Grassroots Resource Preservation and Management in Kyrgyzstan: Ethnicity, Nationalism and Heritage on a Human Scale

Final Report

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Many Kyrgyz citizens participated in this project and are spearheading subsequent projects of their own. Their generosity made this project possible. The names and images of some of them are contained in this report.

Tosor Village dignitaries of the IPinCH-sponsored Workshop, 12 April 2014 (photo by Aida Abdykanova).
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PART 1. INTRODUCTION

Kyrgyzstan is one of the most beautiful countries in the world with an incredibly rich and exciting history. Evidence of that history, in the form of ancient monuments and archaeological sites, is everywhere; in the mountains, in the cities, beside the beautiful lakes glistening in Kyrgyz valleys. This wealth of material culture is an important source of national pride and is beginning to pull tourists from all over the world to visit and explore.

In the wake of many important political changes in Kyrgyzstan in recent decades, Kyrgyz people have begun to celebrate their glorious cultural heritage, and international organizations such as UNESCO and World Bank have taken an interest in preserving and promoting the heritage of Kyrgyzstan, both material and spiritual. But although the people who live in the lap of their history know its value, tourists often do not—even some Kyrgyz people do not realize just how rich in history their national landscape is. For example, some people have the impression that the ancient nomadic cultures that raced across the Altai Mountains and grazed their herds in the Fergana Valley left behind little material evidence of their life ways and achievements, and that kurgans (burial mounds) and balbals (mortuary stelae) (Figure 1) would be of little or no interest to tourists.

![Figure 1. Balbal in Tuura-Suu village (Photo by Kubatbek Tabaldiev, 2015).](image)

In other parts of the world, where the forces of globalization have a longer history, petroglyphs, burial mounds, and monuments exactly like those found all over Kyrgyzstan are the focus of community museums that have not only an educational function, but also a special appeal for visitors. These museums can teach young people about the past, and instill an interest in visitors by placing local history in its cultural context. They often showcase the pride of the local communities that steward the remains of their past and consequently discourage looters or vandals from careless damage, and also from casually marketing items that some Kyrgyz citizens might consider part of their national patrimony. In these situations, people may find out too late the importance of what was sold.
While Kyrgyzstan does not have the pyramids of Egypt or the temples of Guatemala, it does have buildings of comparable beauty and significance at places such as the ancient Silk Road cities of Navikat (in Krasnaya Rechka), Suyab (in Ak Beshim) and Balasagyn (in Burana). But unlike almost any other place on earth, Central Asia—and particularly Kyrgyzstan—carries the evidence of the rise and spread of many nations, many languages, and many cultures. Some of these cultures originated in Kyrgyz territory, others came and went over time. And while a complex history is not unique to Kyrgyzstan, the ability to shelter together and inspire diverse cultural systems, varied ways of life, languages, and contrasting forms of philosophy and art is unsurpassed in the world. As the heart of Central Asia, Kyrgyzstan stands today on a heritage of astonishing cultural diversity. While other nations may decide to simplify the past by attributing the rise of their modern state to a single group, the heritage of Kyrgyzstan is much richer than this. It is this history of cross-cultural interactions and centuries of conflict resolution and tolerance underlying the legacy of the Silk Road that will bring the world to Kyrgyzstan.

KYRGYZSTAN OVERVIEW

Location

Kyrgyzstan is located in Central Asia (Figure 2) and is a rugged country with the Tien Shan mountain range covering approximately 95% of the whole territory. The mountaintops are perennially covered with snow and glaciers. Kyrgyzstan is bordered by Kazakhstan to the north, Uzbekistan to the west, Tajikistan to the southwest, and China to the east. Its capital and largest city is Bishkek. The republic has the same area as the state of Nebraska in the United States.
Kyrgyzstan is divided into seven regions or oblasts. An oblast is an administrative division, corresponding to a province and is administered by appointed governors. The capital, Bishkek, and the second largest city, Osh, are administratively independent cities with a status equal to a region. (The regions and independent cities are shown on the map in Figure 3).

Each region comprises a number of districts (raions), administered by government-appointed officials (akim). Rural communities (ayil ökmötü), consisting of up to 20 small settlements, have their own elected mayors and councils.

![Figure 3. Regions of Kyrgyzstan: 1) City of Bishkek; 2) Batken; 3) Chuy; 4) Jalal-Abad; 5) Naryn; 6) Osh; 7) Talas; 8) Issyk-Kul; 9) City of Osh (https://upload.wikimedia.org/wikipedia/commons/6/6d/Kyrgyzstan_provinces_map.png).](https://upload.wikimedia.org/wikipedia/commons/6/6d/Kyrgyzstan_provinces_map.png)

**Geography**

The territory of Kyrgyzstan is located within two mountain systems. The northeastern part lies in the Tien Shan (Figure 4), southwestern in the Pamir-Alai mountain range. Kyrgyzstan borders pass over a large area along the ridges of the highest mountain ranges and only in the north and southwest—along the foot of the mountains and plains (Chui valley, Fergana Valley). The entire territory of the country lies over 500 meters above sea level (ASL); more than half is located at altitudes of 1,000 to 3,000 meters and about a third—at altitudes of 3,000 to 4,000 meters. Mountain ranges occupy about a quarter of the territory with parallel chains extending mainly in the east-west direction. The lowest point is Kara-Dariya (Karadar'ya) at 132 meters ASL, and highest point is Jenish Chokus (Pik Pobody) at 7,439 meters ASL.
Within Kyrgyzstan are more than 3,000 lakes, including Lake Issyk-Kul—one of the deepest in the world (maximum depth 668 meters). Three large rivers—the Chu, Naryn, and Talas—originate in the highlands. The Chu flows to the north, 145 kilometers through the Chuy valley. The Naryn River, merges with the Kara-Dariy River to form the Syrdarya, which flows to the east, in the Fergana Valley. The Talas drains northeastern Kyrgyzstan.

The mountains draw a steady stream of eco-tourists and provide waterflow for hydroelectric production. They also contain significant deposits of gold, mercury, some uranium, and rare earth minerals, which have begun to attract significant international interest from mining companies, such as Centerra\(^1\), and neighboring governments, particularly Russia and China\(^2\). Such developments can be expected to have a significant impact on archaeological heritage by destroying some sites but also by supporting some community-based preservation efforts. At present, local conditions have slowed development in this sector.

**Climate**

The country's climate is influenced chiefly by the mountains, Kyrgyzstan's position near the middle of the Eurasian landmass, and the absence of any body of water large enough to influence weather patterns (Figure 5).

These factors create a distinctly continental climate that has significant local variations. Although the mountains tend to collect clouds and block sunlight (reducing some narrow valleys at certain times of year to no more than three or four hours of sunlight per day), the country is generally sunny, receiving as much as 2,900 hours of sunlight per year in some areas. The same conditions also affect temperatures, which can vary significantly from place to place. In January the warmest average temperature (\(-4^\circ\)C) occurs around the southern city of Osh, and around Ysyk-Köl. The latter, also known as Issyk-Kul, is a lake with a volume of 1,738 cubic kilometers that does not freeze in winter. Indeed, its name means “hot lake” in Kyrgyz. The coldest temperatures are in mountain valleys. There, readings can fall to -30°C or lower; the record is -53.6°C. The average temperature for July similarly varies from 27°C in the Fergana Valley, where the record high is 44°C, to a low of -10°C on

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\(^1\) [http://www.centerragold.com/content/community-development](http://www.centerragold.com/content/community-development)

\(^2\) [https://jeremyfishblog.wordpress.com/2013/02/07going-for-gold-in-kyrgyzstan/](https://jeremyfishblog.wordpress.com/2013/02/07going-for-gold-in-kyrgyzstan/)
the highest mountain peaks. Precipitation varies from 2,000 millimeters per year in the mountains above the Fergana Valley to less than 100 millimeters per year on the west bank of Issyk-Kul.

![Map of Kyrgyzstan](https://upload.wikimedia.org/wikipedia/commons/4/42/Kyrgyzstan_satellite_photo.jpg)

**Figure 5. Major physiological features. (Labels added by Pyburn; Basemap from https://upload.wikimedia.org/wikipedia/commons/4/42/Kyrgyzstan_satellite_photo.jpg).**

### A Short History

People have lived in Kyrgyzstan for millennia, and there is archaeological evidence for significant occupation during the Paleolithic, though the record probably begins considerably earlier (Islamov et al. 1988). The earliest people considered native Kyrgyz are Turkic peoples who arrived in the Tien Shan mountains around 14 to 15 centuries ago. They were traditionally pastoral nomads. The territory of Kyrgyzstan is the traditional homeland of speakers of several languages, including Uzbek, Uighur, and Tajik, in addition to Kyrgyz, itself a language spoken by enclaves in several other nations, including Uzbekistan and China. Kyrgyz and Uzbek remain the most commonly spoken languages, with Russian coming in third (Table 1).

<table>
<thead>
<tr>
<th>Language</th>
<th>Native speakers</th>
<th>Second-language speakers</th>
<th>Total speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kyrgyz</td>
<td>3,830,556</td>
<td>271,187</td>
<td>4,121,743</td>
</tr>
<tr>
<td>Russian</td>
<td>482,243</td>
<td>2,109,393</td>
<td>2,591,636</td>
</tr>
<tr>
<td>Uzbek</td>
<td>772,561</td>
<td>97,753</td>
<td>870,314</td>
</tr>
</tbody>
</table>

*Source: National Statistical Committee of the Kyrgyz Republic (2014)*

Some of the oldest cities in Central Asia are located in Kyrgyz territory, such as Osh (first occupied in the 8th Century AD) and Uzgen (believed to have been settled by the 2nd Century BC). These cities grew up along various roads of the silk route that tied the ancient eastern and western worlds together across Central Asia.
Due to extensive Russian colonization in the 1900s, Russian settlers were given much of the best agricultural land. This led to an unsuccessful and disastrous revolt by the Kyrgyz people in 1916. Kyrgyzstan became part of the Soviet Federated Socialist Republic in 1924, which was made an autonomous republic in 1926. Then it became a constituent republic of the USSR in 1936. The Soviets forced the Kyrgyz to abandon nomadism and adopt modern farming and industrial production techniques. Citizens who traced their traditions to ancient urban centers, often speakers of Uzbek, were also affected by Russian colonialism, but in different ways. Cultural differences between urban and nomadic traditions became the underpinnings to ethnic conflict:

The Fergana Valley... was divided arbitrarily by Stalin in the 1920s among Uzbekistan, Kyrgyzstan and Tajikistan. As a result, the Kyrgyz Soviet republic was left with a sizeable Uzbek population, the Uzbek Soviet republic with a Tajik population, and so on. While the Soviet Union existed and the republics were part of the same country, this made little practical difference. But when the Soviet Union fell apart, these artificially created borders became final, separating newly independent states and fomenting ethnic tensions (*The Economist* 2010).

Ironically, both historical documents and archaeological research suggest that nomads were not always ethnically distinct from urban dwellers, and that in some cases their sustainability required interdependence. When the former Soviet Union finally collapsed in 1991, Kyrgyzstan emerged as an independent state and began to embrace the Western world through serious internal reforms and democratic principles. Today the nation struggles bravely to address ethnic divisions that are often enhanced by economic challenges.

**PROJECT OVERVIEW**

**Background**

The heart of “Grassroots Resource Preservation and Management in Kyrgyzstan: Ethnicity, Nationalism and Heritage on a Human Scale” began to beat as a result of a multi-year grant to Pyburn from the United States State Department in 2005. That initiative, the “Partnerships for the Silk Road” project (2005–2012), was essentially an information-sharing project. The first part of this project was to learn about Kyrgyz archaeological heritage, how Kyrgyz people talk about the past, and what interests them most. Through discussions with many different sorts of people it became clear that Kyrgyz people are passionately interested in their heritage and very eager to share it with visitors, but are only aware of a small part of their nation’s archaeological record. It also seemed that Kyrgyz people often did not see how their heritage could interest visitors and claimed that tourists were rarely able to understand the significance of Kyrgyz monuments. These are problems shared by many developing nations.

The goal of the second part of the Silk Road Partnerships Project was to share information about preservation and tourism obtained from communities where such issues have a long history. People from Kyrgyzstan who are interested in tourism and heritage were invited to the United States to meet with communities that have their own museums and their own strategies for managing community resources. The reason for this trip was simply to introduce some Kyrgyz people to Americans who are coping with similar situations in which education of the next generation, preservation of the material record, and interaction with visitors all need to be juggled in a way that benefits everyone.

Among the many important experiences were a three-day visit in 2006 with the *Anishinaabe* Saginaw-Chippewa Indian Tribe of Michigan (Figure 6) and meeting Civil War re-enactors at the living museum of Connor Prairie in Indiana.
While it is not likely that American solutions will apply directly to Kyrgyzstan, and the American consultants had no interest in claiming to have answers that will work in Kyrgyz contexts, Kyrgyz history has shown that breaking bread and sharing information with people whose experience and way of life are different can lead to new ideas and new solutions, and also enrich the lives of all concerned. At the conclusion of the trip, participants decided they wanted to pursue the idea of community museums further through grants.

The final phase of the Partnerships for the Silk Road project took place in Bishkek in the fall of 2009, when project members and their guests came together to talk about what had been accomplished and what might happen next (Figure 7). Both the symposium, which was held at the National History Museum, and the workshops on grantwriting and museums were a great success.
Although participatory action research of this sort does not mandate a particular outcome, every effort was made in the design of the project to create opportunities and provide useful information to participants, without stipulating any single goal or unified mission. In this case, the approach was successful and the results stand as a demonstration project for other communities.

For two years after the end of the Partnerships project, Kyrgyz participants forged ahead and realized several important goals, including initiating two new community museums, creating a “Kyrgyz Sacred Heritage” association, producing three professional quality videos, developing an educational poster campaign for the Osh region, and publishing a new textbook on the archaeology of Kyrgyzstan. In 2011, we received our grant from the IPinCH (Intellectual Property Issues in Cultural Heritage3) Project that, along with several travel grants from Indiana University, further supported some of the projects designed through the Partnerships project, which are described below.

“Grassroots” Project Goals

The goal of the IPinCH-funded “Grassroots Resource Preservation and Management in Kyrgyzstan: Ethnicity, Nationalism and Heritage on a Human Scale” project was to develop, promote, document, and evaluate a set of small-scale heritage and cultural property preservation/education projects designed by citizens of the Kyrgyz Republic. These projects were developed by members of the Partnerships for the Silk Road Project, which promoted the development of community initiatives to preserve cultural resources. The Partnerships thesis was that Kyrgyzstan needed a more developed cultural resource management strategy to respond to rapid globalization and increasing tourism, which if unchecked was likely to result in escalating destruction and loss of cultural property. Kyrgyz archaeology and ethnohistory indicate that a multicultural past underlies modern cultural vitality. The larger goal was thus to introduce and promote critical reflection on the repercussions of essentialist rhetoric before nationalistic constructions denying and restricting cultural diversity take root.

The IPinCH-supported phase of the project was structured with a shallow administrative hierarchy to allow for sharing of equipment, expertise, resources, and products so that more initiatives could be funded. The integration of several separate small-scale initiatives also allowed for greater mutual support and greater visibility both among project participants and in public.

Project Developers

Kubatbek Tabaldiev of the Archaeology Faculty, Kyrgyz-Turkish Manas University, has been a project member since its earliest inception. It was his interest that encouraged Anne Pyburn to approach the US State Department to fund a trip for 12 Kyrgyz citizens to visit museums in Indiana. He has spent time as a researcher at Indiana University, and visited Pyburn’s excavations in Belize. He oversaw most of the IPinCH projects, serving as the expert archaeologist for the project. Tabaldeiv’s oversight included the program in tourism development and management of cultural property developed in Issyk-Kul by Aida Abdylanova and Chynarbek Joldoshov and the museum development and teacher training programs developed by Asipa Zhumbaeva in Kochkor.

Aida Abdyanova is an archaeologist on the faculty of the American University of Central Asia. Since 2007 she has organized series of research on Stone Age sites on the territory of Kyrgyzstan. Her research interests are Paleolithic, Mesolithic, and Neolithic Archaeology of Kyrgyzstan and Central Asia. She graduated from the history faculty of Kyrgyz National University in Bishkek in 2003. Aida received her Candidate of Historical Sciences degree in the Institute of Archaeology and Ethnography of the Siberian Branch of the Academy of Sciences in Novosibirsk, Russia, in 2007. Aida was able to attend the 2014 IPinCH Fall Gathering meeting in Vancouver.

3 For information on the IPinCH Project, visit www.sfu.ca/ipinch
**Chynarbek Zholdoshev** was at the start of the IPinCH project Vice-President of the Archaeological Department at the Osh State Museum. He recently became Head Specialist of the Department on Preservation and Development of Historical and Cultural Heritage in the Ministry of Culture, Information and Tourism.

**Asipa Zhumbaeva** serves as the elected Secretary of the Kyrgyz Sacred Heritage Association. Like Abdykanova and Zholdoshev, she became involved with the cultural heritage preservation initiatives at the inception of the State Department-funded Partnerships project. She is a professional pedagogical consultant in the Koch Kor region. She oversaw the development of related projects in the Koch Kor region, including a new community museum developed by Momytbaev Yimadin Birnazarovich, the village Deputy of Kara Sas. Asipa was able to attend the 2011 IPinCH Midterm Conference in Vancouver.

**K. Anne Pyburn** is a faculty member at Indiana University in the United States where she is the director of the Center for Archaeology in the Public Interest. She became fascinated with Kyrgyz heritage on a trip to Kyrgyzstan in 2004, and asked people who were teaching her about Kyrgyzstan if they were interested in learning more about the uses of heritage in other parts of the world. Their enthusiastic response led to the Partnerships for the Silk Road Project, collaboration with the IPinCH Project, and many lifelong friendships. Pyburn facilitates heritage programs and projects of interest to Kyrgyz citizens whenever she can.

**Report Organization**

In the next section of this report we describe the two microregional projects and seven community-based projects that we conducted. Part 3 introduces the curriculum-based projects, which included teachers from various schools within a region. In Part 4 we provide an overall assessment of the project. A series of Appendices provides videos, a PowerPoint presentation, posters, interviews and other materials suitable for downloading as teaching resources that were created by participants. These materials were designed to be printed so they can be used without dependence on computers or the internet.

**PART 2. REGIONS, COMMUNITIES, AND SITES**

IPinCH-funded projects in Kyrgyzstan (Figure 8) can be divided into three categories based on the type of participation. All phases of the project involved participation and collaboration among several project members who shared their expertise and resources, but one person took the lead in each particular context. In this section, we first describe the two microregional projects that were done on in local museums or the administrative centers of regions. These were spearheaded by Kubatbek Tabaldiev. Then we cover the six community-based projects that were conducted on a small scale at village or interest group level, usually focusing on particular village schools Tabaldiev, Abdykanova and Zholdoshov shouldered the responsibility for these as a team. The seventh community project, Tosor murasy (Tosor Heritage) Multisite Demonstration Project organized by Aida Abdykanova was by far the most elaborate of the community programs and included workshops and tours for the participants to help vilagers develop tourism in the area. The Curriculum Based Project (or Teacher Education Project) detailed in the next section was directed by Asipa Adumbaeva and provides teaching tools designed for students of particular age groups regardless of their location. These can be modified to be used in new locations, especially other Central Asian Republics.
A. Microregional Projects

Two microregional projects were developed: one at the Talas City Museum; the second at the Karakol City Museum. The aim of these projects was to help local and regional museums organize exhibitions on heritage and local regional history. Both were overseen by Professor Kubatbek Tabaldiev, who developed educational materials, presented talks, and oversaw workshops.

1) Talas City Museum (Manas Ordo).

The city of Talas is an administrative center of the Talas oblast. The population in 2009 was over 30,000 people. The city has one historical museum named “Manas Ordo.” In 2014, Tabaldiev helped to organize a museum exhibition devoted to ancient Turkic runic inscriptions (Figure 9). These rock inscriptions in the Talas oblast were the first found in Kyrgyzstan and are now known to be abundant there. More recently, similar runic inscriptions have been discovered in Naryn and Issyk-Kul.

Figure 9. New exhibition of runic inscriptions in Manas Ordo Museum, Prof. Kubatbek Tabaldiev, bottom right (photos by Kubatbek Tabaldiev and Aida Abdykanova).
The Talas rock inscriptions date to the Middle Ages, although there are petroglyphs and inscriptions in some parts of Kyrgyzstan that are much older. The Talas glyphs are significant for several reasons. First, they indicate continuity of settlement by Turkic speakers in the region during a period when many current citizens believe ancestral populations had departed. Second, Kubatbek Tabaldiev has hypothesized that in some cases these inscriptions mark the territorial claims of ancient herders, which is an important counterpoint to the simplified picture of rootless marauders that some people attach to the Kyrgyz past.

In fact, these inscriptions are now recognized as one of the many important indications of the sophisticated, diverse and complex history of the Kyrgyz portion of the “silk roads,” where languages, religions, literatures, and cultures from all over Central Asia and beyond intermingled to provide a rich foundation for a diverse modern nation state (Elisseeff 2001). Unfortunately, as is the case with many archaeological sites and artifacts throughout Kyrgyzstan, local people and visitors from urban areas often do not know what these carvings are or what they represent, much less how they can be read. Kubatbek Tabaldiev has been particularly concerned about this issue and has long pursued an educational campaign to establish the indigeneity of contemporary populations and also to preserve the glyphs and other archaeological features that support the concept of continuity.

2) Karakol City Museum

Karakol is the administrative center of the Issyk-Kul oblast. According to the most recent census, the city’s population was well over 60,000 people in 2009. The small city museum has an archaeological section, which Professor Tabaldiev recently updated with an exhibition of new discoveries from archaeological expeditions in Issyk-Kul.

The exhibition was developed by Tabaldiev to show to people who have been cut off from their past the history of parts of their environment that are familiar but unrecognized by them as a part of their heritage. This was brought home to team member Professor K. Anne Pyburn during a visit to another part of the country during which she was privileged to attend a meeting of land-use planners from the Osh region with IPinCH project member Chynarbek Zholdoshev, who is now Head Specialist of the Department on Preservation and Development of Historical and Cultural Heritage in the Ministry of Culture, Information and Tourism of the Kyrgyz Republic. Zholdoshev had traveled around the area near the city of Osh and photographed a number of prominent archaeological sites. He had mounted his photos on posterboards as a display for people attending the meeting in Osh.

Although the planners were familiar with all the locations that Zholdoshev had photographed, they were astonished to learn that these were the remains of ancient settlements and cities. Moreover, they were delighted and enthusiastic about preservation; in fact, some of them came up with proposals for stewardship on the spot.

As evident in Figure 10, Professor Tabaldiev’s beautiful posters blend familiar sites (often not previously recognized as sites) and monuments with familiar historical figures to illustrate the long, continuous and diverse heritage of the Kyrgyz nation. Visitors are shown evidence of nomadic warriors, but also nomadic herders and ancient urban centers. When asked how he felt about the fact that some people claim the authentic Kyrgyz past is only nomadic, one resident of Kum Dobo responded, “How can they say that? The city is there!” Without Tabaldiev’s efforts, along with those of many other project members and participants, the fact that “cities are there” would remain unknown to many Kyrgyz citizens.
Tabaldiev’s own research has covered all periods of Kyrgyz history. It is important to emphasize that his efforts are not designed to mandate a particular sort of preservation or to prioritize a particular type of site or facet of Kyrgyz heritage. At this stage, he is simply sharing with the public what Kyrgyz archaeology includes so citizens have the opportunity and some of the basic information they need to decide what their personal, local, and national heritage should be. There is no denying that his pride in his discoveries and the glamour of outside support have an impact on people’s opinions, but museum and educational contexts allow for a great deal of freedom of interpretation.

B. Community-Based Projects

Seven community-based projects were developed to address the needs of communities, by focusing on archaeological sites nearby and addressing some of the larger issues of Kyrgyz heritage and history. Local archaeological materials were always included, since people in the community already have a strong interest in a particular archaeological site. IPinCH project members provided information and ideas for community members who wanted more information about Kyrgyz heritage and assisted the community in bringing information to the archaeologists and the public.

1) Barshan Village Secondary School History Classroom (Implementer: Kubatbek Tabaldiev)

Barshan village is located in the Ton rayon or district within Naryn oblast. The Barshan secondary school has an archaeological and ethnographic museum created by Begaiym Kyzalakova, a great local historian who teaches history at the school. Professor Kubatbek Tabaldiev has worked with her since 2012 to develop teaching materials.

Kyzalakova and her pupils have helped archaeologists to find many archaeological sites around their village and have also assisted them in some small-scale excavations, including the excavation of a disturbed burial mound that contained human and horse remains. Together with her students, Kyzalakova collected archaeological and ethnographic findings from the residents of Barshan village, which she conserved and then used in teaching in the school museum.

With IPinCH support, Tabaldiev developed a set of teaching materials to help schoolteachers. He designed a special exhibition (Figure 11) entitled “History of Kyrgyzstan in Drawings and Photographs” consisting of 11 large posters, devoted to local village and country history and archaeology. Each poster represents a different chronological period in the history and archaeology.
of Kyrgyzstan (Appendix A). This exhibition also provided a special manual or guide for teachers with information about the sites and artifacts on posters. Posters are annotated in Kyrgyz language, which is the language spoken by most people in the community. As many teachers are Russian speakers, Tabaldiev also provided a Russian version of the manuals to the teachers to help them work with the visual information.

![Figure 11. Visit to the Barshan secondary school showing the “History of Kyrgyzstan in Drawings and Photographs” posters (photos by Aida Abdykanova).](image)

The issue of language is very important. In order for young people to “inherit” their heritage, it is important that it not be presented exclusively in the colonial or settler language. This is a challenge because in some areas the teachers who must explain the materials are mainly fluent in Russian, since all higher education was in that language until recently. The Kyrgyz language, like its many Turkic sister languages, is still widely spoken, and there are Kyrgyz citizens who speak little or no Russian, including most citizens in the northern parts of Kyrgyzstan. This is especially the case in smaller rural villages. Nevertheless, texts developed during Soviet times contain very little Kyrgyz history, being more focused on situating general overviews of Central Asia within the history of the USSR and world history. In this context, not only is Tabaldiev presenting Kyrgyz heritage in Kyrgyz language, he is presenting archaeology and heritage in local terms based on local sites and history – a heritage that has never been written in Russian and therefore never before taught to descendant communities.

In 2014, Professor Tabaldiev received a letter of appreciation from T.A. Toigonbaev, Director of the secondary school of Barshan village (Appendix B). The letter states, “We are grateful to Prof. Kubatbek Tabaldiev for his significant contribution to the education of the young generation by sharing knowledge about our ancestors and providing rich visual materials on local and regional history for history class.”

2) Archaeology Room in Bokonbaevo Village Museum (Implementers: Kubatbek Tabaldiev and Karypbek Ryskeldiev)

Bokonbaevo village is the administrative center of Ton rayon, which is a part of the Issyk-Kul oblast. The rayon includes eight rural districts and 29 villages. The ethnic composition of the rayon includes Kyrgyz, Russian, and other nationalities. The village is located at an altitude of 1,800 m and is 160 km from the town of Karakol and 280 km from Bishkek. Bokonbaevo village is part of the Kun-Chygysh
ayil district, which includes two villages: Archaly and Bokonbaevo. The total population of Kun-Chygysh ayil district in 2015 is 12,470 people.

Businesses in Bokonbaevo and throughout the entire Ton district are engaged in the development of ecotourism. Every year hundreds of tourists come to enjoy the magnificent mountain scenery, meet representatives of nomadic cultures, and participate in local customs. A festival of eagle hunting takes place annually, with the support of the Association of Tourism (Figure 12).

![Figure 12. Eagle hunter at Bokonboevo (http://latermite.free.fr/bokonbayevo2.htm).](http://latermite.free.fr/bokonbayevo2.htm)

The economies of Bokonboevo and Archaly villages are based on agriculture and animal husbandry, but there are also 14 bakeries, three oil mills, a workshop for making monuments and manufacturing wood products, and factories that produce garments and felt products. Educational institutions of Bokonbaevo are represented by a school and a professional lyceum (secondary school). The village also maintains the Department of Employment, a Savings Company, and a library. The village is on the Balykchi-Bokonbaevo road around Lake Issyk-Kul, which covers a distance of about 450 km and also passes through the larger towns and tourist destinations of Cholpon-Ata, Tup, Karakol, and Kyzyl-Suu.

Around 1990, a local artist named Karypbek Ryskeldiev from Bokonvaev village bought a public museum and created an art gallery to exhibit his paintings. He is also very interested in regional history and so has included ethnographic objects in his museum. Ryskeldiev collected archaeological artifacts, hoping to make an exhibition of antiquities. Professor Tabaldiev began working with him in 2008. IPinCH support was given to Karypbek for making a new archaeological exhibition room for the materials he has collected (Figure 13). His activity is very important for people interested in local heritage because there is no local museum for exhibition and curation. Ryskeldiev’s museum is the only source of heritage information for local people or visitors.

Cholpon-Ata is a small town located on the northern shore of Lake Issyk-Kul in the Issyk-Kul oblast. The population is about 10,500 [2009 population census], but in the summer months the population of the city increases significantly due to the influx of tourists who come to Issyk-Kul from other regions of Kyrgyzstan, Kazakhstan, Uzbekistan, and other Commonwealth Independent States. There are plenty of hotels, guest houses, and holiday homes, most of which have been preserved since Soviet times. Lodging can also be found in the private sector, where the cost of renting apartments or houses is cheaper. Renting is the main source of income for the population of the city. However, the tourist business infrastructure that is responsible for filling the hotels and guest houses needs significant investment.

There are two secondary schools in Cholpon-Ata: a secondary school in the city center; and a large gymnasium or academically-oriented secondary school complex, “Bilim Ordo,” named by A. Osmonov in the 3rd Microdistrict, which educates 1,260 children and employs 52 teachers. There are also two preschools for 220 children. In 2002, the SOS-Kinderdorf-Hermann Gmeiner Children’s Village for Orphans opened. There are also a number of different educational centers, including three libraries, one theater, one historical museum (which controls a unique open-air museum showcasing a rich cluster of ancient petroglyphs), and the private “Ruh Ordo” museum complex (cultural and ethnographic)—the name translates as “the center of spirit.”

In April 2014, the IPinCH project supported the creation of a museum room in the Bilim Ordo gymnasium school complex, where the “History of Kyrgyzstan in Drawings and Photographs” traveling exhibition (described above) was displayed (Figure 14).
4) Shydyr Villages Secondary School History Classroom (Implementers: Kubatbek Tabaldiev, Chynarbek Zholdoshev, and Tolkunai Orozbekova)

Shydyr village is a part of Korgon ayl district and located in Bazar-Korgjn rayon of Jalal-Abad oblast. About 2,000 people live in this village, including a unique man named Orozbek Shabdanov, who is 83 years old. In 2011 he contacted archaeologists regarding an archaeological site near his village. Moreover he came to Bishkek to find archaeologists and ask them to explore the site, which he has guarded his whole life. The site includes the remains of a medieval fortress and a small town that are still not on the State list of Cultural Heritage. The total area of the site is approximately four hectares. Orozbek’s father Shabdanov understood the significance of the site and asked him to continue to protect it. Twice Orozbek protected it when bulldozers began to demolish the walls of the fortress. The village school has a small display of archaeological finds from this site.

With IPinCH support, Professor Kubatbek Tabaldiev was able to visit the village and meet with Orozbek Shabdanov and other elderly village residents in 2012 (Figure 15). He also presented to a secondary school history class an exhibition on the “History of Kyrgyzstan in Drawings and Photographs” (described above). Many local people now know about the significance of this archaeological site due to the efforts of Orozbek Shabdanov. Tabaldiev’s visit was recorded on video and Tolkunai Orozbekova, a student of KTU Manas, used this recording in making a short film about site and village residents, titled “Muraschy” (“Inheritor”). This film has been shown on national television in Kyrgyzstan.
5) Kolduk Village Secondary School History Class (Implementer: Kubatbek Tabaldiev)

Kolduk village is located in the Uzgen rayon of Osh oblast. The total number of village residents is about 2,500. The history teachers in the secondary school in the village are interested in protecting local archaeological sites and hope to create a school museum for archaeological and ethnographic artifacts. One of the schoolteachers, Sabirzhan Chokubaev, showed IPinCH project members the location of the ruins of a medieval fortress where some of the teachers had already collected archaeological and ethnographic artifacts. They organized a meeting with students and teachers from the school to discuss their plans. During the meeting, Kubatbek Tabaldiev spoke about archaeological investigations in the area and presented the “History of Kyrgyzstan in Drawings and Photographs” for the history class (Figure 16).
6) Kochkor Bashi (Kum-Dobo village) Museum (Implementor: Kaerbek Konurbaev)

The Kum-Dobo Museum Project is being developed by Kaerbek Konurbaev who is a citizen of Kum-Dobo village, located in Kochkor rayon of Naryn oblast 18 km west of Kochkor city. The total population of the village is 4,780, and there is one secondary school. Remarkably, the village is located on the ruins of the ancient medieval city of Kochkor-Bashi (Kochnar-Bashi). The city name is translated as “head of rum or argali.” Kochkor-Bashi was indicated on an ancient map made by Mahmud Kashgari in the 11th century. The city was probably totally destroyed by a natural disaster long ago, with only part of its southern wall was preserved; mud from the ruins was later used for building late medieval mausoleums (gumbezes), and is still used by local people to make mud bricks to build modern houses.

In 2008, Kaerbek Konurbaev participated in a symposium and workshop devoted to the preservation and popularization of the cultural heritage of Kyrgyzstan, which was organized by participants of the “Partnerships for the Silk Road Project” and funded by the US State Department. Konurbaev is well known by archaeologists because of his devotion to preservation of any sort of cultural heritage and his great pride in the antiquity of his village and concern for its protection. Over the years he gathered many artifacts in his house yard, including fragments of ceramic vessels, burnt bricks, fragments of ancient water pipes, and architectural elements. At his request in 2011, archaeologists M. Moskalev and O. Soltobaev conducted small-scale excavations on the site (Soltobaev and Moskalev 2012).

In April 2011, Kaerbek Konurbaev discovered vandalism at Kochkor-Bashi, apparently caused by several individuals from the neighboring village of Ak-Zhar. Examination by archaeological experts of the damage indicated that one of the memorial complexes had been destroyed. This mausoleum was located underground more than 5 meters in depth, and the vandals left a huge pile of ancient bricks as evidence of their destructive activities. Archaeologists repaired the glaze on the surface of some bricks and fragments of alabaster stucco. A brick arch is visible in the pit, which was made by destroyers who claimed to be unaware that they were disrupting archaeological deposits (Tabaldiev and Abdykanova, 2011).

With IPinCH project funds Kaerbek Konurbaev was able to create a small museum that is now open for local people (Figure 17). The museum was organized inside his former house, situated along a residential street in the village. Kaerbek has shared information about the site and the Kochkor-Bashi Museum with schools and universities of the region and also among residents of the Kum-Dobo village. He asks visitors to fill the museum guest book with suggestions, complaints, and wishes so he can learn what is interesting for people and how he might improve the museum. In addition to funds for improving the museum, he received educational materials produced by project members to display and share.
7) **Tosor murasy (Tosor Heritage) Multisite Demonstration Project (Implementers: Aida Abdykanova, Kubatbek Tabaldiev, and Chynarbek Joldoshov)**

This project was devoted to building awareness about local archeological heritage among residents of Tosor Village in the Issyk-Kul region. The village is located on the southern shore of Lake Issyk-Kul, about 129 km from Balykchi City. The total population of the village is about 2,500 people. Administratively Tosor and Tamga villages are part of one *aiyl okmotu* (local governmental body). There is one secondary school and a public library. The village is famous for its wealth of diverse historical and archaeological sites, including a medieval fortress, a Paleolithic site, a Chinese Han cemetery, and rock art complexes dating from the Bronze Age to the medieval period (Figure 18).

![Figure 18. Location of archaeological sites near of Tosor village (adapted from Google Maps by Aida Abdykanova).](image)
Between 2007 and 2009, archaeologists from the American University of Central Asia and the Kyrgyz-Turkish Manas University conducted a series of investigations in the area of Tosor village. At that time the results of research were not shared with local residents. The IPinCH-supported Tosor murasy Project was developed to share the outcomes of the earlier archaeological research in the area among local residents and to explain the value of local archaeological heritage and encourage its protection. This section reports on what was accomplished in February and March 2014.

Tosor Murasy Project Goals

The project had several specific goals at the outset that were met with IPinCH support. After locating and checking on the condition of sites in the Tosor area, the goal was to inform local people about the archeological sites around their village. This included showing the archeological sites to several target groups of local people (school pupils, interested adults, and representatives of local government bodies (aiyl okmotu, aiyl keness, and aksakal sotu). Because there was very little knowledge of these sites, it was important to strengthen awareness and interest in local heritage among target groups in order to promote sustainable use. To this end, the Tosor project provided informational materials (posters, booklets, electronic materials, photos, maps, and videos (Appendices C-1–8) to all interested groups about the local archeological sites near Tosor and organized open discussions about the importance and the future prospects of the archeological heritage (Figure 19). These objectives had to be achieved through three planned activities. First, local school administrators, leaders of local civil society, and representatives of the local government bodies were contacted for approval. Then, in early March 2014, meetings were held with local people who live near archeological sites around Tosor, and, when possible, sites were visited together with them. Meetings and presentations were held at local schools. Project members then negotiated with the local people about conducting further awareness-building activities (e.g. planning to create an exhibition stand about local archeological sites during the celebration of Nooruz in Tosor, determination of stakeholders to be targeted with information and support, and determining the place to hold the workshop).

Figure 19. Tosor Murasy Project activities (photos by Aida Abdykanova, Kubatbek Kulzhanov, and B. Hrndy).

At the end of March, the exhibition stand was prepared for the Nooruz Festival and staffed during the celebration. In mid April, a two-day workshop was prepared and presented for civic leaders,
representatives of the local government bodies, and interested people. The workshop provided people with information, securing the exchange of ideas and giving encouragement for thinking about the future of local archeological heritage. Finally a site-seeing excursion was organized for participants of the workshop.

**Workshop Assessment**

After conducting of the workshop, participants were interviewed via phone in order to evaluate the outcomes. In the course of preparations for the workshop, when we were inviting local people, it was revealed that some of them were not happy to have archaeological works on their territory. They considered the digging area as a potential trap for their domesticated animals. In order to reveal how local people perceive archaeology, archaeologists, and archaeological sites on their territory we asked them several questions, such as Did they know about sites before the workshop? Do sites have any value? What did they think about the value of sites now? Should they be protected? If yes, by whom? Did they consider themselves as guards of these sites?

The full set of questions and results in the form of answers and comments are presented in Table 2.
Table 2. Assessment of the Tosor Murasy Project.

<table>
<thead>
<tr>
<th>Activity</th>
<th>Participants</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of workshop participants</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Number of people interviewed by phone</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Number of people living close to the sites</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Number of people from Tosor village</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Did they know about sites before workshop?</td>
<td>Yes (5), No (3)</td>
<td></td>
</tr>
<tr>
<td>How was workshop?</td>
<td>Very good (5), good (3), not bad (-), bad (-)</td>
<td></td>
</tr>
<tr>
<td>Have sites any value?</td>
<td>Yes (8)</td>
<td></td>
</tr>
<tr>
<td>What did they think about kind of value of sites now?</td>
<td>Historical and cultural (8)</td>
<td>Here they consider these sites as a heritage and think about transmission of this heritage to the next generation.</td>
</tr>
<tr>
<td>Should they be protected? By whom?</td>
<td>Yes (8)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>By local community (6)</td>
<td>When they talked about local community they mentioned people including themselves and also government, but often government was secondary. They meant common efforts.</td>
</tr>
<tr>
<td></td>
<td>By government (1)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Both (1)</td>
<td></td>
</tr>
<tr>
<td>Did they consider themselves as guards of these sites?</td>
<td>Yes (8) No (-)</td>
<td></td>
</tr>
<tr>
<td>Overall Questions and Comments</td>
<td>1) Why archaeologists left excavated areas open. Reasons: Pits are dangerous for animals, and landscape was destroyed. 2) What archaeologists did with human bones. Reasons: buried people should lay underground in peace. 3) It would be good if more such kinds of workshops will be realized among community members</td>
<td></td>
</tr>
</tbody>
</table>

Concluding Comments on the Tosor Project

In the process of conducting this project, six important objectives were achieved. First, presentations about local archaeological heritage were given to school children, local residents and representatives of local administrative governmental bodies. Second, visual materials about local archaeological heritage were shared in the form of posters, calendars, brochures, and reading material. Third, local historians, the school library, and the village library were provided with special archaeological and historical literature in the form of journals, articles and books about local cultural heritage. Fourth, the traveling exhibition of the “History of Kyrgyzstan in Drawings and Photographs” was presented and given to the local school museum and history class. Fifth, a site-seeing excursion was held for local residents and other interested participants; and finally all archaeological sites
were added to the local administrative map in order to prevent any privatization of land that would inadvertently affect archaeological sites.

Awareness-building about local archaeological heritage amongst residents is the next logical step in the research and preservation of archaeological objects in Kyrgyzstan. The local people are the best guards of archaeological sites. We are expecting that, as a result of the “Grassroots Resource Preservation and Management in Kyrgyzstan” project, archaeologists and local people will have good and stable contacts and attitudes that will encourage further collaboration on the protection of archaeological heritage as well as research in and around the villages. However, the main goal of this project was to share information about archaeological heritage in the vicinity of Tosor village.

C. Post-IPinCH Community-Based Project Activities
Two projects were undertaken recently that were influenced, but not funded, by our IPinCH initiatives. The first concerned heritage awareness at Tura-Suu; the second, at the Aigyrzhal 2 archaeological site.

1) Tura-Suu
A heritage awareness-building presentation on Tura-Suu was conducted by Prof. Kubatbek Tabaldiev and Ph.D. student Kunbolot Akmatov as part of their archaeological excavation of Kan-Dobo medieval city, which was funded by Kyrgyz-Turkish Manas University. In summer 2014, after archaeological excavations in the medieval city of Kan-Dobo, archaeologists, with the help of students, prepared a presentation and a brochure for local people about the archaeological research at Kan-Dobo and other archaeological sites located around the village. An open public presentation was given in the local house of culture (dom kultury). This is an entirely new approach to archaeology; no such presentation has ever been a formal part of a research season (Figure 21). Though Tabaldiev has always encouraged and supported local interest, he and his colleagues are now actively courting this interest (see Appendix D-1).

Figure 21. Presentation of outcomes of archaeological research in Tura-Suu (photos by Kubatbek Tabaldiev).
2) Aigyrzhal 2

A survey of local people who live close to the archaeological site Aigyrzhal 2 and an explanatory discussion with them was conducted by AUCA Associate Professor Aida Abdykanova; Head Specialist of the Department on Preservation and Development of Historical and Cultural Heritage in the Ministry of Culture, Information and Tourism of Kyrgyz Republic Chynarbek Joldosho; and AUCA student Aman Jumabai (funded by the Ministry of Culture, Information and Tourism of KR). During the survey, local people were informed about archaeological investigations on the site. In addition, a special Kyrgyz language brochure with brief information about archaeological sites near Naryn city was distributed among local people and given to the city museum (Appendix D-2).

PART 3. CURRICULUM-BASED PROJECTS

In this section we describe our efforts to work with educators to develop heritage-oriented curriculum for schools. The first section focuses on the Kochkor Teachers’ Workshop in 2015, the second, on Educational Outreach and Museums in Kochkor. These two initiatives are closely interrelated. Project member Asipa Zhumabaeva is a specialist in teacher training. She used her professional networks to set up a workshop for teachers in her area (around Kochkor) and used materials provided by Tabaldiev and gleaned from the Internet to create teaching materials for her workshop and for teachers to take away and use in their classes. Posters created for the local area by Professor Tabaldiev were distributed, and he was included in the presentations to the teachers. Zhumabaeva also collaborated with Tabaldiev and Käerbek Konurbaev to develop the community museum in Kochkor Bashi (Kum-Dobo village), which was designed as an educational resource for local children on school field trips. She videotaped the Kochkor Bashi museum and the school museum created by Bolbek uluu Bolot in Shapak School (Kara-Suu village), which was an expansion of a museum first initiated by project member Abdykeev Bolot.

A. Kochkor Teachers’ Workshop

Asipa Zhumabaeva carried out a teacher education project in the area of Kochkor, based on the new textbook by Professor Tabaldiev. Tabaldiev participated fully in the workshop in order to combine archaeological and historical expertise with Zhumabaeva’s pedagogical expertise. A copy of the PowerPoint presentation they used is attached (see Appendix C-1). Zhumabaeva also provided a comprehensive video recording of the workshop (in two parts), which was very well attended. A partially translated summary of the workshop and the videos is presented in the textbox below (also see Appendix E-2).

Thirty-eight teachers from 35 different schools attended the workshop, which lasted a full day and included tea and lunch. They were shown videos and a PowerPoint presentation by Kubatbek Tabaldiev, and heard presentations by Käerbek Konurbaev on the site and museum at Kum-Dobo. Presentations were also made by Asipa Zhumabaeva, who talked about ways to use the materials within the standard curriculum, and by several teachers, who spoke about specific lessons where the materials might fit. Asipa and all of the teachers who spoke mentioned specific learning strategies the considered effective, such as games and competitions.

None of the teaching materials provided to participants are otherwise available. None of their schools have Internet access or computers, so information taken directly from the World Wide Web is invaluable. Texts from various sources, including a complete copy of Tabaldiev’s book on Kyrgyz Heritage, were included in the package given to teachers, along with sets of laminated images on topical subjects that students can handle and share. The texts are intended to provide background information for the visuals, and teachers were encouraged to use them to create their own age-appropriate texts for their students. Eleven beautiful posters designed by Tabaldiev presenting archaeological and historical materials of chronological periods and national regions were presented to teachers (see Appendix A).
Heritage Education for Teachers Workshop

The two-part workshop was developed by Asipa Zhumabaeva. This video was filmed at Arsy secondary school in the Naryn Region, Kochkor Rayon, Kyrgyzstan, by villager Tabyldy Isagulov in 2015. Transcription by K. Anne Pyburn

Part 1, Morning Session

Asipa begins by explaining the program of the workshop and giving some brief information about world heritage and Kyrgyz heritage to participants—38 teachers from 35 schools. She then gives a brief description of the educational materials to be distributed. Kubatbek Tabaldiev, a prominent archaeologist and member of the IPinCH Project then speaks about Kyrgyz Heritage, and his research in the context of Kyrgyz history and prehistory (re: excavations, petroglyphs, balbals or mortuary stelae [see Figure 1]). The PowerPoint of this talk is available in Appendix C-1.

The following comments and questions for Tabaldiev were translated from the video:

Q. Can you tell us about the difference between our books and this lecture
A. [Tabaldiev] Read the books but decide for yourself

Q. Question asked about the site of Kumdobo
A. Tabaldiev says he will let Kaerbek Konurbaev answer this question himself after the lecture

Q. Why is this information unknown to us?
A. [Tabaldiev] Many people [authorities, locals] don’t know the results of scientific research – this is the fault of the scientists who do not answer questions; they should because people are interested. TV shows present ideas of many people, but do not consider recent research in Kyrgyzstan.

Q. Please talk more about the conflicting information in books and television; how can we know what is correct?
A. [Tabaldiev] Watch the shows and read the books but form your own opinions; don’t believe everything you read. Tabaldiev then shows a passage in a history book claiming Kyrgyz people entered the New World and became Indians. He explains that it is true that people dispersed from Asia and some people entered the New World from Asia, but we cannot say for sure that they were Kyrgyz. Then he shows that the book says Egypt is a Kyrgyz word, and that Nefertiti’s headdress is a Kyrgyz hat. Kubatbek says there is no proof of this. He gives a few other examples of claims that could be true but need proof.

Next Asipa explains the educational materials she will provide (see Appendix E); these will go to all the schools, then she talks about how to organize a school or village museum.

In the conclusion to his formal talk, Tabaldiev speaks about IPinCH and Anne Pyburn, visiting America, how this workshop came about, and the importance of promoting preservation through teachers at the local level. He notes that this work began in 2003, and says Kyrgyz work is connected with Pyburn’s work in America, she made the link to Canada [IPinCH] for this grant.

Tabaldiev says he didn’t expect so many people to come to the workshop and thanks them for their interest. Sometimes he has spoken to schools where teachers didn’t pay attention. [Anne Pyburn: Asipa’s work and reputation in her community and wide network of friends and colleagues made this workshop successful and well-attended].
Asipa says this workshop is different from other seminars—“We have tools to give for you to use to help in teaching. Our army of preservationists is spreading; first it was only me and Kubatbek, then we added Zamir and Bolot, and now the idea is spreading far. If you share this information with your students our movement will spread even more. Patriotism will result.”

The video shows bags of teaching materials being given out by Kubatbek Tabaldiev.

A teacher then makes a thank-you speech: “we are proud to have Tabaldiev with us; good luck and health to him“ (traditional thanks). She says that from the time she was in school history lessons have been taught in the 4th grade, and now this material can be used in the 4th grade.

Latipa, another teacher, says “Thank you: [we] needed this information in the past and we still need it; all the teachers here in the seminar will be eager to learn more about our motherland and our region.” [note: when women talk about Kyrgyzstan they call it the “Motherland.” Men call it the “Fatherland.”] She gives thanks to Asipa for organizing.

School director and history teacher Dayrbek says he has been to seminars in Naryn, but not like this one where experts come in person to talk and bring videos and materials for teaching. These materials should be used in the new school year.

Kaerbek speaks about his museum and the destruction of the heritage site in KumDobo and shows the looting in video. He asks teachers to teach students not to destroy sites and write on petroglyphs.

Conclusion of morning session.

**Part 2. Afternoon Session**

Transcribers note: Although Asipa Zhumabaeva received permissions from all participants in this session, the names of each speaker are not known so each is indicated by a descriptor in the following transcript.

**Participating teacher/administrator** begins by thanking the participants, including Kubatbek Tabaldiev and Zamir Aldayarov. She encourages the teachers to share the knowledge they have gained and says that small amounts of knowledge can make a difference even if shared “drop by drop.”

[Next, teachers present lessons which relate to heritage and show how the IPinCH materials can be used in regular curriculum.]

**Red Blouse Teacher** explains a lesson she uses with second graders. This is about preserving the knowledge of how to construct a yurt. She calls this a “play experiment assignment.” She gives them pieces of paper shaped like the parts of a yurt and then they have to construct it for themselves. She adds that students should begin to learn about their homeland in the first grade. Ancestral traditions related to horses and tack are good for this age group.

**Tan Coat Teacher** teaches historical geography to the 3rd grade. She teaches about plants, rivers, mountains, animals, but also history including the Silk Road and lifeways “then and now.” At this level she focuses only on the local Kochkor region where the students live.

**Tan Vest Teacher** teaches about local crafts to 2nd graders. She asks her students, “What things are in your village?” She has her students draw traditional things: pots, wooden items such as a round table and furnishings like the traditional chests for a bride’s dowry [equivalent to a “hope chest,” these are decorated], and decorated traditional carpets (shardok).

Asipa discusses the appropriate amount of time to be devoted to heritage with maps and pictures of sites for different age groups. 1st graders: 2–3 hours, 2nd: 3 hours, 3rd and 4th graders: 6 hours of lessons. She suggests other classes and methods that could include her materials. For an Art
class, she suggests showing petroglyphs and site photos and then ask the students “What petroglyphs do we have here? What do they have in Osh?” This helps them learn to locations of famous sites. Asipa also proposes a competition in which each team takes a different oblast and identifies the sites, but adds that it is better not to give too much information.

Asipa notes that the teachers already know the heritage of Kyrgyzstan, so she wants to focus more on material heritage to make these lessons broader, and to teach Kyrgyz heritage in the context of world heritage. She suggests teaching the culture and chronology of Kyrgyz heritage in comparison the cultures and chronologies of world heritage sites. She shows the map of the locations [part of the handouts, found in Appendix E] of world heritage sites and recommends this visual aid because children have good visual memory.

Asipa tells the teachers that 1st graders should probably get just a small amount of information, 2nd graders should learn with games, 3rd graders should have assignments, and 4th graders can be introduced to comparative world heritage. She says “I know you don’t have any teaching materials and it’s very hard to teach these things with no materials.” She says that one of the main goals of this workshop has been to distribute teaching materials.

She hopes that the teachers use the readings she has provided [handouts included complete copy of Kubatbek Tabaldiev’s book on the archaeological heritage of Kyrgyzstan] to create small usable texts for their students to read. She also thinks using these materials in writing practice [learning to write by copying heritage materials] will help them remember preservation.

Kaerbek says Kyrgyzstan has only five architectural monuments [unsure about the source of this information], so preservation is very important. He speaks about his museum in Kumdoobo and encourages teachers to visit and bring students. Mentions that his museum has special areas for children to touch things to help them learn and engage with their heritage.

Asipa gives concluding thanks.

Workshop concludes
**B. Educational Outreach and Museums in Kochkor**

There are three new museums in Kochkor that have been directly or indirectly influenced by IPinCH funding. Each is curated by a specialist in local heritage who has a particular talent and passion for education and preservation. Biographical statements for Bolbek uluu Bolot and Zamir Aldayarov in Kyrgyz can be found in Appendix E-10.

**Kaerbek Konurbaev** is committed to the preservation and research on the medieval city that is beneath Kum-Dobo Village where he lives. With IPinCH support he has created a village museum where he entertains students and visitors. The museum has artifacts he has collected over many years. He participated in the curriculum project organized by Asipa Zhumbaeva in order to tell people about the site he protects and add information about it to the teaching materials. He has interviewed many residents about their knowledge of the site (see Appendix E-8 for a video of one of these interviews) but he has many more that he hopes to archive at a university. Living participants have all given permission for their interviews to be made public; the family members of those deceased have also been consulted and have agreed that their relative’s interview can be shared publicly. The site may be mentioned in medieval documents but there is some controversy about what it original name was. Konurbaev Kaerbek feels strongly that it was the original site of Balasagyn, but archaeologists disagree and locate the city in another location.

**Bolbek Uluu Bolot** has developed the local museum in Shapak School of Kara-Suu Village that was begun by IPinCH project member Abdykeev Bolot in 2013. The museum has been moved into a larger room and now incorporates historical and ancient artifacts, along with posters made by Kubatbek Tabaldiev outlining the historical periods of Kyrgyz material culture. Bolot is passionate about collecting information from the elders of his village and begun to make tape recordings of information that they have asked him to curate. Below are transcripts from two of his interviews regarding culturally important objects: a silver saddle and a horse whip. Both interviewees have given permission for their interview to be shared publicly. The videos themselves are in the appendix to this report (see Appendices E-6 and E-7).

The third museum was created by **Zamir Aldayarov** who is the Director of Alaidar uulu School in Kara-Kungoi Village and long-time project member. His museum was developed before the Partnerships project and some support from that project was provided, but Zamir has begun to make educational videos on his own. The one transcribed here and included in the appendix records a trip he took with his students to show them petroglyphs in the mountains above their village. Although influenced by the developments of IPinCH, Zamir has not received direct support from the project.

1) **Konurbaev Kaerbek, curator and educator of Kum-Dobo Village**

Kaerbek is a long-time resident of Kum-Dobo Village, which sits on top of a huge buried medieval city. Residents say that the city was destroyed and buried by a flood. Observation of strata made visible by an excavation in 2014 revealed what appeared (on brief observation) to be over a meter of water-lain sediments. Based on a suggestion made by Tekla Schmaus, Pyburn speculates (due to the extensive amount of destruction and sedimentation) that the flood may have been a Jökulhlaups, or glacial outburst flood following the failure of an ice or moraine dam\(^5\). No research has yet been done to address this possibility. Kaerbek is the president of the Kyrgyz Sacred Heritage Association, which he helped to create; he also wrote the extensive proposal to the Kyrgyz Government to get official recognition for the organization.

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Support from IPinCH allowed Kaerbek to create a museum in his former house to contain and display the artifacts he has been collecting from the area of his village for 30 years. At the suggestion of Pyburn during the first year of the Kyrgyz IPinCH Project, Konurbaev Kaerbek created the Kyrgyz Sacred Heritage Association, which has a Facebook page. A video of the museum by Asipa is included in Appendix E-4.

Pyburn interviewed Kaerbek in 2016. He explained that he is a retired member of the Koch-Kor Ata Sovhoz [State Farm]. He lives in the village of Loch-Kor Ata, now called of Kum-Dobo, which sits on top of the site of an ancient buried city. He and many of his fellow villagers are very interested in this city and very protective of it.

The city has sustained damage recently, first by someone who was excavating for soil, but more recently there has been looting (Figures 22-23).

![Figure 22. Accidental destruction at Kum-Dobo (photos by Konurbaev Kaerbek).](image)

![Figure 23. Apparent looting at Kum-Dobo (photo by Konurbaev Kaerbek).](image)

Kaerbek has been studying and taking care of the site for much of his life (Figure 24). He believes strongly that the Kum-Dobo archaeological site is the remains of Balasagyn, occupied during the reign of the Karakhanids (AD 955-1130). Archaeologists do not agree but he feels very strongly about it.

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5 https://www.facebook.com/Association-iyyik-Muras-154942011357704/?fref=nf
his identification. Kaerbek bases his interpretation on work by V.D. Goryacheva (1980: 35-44) who says, based on the book *Bahr al-asrar*, which was written in 1644 by Mahmoud Ibn Vali (or Valy) Bahral-asraa, that there was irrigation and the city was well planned, with 200 mosques, 20 madrassa, 20 palaces, and many towers in the city of Balasagyn.

Most archaeologists think Burana—a site with a medieval tower near Tolkmok City—is the site of the remains of Balasagyn. But when excavations were done near the tower, aside from Burana tower itself, only the foundation of a small house was found, no other large structures.

![Figure 24. Kaerbek at home showing Google Earth map of Kum-Dobo; showing museum objects](photos by K. Anne Pyburn)

Kaerbek has much experience using videos to preserve and share information. He also has interviewed many villagers about their experiences and knowledge of history. He has videos of many villagers reminiscing about their lives in the village and talking about archaeological sites. One of these is included in Appendix E-8. In March of 2016 Kaerbek was interviewed himself about the site for the television show “Echo Manas,” and he is interviewed regularly for newspapers.

Kaerbek uses the museum to educate the village children and his neighbors, but increasingly more people have begun to visit. He attended Asipa’s Education Workshop, made a presentation about the museum, and encouraged teachers to visit and bring students so they can touch ancient things to help them learn about the past.

2) Bolbek Uluu Bolot, curator and educator of Kara-Suu Village

In 2013, Abdykeev Bolot initiated the Shapak School museum in Kara-Suu village (Figure 25). He was inspired by his experience with the IPinCH team (he had been part of the Partnerships project), and he placed artifacts in a schoolroom dedicated to his grandfather. In 2015, a new history teacher, Bolbek uluu Bolot, took over the school museum project, moved the collection to a larger room, and began to add to it. A video about this museum is available in Appendix E-5.
Figure 25. Bolbek uluu Bolot in his museum (Photo by K. Anne Pyburn).

Bolot is also interested in recording the knowledge of the elderly members of his village. To date he has made two videos, which are described in the textboxes below. The first is of the late Sheisheva Molbubu, whom he recorded telling about a silver saddle given to her as a part of her dowry 70 years earlier. The second is a video of his father, who was a master whip maker, explaining the making, care and proper treatment of a horse whip. Transcriptions of these videos follow below and the videos are available in Appendices E-6 and E-7 respectively.

**Video 1. “The Silver Horse Tack of Sheisheva Molbubu”**

*By Bolbek uluu Bolot*

This is a video made in 2016 of Sheisheva Molbubu, a Kyrgyz woman. She was a citizen of Kara-Suu Village all her life and was 82 years old at the time of the film. She died in 2016. She wanted to have her information preserved. Bolbek uluu Bolot, a school teacher, made the video and asked her questions in order to preserve cultural knowledge and to help children value how to preserve information and things. His motto is “find, preserve, encourage, and share information.”

In the video, Sheisheva Molbubu is talking about the silver on the objects given to her as a dowry at the time of her marriage by her parents. When she was young her parents gave a cow and horse to an elite person, so, at a later time, a silver saddle and all its accoutrements were brought to her family. It was explained that gifts are often given to elite people who then return a gift at a later time for an appropriate occasion. Sheisheva Molbubu’s parents passed this gift to her when she married; it is made for a woman’s horse. Sheisheva Molbubu never used it when she married and kept some parts of the tack hidden for 70 years.

Transcription by K. Anne Pyburn

**Molbubu:** This is the cinch; it had tie ropes on the ends to attach the saddle to the horse. The horse blanket had two holes that the cinch passed through.
It was the tradition to give the bride valuable gifts, and among all the gifts this horse tackle was the most valuable. This is called a silver saddle. The gift of this to me as a bride was very famous. Only wealthy people could give such a gift. The family used only the saddle, and it was destroyed; [she is displaying and describing the remaining pieces that were not used].

This part (a “crupper” in English) goes on the back of the horse to hold the saddle straight on the horse’s back; it passes under the tail.

This is the bridle worn on the horse’s head; it’s very heavy. It’s pure silver.

This is a leather saddle blanket; here are the holes to attach the cinch. This was presented and her father kept it to give as her dowry. The tack was given with the horse wearing it. Other people used other types of horse blankets; they can be made of felt or leather, but this one is silver.

**Bolot:** Was such a present given to every girl?

**Molbubu:** No, only to wealthy people.

**Bolot:** Do you remember who gave it to your parents, the master..?

**Molbubu:** I forgot, [she] was my close relative... (she thinks for a while and suddenly remembers) – “Tordubek”! He was a master silversmith for horse tack.

She counts the medallions on the cinch

**Bolot:** Are tack styles divided into men’s and women’s? Is this for a woman’s saddle?

**Molbubu:** Yes, they are different. The saddle is different, too. She explains the different shapes. A man’s saddle is shorter (front to back). A woman’s is wider, because women hold babies in front of them on the saddle.

**Bolot:** How did the family reciprocate for this gift?

**Molbubu:** It was worth 6 camels at that time, so the family could give camels or horses. Her family gave six horses for this saddle.

**Bolot:** Why not cows?

**Molbubu:** Cows were not valuable compared to camels or horses, sheep and cows were not good enough for this.

**Bolot:** Did she ride when young after marriage and use this tackle?

**Molbubu:** During holidays in the Jailoo (summer pasture) and on long trips, this was used only on certain horses—only on the best galloping horses.

**Bolot:** So people picked good horses for this?

**Molbubu:** Yes. Not just ordinary walking horses. And people never loaned this tack; other tack would be loaned commonly without concern. But if used too much it will be spoiled; it can break if used too much. And if a person borrowed it and lost a medallion, they would not be able to replace it (because of its great value).

**Bolot:** Does she know about the use of a whip in a religious tradition?

**Molbubu:** If the family only had one child they didn’t take him to crowded places because of fear of the evil eye. Silver could be used in a religious ceremony to heal a child afflicted with the evil eye. A religious person would touch the child with silver and tie a shawl on the head; then a silver-decorated whip would be passed around the head, and the child would get well. Silver is good for keeping you healthy.

**Bolot:** What traditions does she know connected to the horse tack?

**Molbubu:** woman’s tack decorated with flowers, men’s blankets are not decorated with silver.

**Bolot:** What traditions or legends does she know connected with horses?
**Molbubu:** Horses participated in games. Expert horse appraisers are rare (the know-how to check the legs, feet, and nose); ordinary people do not know how to value horses. She knows a story about Tolobai who was famous in the 16th century and the best horse appraiser of all Kyrgyzstan. He had only one eye because when he was a servant of the Khan he was punished by having his eye removed. Unfortunately, the other eye was also bad. But he could tell the value of horses just from hearing them run or walk.

**Bolot:** How about the tradition “burakat” – do you know about it [tradition in which Kyrgyz were buried with a horse]? This was before the Muslim period; after Islam they gave the horse to the Imam who performed the funeral and read to the family for 40 days.

**Molbubu:** She explains that burakat is like the shadow of the horses who flew with the dead person. Possibly this comes from Arabian mythology, about when Mohammad flew with the horse to the sky, so people thought all dead flew with a horse called Burakat. Before they buried the person the Imam asked what kind of person was he and usually no one would speak ill of the dead.

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**Video 2 **“‘How to Make a Horse Whip,’ by Bolbek Samudinov”

*By Bolbek uluu Bolot*

**Interview with Bolot’s Father; transcript to go with video “How to make a whip”**

This video was made in 2014 by Bolbek uulu Bolot. The interviewer/boy is Konokbaev Sultan, one of Bolot’s students; the person being interviewed is Bolot’s father, Bolbek Samudinov. Bolbek Samudinov is a mastercraftsman who specializes in making horsewhips. When he found out about the IPinCH project, he asked that this video be made to be included.

Transcription by K. Anne Pyburn.

**Bolbek Samudinov:**

The subject is the craft of making a horse whip. All riders need a whip. The whip can be a symbol of power.

You must begin with a strong and good quality stick for the handle. The correct tree is named tabulgy; it has very hard wood, and it grows only in the Naryn region. Weaker wood will break after the whip is used more than a few times.

Then Samudinov shows how to measure the stick with five handholds, the handholds are counted using five traditional sentences that relate to the making of a fine whip. In the video Bolbek shows moving up the stick with his hands as he says the traditional words, this is making a promise to cut a good stick of this length.

Samudinov then shows the “bow” used to stretch a smaller stick for the business end of the whip; the soft inner part of the stick is stretched for one day. He shows this smaller flexible stick. He will plait leather around it to make the whip. He then shows a roll of leather that will be cut into fine strips to plait around the whip. The name of the plait style is Termy; he shows the end where there will be this special plaiting. He has his own finishing style for the end of the whip called the scorpion style. It is unique to his work. He talks about making the tie to connect the two parts of the whip.

The whip has to be waterproof and weatherproof. It should be dried slowly in the shade, not placed near a fire which would dry it out. It should be kept oiled with fat or any oil. If cared for, it will last a long time. Some whips are plain, others are decorated.
Samudinov shows how the whip should be held with both ends together when the rider is off the horse. To enter a yurt (house), the rider should hang the whip on his belt or on the left (men’s) side of the yurt; it should not be carried inside in the hand. For a brief visit the rider can hang his whip on the saddle and leave it on his horse.

Whips differ, the one in his hands is called “leather chain” – it has a good grip and is not easily dropped. There are many sayings about whips. Samudinov tells a proverb: no one should take anything from someone who has lost everything, just as no part of the whip should be removed. Samudinov shows the part that is called the “palm” of the whip. Two layers hold the whip end firmly. In a battle people may grab the whip end and try to take it from the rider. This is why it must have a good grip. In the Manas Epic this whip is called “buldursun.”

Nowadays many people do not pay any attention to whips.

Samudinov tells another proverb, about a man who divorces his wife and takes nothing from his house (not even his children), but is said to leave only with horse and whip (That is, he might leave his family but never his horse or whip).

A person who beats his wife is called a red whip.

3) Aldayarov Zamir, curator and educator of Kara-Kungoi Village

Zamir Aldayarov is the Director of Alaidar uulu School, Kara-Kungoi Village (Figure 26). He was a member of the Partnerships project and created a schoolroom heritage museum with photographs, posters and artifacts several years ago. He is a friend and colleague of Kubatbek Tabaldiev and has been inspired by his work. Zamir has written many newspaper articles about the archaeology of his valley and about his friend Kubatbek.

Figure 26. Zamir Aldayarov in front of the beautiful mural at Alaidar uulu School where he is director (Photo by K. Anne Pyburn).

Zamir was not supported by the IPinCH Project but travelled to the United States as a part of the Partnerships project. He is a well-known avocational archaeologist and created a museum in his

school before he was involved in the Partnerships Project. Zamir’s acquaintance with the IPinCH participants encourages Bobel uluu Bolot to make his museum. Zamir has been influential in helping other people who are interested in heritage, especially relating to the IPinCH program, which he has helped to publicize. Zamir shared a video of a trip he took with his students into the mountains to look at petroglyphs. The video is provided in Appendix E-9 and a transcript of the video is below.

### Video 3. Travelling to the Asian Petroglyphs, by Aldayarov Zamir

In this video, students from Alaidar uulu School, Kara-Kungoi Village are going on a field trip into the mountains near their village. The video was made in 2013 by Aldaiarov Zamir, who is the director of the students’ school. The video was made to show other students the archaeological sites in their area and teach them about their heritage. The participants are all 16 years old at the time of this report in 2016 (they were in the 7th grade and younger when the video was made) and are all very pleased to have the opportunity to share their video.

Transcription by K. A. Pyburn

The video begins with eight students trekking uphill into the foothills of the Kara-Too Mountains. They are being led by Akmatov Sultangazy, a shepherd who grazes his sheep in the area and knows the way to the sites. Akmatov stops and points out where the petroglyphs are located and tells the students they will see drawings of horses, deer, sheep, and men. There are only sheep and goats on most petroglyphs he has seen, but this one shows men and horses.

When the party reaches the stone with the petroglyphs, Noorkashova Mirzat says the pictures are very interesting and were not known to her before. It surprises her that her ancestors lived in such remote places, and she is proud that her ancestors lived in such beautiful and rugged environments. She says heritage is very valuable and we should preserve these heritage artifacts.

Asked by Zamir “what do you see?,” Kukumbai uulu Askat says these are our ancient ancestors’ pictures of animals. Temirbek kyzy Nurizat says she has come to see the simultash (embroidered stones) that she has never seen before. Zamir asks, “What shall we do with these stones? Shall we write on them?” She says no, and he asks “why?” She replies, “Because these stones have come from ancient times.” He says, “We don’t touch,” and the students agree.

Then the students begin to search. They find another stone with petroglyph carvings and begin comparing it to the previous stone and tell Zamir about the differences. Jybek kyzy Ainura says this stone has a deer(!) and shows the horns.

Bolotvek kyzy Syrga says I am a 7th grader, and I am very interested in coming to this place, and I am excited to see these ancient embroidered stones. It is possible that we will find more of these stones here.

Kukumbai uulu Askat says that before this trip he thought these were only stones and the drawings on them were just playful pictures like graffiti, but now he knows these pictures were made by his ancestors from ancient times. He says we should preserve them.

Kurmanbek kyzy Albina says she also thought these pictures were just people playing, but here she has learned that all these belong to our ancestors. It is the duty of everyone to preserve these petroglyphs, she says. This is the first time she has visited this place.

The students come up with another stone, a small one that has been split and they show how the two pieces fit together.

There are nice scenery shots of the area that conclude the film.
C. Discussion of Curriculum Project

The curriculum-based portion of the IPinCH Project in Kyrgyzstan is difficult to document for an English-speaking audience for several reasons. First of all it was carried out exclusively for Russian- and Kyrgyz-speaking teachers and students. The goals were set by the program director Asipa Zhumbaeva and the standards of organization and reporting were local. It is highly appropriate that the goals and methods of the program are entirely referential to the Kyrgyz situation, and foreign interests are irrelevant to the effort. The first part of the program, the seven community-based projects focusing on local archaeological sites and the larger issues of Kyrgyz heritage and history, was designed and carried out by project members with extensive international experience who are accustomed to western academic conventions and who read English. The second part, the Curriculum Project though no less academically sophisticated and making use of many of the same educational and outreach tools, was nevertheless very grassroots oriented.

The educational component of our project cannot be overestimated. As noted above, Kyrgyz heritage sites are not part of the historical or civic curriculum, but through the educational materials and presentations described in this report, ethnic Kyrgyz material culture can now figure significantly in classroom discussions and school museums. To document the reaction of KochKor educators to the workshop materials, Pyburn interviewed three KochKor teachers in 2016. We conclude this section with an interview by Pyburn of three teachers who will use the teaching materials and information provided to introduce their students to the archaeological and local historical heritage of Kyrgyzstan (see textbox). Their comments offer strong support for the IPinCH-funded program.

### Interview with Teachers Stamova Torea, Osmonova Mayram, and Bolbek uulu Bolot by K. Anne Pyburn

*Stamova attended the teacher education workshop put on by Asipa in 2015. Osmonova and Bolbek Bolot did not and were seeing the educational materials for the first time. The interview was conducted on March 7, 2016. Stamova teaches Grade 3 Osmonova Grade 2 in Kochkor (Figure 27); Bolot Grades 5, 7, and 11 (Figure 25).*

**Pyburn:** How does the material you have from the workshop fit into the 3rd-grade curriculum?

**Stamova:** We teach geography of each oblast; we talk about climate, flora and fauna for each oblast; and I introduce the material then, talking about what sites occur in each oblast. I tell them about the importance of preservation for pride in their motherland. I talk about cleaning and preserving monuments. I ask them to draw Burana Tower.

**Pyburn:** Would Grade 2 be too early to use these materials? Would it be better to wait until third grade?

**Osmonova:** Oh no! I would use it when we talk about geology, about fossils and stones, I bring the archaeology in as it is part of the landscape. These children live with heritage every day but they take it for granted; they do not see it.

**Stamova:** Yes, I ask them to draw a balbal, and then they suddenly realize that there is one in the school yard and get very interested in it for the first time. At recess I saw them clustered around it, talking about it and touching it.

**Osmonova:** The younger children are more interested.

**Stamova:** Yes the little ones get very excited. And their memory of their earlier classes is very strong.
Bolot: At about 13 it gets very hard to interest them, but if they get interested earlier they may continue to be interested as they get older.

[Bolot saw the same thing at the Nomad Games last year. Some people were sitting on a kurgan so they could see the games and he told them that it was a burial mound made by ancient Saka people. Later in the day they began looking around and found several balbals and brought them up and put them on top of the kurgan. The incident became emblematic of the games.]

Bolot: Collecting for museums is good, but some people want to collect to sell. Without education there is a danger of taking people into the mountains to steal. Sometimes people do not want to give to the museum. One woman showed me a felt bag with 200-year-old jewelry in it. She refused to give it to the school museum. Later I found out it had been sold for 5000 som.

Stamova: [very animated here] It is important to make heritage a part of their lives. I ask my students to plant apple or fruit trees and watch them grow all their lives. It is important that we teach them to tell other people not to dig holes.

Bolot takes his students [7th graders] to visit elderly people to hear them talk about their traditions and artifacts. He shows a short video on his computer of this woman (who had the jewelry) showing the class things that she did give the museum while the class is actively taking notes. In particular she gave a felt bag used to hang on the wall of a yurt to store things. Another video shows an old man giving a threshing stone, an old lady giving a wooden box explaining its use, an old man showing and then presenting a samovar to the museum, a woman showing how to spin with the spindle she gave the museum, and a family with the things they gave—a silver necklace, a wooden spoon and a shardok [felted wool carpet].

Another clip shows a child bringing a broken petroglyph that he found.

![Image](https://example.com/image.png)

Figure 27. Osmonova Mayram (L) and Stamova Torea (R) (Photos by K. Anne Pyburn).
PART 4. OVERALL PROJECT CONCLUSIONS

A. Project Review

The IPinCH project in Kyrgyzstan began in 2013. In total, IPinCH supported ten different small-scale projects that were realized, with two more completed after the main project. These projects included more than 200 people, including school children from 12 schools, 50 teachers from 50 different secondary schools, three avocational and four professional archeologists, and three museum workers. During the project, participants took 17 trips, including 12 trips within Kyrgyzstan (including two to city museums, four to local museums, five to history classes), three from the United States to Kyrgyzstan, and two from Kyrgyzstan to Canada. Classrooms were equipped with visual materials about the history, archaeology and cultural heritage of Kyrgyzstan in the form of wall posters. Fifty teachers were trained and given handouts, books about ancient sites of Tyan-Shan, visual materials, and presentations about local cultural heritage. Avocational archaeologists received information and knowledge from resources and a chance to be more professional and to feel supported and encouraged. Some of them, such as Zamir Aldayarov and Konurbaev Kaerbek, participated in a series of interviews for local TV news programs about the protection of archaeological heritage in Kochkor. Due to the efforts of project members, Kaerbek, with help of professional archaeologists from TICA (the Turkish International Cooperation and Development Agency), became interested in pursuing research on the medieval city in Kum-Dobo in summer 2016.

As a result of these activities and accomplishments, there are many new conversations about heritage and archaeology in Kyrgyzstan. People routinely ask about the political aspects of history and heritage. Preservation has become a greater concern for many people, not just historians and archaeologists and tour guides. Children proudly promise to respect petroglyphs and balbals. As new emphasis is placed on heritage as an important subject for school children, Kyrgyz teachers have commented that the chance for children to touch artifacts helps them learn.

The older generation seems very interested in preserving their knowledge. A surprising number of people have generously given personal possessions to local museums to be curated and shared. Thus far, no person who has been asked by project members to share their memories and knowledge on video has refused. In some cases, people have come forward and volunteered to be filmed, discussing their expertise and life history. In cases where objects were deemed too valuable to give away, owners consented to have them recorded before they were sold.

Many participants noticed that when people live with ancient sites and ancient artifacts every day these objects and landscapes become part of the background of life—no one pays much attention to them, and many people do not even know what such things are. During the course of the project, participants saw over and over how children and adults responded enthusiastically to learning about the material heritage of Kyrgyzstan that lies underneath their feet and decorates their mountains and valleys. Students who passed a balbal in their school yard every day were found clustered around it, discussing it and touching it for the first time after a lesson from their teacher explained what is was. Land-use planners who were shown pictures of familiar places but learned for the first time that these hills and mounds and walls were the remains of ancient sites and cities were surprised and delighted with this information. Immediately they began to spontaneously suggest methods of preservation.

There is already good evidence that the IPinCH Project will have effects far beyond the small steps taken during these three years. Objects and memories that would have been lost have been preserved. Some of the people who shared their personal heritage stories and artifacts have already passed away. Many people who might have casually defaced a petroglyph or used an ancient wall to make a new one have voluntarily pledged to curate such things more carefully in the future. Not only
are many people more aware of their material legacies, there has been an outpouring of pride as people are thrilled by new knowledge that connects them to their past.

In 2014, Bolbek uluu Bolot organized a workshop entitled “Issues of Giving Knowledge about Local Historical and Cultural Heritage to School Children” for local teachers in Kara-Suu village to give them information about heritage sites of Naryn oblast on the basis of Professor Tabaldiev’s book. The program and invitation of this workshop are included as Appendix F. In March 2016, he has organized another workshop in Kara-Suu village focusing on cultural heritage education of school children from different parts of Kyrgyzstan and Kazakhstan. This workshop is funded by the Institute of Education of the National Academy of Sciences of Kyrgyz Republic.

The lovely school museum created by Bolbek uluu Bolot in Shapak School (Kara-Suu village), which was an expansion of a museum first initiated by project member Bolot Abdykeev, was not funded by IPinCH, but was most certainly inspired by it. This museum is being developed within a program of preservation, research and education that Bolot has created as an integral part of the museum. He records the stories and origins of all the artifacts in the museum, often on video, but most importantly he involves his students in collecting artifacts, stories, and information. These young people are learning to use technology to preserve their heritage through videos and computerized records. They are developing a new source of pride and an understanding of the responsibilities of ownership of the heritage of their homeland. For them, archaeology will never be esoteric research done by scientists on the broken remains of an irrelevant past. The archaeology of Kyrgyzstan will always be theirs.

As the instigator of the IPinCH project in Kyrgyzstan, Anne Pyburn claims that her mission was a success. She has been delighted with the opportunity to aid and abet the grassroots programs that have arisen, and each time she has returned to Kyrgyzstan she has met people who are working to preserve and learn about Kyrgyz heritage who have been inspired by the activities and accomplishments of IPinCH. Pyburn is delighted to say that many of these people—and hopefully more in the future—have never met her and do not know her name. The Kyrgyz Project has always been by, for, and about Kyrgyz citizens.
B. Nine Recommendations for the Future

Internet access and computers in schools will open up a new world of possibilities and make up for some shortages of supplies. Online resources and literatures are vast and, once available, mostly free in comparison to the costs of textbooks. Such technology is also fundamental to preservation of both tangible and intangible heritage. Future development projects should make this a priority.

Everyone who brings objects to the museum could be asked to be very specific about the context in which their artifact was found. If possible the place should be marked on a map. This will help archaeologists and scholars look for patterns in the distribution of ancient objects and sites, help local citizens watch over their heritage resources since they will know where they are, and help identify good locations for school field trips and tourist treks.

Archaeologists should continue to take every opportunity to tell people what archaeology is. Publicity about an important discovery can always be slanted toward pride in heritage and preservation instead of treasure hunting. People need to know that archaeologists want to find out things more than they want to find objects, and that archaeologists do not own what they discover.

Archaeologists need to be protected from influence by foreign companies that will destroy sites for development projects. Kyrgyz laws are very good for this, but some companies do not respect local values as much as they should. Compromises must be made, but local people and archaeologists and historians are needed to help identify exactly what will be compromised, since this may not be apparent to everyone with an interest in development.

Visiting researchers should be held to the highest research standards, and take the interests of Kyrgyz academics and other citizens into account when they design their research plans. Kyrgyz archaeology has much to teach the world, but not all the questions about the past need to come from global authorities. Kyrgyz peoples’ engagement with their own past will lead to better and more interesting questions and new understandings about human heritage.

Archaeologists need to continue work with local communities for knowledge that local people have about their landscape and for help with preservation, especially after the archaeologists leave. Local people need the information archaeologists can give them about their heritage resources that people will need when faced with choices about land use and development.

Kyrgyz schools need more educational materials. Every school needs several copies of the materials that Asipa distributed to 50 schools. All schools need to have Kubatbek’s book about Kyrgyz heritage in their libraries. All schools also need access to videos by Bolot, Kaerbek, Zamir and Asipa and the means to add their own heritage videos to a national archive.

Tourist agencies could be encouraged to include local experts and archaeological sites in their program offerings. Visits to community museums can also be included and visitors gently encouraged to donate equipment and funds to schools. The landscapes of Kyrgyzstan are cultural as well as natural.

Archaeologists might consider offering teachers the opportunity to participate in archaeological projects (or simply visit them) during vacation times. Seminars in local areas like the one Aida did in Tosor could be held in many places, and teacher education workshops like Asipa’s in Kochkor are needed in every oblast. Teachers from other Central Asian nations could be invited to participate in educational seminars. Kyrgyz participants in the IPinCH program should share the inspiring stories of their successes as widely as possible.
C. Some Thoughts on Community Museums by K. Anne Pyburn

1. A community museum is more like a forum than a temple. A temple is where sacred truths are kept. A forum is where people go to learn and to investigate the truth and discuss ideas.

2. Museums need an area for people to touch things, not everything must be behind glass. Designating special areas for young children to touch the past is a good way to engage them and help them learn. Children can benefit from simple games. Small children can be asked to locate a particular object in the display cases, or asked to count the number of red objects or the different types of carpet in the museum. Older children can be asked to decide which objects were made by women but used by men, or what modern object corresponds to an ancient object, for example, what is a modern version of a balbal? These questions are not meant to elicit “correct” answers, but to get students to think about the meaning of what they are seeing and engage in conversation.

3. A museum should not be where artifacts go to die. Museums need to be kept engaged with the present to keep them alive and interesting. Objects and displays that are changed often give people new ways of perceiving things. For example a chronological exhibit could be rearranged to display comparative technologies – a spear, a sword and a gun; a shardok with a bathmat, a kalmak with a cowboy hat. Or the labels on the objects could be changed to ask new questions: does your family own one of these? Could you make one of these yourself?
4. Not all objects in museums need to stay in the museum forever. Sometimes people who do not want to give something to a museum permanently will be willing to loan the objects for a while. This makes it possible to document such objects, and to change exhibits often, so visitors will come back to see something different. Some objects that may be interesting to see and talk about are not needed in the museum’s permanent collection, such as photographs of visits by famous people, or a contemporary painting of an archaeological site, or a modern coat made from a traditional fabric. And people will visit more often to see their neighbors’ family heirlooms, and may be inspired to loan or donate some of their own.

5. When possible, images of objects should be available online and care taken to preserve their information. A CD or a DVD only lasts a few years. Universities and libraries are often willing to curate digital archives.

6. Displays connected to the lives of visitors are very successful, but it is important to present differences and changes in a respectful way. For example, before there were buses and cars, travel was much harder, but the air was much cleaner!

7. Curators need to be thoughtful about what visitors will learn from the museum. Too many archaeologists fail to notice that the public is not really excited by a ceramic sequence and may not learn anything from seeing one. On the other hand, because of experience with this sort of exhibit many people expect museums to be boring, so curators are sometimes afraid of giving dull information that would discourage visitors. It is true that making an exhibit attractive and mentioning the most entertaining aspects of the past is a good idea for attracting visitors. But visitors know a museum is not a playground, and they expect to learn something from a visit. Curators need not be afraid to use exhibits to teach something, for example a ceramic sequence can be used to teach something besides just dry chronology; for example to show changes in ceramic technology (Wheel made? Traded? Porcelain?) or changes in cooking styles (new foods, new recipes, or the same recipe used for today’s lunch). In fact museum curators have to think very carefully about whether the display of certain objects in a particular way might teach the wrong thing. For example an emphasis on the monetary value of an object could encourage people to dig illicitly.

8. Origins stories can be hurtful. Saying Kyrgyz origins are in nomadism leaves out people who do not see their ancestors as nomads. Saying the idea of cities came from contact with China seems to say that local people had to have help to progress. Saying that a particular group did not use writing suggests that the group lacked intellectual accomplishment, when the techniques used to create and maintain oral histories are some of the greatest of all human technologies. It is important to consider the possibility that all important aspects of the present can be traced to many origins and many peoples credited for the way people live today.

9. Museums can sell things to raise money but also to make it clear what things should NOT be sold. People love souvenirs and will buy anything to help them remember their visit. Small things offered for a few soms such as key chains or greeting cards painted by students could help the museum grow. Food and drink are also good, bottles of water and cookies would be popular with visitors, especially people from other places.
It is useful to ask visitors to give their opinions of the museum but not just “did you like it?” They will all be polite and say “yes.” Instead ask them what they liked best, or what different things they want to see next time they come, and if they have ideas for other displays or games for children. And ask what new things they learned. Asking this last question helps people remember what they saw for a longer time after they leave.

*Aldayarov Zamir (2nd from left front row) Kaerbek (far right, top Row) and students from Alaidar uulu School, Kara-Kungoi Village, on Kalpac Day (Photo by K. Anne Pyburn).*
D. Reflective Questions

These questions from the IPinCH Steering Committee were responded to by three of the project developers: Kubatbek Tabaldiev (green), Aida Abdykanova (red) and K. Anne Pyburn (blue).

1. What would you say are the most important reasons for protecting or safeguarding cultural heritage?

   **Kubatbek:** One of the main reasons is that since Soviet Time people did not have a full understanding of the meaning and values of the cultural heritage objects. Usually, researchers came and conducted their own research, published outcomes, but did not work with local communities. Except a few of them, like A. Bershtam who always before starting excavation works gave a lecture for local people about goals and meaning of his excavations and importance of archaeological sites. In general local people know nothing about them.

   **Aida:** I believe that cultural heritage is an essential part of people’s identity. People who know their own roots, and understand the whole complex picture of the past, much more are feeling themselves as a part of something big and more important.

   **Anne:** For me the most important thing is to find out what aspects of the past are most important to the present day people of Kyrgyzstan, which includes sharing information about the richness of the material records available to them. This information can then be a foundation for deciding how to save evidence of the many lifeways of the past that make up the present. For me this information should make it possible for living people to learn what Kyrgyz people would like everyone to know about the great achievements of their ancestors and to try to understand how they faced challenges so that we can benefit from their lives, their knowledge and their sacrifice.

2. What challenges face communities who wish to be caretakers of their cultural heritage?

   **Kubatbek:** Local people are not professionals, they need help from archaeologists. Many of them are ready to protect, to make some effort, but they do not know how to do this, and often fail. There were many people who have successfully protected their local heritage, but often these people have not been able to educate and leave successors. And archaeologists should serve them, to remind about future, to encourage them to collaborate and cooperate with people in order to protect.

   **Aida:** I think, firstly they need knowledge, not only about cultural heritage objects, but also about ways of how they can protect these objects. Secondly, lack of experience of working with community members, the problem of engaging people to the process of protection also are significant challenges.

   **Anne:** What I have seen is that there is always a shortage of funds, but that the money is most needed for education, because the only way to preserve heritage is for the people who are most affected by it to know what archaeological resources exist and agree that they are important. No matter how much money is put into preservation if the people who live near an ancient site do not know how it can be damaged or what significance it might have for them, they will eventually forget to take care of it.

3. What, in your experience, seems to work best as a strategy (or strategies) for protecting cultural heritage? Alternatively, what do you see as the main path in a community’s journey to protect cultural heritage?

   **Kubatbek:** We need to find interested people like Kaerbek and others and support them; they are working by themselves.
**Aida**: Sounds probably strange, but from my experience to let people to know about sites, to participate in working process, stories about past, and these people as our ancestors may influence the attitude of local people to cultural heritage sites.

**Anne**: I think that talking to people about the material and intangible records of the past, and finding out what issues are most important or interesting to them that relate to heritage, whether it is theirs or the heritage of another group, has to come before any discussion of preservation. People have to define heritage for themselves, and though sometimes specialists like archaeologists or anthropologists can add to their information, only the descendants can decide what aspects of their past should be included, considered and emphasized. There are many ways to preserve the past; some people think the past is only preserved when its material remnants are in use, as when cathedrals or mosques are still used for worship. People who feel this way may say that what they wish to preserve is culture itself, not simply material culture. Other people feel that preservation requires that material culture be untouched and protected from any use that might alter or damage it. This is important to people who find important contrasts between the past and the present that they want to preserve.

4. **What do you think are important guidelines or strategies for conducting community-based cultural heritage research (in your community, in general, or both)?**

**Kubatbek**: In the past a lot of museums were created, great efforts were done. But now because lack of support they are mostly in a chaotic situation. They need methodological support. In the process of working with museums I understood that we have to make museum books devoted to the collection of these museums, to help museum curators with new information. Now I am working on one of such books. And also we have to add information about people who protected heritage, made contributions in organizing of museums, as this encourages other people.

**Aida**: Always working with local people, being in touch, sharing new information, making strong relationship finally are really helpful in protecting sites.

**Anne**: As an outsider, my role has been to provide information about alternatives and to suggest topics for consideration based on what I know from other parts of the world.

5. **What are key ingredients for good research relationships and research outcomes? Also, what, in your experience, causes these relationships or projects to break down?**

**Kubatbek**: I think that to choose the right person is very important. We need to find people who really care cultural heritage, not interested only in the money. It is possible to find them, we have to search them more attentively.

**Aida**: I think, to know how people can react to your project, do they need to be a part of this, can they fully understand and support you are more important than other factors. I do not have much experience, but my previous efforts were full of mistakes, and understood that if you want to make a good research you have to build a good relationship with local communities.

**Anne**: For me it is crucial that the research questions are formulated by local specialists and community members. Kyrgyzstan has excellent highly trained archaeologists and many engaged and enthusiastic avocational archaeologists. Community members where I have been have all been welcoming and interested in talking about their heritage. My colleagues, who are coauthors on this report, have close community and cultural relationships with the communities where preservation projects have been nurtured with IPinCH funds, which makes communication and long term sustainable collaboration and preservation possible. I think breakdowns occur when the research designs are formulated by strangers to the local communities where archaeological work is undertaken and especially when the researchers do not share their questions and their findings.
6. What fundamental values should guide a researcher working on heritage issues within a community-based context?

**Kubatbek:** We have to remember about values of artifacts and their meaning for local people.

**Aida:** Ethics in doing research, in daily life, in the process of communication with local communities is one of the essential values. Another one, is an ideology, I have to value and understand the concept of cultural heritage, in order to share your knowledge and conviction. You have to inspire them, to open new horizons and world-wide values.

**Anne:** Respect; local people and Indigenous scholars live with archaeological materials throughout their lives and know what issues are related to their past that could be addressed or undermined by archaeological interpretations. Genuine respect for local people and their traditions and their human rights to use and interpret their heritage resources means that foreigners, such as me, should begin with the idea that they are working for the community, not with the community, and certainly not as project directors. In Kyrgyzstan I have had the great fortune to have distinguished colleagues who have helped me begin to understand Kyrgyz issues and given me ideas about how I might help.

7. What skills or capacities do researchers from outside a community need to be more effective in their research relationships? What skills or capacities do communities or other organizations with which you work need to be more effective in doing community-based research?

**Kubatbek:** Researcher who came outside had to be a professional in his field first of all, in sphere of protecting of cultural heritage, had to have a great experience.

**Aida:** Researcher has to be open-minded, professional and caring person. Members of local community are usually considering them as teachers, and ready to learn new things, and absorb new ideas. Emic perspective is more effective.

**Anne:** I am sure I would be more effective if I spoke Kyrgyz. However, my inability to speak the language has helped me maintain my humility and refrain from being too overbearing with my ideas. I think it is better to speak no Kyrgyz and work with translators than to speak Russian, since that language has a strong colonial connotation.

8. What legal frameworks, policies, protocols or other tools have you turned to help you in your cultural heritage work? What approaches have been useful and which have not? Does your community or any of the communities or organizations you work with have laws, practices, expectations, protocol(s) or guidelines for research that may be shared with others? If so, please provide copies of these in the appendices of your report if it is appropriate for the IPinCH project to have them. What advice do you have for communities regarding developing or using research guidelines or protocols?

**Kubatbek:** We have really good law, and they are developed over time. Quite recently new changes were adopted, and now using of any metal detecting equipment is prohibited and punished. Most of these good changes happened because of Chynarbek, who is an archeologist and now working in the Ministry of Culture.

**Aida:** Legislation in the sphere of cultural heritage is developing, and now we have good mechanisms to avoid destruction of cultural heritage objects, but we need more attention from government and more civic initiatives. Laws are usually discussed among professionals, mostly archaeologists. Local communities are not ready for such kind of contribution, firstly we have to fill gaps in their perception of cultural heritage and probably in the future they will take initiative and make contributions.
Anne: I believe these laws and regulations are being developed.

9. What, if any, government or other institutions or authorities have oversight over your work in this project? How has this affected planning, implementation, benefits, access to results, consequences, etc.

Kubatbek: we need to educate them too, to collaborate with them, to show them sites and objects, tell about their importance and fill gaps in their understanding of cultural heritage and process of protection. For example, I was failing with stopping the destruction of one site Ak-Dobo in Talas, though we wrote to local government letters from Ministry, UNESCO. But finally my personal meeting with deputy governor gives me a chance to change the situation. He came to my lecture, I gave a lecture to the public, and I gave a lecture to him. Within several days he solved this problem, and destruction of the site was stopped, and now Talas museum Manas Ordo will plan to make it as a part of its property and place fencing around.

Aida: I think it will be good, people who know about our work, always support us.

Anne: For better or worse, there has been no institutional oversight of this project, with the exception of Simon Fraser’s and Indiana University’s Human Subjects protocols. The Simon Fraser requirements were extremely difficult and expensive to satisfy. They seem to require that a researcher take control of a project to a greater degree than was appropriate in this case.

10. What would the community you worked with like to see in place that would continue to help support its future efforts in regard to similar issues or research initiatives?

Kubatbek: Organizing of the work, always support them, to systematize their efforts, to advise them. To organize local people in order to protect, to start some initiatives is very important, because sometimes they need some push from outsiders. If you can give information, to tell them what they can do if they want to contribute, how they will support cultural heritage protection, outline them areas of implementation of their ideas, they can work very successfully.

Aida: Your efforts which were done, your care, your thinking about sites and people who live there, your readiness to work with them, to communicative and give information.

Anne: This question is difficult to answer because the Kyrgyz project did not work with a single defined community. The identification of and outreach to communities was handled by the Kyrgyz project participants who were themselves members of a variety of communities. Each of them nurtured separate but overlapping initiatives, as reported. However, all seem to agree that more education and information sharing is crucial for school age children, and I have been asked to help develop educational materials. Kyrgyzstan is unusual in that much of the public is unaware of the material heritage of their country and unclear about how it may relate to the more intangible aspects of their heritage identity. In my experience, Kyrgyz people of varied walks of life and all ages have responded to information about archaeological sites and objects with tremendous enthusiasm. So in this case, the development of educational materials really is about sharing among various stakeholders rather than a top-down edict defining and authorizing heritage and stipulating a hegemonic idea of preservation. Kyrgyz specialists and engaged community members have asked for these materials and will determine the appropriateness of the contents.

11. What other experiences and perspectives can you share that illustrate examples of good (or poor) practices, policies and lessons learned concerning community-based studies of cultural heritage?

Kubatbek: The best experience and great lessons I got from Anne. Before, I worked in this way, but it was made unconsciously. After meeting with Anne I became aware, perceived this consciously.
Aida: My experience is related with some members of local communities, not with communities at whole. My efforts to build a relationship were successful in Arpa valley, because finally local people consider us as family members, and talked about stone age site where we worked as object of not only state significance, but as their own property.

Anne: I have written (Pyburn 2014) about the difference between attempts to interest people in academic ideas about heritage and the material past, and sharing information with people who can then use it to ask their own questions, or better still, developing research based on the interests and requests for information that originate with Indigenous people. The first strategy is the least successful in achieving a collaborative spirit and a sustainable interest in heritage. In Kyrgyzstan, the term “Indigenous” is not entirely appropriate, as in the United States and Canada it generally connotes people oppressed by settler societies. Kyrgyzstan is recently independent of the Soviet Union, but its national boundaries do not separate an oppressed group from a larger wealthy community. Indigenous people and the descendants of those who left the complex archaeological records of the region include people of several ethnic groups, and all walks of life, levels of education and economic opportunity. This makes Kyrgyzstan a particularly rewarding place for public archaeology, since the reception is so warm and the available local expertise so outstanding.
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APPENDIX A: EXHIBITION POSTERS
“History of Kyrgyzstan in Drawings and Photographs”

This exhibition, created by Kubatbek Tabaldiev, consists of 11 large hard boards (84.0 x 118.5 cm). Each board represents a different chronological period of the history of Kyrgyzstan on the basis of archaeological sites and artifacts in the form of pictures, maps and photographs. This exhibition can be used as a visual teaching aid on the history and archaeology of Kyrgyzstan.

The poster set is available as a downloadable pdf in either high resolution (16mb) or low resolution (2mb) modes.

List of Poster Titles
1. The Paleolithic Age
2. The Mesolithic and Neolithic Ages
3. The Bronze Age
4. Saka Epoch
5. The Epoch of Great Migration of People
6. The Ancient Turkic People Epoch
7. The Karakhanids Epoch
8. The Late Medieval Period
9. Kyrgyzstan in the 19th and Early 20th Centuries
10. Kyrgyzstan in 1917–1940s
11. Kyrgyzstan in 1946–1990s

[Note: Posters 5 and 6 contain images of human remains]
1. The Paleolithic Age
2. The Mesolithic and Neolithic Ages

МЕЗОЛИТ ЖАНА НЕОЛИТ ДООРЛОРУ
3. The Bronze Age

KOLO DOORU

KYRGYZSTAN AIMAGYNDAGY KOLO DOORUNA TAANDYK ESTELIKTER
PAMЯTNIKI BRONZOVOGO VЕKA NA TЕRRITORIYI KYRGYZSTANA

Бурмачан

Бел-Саз

Саймалуу-Таш

Кырк-Шейит

Чок-Тал

© K. Tabaldiev, 2014
4. Saka Epoch

САК ДООРУ (VIII-III кк. бицийн доорго чейин)

КЫРГЫЗСТАН АЙМАГЫНДАГЫ САК УРУУЛАРЫНАН КАЛГАН ЭСТЕЛИКТЕР
ПАМЯТНИКИ САКСКИХ ПЛЕМЕН НА ТЕРРИТОРИИ КЫРГЫЗСТАНА

© K. Tabaldiev, 2014
5. The Epoch of Great Migration of People

УУЛУ КӨЧУ МЕЗГИЛИ (б.э.ч. I к - б.э. I к.)

Рис.1. Местонахождение китакомбо-подбойных могильников на территории Кыргызии.
6. The Ancient Turkic People Epoch

БАЙЫРКЫ ТУРК ДООРУ (VI-X кк.)
7. The Karakhanids Epoch

Кыргызстан Карахандар мезгилинде (942-1210 жж)
Кыргызстан при Караханидах
8. The Late Medieval Period
9. Kyrgyzstan in the 19th and Early 20th Centuries
10. Kyrgyzstan in 1917–1940s
11. Кыргызстан in 1946–1990s

Кыргызстан Улуу Ата Мекендики soguush mezgilinde
Кыргызстан в годы Великой Отечественной войны

Улуу Ата Мекендики согушка
Кыргызстандагы 360 мын адам
катышып, анын 80 мынден ашынду
курук болгон. 30 мынден ашын
кыргызстандык республиканын суртингилдем
согуштау акын жайырына иштепчил.
Соош жылдарыда 150 мын адам орден
медалдар жеткин сыйлышман. Адарында
76 жоокер Сөздөр Сөзуунун баятыры болушман.
APPENDIX B: LETTER OF APPRECIATION
APPENDIX B
Letter of appreciation from director of Barshan village secondary school to Prof. Kubatbek Tabaldiev
APPENDIX C: TOSOR MURASY MULTISITE DEMONSTRATION
PROJECT MATERIALS
APPENDIX C – CONTENTS

C-1 – Powerpoint presentation on Tosor archaeological heritage/Tosor arheologiyalyk murasy (in Kyrgyz) by K. Tabaldiev

C-2 – Brochure about archaeological sites near Tosor village (in Russian)

C-3 – Brochure about archaeological sites near Tosor village (in Kyrgyz)

C-4 – Poster about Tosor archaeological heritage (two-sided, in Kyrgyz)

C-5 – Invitation for local people to the workshop on Tosor archaeological heritage (in Kyrgyz)

C-6 – List of workshop participants

C-7 – Workshop program

C-8 – Calendar shared among local people (in Kyrgyz)
APPENDIX C-1
Powerpoint Presentation on Tosor Archaeological Heritage — *Tosor arheologiyalyk murasy*
(In Kyrgyz)
[Note: Slides contain images of human remains]

Археология

Кыргызстандағы археологиялық өстеліктер

Нарын облыстыңдағы археологиялық өстеліктер
Кочкор жергесинің байырқы жазуулары

Грот Теке-Секирик
Семетей-Ункур (археолог А. Абдыкановның казуалары)
Абсолютные даты

• 3 образца
• 3 традиционные радиоуглеродные даты:
  • SC2011-B1-L147  5070 ± 40 ВР
  • SC2011-B1-L154  5240 ± 45 ВР
  • SC2011-B1-L158  5135 ± 40 ВР
• 3 калиброванные даты:
  • SC2011-B1-L147  3964 ± 40 ВС + 2000 = 5964 ВР
  • SC2011-B1-L154  4174 ± 45 ВС + 2000 = 6174 ВР
  • SC2011-B1-L158  3999 ± 40 ВС + 2000 = 5999 ВР

Палеолитическая «мастерская» (Ак-Улен)
Палеолитическая «мастерская» (Чийин-Таш)

Караван-сарай Мянакелди (Ак-Талаа, Тянь-Шань)
Планы караван-сарев Таш-Рабат и Мынакелди
Череп с признаками патологии

Столица караканидского государства Баласагун (Бурана)
Рис. 1. Внутренний план-балка, виды погребений XIII-XIV вв.
Виды археологических памятников — "Оленные камни"
Кыргызстана

Виды археологических памятников — "Восьмикирменная" поминальная оградка и стела. Сон-Куль. Таш-Тула.
«Восьмикаменные» поминальные оградки. Сон-Куль. Таш-Тулга.

Средневековые тюркские поминальные оградки. Туура-Суу.
Виды археологических памятников – Поминальные памятники
Каменные изваяния. Иссык-Куль. Туура-Суу. Кёл-Тёр.
Поминальные памятники тюрков.

Виды археологических памятников – Наскальная живопись.
Ак-Чункур (по А.Н.Мосоловой. Сары-Жаз)
Виды археологических памятников – Наскальные рисунки.
Саймалы-Таш

Петроглифы Тянь-Шаня. 1 тыс. до н.э.
Поздние кыргызские петроглифы. XVII- нач. XX вв.

Виды археологических памятников – КЛАДЫ
Клад бронзовых изделий. Кичи-Ача.
Места совершения религиозных действий или культовые места
Мазары. Мазар Нылды-Ата. Жарылган-Журек. Талас.

Мазар Кочкор-Ата
Памятники письменности.
Кёк-Сай. Кочкор

Средневековые петроглифы и рунические надписи. Кёк-Сай. Кочкорская долина.
Я, Кара Хасан Солмен
Дай войско ханану. Войско многочисленное, сильное.
Да хранит тебя Тенгри.
Я, Мас'уд-Али получил.
Да благословит Тенгри. Аминь.

Памятники письменности. Тамга-Таш. Ысык-Кёл
Знаки рунического алфавита. Чийин-Таш.

Знаки-тамги
Предметы вооружения

Конское снаряжение
Украшения

Костяные пластины с гравированными рисунками. VIII в.
Проблемы сохранения археологических памятников
Городище Кочкор-Башы (Кочкорский район)
Проблемы сохранения археологических памятников.
Археолого-архитектурный комплекс Бурана

Проблемы сохранения археологических памятников.
Могильник Калмак-Дәбә (Айгыржал, Ат-Башы)
APPENDIX C-2
Brochure about Archaeological Sites near Tosor Village for Local People (in Russian)


(2) Могильник Уч-Кырбуй (Тоокчулук) Курганы расположены в местности Уч-Кырбуй на западном склоне горы на ширине (до 15 м) склонов пышных.

Могильник обнаружен на террасе в высоком месте (3 м.в.н.с.) в 2001 году археологом А. Асановым. Археологические работы на могильнике были начаты в 2007 году совместной археологической экспедицией КТУ “Мысык” и АУЦА и были продолжены в 2008-2009 году археологической экспедицией КТУ “Мысык” (под рукводством К.Т. Табалдиева).

(3) Наскальные изображения Тосор образуют по правому берегу реки Тосор. По компактности, их можно распределить на два комплексы: первый расположен ближе к дороге и берегам реки Тосор и озера Иссык-Куль, второй представлен валунами.
APPENDIX C-3
Brochure about Archaeological Sites near of Tosor Village (in Kyrgyz)

(4) Кулбак, араб жазма жетелиги Тосор сусупун биш жайылган Кулбак жересиnde жайылган. Кеземдүү тоо-тапышты бетине жазылган тарымды күбөлөк жазууда, аскерлерди бир көп башкалык башкасына берилген боюнча бандылат. Жазуу жетелиги Караханыдир дөдоунда (X-XII к.) танылыш.

(4) Сары-Талыя көрүстөөдөр Тосор сусупун сол жайындагы көпчүлүктөө жайылган. Азырынча учура айырылган жетеликте археологиялык қазыя жана нысанын иштер өзгертүүлөр. Салыктырылган жерде алык қорғанда көрүстөөдөрдүн жайы ар башка доордорго танд. Көз бир көрүстөөөдөр сак урузуларынын доорода (V-XII к. башка доордо танд), шартында учура окутуу меллүүлөр (6-7. ы. Кызыл – 6-3. ы. к.) жана байкалган түрдө урузуларын мегоптосунун (VI-X кк.) танылыш.


Түшүнкү: Анат Абдыбекова
Көрсөтөөдөр: Аман Жумабай, Чыңарбек Жалдышов.
Тосор нызылмалы көкчіге таш қоюна, коло мекенжайсыз, сак ұрулары қоюна, зерттегін зулу күшті мекенжайлар болуы өте кыздырылып, ол ойлайды және өтеді. (18-19-жылдар) таңдық археологиялық таңдақтар Жайылған Атақы археологиялық жерлерде штири Тосор нызылгында 1065-жылдық баптары.  


(1). Тосор тұрғыға жайын. Тосор суысының өң жылдық қазақтары, Тек-Жеті - 175 қм көлдік, дене 100 км-ден 1500 қм жүзпен, қазақтың құндылығы 100-110 қм жылының құрылысындағы жерінде тұрғыға Қалпагор төсіндегі жайылған.  

Тұрғыға қайтып жататын қызық көркем қызықтың құрылысы тұрғыға 75 қм жағынан 175 қм қырғысы арқылы.  


(2). Ук-Кұрбұ (Токсұлуй) қерустан құралы Тосор-Кұрбұ қоқымына, тооңу біліп қоюна бұрының 15 метр қатына қатты және қызық жайылған.  

Қерустан құрылық жағына таныш-тапсырықтар тұрғыға. Алар барғылық, тиіс бұрын құралы тігері шұлғын болуы, өткізілді және жаңа ұсынысқа ұштырылған тұрғыға.  

Алардың көрсетудің негізі басқармалық болады. 

Тұрғыға құрылысындағы 3000 дән шығу құрал-қаражаты табылған. Тұрғыға құрылық жағына хронологиялық таңдақ болған мезен жылдың 50-35 мың жылдың мұқтасында орта таңдықтардың жұмысына қатысты. 

(3). Тосорға қаққа қаражаты. Тосор суысының өң жылдық қазақтары қазақтың құрылысы жағында.  

Жайылған орда бөлісу арқылы жағындағы құрылыстың құрылысы құрылысы құрылысы. 

Жайылған тооңу біліп қоюна, Жайылған құрылысы құрылысы біліп қоюна, Жайылған құрылысы құрылысы. 

Жайылған құрылысы құрылысы оң жылдық қазақтың құрылысы. 

Жайылған құрылысы құрылысы оң жылдық қазақтың құрылысы. 

Жайылған құрылысы құрылысы оң жылдық қазақтың құрылысы.
APPENDIX C-5
Invitation for Local People to the Tosor Archaeological Heritage Workshop
(in Kyrgyz)

ТОСОРДУН БАЙЫРКЫ МУРАСЫ

Урматтуу айым жана мырзалар!
Сиздерди Тосордун археологиялык мурасы боюнча маалымат берүү семинарга чакырабыз.
# APPENDIX C-6

**Tosor Archaeological Heritage Workshop Participants**

<table>
<thead>
<tr>
<th>№</th>
<th>ФИО</th>
<th>Телефон</th>
<th>Электронный адрес</th>
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<tbody>
<tr>
<td>1</td>
<td>Гайдиевка Бессаира</td>
<td>0778 94 95 88</td>
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<tr>
<td>2</td>
<td>Известков Махатат</td>
<td>0772 67 85 65</td>
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<td>3</td>
<td>Могилева Бессаира</td>
<td>0778 46 35 35</td>
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<td>4</td>
<td>Сагирипов Гекемин</td>
<td>0778 26 30 69</td>
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<td>5</td>
<td>Боранов Гулам</td>
<td>0778 90 62 20</td>
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<td>6</td>
<td>Копытовский Билал</td>
<td>0778 60 13 48</td>
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<tr>
<td>7</td>
<td>Чуковчев Бешимин</td>
<td>0778 63 37 37</td>
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<td>8</td>
<td>Боранов Турсунов</td>
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<td>9</td>
<td>Чармовшев Нахимов</td>
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<td>Чамбаков Бейдерек</td>
<td>0778 75 05 74</td>
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<td>Буканова Минар</td>
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<td>Ливарик Мирза</td>
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<td>Чычыянова Айман</td>
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<td>0772 38 31 41</td>
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</tbody>
</table>
APPENDIX C-7
2014 Tosor Archaeological Heritage Workshop Program
April 12, 2014

Place: secondary school of Tosor village

Time: 12 April, 2014, at 10:00

Organizers (duties):

Aida Abdykanova – organizing issues
Kubatbek Tabaldiev – presentation
Chynarbek Joldoshov – work with local governmental body, with land-surbeyor of Tamga and Ton aoyl okmoty to define and indication of the sites to the local map
Gulnora Iskandaroca – photo documentation, registration of workshop

Program:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:30</td>
<td>Gathering and registration of participants (local people who lived in site’s area will be picked up by bus)</td>
</tr>
<tr>
<td>10:00–12:00</td>
<td>Presentation of professor K.T. Tabaldiev “The results of archaeological research in Tosor” (via projector)</td>
</tr>
<tr>
<td>12:00–13:00</td>
<td>General photo, lunch (in school cafeteria), Discussions</td>
</tr>
<tr>
<td>13:00–16:00</td>
<td>Trip to the sites</td>
</tr>
</tbody>
</table>

List of expected participants:
* Expected number – total 20 people

1. Administration, school
2. Melis Orozbakov, head of Tosor village
3. Isa Manapbaev, head of Tamga aiyl okmotu
4. T. Sarygulov, deputy of Tamga aiyl okmotu
5. Kanybek Kurmanbek uulu, land-surbeyor of Tamga aiyl okmotu
6. Kychan Koichumanov, teacher of history
7. Kanzat Arzybekova, teacher of history
8. Talant Bazarkulov, driver
9. Local people (6-7 families), close to sites
10. Tosor, Askar, local citizens

What we need to bring to Tosor?

- Posters (n=9) for museum school
- Books of professor K. Tabaldiev (n=3)
- Banner (1 экз.)
- Projector and screen
- Broschures (n=100)
- Posters A3 (calendar)
- Disks with photos (n=10)
- Handouts with archeological papers on Tosor heritage (20)
- Printed photos for local people
APPENDIX C-8

Calendar shared among local people
(In Kyrgyz)

ТОСОР МУРАСЫ - 2014

Байыркы мурасыбызды сактайлы!!!
APPENDIX D: POST-IPinCH PROJECT BROCHURES
APPENDIX D-1
Brochure shared among local people of Tuura-Suu village (in Kyrgyz)
2003-жылы Мемлекеттік университеттің өсімдік-шұғаулары Тескей Ақ-Тоо ағымында археологиялық өзгілдері, археологиялық өзгілдің жұмысты жұрусын өткізген.

Шұғаулар өзі Түүр-Суу жересіндегі ар кейін дәрілорға тағы бири қатар тарық什ы нұсқаларға бейнелену эжелі нең зерттеу. Ондай оқылықтардың экологиялық қызметтерін қалай қызмет ететін. Олардың көпшілігі ортак кызметтерге тағы бири Қыз-Баяб шаралық қалыңдықтың объектісін кеңыршыларға қайталанып екен.

Байықтық қару-суардың құрылымы. Түүр-Суу жересінде жаңығы археологикалық қызметтер өтетін археолог ата атап өзінің объектісін әкімділеді. Эсім және қолемді құлұм құрылысын және қару-суардың құрылымы қалай кеңінен қалай құрылған? Аықтықтама құрылым дайындағы жаңа жатқыздыққа жатқызған жаңа келінетін археологиялық қызмет.
APPENDIX D-2
Brochure shared among local people who are living near Aigyrzhal 2 site

Мисалы бир габагас жашык тагышы бир бетине жыгуруулууга өйлөрдү аяктаган, бирок
аши көрсөтүү күрүшөнүн көрүнө күрүш боюнча көрүшлөр жашага өтүш, бир ой ташып алып кайылы.
Жолдуу үйлүү бул төрөөгө айырым жаан сүйлөө боюнча
Археологиялык экспедиция жөнүндө үчүнча материал

Бул бириккен "Нарын муралы-2014" экспедиция
жакындағы түркүү, Кыргыз Республикасы.

НАРЫН ЧАЛЫРЫНЫН БАЙЫРКЫ
ЭСТЕНІКТЕРІ

Көздөө айық өзүндө қыскача
маалымат

Мисалы бир габагас жашык тагышы бир бетине жыгуруулууга өйлөрдү аяктаган, бирок
аши көрсөтүү күрүшөнүн көрүнө күрүш боюнча көрүшлөр жашага өтүш, бир ой ташып алып кайылы.
Жолдуу үйлүү бул төрөөгө айырым жаан сүйлөө боюнча
Археологиялык экспедиция жөнүндө үчүнча материал

Экспедиция ушулдоо жашыканды кордондор бир
түрү - жолдоо рүү таңыш көрсөтөр.
Алардын жумушуну батыш тарбийалык жашыканды
Ортосуда жана чыгыш жашыканды
Ол анын жылы түркүү түрдөө түркүү жашыканды
жер мүлкөлөөнө жатат.

Нарын - 2014-ж.
1. **Tağı Sənədli 1**
Ağırliqların bəri Tağı-Sənədli 1 təşkilatı, 1944-ci ildə yerinə yetirilmişdir. Tağı-Sənədli 2 ümumi bir yerləşdirilmişdir. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır.

2. **Ağamışlı**
Yunluş dağının ən böyük bir qurağıdır. Yuxarıda əhatə olunan bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır.

Ağamışlı təşkilatı Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır.

**Narşın Qəhrəmanlıq qəhrəmanlığı**

- Süleyman Hacıyar: 3000icie ələ yetirilmişdir. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır.

- Alğamışlı: 2000icie ələ yetirilmişdir. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir qurağıdır. Tağı-Sənədli 1 təşkilatının ən böyük bir quraği.
APPENDIX E: TEACHER EDUCATION WORKSHOP MATERIALS
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E-2 – Teacher Education Workshop Videos, Part 1 & Part 2
E-3 – List of Teaching Materials from Workshop
  * Documents included in separate downloadable file
E-4 – Video – Kochkor Bashi (Kum-Dobo Village) Museum
  * Implementer: Kaerbek Konurbaev
E.5 – Video – Shapak School (Kara-Suu Village) Museum
  * Implementer: Bolbek uluu Bolot
E-6 – Video – Silver Saddle Interview (Bolot)
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E.10 – Profiles (in Kyrgyz)
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APPENDIX E-1

Powerpoint presentation on Tosor archaeological heritage/Tosor arheologiyyalyk murasy (in Kyrgyz) by K. Tabaldiev

*refer to Appendix C.1 or document included in separate downloadable file

Археология

Кыргызстандык археологиялык эстеликтер

Нарын областындагы археологиялык эстеликтер
Кочкор жергесинин байыркы жазуулары
APPENDIX E-2
Video of Workshop (Part 1 & 2)
(in Kyrgyz)

Teacher Education Workshop – Part 1

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan1
Teacher Education Workshop – Part 2

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan2
APPENDIX E-3
List of Materials from the Curriculum-Based Teacher Education Workshop
*Documents included in separate downloadable file

Handouts for Teacher Education Workshop

Handout Titles in English:
3-1 What is Anthropology (9 pp.)
3-2 Map of Kyrgyz Sites (1 p.)
3-3 Traditions (in Kyrgyz) (15 pp.)
   Traditions, abbreviated (in English) (2 pp.)
3-4 Petroglyphs and Sacred Places (26 pp.)
3-5 Kyrgyz Gold (5 pp.)
3-6 Tombs and Sites (Mausoleums) (14 pp.)
3-7 Kum-Dobo Site (4 pp.)
3-8 Kara-Suu Petroglyphs (5 pp.)
3-9 Saimaluu-Tash Petroglyphs (4 pp.)
3-10 Choipon-Ata Petroglyphs (7 pp.)
3-11 World Heritage Sites (5 pp.)
3-12 Map of World Heritage Sites (1 p.)
3-13 What Not To Do (2 pp.)
1. Антропология
2. КР карта
3. Улугтук салттар
4. Петрограммы
5. Байыркы кыргыз алтындары
6. Кумбоздор
7. Кум Добо
8. Кара Суу
9. Саймалуу таш
10. Чолпон Ата
11. Дуйновун 7 керемети
12. Древние памятники Тянь-Шаня
13. Карта мира
14. Терс корунуштор
APPENDIX E-4
Asipa’s Video of Kochkor Bashi (Kum-Dobo village) museum
(Implementor: Kaerbek Konurbaev)
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan3
APPENDIX E-5
Asipa’s Video of Shapak School (Kara-Suu village) museum
(Implementor: Bolbek uluu Bolot)
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan4
APPENDIX E-6
Bolot’s Video and Pyburn’s Precis of Silver Saddle interview
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan5
APPENDIX E-7
Bolot’s Video and Pyburn’s Precis of Horse Whip Interview
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan6
APPENDIX E-8
Kaerbek’s Video of Kum-Dodo Villager
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan7
APPENDIX E-9
Zamir’s Video and Pyburn’s Precis of School Trip to Petroglyph Site
(in Kyrgyz)

URL: www.sfu.ca/ipinch/resources/videos/kyrgyzstan8
Bolbek uluu Bolot

Ф.И.О. Болот Бообек уулу

Байланыш: Кыргызстан, Нарын облусу, Кочкор району, Шапак Рысмендеев орто мектеби

Видео аты: “Күмүш ээр токум”

Видеодогу каарман: Кочкор району, Кара – Суу айылы, Шейшеева Мөлбүбү 82 жашта

Менин уруксаатым: Мен Болот Бообек уулу ушул видео тасманын интернетке коюлуна жана пайдаланышына каршы эмесмин

Мен Болот Бообек уулу 2012 – жылдан бери Кочкор районунун Шапак Рысмендеев атындагы орто мектебинде тарыхчы мугалим болуп иштеп жатам. Сабакта окуу программасында тышкары кыргыздардын улуттук баалулуктары, салттуу маданиятын тураралуу маалымат берүүдө атайын окуучулар менен бирдикте айылда талаа изилдоолорун журукпун келебиз. Анда оста ызыктуу унутулуп бара жаткан салттуу маданияттың жана сакталган баалуу табериктердин маанисин ачып бергенге арекет кылабыз.

Ушул изилдоолордун жыйыныттууында IPinch долбоору менен иштеген белгилиу окуумуштуу, Профессор, Кубат Табалдиев жана Бадырбек Айыралбаев жана да Кочкор районунундалык Аблес уулу Алайдар атындагы орто мектебинин директору, Замир Алдаяровдун берген сунуштары жана багыттары менен Шапак Рысмендеев атындагы орто мектебинде “Тарыхый – этнографиялык аймак таануу” музейин уюштурууга жетиштік.
Алдаяров Замир

Видеотасманын автору: Замир Алдаяров

Дареги: Кыргыз Республикасы, Нарын облусу, Кочкор району,
Кара-Кунгой айылы, Аблес уулу Алайдар атындагы
орто мектеби

Видеотасманын аты: “Байыркы петроглифтерге саякат”

Видеотасманын каармандары:
Ат минген чоң адам: Акматов Султангазы
Окуучу балдар: Көкүмбай уулу Аскат,
Нуркашова Мирзат, Кубатбеков Бекболот, Болот кызы
Сырга,
Жолдошбек уулу Мерген,
Темирбек кызы Нуризат,
Курманбек кызы Албина, Ажыбек кызы Айнура.

Мен Алдаяров Замир, ушул “Байыркы петроглифтерге саякат” аттуу видеотасманы
интернетке жарыялап, пайдаланышына каршы эмесмин.

-Замир Алдаяров
APPENDIX E-11
Permissions for Video and Image Use
*On file with IPinCH

Contact IPinCH Director George Nicholas for more information.

Email: nicholas@sfu.ca
APPENDIX F

Three-folded invitation and program of workshop for
“Issues of giving knowledge about local historical and cultural heritage to school children”
Organized by Bolbek uluu Bolot in 2014 in Kara-Suu village
Жергиликтуу тарыхты маданият
мурастьарды окуу чыгаруу маалыметтери

Жаш окуу темендөгү, мектеп окуу чыгаруу менен жетекчилүү, жаралганы суулуу, ага азер миним кызмат, аз тарыхы, материалдык жана рубаци маданияттын, өзгө орноо, өтүү байланыштарын танышып, этнопедагогика тарых жана жергиликтуу тарых эстелери жана музейлердин мааний чоң.

Жаш мүмүкчү болушу үчүн, мекендөгү менен жетекчилиги, Кыргыз Республикасынын Президентинин “Кыргызстанды эпипти тарыхлы жана матындышлык мүмүкчүлүк боюнча өзүүчү жергиликтуу серение жарандагы аты сөзүнө көкчөт болушу боюнча чыгыш” жетүшү (27-жыл, 2012-жыл) укын түрдө боло албат. Окуу чыгыш озү жашаган аймактанын тарыхты эстелерини, жасуу жана кыркман жөнүндөн угурдук, ата-бабаларынын чырманызды, диний түшүндүрүү, жандардын баш кайылык доо жөнүндө кишикдер, курал-жарыктары, материалдык жана рубаци дөөлөттөрүнүн сабак албат.


### ПРОГРАММА

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