

KATANOV'S SCIENTIFIC TRAVEL TO SIBERIA AND EASTERN TURKESTAN (1889 – 1892)

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ABSTRACT

Professor N.F.Katanov is one of the most prominent national scientists, representatives of the Russian science, education and culture of XIX-XXI century. His life and legacy reflected important developments and trends in the national and global oriental and Turkic studies. The N.F. Katanov's scientific, pedagogical and enlightenment activities are an indisputable evidence of academic, scientific and educational achievements of the Russian and European Turkological science, development of the national humanitarian studies and scientific schools of XIX – beg. of XX century. Unfortunately, the phenomenon of his personality and heritage in the history of domestic and foreign oriental and Turkic studies, history of science and culture of the peoples of Russia is poorly understood and little known to the wider public, especially to young people. The N.F. Katanov's biography and heritage present academic and in particular scientific and educational interest. His life and work should not be seen only in relation to the history of the domestic and European oriental studies. The broad socio-political and socio-cultural context of development of the oriental (Turkic) studies and the Russian society and state in the second half of XIX - first quarter of XX century should be also taken into account. The N.F. Katanov's life and scientific activities in general and the period of study at the St. Petersburg University (1884-1888), special expedition to South Siberia and Eastern Turkestan (1889-1892) and teaching experience in Kazan (1894-1922) in particular will be linked to a comprehensive study of languages, traditional and new forms of economic and social, everyday life, folklore and spiritual life of the Turkic peoples of Sayano-Altai, Xinjiang, Volga and Ural regions. This article provides an overview and assessment of the research expedition undertaken by N.F. Katanov to Siberia and Eastern Turkestan.

Keywords: *oriental studies, Turkic studies, N.F.Katanov, Siberia, Eastern Turkestan, travel*

INTRODUCTION

Since the first field expeditions in 1889, he began to accumulate various linguistic, historical and ethnographic materials and to form certain scientific and methodological research principles for Turkic-speaking peoples of the Eurasian area.

After graduating from the university, N.F. Katanov decided to devote himself to the research and teaching activities. The period from May 28 to July 4, 1888 in his biography is connected with his main decisions about staying "at the University for further improvements in the Turkic dialects" [10, pp. 1-5].

An important milestone in the history of Russian Turkic studies and in the N.F. Katanov's activities in particular became his scientific travel between 1889 and 1892 to the Southern Siberia and Eastern Turkestan in order to study languages, folklore and ethnography of the Turkic peoples; it was supported by the Russian Geographical Society, St. Petersburg Academy of Sciences and St. Petersburg University.

Making arrangements for the travel is related to discussion of the V.V. Radlov's note about prospects of "studying the remaining Turkic tribes in the Far East" at the meeting of the Ethnography Department of the Imperial Russian Geographical Society held on December 11, 1887 and chaired by V.I. Lamanskiy. At the meeting, it was determined to present the note to the Society Council. In his note, V. Radlov expressed appreciation to N. Katanov, a 4-year student of the Department of Oriental Studies of St. Petersburg University. V.V. Radlov wrote: "He has been studying with me for three years, and he has published several articles at the Academy, which pertain to his native dialect. According to his professors and based on my own observations, I became convinced of his commitment, abilities, devotion to the science and his knowledge on the chosen subjects, so, more prepared and capable person for the above mentioned enterprise is unlikely to be found". In line with the Decree signed by Alexander III as of December 22, 1888, the candidate N.F. Katanov was sent "abroad for scientific purposes" for two years.

For the first time in March 1890, the University's Department of Oriental Languages requested an extended "period at the university to prepare for a professorial rank" of the candidate N.F. Katanov from July 1, 1890 till July 1, 1891 "with the preservation of his scholarship of 600 rubles a year" [13, sheet 23, 23 overleaf]. I.N. Berezin, Dean of the Department, wrote to the University's President: "Judging by the collection of materials, which has been obtained by the Imperial Russian Geographical Society and acquired by our young researcher, Mr. Katanov's travel should be regarded as rather successful: he gathered statistics on the Turkic generations visited by him, described their customs, presented drawings of their tribal marks (tamga) and household items, attempted to compile an Uryankhay dictionary (about 1,150 words); there were hundreds of songs, riddles, fairy tales, proverbs, shamanic prayers and lamentations in the collection" [14 sheet 23].

In March 1892, an issue was re-addressed about N.F. Katanov's stay at the university for another period from January 1, 1892 to January 1, 1893.

METHODS

This study is based on a system of various modern principles and ideas - philosophical, gnosiological and logical, which are crucial in studying regularities and an objective content of the Russian Turkic studies' history and N.F. Katanov's scientific heritage. A system of methods both common, characteristic of the oriental studies, and general, specific, borrowed from other social and humanitarian sciences, was used.

In general, a few key methods of historical study were applied. The historico-genetic method allowed to disclose the contents of the historical facts related to the research topic and to reveal their nature and characteristics. Using the historico-systematic method made it possible to generalize the collected facts and to interpret them from the standpoint of a unified system of the knowledge acquired in the study of this topic. The historico-typological method revealed the general and particular features in the N.F. Katanov's scientific travel to Siberia and Eastern Turkestan. And it also enabled an assessment of its specific contribution to the history of the Russian Turkic studies and phenomenon of the social and cultural interaction between the peoples of Russia and China. The historico-comparative approach is the basis for the comparison of study activities and scientific works of the Russian specialists in Turkic languages, as well as their place and role in the global oriental studies and significance of scientific travels across the Eurasian area.

RESULTS

On importance of the general geographic, linguistic, historico-ethnographic materials, the N.F. Katanov's scientific expedition is among the well-known travels to Central Asia, Mongolia, Siberia and Eastern Turkestan carried out in the second half of XIX – beginning of XX century.

In December 1888, Nikolai Katanov departed from St. Petersburg to Siberia. On January 19, 1889, he arrived in Krasnoyarsk and later - in Minusinsk and Askyz. He went on his first expedition to Uryankhaiskiy Krai (Tuva). From Minusinsk he left on March 7, 1889. A detailed itinerary of his travel "for the purpose to study the Uryankhay people lifestyle and language", N.F. Katanov described in his letter to V.V. Radlov [4, pp. 7-8]. About 700 miles in total were passed during the travel [4, p.8]. In this period Tuvan songs, riddles, fairy tales, beliefs and shamanic prayer were collected.

From this journey through the Central and Western Tuva, he returned to Askyz on August 27, 1889. In his letter from here dated September 15, 1889, N.F. Katanov wrote to V.V. Radlov: "In the near future, I will submit my travel diary with fairy tales, songs, riddles and shamanic prayers, with descriptions of the Uryankhay people customs, drawings of their tribal marks (tamga), pictures on household items to be printed by the Imperial Russian Geographical Society" [4, p. 10].

As early as on October 22, 1889, N.F. Katanov wrote again to V.V. Radlov in Askyz, Minusinsk District of Yeniseysk Governorate: "...I have the honor to inform to your Excellency that the diary of the travel executed by me by order of the Academy of Sciences and Geographical Society has already been sent to the Geographical Society on September 28... Texts of Uryankhay fairy tales (tol), songs (yr), riddles (tybyzyk) and shamanic prayers (kamsuzu) have already been put in order, and they will be presented shortly to the discretion of the Academy of Sciences [16, p. 1].

The main outcome of the comprehensive research in Tuva became the N.F. Katanov's manuscript "Essays on Uryankhay Land:" [1, p. 34, pp. 46-49], which is invaluable in the history of Tuva ethnography. After this expedition, being in Askyz and Minusinsk between September and December 1889, N.F. Katanov was involved in correspondence and translation of the collected Tuvan texts. In addition, he recorded fairy tales (nymak), songs (takpak) and riddles (tapchannymak) of the Minusinsk Tatars - Khakass [4, p. 18]. In determining the results and new tasks for his further work, N.F. Katanov wrote to his mentor V.V. Radlov on December 26, 1889 from Askyz: "In about three weeks, I'll leave to study the Karagas people inhabiting Kansk and Nizhneudinsk taiga; now I have collected rich material on the dialects and customs of Abakan Tatars (Sagay, Kachin and Beltir population)" [4, p. 25].

The next ethnographic expedition to Eastern Sayan Mountains was undertaken in January-February 1890 and dedicated to the linguistic field and historico-ethnographic research of Karagas (Tofalar). The main route passed through Kansk District (headwaters of the Agul River) in the direction of Nizhneudinsk [4, p. 26]. From the upper reaches of the Biryusa River of Nizhneudinsk District, in his letter to V.V. Radlov dated February 18, 1890, N.F. Katanov reported on his progress: "I have already recorded a lot; among other things, names of the Karagas bones; titles of 12 months of a year; names of rivers and streams; tree names; legends about the origin of five Karagas bones; tribal customs: at birth, marriage and funeral, rite of induction into a mountain and water horse and deer spirit; about life of shamans; population of the Karagas tribe, number of their deer, and so on" [4, p. 26]. The results of this expedition period were published in the N.F. Katanov's article A Journey to the Karagas in 1890 [2, pp. 133-230].

Furthermore, in summer of 1890 N.F. Katanov visited eight Chinese centers (Hotan, Kaxgar, Aksu, Kuchar, Karahsh, Baia, Loguchen and Old Turfan), where he got acquainted with the language and ethnography of the Turkic population of Eastern Turkestan. Original assessment was made on the results of this journey: "All dialects of the Turkic inhabitants are phonetically almost similar. The difference is only in the greater or lesser number of Chinese and Mongolian words"; there were also a number of other conclusions about Turkic languages of Eastern Turkestan [4, pp. 95-107].

The "Travel Diary" of 1890 has been preserved; it presents materials of N.F. Katanov's journey to "Dzungar region and the northern part of Eastern Turkestan" [3, 241 p.]. As noted by the traveller, he "failed during this journey to get to the town of Hami, where I could have collected interesting scientific

information both about the language and customs of the Hami oasis inhabitants, which no one professional has explored to date. In addition to the limited resources, an obstacle of this journey to this interesting oasis was our detention in Urumqi by Chinese authorities that promised to let me and my two companions through solely by getting permission from Beijing" [9, p. 1].

Currently, a research project is realized; it is associated with a complex search and publication of original archival materials on the life and work of N.F. Katanov, a Professor of Kazan University. The focus is on redaction and publication of the N.F. Katanov's diary "Travel across Siberia, Dzungar region and Eastern Turkestan committed in 1890."

In the next travel period from February to November 1891, the N.F. Katanov's field research centred round the Turkic-speaking peoples (Uyghurs, Kazakhs and other ethnic groups) of the Eastern Semirechye (Tarbagatay). A collected vast array of folklore materials became the most important outcome of the expeditions between 1890 and 1891: "historical stories about the wars in Eastern Turkestan, songs chanted during the main Muslim holidays, erotic songs, dream interpretation, riddles and proverbs", as well as studying the "language of Kyrgyz-Kazak being under the supervision of Tarbagatai hebei amban living in Dorbiljin..." [4, p. 63]. N.F. Katanov recorded and subsequently published original Turkic texts collected during his expedition using the recognized academic transcription of this period. N.F. Katanov was a follower of the academic tradition: he recorded the Turkic-language texts, terms, titles, names as close to the text or folk sounding as possible. In 1906, in connection with publication of the original Taranchi text of the songs collected by N.N. Pantusov in 1899-1900 Yarkent (Jarkent), Semirechensk Region and sent to N.F. Katanov, he wrote in 1904: "In order to facilitate reading of the texts, I have provided them with Russian scientific transcription adopted in the Turkic publications of our Academy of Sciences."

N.F. Katanov elected fortifications of Bakhta, Semirechensk Region as the place of his stay between journeys. In his report sent to the Russian Geographical Society, N.F. Katanov specified the generalized expedition materials collected in the eastern areas of Semirechensk Region and Chuguchak from February 24 to October 19, 1891 [6, pp. 111-122, pp. 134-137].

From May 13 to November 7, 1891, N.F. Katanov lived in Chuguchak (China) to "prepare to his travel across China" [4, pp. 62-63]. He wrote to V.V. Radlov from here: "My preparation consisted in the fact that I found, with the help of Russian subjects living in Chuguchak, several Chinese Tatars from Turfan, Loguchen, Aksu, Kuchar and Kaxgar; I am recording folk literature and, thus, perfecting myself in studying Tatar language, which I will have to deal with while traveling in Hami and Turfan" [4, pp. 62-63]. It is in Chuguchak that in October 1891 N.F. Katanov rewrote the Turkic text of the lithographic Chinese book "Li" (Law). In 1902, this text was published with the support of V.R. Rosen in the "Notes of the Eastern Branch of the Russian Archaeological Society" [5, pp. 31-75].

The comprehensive studies of the major Turkic ethnic groups of Xinjiang became the longest and the most significant following the scientific expedition results.

On November 8, 1891, N.F. Katanov "left Chuguchak and travelled across Dorbiljin, Kur-Kara-Usu, Manas, Urumqi, Guchen and Tien Shan mountain range (Guo-Cheng-Daban mountain pass) in Hami, where he stayed until March 7, 1892" [6, p. 135].

This last expedition was held from November 1891 till March 1892 in Hami oasis, and it was completed between March and May 1892 in Turfan. The special passport in Chinese, Russian and Manchurian languages to travel to Hami and Turfan was received in October 1891 with the assistance of the Consul in Chuguchak M.P. Shishmarev and the Consul in Ghulja V.M. Uspenskiy.

According to the traveler, "he got to the long-desired town of Hami" on the route "Chuguchak - Kara Usu - Urumqi - Guchen - Tian Shan mountain range - Yan Tsi picket". "Here I am going to stay for 1.5-2 months," wrote N.F. Katanov in a letter dated January 8, 1892 from the town of Hami to V.V. Radlov - "and then I will go to Loguchen or Turfan, where I will stay around 1.5 months; further 1.5 months I will be among Ili Taranchis; from there I will head to the headwaters of Tom and Abakan River for a detailed study of shamanism among Kachin, Sagay, Beltir and Koybal peoples, and from there to St. Petersburg" [4, p. 69]. N.F. Katanov stayed in Hami until the middle of March 1892.

In the second half of March 1892, "I arrived on the Russian cart from Hami through Pichan in Turfan" [4, p. 73]. In this town of Eastern Turkestan, the Chinese regional management system interested N.F. Katanov. He wrote about power of Hami and Loguchen Tsung Wangs (Princes of the Second Rank): "Both Wangs squeeze dry their subordinates; their peasants work for them for three weeks, and just one week for themselves. The Wang obtains a significant portion of the crops" [4, p. 76.]

Another center of N.F. Katanov's visit in Xinjiang became the city of Ghulja, where he arrived at the end of April 1892.

N.F. Katanov completed his travel across the Chinese Eastern Turkestan, having arrived in May 1892 in the city of Jarkent, Semirechensk Region. He wrote: "I successfully finished the travel across Tarbagatay and Ili Districts, and a new Gansu-Hsing-Chien Province and gathered rich ethnographic and linguistic materials and a large collection of banknotes. I visited the following cities of northwestern China: Chuguchak (Bijar in Chinese), Dorbiljin, Kur-Kara-Usu, Manas, Chang-Chi (Sanji), Urumqi, Guchen, Hami, Pichang, Turfan, Jin-ho, Suiding, Ghulja, and neighboring towns and villages. I explored the life and language of Kyrghyz-Kazak and Chinese Tatars "[4, pp. 81-82].

The final stage of a large-scale scientific travel of N.F. Katanov became a period between June and December 1892, when he lived in Askysz and Minusinsk. At this time, N.F. Katanov traveled in Minusinsk District of Yeniseysk Governorate, studied languages and ethnography of the Turkic-speaking groups of the Minusinsk depression and foothills of the Western Sayan Mountains - Beltir, Sagay, Koybal and Kachin people. The phenomenon of Khakass shamanism was the focus of the scientist's attention. Basically, he recorded "shamanic stories and prayers of Beltir, Kalari, Sagay and Kachin population" [4, pp. 89-95].

In general, during the travel of 1889 – 1892, the N.F. Katanov's comprehensive studies were focused on the "Minusinsk Tatars" - Khakass. Three main periods of the specific field research related to the Khakass language and everyday life can be distinguished: September 1889 - January 1890; April-June 1890 and July-October 1892. He visited the main geographical areas of the Sagay, Kachin, Beltir, Kargin camping grounds and made unique records of their resettlement, beliefs, household, administration, ethnogenesis, missionary activities, folk literature, etc. [4, pp. 107-113]. N.F. Katanov reported in one of his letters to the Academy of Sciences from Minusinsk on April 2, 1890: "Now I am rewriting the linguistic material collected during the period from October 1889 till April 1890 (when visiting Minusinsk Tatars and Karagas). About 3,000 pages in total were accumulated [17, p. 12].

The published data and materials following the results of the Central Asia expedition dedicated to languages, history and ethnography of the Turkic peoples between 1889 and 1893 are grouped in the following areas: geographical, administrative, economic, linguistic, folkloric, historico-cultural and religious studies.

DISCUSSIONS

The main directions of the field research allowed the traveler to formulate conclusions that the Turkic and other ethnic groups had active historical-cultural interaction and mutual influence in the territory of Central Asia. For example, N.F. Katanov noted that the Uryankhay belief "in a dragon was borrowed through the Mongols from the Chinese" or, highlighting the Turks of Eastern Turkestan as followers of Sunni Islam, he writes that "the life of the Hami oasis inhabitants was influenced by China, which cast a shadow... on certain phenomena of nature and everyday life" [3, p. 522, p. 527].

In 1894-1922 in Kazan N.F. Katanov developed a classical university tradition of turkological and especially comprehensive historico-ethnographic and folkloristic studies of the Turkic peoples of Eurasia. By the beginning of teaching at the University of Kazan, he collected huge linguistic, folklore and ethnographic material.

In general, original articles and materials on the history and culture of the Eurasian Turks allow to allocate the formed research N.F. Katanov's concept at the turn of XIX-XX century. The concept was generated under the influence of the Russian socio-political ideology, knowledge about the Turkic peoples of Eurasia and the social environment of the end of XIX- beginning of XX century.

This concept is based on the idea of unity and uniqueness of the history and culture of various Turkic peoples; focused and systematic study of the traditional Turk culture and worldview; persistent struggle against the public "opinion that foreigners are doomed to extinction"; "influence of the Russian population on the Tatars, their language, way of life, household", etc.

The linguistic, folkloric and ethnographic materials gathered by N.F. Katanov introduced readers to the diverse world of the Turkic folk rituals, customs, songs, legends and tales. Particular attention was paid to the shamanic rites of the Turks of Central Asia.

N.F. Katanov played a crucial role in studying the cultural heritage of the peoples of Siberia, Eastern Turkistan, Volga and Ural regions. During the field research, he used a method for comparative study of various historical and cultural heritage of the Turkic, Finno-Ugric and Slavic peoples. Throughout his creative activity, the historico-ethnographic, linguistic and folklore studies of the Professor of Kazan University were based on the original expeditionary, textual and museum material of the author and his predecessors.

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