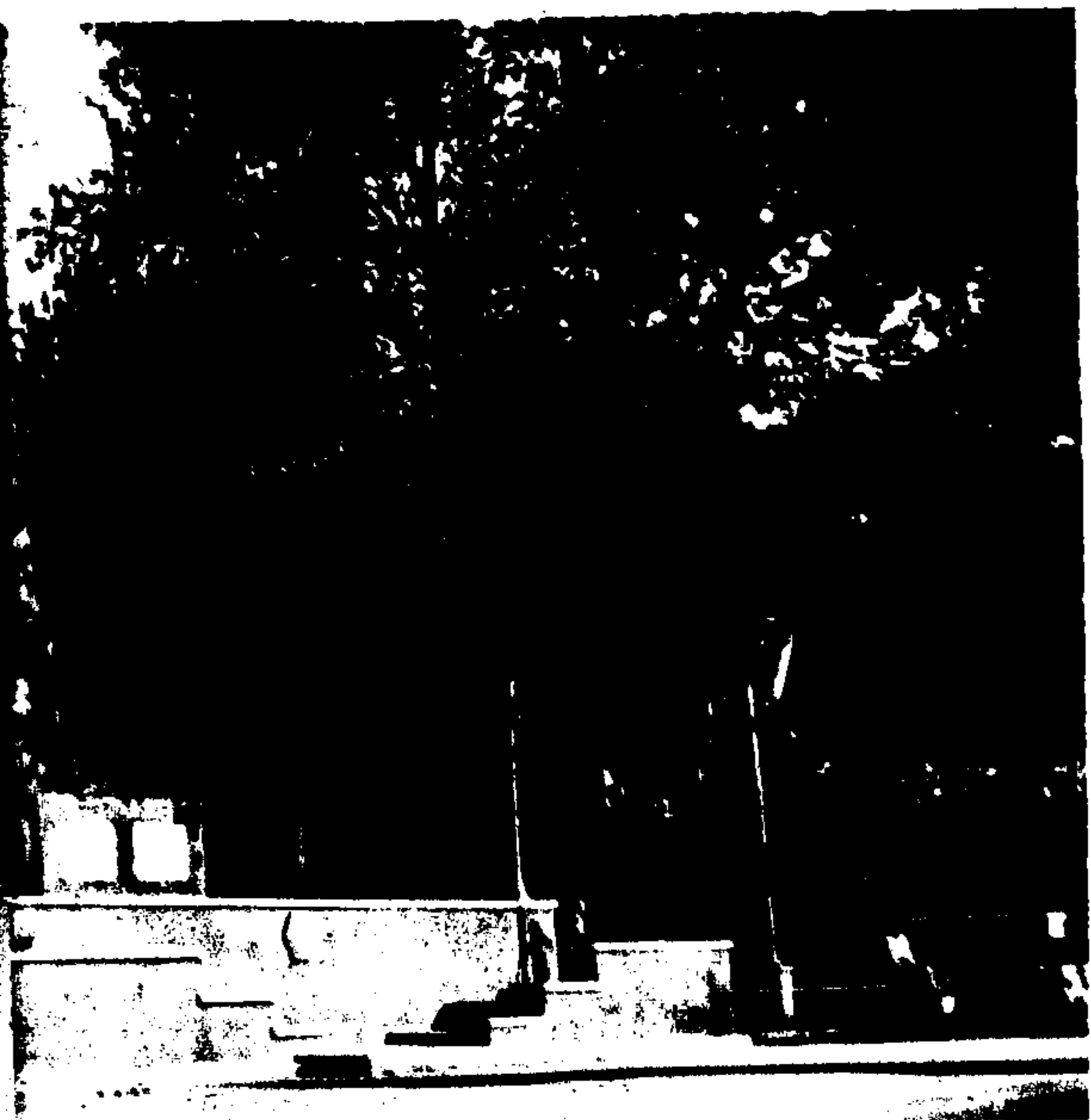
Samarkanders also played an active part in the partisan movement. Lukman Uranov, a Komsomol member from Mitani district, distinguished himself in the Kirov partisan detachment active in West Byelorussia. In 1943 the detachment under his command derailed 27 enemy troop trains, killing 1,600 nazis. Today Uranov is back working in his native Mitani.



Victory Obelisk erected in honour of the Great

One of the partisan detachments in West Byelorussia was led by Dusya Bogatyryova, Secretary of the Samarkand Town Komso-mol Committee. Dusya was killed in the performance of her duties after her detachment had done a great deal of sabotage behind enemy lines.

The working people of Samarkand are rightly proud of their important contribution to the war effort.



Patriotic War of 1941 to 1945

As a symbol of the heroism shown during the years of the Great Patriotic War a Monument to the Fallen Heroes of Samarkand was erected in the centre of the attractive park.

A large concrete square surrounded by flower-beds leads to the pedestal. The actual monument rests on four pylons, 2.5 metres high. It is cube-shaped with a huge Order of Victory carved on the front.

The monument is faced on both outside and inside with dark-red slabs of polished granite. One of the floor slabs contains an urn of sacred soil from the common graves of Samarkanders who lost their lives in the Second World War. In the centre of the chased bronze star is an eternal flame, the symbol of the people's grief and love for its defenders.

Many of the streets in the town are named after heroes of the revolution, and eminent state and public figures whose exploits have made them immortal and whose memory is cherished by their people. The town's history can be traced in the names of its streets—they bear the living imprint of its past and present, its revolutionary economic and cultural achievements.

Samarkand's historic buildings are cherished and carefully preserved by the population. To this end a voluntary Society for the preservation of ancient and revolutionary monuments has been set up in Samarkand. The members of this Society publish regular information about the town's monuments, organise sightseeing excursions, and arrange lectures and talks about the cultural heritage of the Uzbek, Tajik and other indigenous peoples of Central Asia. The Society's sections and groups of volunteers set up by them supervise the restoration of monuments and ensure that this work is carried out on the highest possible level under the direct guidance of well-qualified specialists and the competent authorities.

* * *

Samarkanders are delighted to receive visitors and always give them a warm welcome and every opportunity to see the magnificent historic buildings and the new

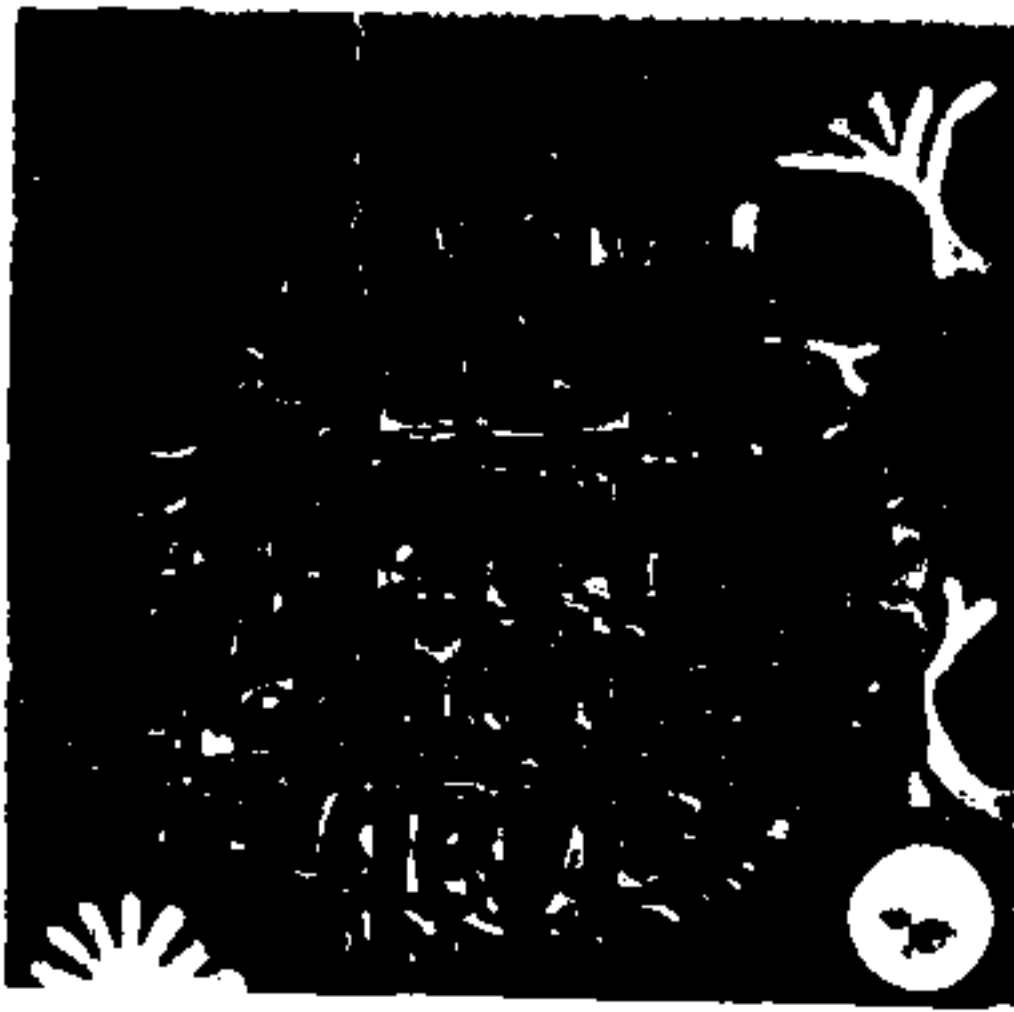
Samarkand—one of the most important industrial and cultural centres of socialist Uzbekistan.

In the last few years alone Samarkand has been visited by no less than 550 delegations from forty-six different countries.

There is an old legend that says once you have drunk from the cool waters of the Zarafshan river you are bound to return to its lush banks. Now that you are coming to the end of your visit to the ancient town, the people of Samarkand wish you "A safe journey home and may it not be long before you find your way once more to eternally young Samarkand!"



Veterans of the Revolution



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