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COVERAGE OF THE HISTORY OF SAMARKAND IN EUROPEAN HISTORIOGRAPHY AND SOURCE STUDIES (SECOND HALF OF THE 19TH CENTURY – BEGINNING OF THE 20TH CENTURY)

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Abstract. Introduction. Since Samarkand became an important object of research in foreign historiography in the 19th and early 20th centuries, its socio-economic, cultural, and urban life have been widely covered. The main scholarly sources for analyzing changes in the political and economic development of the city are the works of Arminius Vambery, George Curzon, and Vasily Barthold, as well as sources from the period of Russian occupation. Literature analysis and methodology. After the inclusion of Samarkand into the Russian Empire, interest in the study of its history and culture in international academic centers increased. The arrival of the Trans-Caspian Railway to Samarkand in 1888 accelerated the economic and cultural ties of the city and increased the flow of foreign tourists and researchers. During the colonial period, the city underwent political, economic, and cultural changes, and the Jadid movement was formed; Enlighteners such as Mahmudhoja Behbudiy, Abdukadir Shakuriy, and Siddiqiy Ajziy strove to develop education. At the same time, some sources emphasize that colonial policies resulted in the plundering of Samarkand's cultural heritage and radical changes in public life. Results and Discussion. Although the Bibi-Khanim Mosque was damaged during the siege of 1868, new administrative and commercial institutions were subsequently built in Samarkand. In the 19th and 20th centuries, as a result of changes associated with the era of Konstantin von Kaufmann and the activities of archaeological societies, work began on the study and restoration of historical monuments, including the restoration of the Tillaqori Madrasah. Conclusion. In the late 19th and early 20th centuries, the architectural monuments of Samarkand were systematically studied by European researchers, and the results were published in the local press and scholarly collections. English, French, German, and Russian historians studied the history of Samarkand through source studies, contributing to its entry into the scientific mainstream and making it an object of academic attention.

Keywords: Samarkand, scholars and travelers, culture and history, schools and madrassas, historical monuments.

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ЕУРОПАЛЫҚ ТАРИХНАМА МЕН ДЕРЕКЗАНДАРДАҒЫ САМАРҚАНД ТАРИХЫНЫҢ ҚАРАУЫ (19 ҒАСЫРДЫҢ ЕКІНШІ ЖАРТЫСЫ – 20 ҒАСЫРДЫҢ БАСЫ)

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Аңдатпа. Кіріспе. Самарқанд 19 ғасыр мен 20 ғасырдың басында шетелдік тарихнамада маңызды зерттеу нысанына айналғаннан бері оның әлеуметтік-экономикалық, мәдени және қалалық өмірі кеңінен қамтылды. Қаланың саяси және экономикалық дамуындағы өзгерістерді талдаудың негізгі ғылыми көздері Арминиус Вамбери, Георгий Курзон және Василий Бартольдтың еңбектері, сондай-ақ Ресей оккупациясы кезеңіндегі дереккөздер болып табылады. Әдебиеттерді талдау және әдіснама. Самарқанд Ресей империясының құрамына қосылғаннан кейін халықаралық академиялық орталықтарда оның тарихы мен мәдениетін зерттеуге қызығушылық артты. 1888 жылы Каспий маңы темір жолының Самарқандқа келуі қаланың экономикалық және мәдени байланыстарын жеделдетіп, шетелдік туристер мен зерттеушілердің ағынын арттырды. Отаршылдық кезеңде қалада саяси, экономикалық және мәдени өзгерістер болды, жәдид қозғалысы қалыптасты; Махмудқожа Бехбуди, Абдуқадир Шакури және Сиддикий Ажзи сияқты ағартушылар білім беруді дамытуға күш салды. Сонымен қатар, кейбір дереккөздер отаршылдық саясаттың Самарқандтың мәдени мұрасын тонауға және қоғамдық өмірдегі түбегейлі өзгерістерге әкелгенін атап көрсетеді. Нәтижелер және талқылау. Бибі-Хоним мешіті 1868 жылғы қоршау кезінде зақымдалғанымен, кейіннен Самарқандта жаңа әкімшілік және коммерциялық мекемелер салынды. 19 және 20 ғасырларда Константин фон Кауфман дәуірімен және археологиялық қоғамдардың қызметімен байланысты өзгерістер нәтижесінде тарихи ескерткіштерді зерттеу және қалпына келтіру жұмыстары басталды, соның ішінде Тиллақоры медресесін қалпына келтіру жұмыстары жүргізілді. Қорытынды. 19 ғасырдың аяғы мен 20 ғасырдың басында Самарқандтың сәулет ескерткіштері еуропалық зерттеушілермен жүйелі түрде зерттелді, ал нәтижелері жергілікті баспасөзде және ғылыми жинақтарда жарияланды. Ағылшын, француз, неміс және орыс тарихшылары Самарқанд тарихын деректану арқылы зерттеп, оның ғылыми ағымға енуіне және оны академиялық назар аударарлық нысанға айналдыруына ықпал етті.

Түйін сөздер: Самарқанд, ғалымдар мен саяхатшылар, мәдениет пен тарих, мектептер мен медреселер, тарихи ескерткіштер.

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ОБЗОР ИСТОРИИ САМАРКАНДА В ЕВРОПЕЙСКОЙ ИСТОРИОГРАФИИ И ИСТОЧНИКАХ (ВТОРАЯ ПОЛОВИНА XIX ВЕКА – НАЧАЛО XX ВЕКА)

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Аннотация. Введение. Поскольку Самарканд в XIX и начале XX веков стал важным объектом исследований в зарубежной историографии, его социально-экономическая, культурная и городская жизнь широко освещалась. Основными научными источниками для анализа изменений в политическом и экономическом развитии города служат работы Арминия Вамбери, Георга Керзона и Василия Бартольда, а также источники периода русской оккупации. Анализ литературы и методология. После включения Самарканда в состав Российской империи интерес к изучению его истории и культуры в международных академических центрах возрос. Прибытие Транскаспийской железной дороги в Самарканд в 1888 году ускорило экономические и культурные связи города и увеличило поток иностранных туристов и исследователей. В колониальный период в городе произошли политические, экономические и культурные изменения, сформировалось движение джадидов; просветители, такие как Махмудходжа Бехбудий, Абдукадир Шакурий и Сиддикий Аджзий, стремились к развитию образования. В то же время некоторые источники подчеркивают, что в результате колониальной политики культурное наследие Самарканда было разграблено, а в общественной жизни произошли радикальные изменения. Результаты и обсуждение. Несмотря на то, что мечеть Биби-Хоним пострадала во время осады 1868 года, впоследствии в Самарканде были построены новые административные и коммерческие учреждения. В XIX и XX веках, в результате изменений, связанных с эпохой Константина фон Кауфмана и деятельностью археологических обществ, были начаты работы по изучению и реставрации исторических памятников, включая восстановление медресе Тиллакори. Заключение. В конце XIX и начале XX веков архитектурные памятники Самарканда систематически изучались европейскими исследователями, а результаты публиковались в местной прессе и научных собраниях. Английские, французские, немецкие и русские историки изучали историю Самарканда на основе источниковедческих исследований, способствуя её вхождению в научное русло и приданию ей статуса объекта академического внимания.

Ключевые слова: Самарканд, ученые и путешественники, культура и история, школы и медресе, исторические памятники.

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Introduction. The city of Samarkand, as a major historical and cultural center located at the crossroads of ancient civilizations, has become an important object of research not only in local but also in foreign historiography. In the second half of the 19th century and the beginning of the 20th century, scientific works, travelogues and statistical reports written by scientists, diplomats and

tourists from European and Asian countries widely describe the social, economic and cultural life of Samarkand. The sources of this period contain important information about the composition of the city's population, crafts and trade relations, the activities of madrasas, religious life, as well as urban planning. Foreign researchers, evaluating Samarkand as an important political and trade center in Central Asia, have tried to analyze the dynamics of its historical development in a global context.

The studies of a number of foreign scholars play a special role in the study of the history of Samarkand. For example, the Hungarian orientalist and traveler Arminius Vambery wrote down important observations regarding the economic and cultural life of Samarkand during his travels to Central Asia. Also, the works of the British diplomat and historian George Curzon provide important information about the city's infrastructure, trade routes, and political situation. Among the representatives of the Russian Orientalist school, the research of Vasily Barthold is of particular importance. His works deeply analyze the medieval history of Samarkand, its urban development, and its role as a center of science. The works of these scholars serve as the main source for today's historiography.

The conquest of Samarkand by the Russian Empire at the end of the 19th century led to fundamental changes in the political and economic life of the city. Information about this period is also widely covered in scientific areas studying European historiography and colonial policy. Foreign researchers have scientifically analyzed the introduction of a new administrative system in Samarkand, the development of transport and communication infrastructure, the emergence of Russian merchants and industrial enterprises, as well as changes in the socio-economic situation of the local population. These studies serve as an important scientific basis for a comprehensive coverage of the colonial period of Samarkand's history.

Literature review and methodology. After Samarkand was incorporated into the Russian Empire, interest in studying the city's history, culture, and education system increased significantly in leading scientific centers and universities around the world. Varvara Dukhovskaya notes in her work that due to the poor land roads, getting from Moscow or St. Petersburg to Tashkent took longer than traveling from London to Calcutta (Dukhovskaya, 1913: 5). However, after the completion of the Trans-Caspian Railway, which reached Samarkand in 1888, socio-economic and cultural ties in the region intensified significantly. Nikolai Aleksandrovich Mayev notes in his work that as a result of the Trans-Caspian Railway reaching Samarkand in 1888, the city became one of the most vibrant trade and economic centers in Russian Turkestan for a certain period (Mayev, 1888: 214). This information can be considered as evidence of the revival processes that took place in the economic and social life of Samarkand at the end of the 19th century due to the development of transport infrastructure.

After the expedition led by George Nathaniel Curzon to Samarkand through the territory of Russian Turkestan via the newly built Trans-Caspian Railway in 1888, the number of visits to Samarkand by European historians and tourists significantly increased (Curzon, 1889: 12). During this period, significant contributions were made to the scientific study of the history of Samarkand by such scholars as John Wesley Bookwalter, Demetrius Charles Boulger, William Elroy Curtis, George Dobson, Ingeborg Baldauf, Pierre Gabriel Bonvalot, Henry Lansdell, Alexander Lehmann, Henry Norman, Woolrych Perowne, Isabelle Mary Phibbs, Schubert von Soldern, Maximilian von Proskowetz, Armenius Vambery. Their research resulted in numerous biographical and monographic works on the historical past of Samarkand and the process of building its architectural monuments (Morrison, 2008: 67).

Alexander Morrison noted in his study that after 1886, the Samarkand region was the smallest in terms of territory among the administrative units within Russian Turkestan, but the region with the highest population density; therefore, archival materials related to this region have been preserved more than in other regions (Morrison, 2008: 2). The author's work is devoted to the history of the empire, and the main attention is paid to the analysis of the administrative structures, ideological policy and personnel system of the Russian Empire in Samarkand. Morrison also considers scientific hypotheses related to the historical development, socio-economic and cultural

transformations of Samarkand during the imperial period and notes that the proportion of nomadic population in the Zarafshan Valley was relatively small, and their relations with the settled population under imperial rule had their own characteristics (Morrison, 2008: 3).

According to Morrison, it is necessary to use sources in oriental languages for a comprehensive socio-economic study of the history of the Samarkand region during the colonial period. The author cites the idea of V.V.Krestovsky in his work "Visiting the Emir of Bukhara" that: "Samarkand is the Moscow of Central Asia" attributed to Konstantin von Kaufman, and emphasizes that the conquest of Samarkand was of particular strategic and political importance for the Russians (Morrison, 2008: 21). Similarly, the mention of Samarkand as the center of "Russian Central Asia" in the title of Henry Lansdell's work indicates that this city occupied an important place in the political and administrative system of the empire (Lansdell, 1883: 42).

In the 60s-70s of the 19th century, the rule of the Russian Empire was established in Samarkand. Russia conquered this city with the help of weapons and harsh military actions and turned it into its vassal. A full-fledged colonial policy was introduced in Samarkand, and economic and cultural life was brought under the control of the empire. At the same time, under the influence of the ongoing enlightenment and anti-colonial movements in other eastern countries, enlighteners in Samarkand – Mahmudkhodja Behbudiy, Abdukadir Shakuri, Siddiqiy Ajziy – sought to educate the population. In this process, a Jadid movement gradually emerged, operating from educational to political issues.

The Jadid movement in Samarkand became a threatening force for the existing system. The territorial policy of the Russian Empire was aimed at uprooting the local population from its national and historical roots, destroying their spiritual, cultural and historical heritage. To this end, policies and practices were combined in Samarkand, and the city's unique historical, spiritual and cultural wealth was plundered: valuable monuments made of gold, silver, copper, archival documents, manuscripts and other historical sources were taken to Moscow and St. Petersburg (Boulger, 1879: 7). The activities of mosques and madrasas were suspended, and special attention was paid to the Russification of the population. Colonial policy limited the cultural and educational life of the country and subordinated it to the interests of the empire. Thus, the Russian Empire, forcibly introducing its great statehood ideas to Samarkand, suppressed national culture and spiritual values (Perowne, 1889: 91).

This had a serious negative impact on the economic, spiritual and cultural development of the country, leading not only to a decline in the living standards of the local population, but also to a spiritual and cultural crisis. Demetrius Charles Boulger, in his work "England and Russia in Central Asia" published in 1879, expressed the following thoughts: "Samarkand, the ancient capital of Central Asia, was a source of power and influence in world affairs, like London today, surpassing the buildings of Paris and Vienna in the splendor of its architecture and monuments, equaling the Athenian Academy in the excellence of its academy and educational processes, and surpassing Rome in religious status. After the Russian Empire, it had become a city whose inhabitants were not even aware of it (Boulger, 1879: 8).

In the 19th century, Registan Square was surrounded by a bazaar, and contained several madrasas, the tomb of Amir Timur, the mausoleum of his wife, and a single magnificent mosque. The following words are given in the description of Registan Square: "The Sherdor Madrasa, with the Persian Lion and the Sun, stands on the eastern side of the Registan, and the famous Tillakori Madrasa, covered with gold, stands to the north" (Norman, 1902: 320).

By the end of the 19th century, Samarkand had dozens of madrasas and local schools, some of which had hundreds of students. The buildings were two or three stories high, resembling a rectangular square, in which students both lived and studied. With this feature Samarkand madrasahs and schools were very similar to English universities and colleges. Thus, the fact that Samarkand, despite the complex political and social conditions, developed consistently over the centuries, overcoming formidable obstacles and becoming a center of higher learning can be described as an example of courage.

According to the information provided by Henry Norman, in the 19th century there were a total of 22 bazaars in the city of Samarkand and its surroundings, including only one horse bazaar in the northern part of the city (Norman, 1902: 212). There were also other bazaar streets leading in different directions in the Registan area, some of which still had old stone caravanserais, while others were completely new buildings of wood (von Soldern, 1898: 51).

Woolrych Perowne described the bustling market activity at the foot of the Amir Timur Tomb in the 19th century (Perowne, 1898: 158). During this period, Samarkand had markets for cotton, silk, wheat and rice, as well as knives, fruits, horses, sheep and mules. Wheat, rice and silk were mainly exported to Bukhara, while cotton was sent to Russia via Tashkent (Lansdell, 1883: 604). Alexander Lehmann noted that Samarkand was a famous trading post in the 15th century, and noted that leather, fur and bees from Russia and Tatarstan, and that the journey from Chinakand to Beijing took six months (Lehmann, 1852: 25).

Henry Lansdell notes in his work that the complex located near the mausoleum of Amir Temur was interpreted as the Shahi-Zinda mosque (Lansdell, 1883: 571). At the same time, Alexander Lehmann and Nikolay Khanikov in their studies identified this object as Amir Temur's summer palace emphasizes that they interpreted as. However, Fedchenko and Lansdell rejected this view. Henry Norman in his study expresses his opinion about the durability of the structures built by Amir Temur, their architectural strength and aesthetic appearance that have been preserved for centuries, and evaluates these monuments as examples of high architectural art. The author pays special attention to the construction materials, stylistic features and naming of the buildings built by Sahibkiran (Norman, 1902: 328).

Pierre Gabriel Bonvalot was one of the French explorers who studied the region in depth and left behind a wealth of information. In his work "In Central Asia: From the Mountains to the Caspian Sea", he described the unique features of Samarkand, including the Amir Temur Mausoleum, which served as the foundation of the Amir Temur throne, historical monuments such as Shahi Zinda, Bibi Khanum and Koktash (Pierre Gabriel Bonvalot, 1885: 243).

Maximilian von Proskowetz's work *Vom Newastrand nach Samarkand* gives a romantic assessment of the architectural appearance and historical environment of Samarkand. The author emphasizes that the city's domes and minarets shimmer like blue porcelain in the sunlight, the ruins of the madrasahs exude the spirit of the Timurid era, and the Registan Square gives the impression of an open page of Eastern history. He also notes that every tourist who sees Samarkand remembers the greatness and power of Amir Temur (Proskowetz, 1889: 78-80).

The interest of European historians and travelers in the history of Samarkand began with the topic of socio-economic history during the Timurid era and formed a research area that continued until the study of the history of Samarkand during the Russian occupation. Orientalist Armenius Vambery noted in his work that in the 19th century Samarkand had a bazaar and a caravanserai, including free lodgings for pilgrims.

Armenius Vambery collected information about Samarkand by living in private houses near the tomb of Amir Temur. One of the most interesting places in Samarkand is the Shahi Zinda complex, located in the northwest of the city and next to the building that served as Amir Temur's summer residence. Amir Temur's tomb is located in the southwest, covered with a magnificent dome and surrounded by a wall. Vambery also notes that the three madrasahs that existed in Samarkand in the 15th-19th centuries were mainly located under the open sky, and some of them formed the Registan, Samarkand (Vambery, 1864: 203-211).

During this period, there was the Chopan-ata mosque and mausoleum in Samarkand, the dome of which was covered with blue-turquoise enamel (Perowne, 1898: 169). According to Alexander Lehmann, when viewed from Chopan-ata, the city looked like a large grove. The madrasahs and colorful minarets looked magnificent there (Lehmann, 1852: 152).

According to Vambery, the Dahbed complex was a beautiful place of pilgrimage and recreation. This complex was located far from Samarkand, on the other side of the Zarafshan River, and was considered a complex where Makhdumi Azam's descendants lived and were buried (Vambery, 1864: 214).

By the 19th century, the most important of the monuments located outside Samarkand was the Khoja Ahror mausoleum and madrasa, located about 4 farsakhs southwest of the Russian quarter. The Khoja Ahror madrasa was surrounded by the Namozgoh mosque at that time, the dome of which had collapsed and was in a dilapidated state (von Soldern, 1898: 51-52).

Initially, Russian troops invaded the country one after another, causing great damage to the city and many architectural monuments in the surrounding area. This situation did not bypass Samarkand. On May 1, 1868, a fierce battle took place between the Russian Tsar's troops and the Samarkand people on the Chopan-ata Hill near Samarkand. The people of Samarkand bravely defended the city from the invaders (Morrison, 2008: 228).

Results and discussion. When Samarkand was captured by the troops of the Tsarist Russian Empire in 1868, the Bibi Khanum Mosque was damaged by cannon fire and destroyed. At the same time, during the Russian Empire, a modern infrastructure was developed on the streets of the city: commercial and cultural facilities such as cafes, teahouses, ice cream parlors, bookstores, restaurants, pharmacies, jewelry stores, hairdressers, photo galleries, grocery stores, and meat markets were built. The Turkestan Amateur Archaeology Society made a significant contribution to the study of the city's historical monuments; this organization operated in Tashkent from 1895 to 1917 (Bookwalter, 1899: 514-515).

Alexander Morrison also notes that in 1868, the people of Samarkand wrote to von Kaufman, asking him to put an end to the atrocities committed by the emir, Shir Ali Inaq, the commander in charge of the city's defenses, before the city was captured. When von Kaufman entered the city, he was greeted with respect and honor by the city's elders, and the city's residents were exempted from paying taxes for a year (Morrison, 2008: 22). Demetrius Charles Boulger writes that Governor-General Konstantin von Kaufman wrote to the qaziqal of Samarkand demanding the city's voluntary surrender; as a result, the city's residents opened the gates to the Russian troops (Boulger, 1879: 180). However, the artist V.V.Vereshchagin, who was a direct witness to the events in Samarkand, notes in his memoirs that after the city was taken, von Kaufman did not issue such a decision, but rather that the city's residents condemned the governor-general (Vereshchagin, 1894: 12).

Also, according to Henry Norman, in the 19th century, the inhabitants of Samarkand were called «Sarts», who formed a social stratum consisting mainly of urban merchants and artisans and were described as a group that was not fully integrated into the administrative system of the Russian Empire (Norman, 1902: 297).

Even Henry Lansdell notes in his work that on July 14, 1868, the emir of Bukhara fought against von Kaufman in the Zirabulok area near Kattakorgan, and that the emir was completely defeated by the Russians (Lansdell, 1883: 625). Therefore, given the national liberation battles for Samarkand, the reports that von Kaufman entered the city without causing damage are completely unfounded.

Alexander Morrison, writing about the historical buildings built by the Russians in Samarkand, notes the presence in this area of the Officers' Club, a wooden church with a blue dome decorated with gold stars (rebuilt in brick in 1898), and a long, low white bungalow that was the residence of the district governor (today the Samarkand city administration). He also notes that these buildings were located on Abramovsky Boulevard, which extended to the Mausoleum of Amir Temur (Morrison, 2008: 26).

Henry Norman describes in his work that in the 19th century the governor's residence was a large and spacious building in the middle of a rectangular walled garden in Samarkand, which occupied an area of several hectares (Norman, 1902: 334). At the same time, Henry Lansdell notes that a military hospital operated in Samarkand in the 19th century, and that this institution was located behind the governor's residence (Lansdell, 1883:596). The accuracy of this information is also confirmed by Woolrych Perowne in his work «Russian Hosts and English Guests in Central Asia» (Perowne, 1898: 167).

I.E.Stupakov notes that, in addition to these facilities, there were 111 factories in Samarkand in 1898-1899, employing only 1,718 workers (Stupakov, 1910: 10). One third of these factories

were cotton ginning enterprises, while the rest specialized mainly in the production of food and alcoholic beverages (Stupakov, 1910: 45). The most famous of the city's alcoholic beverage factories during this period were the Otto Bogau brewery and the Filatov vodka factory (Stupakov, 1910: 131).

In addition to the buildings and architectural monuments in Samarkand, there was also an orphanage sponsored by the city police chief; boys were raised there until the age of 7, and girls until marriage (Perowne, 1898: 161-162). At the same time, Isabelle Mary Phibbs notes that in the 19th century, orphanages were operating in Samarkand to help orphans and the poor (Phibbs, 1899: 200).

According to Perowne, there was also a historical museum in Samarkand, located next to the city church. In addition, silk and wool factories were also operating in Samarkand during this period. Just like in Tiflis, the winemaking process in Samarkand was carried out to an excellent level, and Perowne notes that he saw large caves where wine was scientifically prepared (Perowne, 1898: 163-164).

The political events of 1917 stopped the process of studying historical monuments in Samarkand. By 1920, a committee for the study and preservation of Central Asian monuments was established in Tashkent. Specialists from the center were involved for this. In the same year, the Turkestan Committee was established, which began to work on the protection of historical monuments in the country and museum work (Perowne, 1911: 234). In the early years of the committee's establishment, the main attention was paid to the monuments in Samarkand. The study of Samarkand monuments began during the Russian occupation, and the monuments on the list of the Tsarist government's archaeological commission were initially preserved at the expense of the foundation's funds for restoration (Stupakov, 1910: 67).

The protection of monuments was the responsibility of the trustees and the individuals working there. Due to the liquidation of the foundation's properties and financial shortages, their preservation work slowed down, and the monuments began to require repair. After the October Revolution, special attention began to be paid to the preservation of most of the surviving historical monuments in Samarkand. For example, in early 1919, a special council was convened in Samarkand to protect and restore monuments from destruction, but due to a lack of funds and raw materials, repair work was not carried out (Baldauf, 1991: 112).

In 1920, the issue of protecting architectural monuments in Samarkand was raised again. After that, a special committee was formed in the city for the preservation and restoration of monuments. After examining the monuments in Samarkand, the committee divided them into two groups: 1) Destroyed (Bibi Khanum Mosque, Childukhtaran^a and Ishrakhana^b) and 2) Monuments that can be preserved and restored (Baldauf, 1991: 113).

In the first year of its activity, the Samarkand Committee paid special attention to the restoration of monuments that were under threat of destruction. The main attention was paid to the restoration of the roofs of the monuments. Initially, the surfaces of the monuments, which were covered with bricks, alabaster or other mixtures, were cracked and filled with dust and mud. At the same time, plants grew from here, their roots damaged the bricks and allowed rainwater to penetrate the roof. The issue of covering the roofs in a compact way was discussed by the Samarkand Committee and the Moscow Committee for the Restoration of Monuments (Dobson, 1890: 149). During this discussion, three main methods of covering the roof were put forward:

- Covering the upper part with an alabaster mixture;

^a **Childukhtaran** – a cultural heritage site in Uzbekistan. Archaeological monument. Period of the site: III-IV centuries. Located in the Samarkand district of the Samarkand region. Samarkand regional department of cultural heritage on the basis of operational management rights. By the resolution of the Cabinet of Ministers of the Republic of Uzbekistan on October 4, 2019, it was included in the National List of Immovable Property Objects of Tangible Cultural Heritage.

^b **Ishratkhana** – an architectural monument in Samarkand built by Temurid Abu Said (1397-1398). A palace building in the middle of the Dilkusho Park. The architectural forms and elegant decorations of the Ishratkhana are magnificent. This monument is not mentioned under the name Ishratkhona in any other source except for Abu Takhirkhoda's work «Samaria».

- Covering with thin reinforced concrete slabs;
- Covering the roof with strong alkaline mixtures.

The roof of the Tillakori madrasah was chosen for practical testing. The repair work on this monument included the following: the upper part of the left wing of the mosque was restored, the winter and some cells, as well as the mihrab capitals were removed from repair (Dobson, 1890: 150).

Conclusion. In the second half of the 19th century – the beginning of the 20th century, architectural monuments located in the Samarkand oasis were systematically studied and scientifically analyzed by European researchers operating at that time. The results of observations and research on objects were regularly published in the local press and scientific collections of that time. As a result of the relatively objective and source-based study of the history and architectural heritage of Samarkand by European scholars during the colonial period, a set of important scientific and historical data and primary sources was formed. Also, the research of historians and tourists visiting from England, France, Germany, Russia and other European countries played a significant role in the development of source studies on the history of Samarkand.

Their scientific activities contributed to the institutionalization and methodological enrichment of the direction of studying the past of Central Asia, in particular, Samarkand, in Western historiography and source studies. The research of orientalists, formed within the framework of the English, Russian, German and French schools of historiography and source studies, played an important role in introducing the history of Samarkand into scientific circulation and making it accessible to the broad academic community in the second half of the 19th century – the beginning of the 20th century. After Uzbekistan gained state independence, the process of reviewing these foreign sources and studying them on a critical and analytical basis was consistently launched. This, in turn, created a solid methodological foundation for studying the history of the city of Samarkand and its architectural monuments based on a comprehensive and conceptual approach, reassessing existing scientific views and developing new scientific conclusions.

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