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NICKOLAY FYODOROVICH KATANOV AND MODERN AGE

*I. G. Smolina*

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N. F. KATANOV AND KAZAN UNIVERSITY ORIENTAL STUDIES

*R. M. Valeev*

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## HIMALAYAN AND CENTRAL ASIAN STUDIES

**Editor** : **K. WARIKOO**  
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## CONTRIBUTORS

**Irina Gennadyevna Smolina** is the Deputy Head of the Republic of Khakassia and Chairperson of the Government of the Republic of Khakassia.

**Galina Aleksandrovna Salata** is the Minister of Education and Science of the Republic of Khakassia, Abakan, Russia.

**Dr. Valentina Nikolayevna Tuguzhekova** is Professor and Head of Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

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**Zinaida Yefremovna Kaskarakova** is Senior Research Officer, Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

**Irina Maksimovna Tarakanova** is Senior Research Officer, Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

**Nina Vladimirovna Voronina** studies at Khakass State University, Abakan, Russia.

**Viya Vasilyevna Subrakova** is Senior Research Officer, Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

**Radion Dmitriyevich Sunchugashev** is leading Research Officer of Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

**Irina Nikolayevna Troshkina** is Chief Research Officer of Economy and Sociology Department, Khakass Research Institute of Language, Literature and History, Abakan, Russia.

**Tatyana Aleksandrovna Kiskidosova** is Senior Research Officer of Khakass Research Institute of Language, Literature and History, Abakan, Russia.

**Umar Timurovich Khovalyg** is Research Officer at the Tuvinian Institute of Humanitarian Research, Tuva, Russia.

**Dr. Kara-ool Alekseyevich Bicheldey** is Head of Tuvinian Institute of Humanitarian Research, Tuva, Russia.

**Dr. Ramil Mirgasimovich Valeev** is Professor at Kazan State University, Kazan, Russia.

**Alyena Sergeyevna Chochieva** is Chief of Manuscript Fund at Khakass Research Institute of Language, Literature and History, Abakan, Khakassia.

**P.E. Beloglazov** is leading Research Officer, Khakass Research Institute of Language, Literature and History, Abakan, Russia.

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**N F Katanov (1862-1922)**

## *Editor's Page*

The year 2012 marked the celebration of 150<sup>th</sup> birth anniversary of well known orientalist, Turcologist and Khakass scholar Dr. Nickolay Fyodorovich Katanov (1862-1922). The celebrations were held throughout the year 2012 in his motherland – Khakassia, and also in thirteen other countries which are members of international organization of Turkic culture (TŚRKSOY), and which declared the year 2012 as N. F. Katanov's year.

Outstanding Russian orientalist N. F. Katanov contributed extensively to the scientific information on ethnography, culture and languages of Central Asian peoples: the Khakass, Tuvinians, Altaians, Karagases, Kazakhs, Kyrghyzs, Turcomen of Northern China and Mongolia. His fundamental work *Investigation experience of the Uryankhai language with its specification of the most important kin relations to other languages of the Turkic root* is a colossal reference work of the Turcological materials collected in the beginning of the twentieth century. This work is a corpus of field data on comparative grammar of the Turkic languages providing a sound basis for further investigations in this area of study. Significance of N. F. Katanov's contribution to Turcology and to oriental studies is determined by his works, methodology of scientific investigation which serve as a beacon light to the new generation of scientists.

In the framework of the scholar's jubilee celebration, a range of significant events were held: International forum *N. F. Katanov and Modern Age* was organized in Abakan, Russia. International scientific conference *Professor N. F. Katanov's scientific heritage and problems of Turcology* was held in Istanbul and Ankara in Turkey. Many works of N. F. Katanov were republished.

Nickolay Fyodorovich Katanov wrote a great number of scientific works but the most outstanding ones are the following:

1. Alphabetical index of proper names which appear in the first volume of folk literature samples of the Turkic tribes and which were collected by V. V. Radloff. It was presented to the Academy in a session of Historical Philology department on 22 September 1887. (Saint Petersburg, Imperial Academy of Science. 1888, 35 p.)
2. *Muslim legends: texts and translations*. This lecture was delivered on 10 March 1893 in a session of Historical Philology department.

- (See addition to the IXXV volume of Notes of Imperial Academy of Science. È 3. Saint Petersburg, 1894. 44 p.)
3. *Towards the question of similarity between eastern Turkic fairytales and Slavonic ones* (according to the fairytales recorded by N. F. Katanov and I. P. Roganovich). (Kazan, 1897. 16 p.)
  4. *Report about the trip to Minusinsk district of Yenisei county from 15 May till 1 September 1896*. (Kazan, 1897. 104 p.)
  5. *Materials on study of the Kazan-Tatar dialect*. Part 1: Book and spoken literature samples of the Kazan Tatars. (Kazan, 1898. 168 p.)
  6. *Investigation experience of the Uryankhai language*. (Kazan, 1903.)
  7. *About saber with Greek inscription* (from Likhachev department of Kazan municipal Scientific and Industrial Museum with 3 pictures). (Kazan, 1909. 7 p.)
  8. *A few words about spread of Christianity in Persia, Mesopotamia, Central Asia, Mongolia and China*. (Speech delivered at a solemn annual meeting of Imperial Kazan Ecclesiastical Academy on 8 November 1916. (Kazan, 1916. 20 p.)
  9. *N. F. Katanov's letters from Siberia and Eastern Turkestan*. (Saint Petersburg, 1893. 114 p.)
  10. *About funeral rites of the Turkic tribes in Central and East Asia*. (Kazan, 1894. 34 p.)
  11. *Manchu-Chinese li in a dialect of the Turcomen from Chinese Turkestan*. (Saint Petersburg, 1902, 75 p.)
  12. *Fortune telling of Eastern Turkestan inhabitants who speak the Tatar language*. (Saint Petersburg, 1893. 8 p.)
  13. *Among the Turkic tribes*. (Saint Petersburg, 1893. 23 p.)
  14. *Society of archaeology, history and ethnography for thirty years*. (Kazan, 1908. 9 p.)
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  17. *A few words about Russian and Tatar rings belonging to A. A. Sukharev and A. T. Solovyev*. (Kazan, 1904. 17 p.)
  18. *Demotic ways of treatment of the Baskirs and christened Tatars from Belebeev sheading of Ufim county*. (Kazan, 1900. 14 p.)
  19. *Report about the trip to Minusinsk sheading of Yenisei county carried out in summer 1899*. (Kazan, 1900. 59 p.)
  20. *Folk literature samples of the Turkic tribes edited by V. V. Radloff*. Part IX: Dialects of the Uryankhais (Soyots), Abakan Tatars and



Karagases. (Texts collected and translated by N. F. Katanov). (Saint Petersburg, 1907. 658 p.)

21. *The Transsayan tribes' fables about previous doings and people.* (Kazan, 1908. 23 p.)

To commemorate the memory of great orientalist and Turcologist N.F. Katanov, the Himalayan Research and Cultural Foundation in collaboration with Khakass Research Institute of Language, Literature and History (KhRILLH) is bringing out the Katanov Special issue of its quarterly journal *Himalayan and Central Asian Studies*. This issue brings to light multi-dimensional aspects of N.F. Katanov's contribution to oriental studies and Turcology. Leading specialists in Katanov studies - historians, Turcologists, literateurs, folklorists etc. have contributed their papers analyzing versatile scientific work of Katanov.

**K. Warikoo**

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## NICKOLAY FYODOROVICH KATANOV AND MODERN AGE

I. G. SMOLINA

The year 2012 marked the celebration of the 150<sup>th</sup> birth anniversary of outstanding Russian scholar, orientalist, Turkologist, Doctor of comparative philology Nickolay Fyodorovich Katanov. One may admit that in Khakassia during the recent 150 years a researcher of such high level as Nickolay Fyodorovich Katanov has not been born yet.

His fundamental work *Investigation experience of the Uryankhai language* with its specification of the most important kin relations to other languages of the Turkic root was included into the gold fund of world Turcology. It provides information about the Turkic languages and also presents phonetic and morphologic features of the Khakass dialects. One can not disagree with the opinion of researcher Sergey Nikolayevich Ivanov, who said that *Investigation experience of the Uryankhai language* is a work of primary importance which has preserved its significance until now. This is a detailed description of one of the Turkic languages – the Uryankhai one (Tuvinian) and a valued corpus in comparative grammar of the Turkic languages. Modern significance of this work is determined by a comparative aspect. As Sergey Nikolayevich Ivanov wrote along with V. V. Radloff's phonetics, N. F. Katanov had laid the foundation of comparative study of the Turkic languages with the help of his work *Investigation experience of the Uryankhai language*. This work became a real treasure for foreign scholars, according to M. Ryasen and G. Ramstedt.

N. K. Dmitriev described N. F. Katanov's work as "a colossal reference book of all Turcologic materials" which had been collected at the beginning of twentieth century and being a list of actual data on comparative grammar of the Turkic languages, it provides a basis for further investigations in this sphere.

N. F. Katanov was a scholar-polyglot who according to scholars' calculations used more than 100 European and Oriental languages in his works. Tatar Turcologist D. B. Ramazanova writes that conclusions made by the scholar during study of the Tatar language have not lost their scientific significance until today. And N. F. Katanov's methods of investigation are still relevant for science.

N. F. Katanov is considered to be one of the founders of Tatar and Bashkir dialectology. His scientific activity as a Turkologist-orientalist started from studying of the Khakass language. Being a student of Krasnoyarsk high school he wrote a work *The Tatar language* (the Sagay dialect) in 2 parts. In this work the deep comparisons between lexis of the Kachinsk, Altai, Koibal, Chulyim-Tatar languages are drawn. G. S. Amirov, the researcher of the Tatar language highly appreciated N. F. Katanov as an erudite lexicographer because in his early youth he had compared dialects of the Khakass language with Russian, German, Latin, Greek and English equivalents. N. F. Katanov's collection of names of plants and animals with their international Latin nominations is of great value for modern researchers. It is given at the end of the above mentioned work *Brief Sagay-Russian dictionary* as an addition.

Senior research officer at the language department of KhRILLH Olga Vasilyevna Subrakova notes that "if *Grammar of the Sagay dialect* was published in proper time, it would be the first grammar of the Khakass language and play an important role in social and cultural life of the Khakass people and would also contribute to the considerable extension of social functions of the Khakass language". *Brief Sagay-Russian dictionary* contains about 3,090 common words of the Khakass language and runs into 154 pages. Compiled by N. F. Katanov, materials of this dictionary served as a basis for making of Khakass-Russian dictionaries in 1953 and 2006.

As researchers write in *N. F. Katanov's heritage* (2006), at the present stage this work has historic significance and is of great value for the research of the Khakass lexis which was used at the end of nineteenth century, especially live oral speech of the Khakass people at that time. The vocabulary material contained in this work is of great interest for the study of formation and development history of the modern Khakass language, its dialects and comparative philology. Hence, importance of N. F. Katanov's contribution to Turcology is determined by his works and methodology of scientific investigation, which serve new generation of scholar-Turcologists.

During 1889-1892, N. F. Katanov was gathering and generalizing ethnographic material about the Turkic, Samoyed and Mongolian peoples of Central Asia. It allowed N. F. Katanov to formulate a conclusion that the Turkic and other ethnoses had an active historical and cultural cooperation and interaction in Central Asia. For instance N. F. Katanov noted that the Uryankhai people's belief in a dragon is borrowed from the Mongolians and Chinese. While distinguishing the Turcomen of Eastern Turkestan as adherers to Sunni Islam he writes that "life of inhabitants of Hami oasis did not do without Chinese influence which had an impact... on explanation of some natural phenomena and everyday life". N. F. Katanov's estimations let modern researchers determine actual problems of history and culture of peoples in the East.

So, according to specialist in Tuvininan studies S. I. Vainshtein's evaluation, a manuscript of his account of travel carried out in 1889 by order of Academy of Science and Imperial Russian Geographic Society is of great interest for analysing N. F. Katanov's ethnographic investigations and for research of ethnography of Tuva in the nineteenth century. In 2011, on the basis of this journal with the help of collaboration of Peter the Great Anthropology and Ethnography Museum and Tuvininan Institute of Humane Investigations, N. F. Katanov's *Sketches of Uryankhai land* was published. This work is a reservoir of source material for modern researchers such as ethnographers, cultural experts, folklorists. And on its basis thousands of articles will be written, scores of theses will be defended. This work helps the modern Tuvinians to reconstruct, restore traditional rites, national clothes and folklore.

Such work is being already carried out on in Khakassia. In 2007 a range of on the handwritten heritage of Khakass Research institute of Language, Literature and History work *Ethnographic expeditions of N. F. Katanov (1896) and S. D. Mainagashev (1913-1914) in Khakassia* was published. It contains N. F. Katanov's report about his trip carried out since 15 May till 1 September 1896 to Minusinsk district of Yenisey county. In this report there is description about the rites of the Khakass people which also have value and significance for their descendants. Of course Khakass scholars have a big task of gathering unpublished investigations of N. F. Katanov and preparing a work *N. F. Katanov's selected works*.

The study of Khakass oral folk arts occupied a considerable place in multifaceted activity of N. F. Katanov. Owing to his efforts folklore of the Khakass was included firmly into science and literature. Scholar and linguist N. F. Katanov combined the study of the oriental languages with

the gathering of folklore of the Khakass, Tuvinians, Karagas and other Turkic peoples in South Siberia. The availability of Khakass and Russian (orthodox) names, surnames, kins (bones) of folklore bearers and also the main biographical data of a storyteller, singer, shaman and translations of all songs into the Russian language, is the most valued advantage. Detailed descriptions of the places, where records were made, are of particular value. Through them it is possible to reconstruct not only the names of many disappeared *aals* in Khakassia now but also their location.

At the end of nineteenth century N. F. Katanov executed records of almost all folklore genres and made them known widely through their Russian translation. Materials on folklore were published in IX volume of *Folk literature samples of the Turkic tribes* (St. Petersburg, 1907), which contained the oral folk arts of the Uryankhais, Khakass, Karagas. Mentality and spiritual culture of these peoples are reflected in them.

Professor Albina Leontyevna Koshelyova notes that very important and significant information is contained in *Folk literature samples of the Turkic tribes*, because being a basis of a person's speech conversational communication is the foundation of language culture of a people. N. F. Katanov's work remains invaluable as it preserved for descendants a vivid image of the people in its bright, expressive and wise word.

In addition to his research activity, N. F. Katanov led intensive social work. Student of Imperial Saint Petersburg University, N. F. Katanov was an active participant of Siberian communities where he stood for the necessity of enlightenment of the Siberian peoples. He showed deep concern in the public education system of foreigners. During his work at Kazan University, the scholar-orientalist got an opportunity to promote enlightenment of the Turkic-speaking peoples. In Kazan educational district he was an editor of schoolbooks for foreigners' schools. And in 1905 he was sent to Petersburg to a conference for foreigners' education. In the beginning of 1900 N. F. Katanov was engaged in the work of Kazan educational district as an editor of schoolbooks and manuals for foreigners and since 1907 he was attached to Kazan educational district as the chairman of translation committee. In 1906-1908 he published a range of articles concerning the question of public education in newspapers and journals. Being a deeply literate man he understood the importance of foreigners' enlightenment.

Thanks to N. F. Katanov's museum activity, collections of many museums were enriched. Living in Kazan, N. F. Katanov kept contacts with many museums of local lore, especially with Siberian ones. Nickolay

Fyodorovich made a big contribution to the establishment of Minusinsk museum of local lore. In 1902 he took direct part in the preparation of the *Historic sketch of Minusinsk museum* which celebrated its 25<sup>th</sup> anniversary. N. F. Katanov corrected a text of *Historic sketches*, undertook their publication in Kazan University printing house. Collected during scientific expeditions, exhibits were passed by N. F. Katanov on to the museums of local lore, such as Minusinsk, Krasnoyarsk, Tobolsk ones. He passed the majority of exhibits to Kazan University museum. In the Minusinsk museum of local lore Katanov's 45 exhibits are being kept. These exhibits are Chinese coins, bonds, documents in the Chinese language and so on. In the words of Irina Fyodorovna Kokova museology and local lore were N. F. Katanov's passion.

N. F. Katanov was a member of Missionary translation committee attached to sanctifier Gury's fraternity. Working in the committee, N. F. Katanov participated in the preparation of books of general educational importance and he also translated orthodox religious books into the Turkic languages. Remarkable page in the life of N. F. Katanov's family was its participation in the activity of Kazan county trusteeship Board about national abstinence. Since 1896, N. F. Katanov and his wife Alexandra Ivanovna were members of this association. Kazan abstinence association "gave the poorest inhabitants an opportunity of free reading in Nekrasov library-atheneum, organization of cheap concerts and dramatic performances, arranging readings and dancing-evenings in order to avert working population from hellbender". N. F. Katanov read lectures and published articles of enlightenment character in the association journal *Deyatel*.

Talented and hard-working scholar-Turcologist, enlightener and thinker N. F. Katanov will remain in our memory forever. Today colleague-Turcologists know the works of a great and famous scholar of the Turkic world. Creative life and heritage of the Khakass people's son reveal imperishable significance of his huge contribution to indigenous and world science, education and culture of the peoples in Russia.

At the present time a great countryman's desire to see the Khakass educated is being implemented. Society of the Republic of Khakassia highly appreciated his efforts to enlighten his people, to the spiritual capacity building of society and gave N. F. Katanov's name to the most famous educational institutions. In 1990 with the aim of preparation of highly skilled staff N. F. Katanov's name was given to Khakass regional high school. On 13 May 1992 taking into account merits for Russian science

and long-term enlightenment activity by resolution No. 148 of Cabinet Council of the Republic of Khakassia, Abakan State Pedagogic Institute was given N. F. Katanov's name. In 1992, the Supreme Soviet of the Republic of Khakassia established N. F. Katanov State award of the Republic of Khakassia for especially distinguished scientific investigations which create new branches and make an essential contribution to the development of the humanities. In 1992 two scholarships for students of N. F. Katanov Khakass State University and one award for the best graduate of N. F. Katanov Republic National high school were established.

Stepan Pavlovich Ulturgashev said: "In N. F. Katanov's person we see our roots. In his works we find a stock axis of our life today. He takes part in revival of Khakass nationhood and in formation of our ideals and system of values". Life and activity of the first Khakass scholar with global reputation name will be an example for new generations of scholars in the Republic of Khakassia. One would like to conclude the report with Nickolay Fyodorovich Katanov's words. At his last visit to the motherland addressing the future generations Katanov said: "Look how distinctive our Abakan's and Kyzyl Tatars' creativity is – their fables, folk tales, proverbs, their songs, music... Start to study your region, your village which you call a podunk place. ... A worthy task – is the research of our people's language. I have done a little in the research of our Tatars' language but it is necessary to do much more". For us, contemporaries, these words must be a reference point in continuing the work started by the scholar.



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## HERITAGE OF THE KHAKASS SCHOLAR NICKOLAY FYODOROVICH KATANOV

G.A. SALATA

Over 150 years have passed since the birth of one of the most talented, productive and brightest researchers of two past centuries. It has become usual that when they talk about the study of Siberia, particularly of Khakassia, first of all they begin to talk about a meaning – path-breaking. Researches in the sphere of humanities are not an exception. In a famed cohort of Russian pioneering orientalists, one of the first places belongs to outstanding Russian scholar-Turcologist, pedagogue Nickolay Fyodorovich Katanov.

It has already been ninety years without him. But fundamental ideas and brilliantly embodied scientific problems of one of the outstanding scholars of indigenous science in the end of the nineteenth and the beginning of the twentieth centuries are still extremely topical. N. F. Katanov's biography and heritage are of special historical and scientific interest. His life and works should not be conceived only in a system of historic coordinates of indigenous and European oriental studies. It is necessary to take into account a broad socio-cultural context of scientific development in the second half of the nineteenth and the first quarter of the twentieth century. To a considerable degree, the scholar enlightener's heritage and destiny were specified with unity and diversity of history and culture of the Turkic speaking peoples in Russia at that time. N. F. Katanov became a personification of two worlds: European and Asian one.

N. F. Katanov had a short, eventful life journey. Like all Khakass people of the 1860s, Katanov's father and mother had a semi-nomad way of life. Little Nickolay and his parents spent a warm half of a year in a summer house in Sagay steppe and during the cold time-of-year (from



September till mid-April) he lived in a winter house on the shore of the Abakan near lake Sarkagel. Nickolay Fyodorovich's childhood is connected with Askiz where he managed to get primary education in grammar, counting and writing. A native of Sagay steppe managed to enter the best high school of Krasnoyarsk county which was famous for its democracy and special attention to the humanities. His aptitude to research work dawned just here. Since upper secondary and student days N. F. Katanov entirely and selflessly put his talent and knowledge into the service of science.

Such dedication fructified largely, acquired him an honorable name of the most outstanding researcher linguist, ethnographer, museologist and historian of non-Russian origin in the East of Russia. The name of N. F. Katanov is deservedly placed at par with names of outstanding Russian and Western European orientalists. Among them there are such names as V. V. Radloff, baron von Rosen, N. I. Veselovsky, I. N. Berezin.

Under the influence of Altaian missionary V. I. Verbitsky, on the advice of high school teachers A. K. Zavadsky-Krasnopolsky, I. I. Bongara and others, under the influence of N. I. Ilminsky, the pupil of high school N. Katanov started to check folk literature samples of indigenous dwellers in Askiz duma collected by A. M. Castren and V. V. Radloff. And then he started to collect new materials paying attention to dialects of the Kachins, Koybals, Sagays and Beltyrs. Relying on his own observations and directions of modern oriental studies and also on the data of ethnography and comparative linguistics in his fundamental work, N. F. Katanov systematized scientifically or promulgated a huge but not yet processed material on indigenous questions both of linguistic and ethnographic, historic and spiritual religious dimensions.

After graduation from the high school in N. F. Katanov's biography a new personal and professional stage appeared. It was his study at the Oriental department of Saint-Petersburg University. Lessons in comparative phonetics of the Turkic languages at V. V. Radloff's home were especially important for the young scholar. The lessons revealed for the young researcher a multifarious and simultaneously logical interdependent program of linguistic researches. From the very beginning Nickolay Fyodorovich appeared as an ardent and consecutive supporter of the comparative contrast study of languages and setting of linguistic researches on the level of historical summaries. That broadened student N. F. Katanov's general interests and spectrum and later on diversified his attention to the Turkic world in general.

Being already a professorial scholarship holder of the Oriental languages department at Imperial Saint Petersburg University on behalf of Imperial Academy of Science of Ministry of popular enlightenment, Imperial Russian geographic society, Katanov started his scientific ethnographic researches on Uryankhai region, on Minusinsk and Kansk districts of Yenisei county, on Nizhneudinsk district of Irkutsk county, on Middle Asia and Eastern Turkestan (Western China). It was unprecedented in scale in its purposefulness and productivity which gave the world such works as *Investigation experience of the Uryankhai language with its specification of the most important kin relations to other languages of the Turkic root* (1530 pp.). In 1903, Petersburg Philological University awarded to N. F. Katanov a Master's degree in Turco-Tatar philology for that work. And in 1907 Kazan University awarded to him the highest and rare Doctoral degree in comparative philology for his academic work *Dialects of the Uryankhais, Abakan Tatars and Kagarasses* in 2 volumes (1346 pp.). These works got laudable responses from Russian and Western European orientalist and linguists. N. F. Katanov's main scientific works made considerable positive impact on the range of Turcology in early twentieth century.

One of the bright periods in N. F. Katanov's life is Kazan period. N. Katanov spent almost half of his life in Kazan and left a remarkable mark in the history of the region, participated in local publications of collected books *Izvestiya, Uchyonye zapiski, Inorodcheskoe obozrenie, Deyatel, Kazansky Telegraf*, was a member of many social organizations. A bright episode of his life in Kazan was his activity in Society of archaeology, history and ethnography attached to Kazan University. In the beginning he was a Secretary, then he was the Chairman of the society for 16 years. He published *Izvestiya* for this society touching on the popular literary, ethnographical, archeologic, numismatic, bibliographic themes. Descriptions were simple but accurate. Works requiring patience, painstaking work and high quality are indicative of him. Working at the University, at Ecclesiastical Academy, in an ethnographic museum, at Orthodox Academy and also as a military censor he combined social work with academics and teaching.

But science had an absolute independent value for Nickolay Fyodorovich. Through his works one can feel the time and flavour of the epoch with its speech peculiarities, traditions, rites and human destinies. In his articles and journalistic essays, there is respectful attitude to other points of view if they are supplied with well organized argumentation.

What especially were N. F. Katanov's scientific investigations valued for? First of all, linguistic phenomena and their interpretation were a basis of large historical cultural foundations for the scholar. It needs to be emphasized that methodological, methodic, ideological heritage of the wonderful scholar is not depleted yet. And for many decades it will contribute both to the enlargement and enrichment of Turcologic practice and to the continued and productive development of creative ideas.

The study of Khakass oral folk arts took a significant place in N. F. Katanov's multifaceted scientific activity. Owing to his efforts the Khakass people's folklore was strongly set in science and literature. Being a linguist by his main specialization N. F. Katanov combined it with collection of folklore of the Khakasses, Tuvinians and other Turkic peoples in South Siberia. One must admit that the most valuable merit is not only a strict scientific passportization of every sample, presence of Khakass and Russian (orthodox) names, surnames, kins (bones) of bearers' folklore but also main biographic data of a story teller, singer, shaman and also translations of all texts into the Russian language. The detailed descriptions of the places where these records were made have special value. With the help of them it is possible to reconstruct not only names of many disappeared *aals* in Khakassia today but also their location.

N. F. Katanov extensively and at the same time strictly determined his liability and life obligations and submitted them to the interests of science. First of all he referred to them the enlightenment and individual influence on professional and moral formation of a scientific alternation or scientific society. N. F. Katanov was a member of Missionary translation committee attached to sanctifier Gury's fraternity. Working at the committee N. F. Katanov participated in the preparation of "helpful and edifying books" of general educational importance and he was also engaged in translations of orthodox religious books into the Turkic languages.

Every step of the scholar's life can be conceived as his lessons. Nickolay Fyodorovich's integral intellectual self had very responsible attitude to his own works. He always carefully examined them. N. F. Katanov's influence on the development of indigenous oriental studies of the twentieth century is extraordinary. An occurrence of extraordinary moral resonance of a true patriot, self-sacrificing humanist's life deed is evident. Nature of such resonance is magnificent for that with the course of time it does not expire but gains new power while science makes its ways and paths traced by the pioneer.

As a completely peculiar person N. F. Katanov brought a unique

human thing into the understanding of several orientalist generations of our country. The most topical task still remains that of the research of N. F. Katanov's phenomenon as one of the outstanding founders who embarked on modern national Turcologic schools in Russia at the turn of the twentieth and twenty first centuries.

It is possible to say about Katanov studies as a formal division of knowledge in the sphere of Turcology. N. F. Katanov's life and creative heritage have become a subject matter of scholars of different specialties. It must be confessed as a scientific fact that there was ambiguousness of evaluation and his personality in the past. Being a native of the Khakass people N. F. Katanov does not belong only to them. All people of the Republic of Khakassia can be proud of his name and works. Citizens of Krasnoyarsk can be proud. There he got upper secondary education. Saint-Petersburg can be proud. It gave him profound scientific training. Kazan can be proud. There his main academic and teaching activity took place. In the world of Turcology he became a world-known star of his time. Life and activity of the first Khakass scholar with a world-famed name will be an example for new generations of scholars in the Republic of Khakassia.

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## N.F. KATANOV'S CONTRIBUTION TO THE DEVELOPMENT OF HUMANITIES

V.N. TUGUZHEKOVA

Professor N. F. Katanov has been one of the famous and outstanding national scholars and thinkers of Russian science, education and culture at the turn of nineteenth and early twentieth century.<sup>1</sup> Scientific and pedagogic activity of N. F. Katanov is multidimensional. Famous Russian Turkologist G. I. Iskhakov wrote: "Turkologist-orientalists O. N. Břlhtlingk, M. A. CastrÈn, V. V. Radloff, I. N. Berezin and others laid the foundation of oriental studies in Russia, then Professor N. F. Katanov enriched this science with new data in the sphere of linguistics, history, archaeology and ethnography through his self-sacrificing work, scrupulous investigation and long-term research of a language and oriental peoples' culture. And, therefore, he got into the line of biggest world scholars".<sup>2</sup>

In oriental studies N. F. Katanov is famous as a scholar encyclopedist having wide interests – language, literature, folklore, history, archaeology, ethnography, numismatology, museology. His scientific interest was not only in history and culture of the Turkic-speaking peoples but also in the Slavonic, Ugro-Finnic, Chinese, Japanese, Arabic, Persian, Indian peoples. He could speak almost all the European languages, many oriental languages, knew also petrified and dead classic languages, read Turkic runes, Sumerian wedge writing, Egyptian and Chinese hieroglyphs, Sanskrit writing, Arabic ligatured script, Old Uyghur and Aramaic graphics fluently<sup>3</sup>. N. F. Katanov's biographers report that he used the data of 114 world languages in his works.<sup>4</sup>

N. F. Katanov is a clear evidence of the development of Turcology and humanities in Russia. Unfortunately the phenomenon of his person and heritage in history of indigenous oriental studies and the Russian peoples' culture is understudied.<sup>5</sup> A big project to publish N. F. Katanov's

scientific heritage and materials of his expeditions is being planned. We are very grateful to Tuvinian scholars, primarily to A. K. Kuzhuget, for editing N. F. Katanov's travel journal of 1889 *Sketches of Uryankhai land*<sup>6</sup>.

It is worthy of note that study at oriental languages department of Saint Petersburg University played a key role in the scientific interest of a prospective scholar. At this university, N. F. Katanov together with other students in the Arab-Persian-Turco-Tatar philology department studied a wide range of oriental and general humanities disciplines. Among them it is necessary to name the Arabic, Persian and Turkish (Turkic) languages – living (Tatar, Bashkir, Kazakh, Ottoman Turkish) and dead (Chagatai), history and literature of the Turkic peoples, Russian history and philology, history of the East, Islamic law.<sup>7</sup>

During his studentship Katanov was already distinct by his hard work and perseverance. Studying at the university apart from attending learning sessions, N. F. Katanov individually went to V. V. Radloff's classes for the Turco-Tatar dialects and to Professor V. P. Vasilev's ones for history of the Eastern peoples. It is especially important to note V. V. Radloff's role in the formation of Katanov as a scholar of the Turkic languages.<sup>8</sup>

Thursdays meeting's in N. M. Yadrintsev's flat also influenced the formation of N. F. Katanov's views and scientific interests. Famous literary and public men met there: V. I. Semevsky, G. N. Potanin, V. V. Radloff, M. V. Pevtsov, V. P. Ostrogorsky, D. N. Mamin-Sibiryak and others. Yadrintsev's Thursday meetings had apparent impact on young Katanov, encouraging him to investigate the Siberian peoples' history and household activity.

Katanov graduated from the university as a fully formed scholar. It was not by accident that he, a young scholar, was sent by the Academy of Sciences to the difficult and long-term expedition to Siberia and Eastern Turkestan (1888-1892). In order of importance and gathering of general geographic, linguistic and historical ethnographic materials, this expedition stands as one of the famous trips to Central Asia, Mongolia, Siberia and Eastern Turkestan which were carried out in the end of nineteenth and early twentieth century. Main participants of these scientific and cultural expeditions were Ch. Valihanov, G. N. Potanin, N. M. Przhevalsky, brothers G. E. and M. E. Grumm-Grzhimailo, V. I. Roborovsky, V. V. Radloff, P. I. Lerch, V. A. Obruchev, P. K. Kozlov, G. N. Tsybikov, N. I. Veselovsky, V. V. Bartold, V. A. Zhukovsky, C. H. Salemann and others. During his travels and even later, N. F. Katanov constantly referred to these and other published materials which were



devoted to geography, history, ethnography and culture of the Central Asian peoples.<sup>9</sup>

In December 1888 Nickolay Katanov went from Saint Petersburg to Siberia. On 19 January 1889 he arrived in Krasnoyarsk, later in Minusinsk and Askiz. His first expedition was to Uryankhai region. On 7 March 1889 he moved from Minusinsk. In his letter to V. V. Radloff N. F. Katanov described the detailed route of his travel "in order to investigate household activity and a language of the Uryankhais". The Russian merchants' 14 trade establishments, located in the basin of rivers Turam, Ulug-kem and Bomkemchik, were chosen by N. F. Katanov as the main points of his expeditionary trips. During his travel Katanov covered 700 versts in all, and collected Tuvinian songs, riddles, fairy-tales, beliefs and shamanistic prayers.

On 27 August 1889 he returned from this travel around the territory of Tuva to Askiz. In his letter of 15 September 1889 N. F. Katanov wrote to V. V. Radloff: "In the near future I am going to present for publication to Imperial Russian Geographical Society a travel journal including fairy-tales, songs, riddles and shamanistic prayers, including also descriptions of the Uryankhai people's customs, pictures of tribal brands (*tamgas*) and drawings on household utensils in it".<sup>10</sup> N. F. Katanov's manuscript *Sketches of the Uryankhai land*, which has invaluable significance in Tuvinian ethnography, became the main result of his integrated studies of Tuva. This manuscript was published in Kyzyl in 2011.

After this expedition, being in Askiz and Minusinsk in September-December 1889, N. F. Katanov was rewriting and translating Tuvinian texts collected by him. Besides, he was recording fairy-tales (*nymah*), songs (*tahpah*) and riddles (*tapcha? nymah*) of the Minusinsk Tatars – the Khakass people. Determining the results and new goals of further work, on 26 December 1889 N. F. Katanov wrote from Askiz to his mentor V. V. Radloff: "After about three weeks I will go to research the Karagas people, who dwell in Kansk and Nizhneudinsk boreal forests; at the present day I have collected a rich material about the dialects and customs of the Abakan Tatars (the Sagai, Kachinsk and Beltyr peoples)".

Next ethnographical expedition to the Eastern Sayan Mountains was undertaken in January – February 1890 and was devoted to the field linguistic and ethnographic research of the Karagas people (the Tofalars). The main route ran through the Kansk district (the Upper Agul) in the direction of Nizhneudinsk town.

From the Upper Biryusa of the Nizhneudinsk district in a letter to V.

V. Radloff dated 18 February 1890, N. F. Katanov informed him about the executed work: "I have written much; among other things: names of Karagas bones; names of 12 months of a year; names of rivers and small rivers; names of trees; fables about the origin of 5 Karagas bones; customs of the tribe: at birth, wedding and funeral, a rite of initiation to mountain and water spirit of horses and deer; about shaman's life; about the count of the Karagas tribe and number of deer and etc. kept by them<sup>11</sup>. The results of this expedition were published in N. F. Katanov's article *Trip to the Karagas People* in 1890.

Spring 1890-February 1891 was connected with his stay in Askiz and Minusinsk and with intensive work in processing different materials which had been collected by Katanov during the preceding expeditions. Among other things, during the summer of 1890 N. F. Katanov visited eight Chinese centers (Hotan, Kashgar, Aksu, Kuchar, Karakash, Baya, Loguchen and Old Turfan), where he familiarized with the language of the Turkic habitation in Eastern Turkestan.

In his next travels from February till November 1891, N. F. Katanov focused his field researches on the Turkic-speaking peoples (the Uyghurs, the Kazakhs and other ethnoses) of Eastern Semirechye (Tarbagatai). Collection of a great mass of folk materials became the most important result of his expeditions in 1890-1891: "historic stories about wars in Eastern Turkestan, songs sung on the main Muslim holidays, erotic songs, oneiromancy, riddles and proverbs" and also "a language of the Cossack-Kirghiz held in trust of Tarbagatai hebey-amban who lived ... in Durbuldzhin town"<sup>12</sup>. Original Turkic texts, which had been collected during the expedition, were recorded and later published by N. F. Katanov according to the accepted academic transcription of this period.

The generalized expedition materials, which had been collected in the eastern regions of Semirechensk district and in Chuguchak town since 24 February till 19 October 1891, were explicated by N. Katanov in the report addressed to the Russian Geographic Society. From 13 May till 7 November 1891 N. F. Katanov also lived in Chuguchak (China) with the purpose of "preparing for his travel around China. Following the results of the scientific expedition, complex investigations of the main Turkic ethnoses of Xinjiang became the most prolonged and significant. This last expedition was carried out since November 1891 till March 1892 in Hami oasis and it ended in March-May 1892 in Turfan. A special passport in the Chinese, Russian and Manchu languages for going to Hami and Turfan was secured in October 1891 with the assistance of Russian consuls. N. F.



Katanov had been for 18 months in the territory of Eastern Turkestan. In 1892 having arrived in Zharkent town of Semirechensk district he finished his travel around Chinese Turkestan.

Final stage of N. F. Katanov's scientific travel was in June-December 1892, when he was living in Askiz village and Minusinsk town. Here N. F. Katanov made trips around Minusinsk district of Yenisei county, learning languages and ethnography of the Turkic-speaking groups of Minusinsk depression and the Western Sayan Mountains foothills – the Beltyr, Sagay, Koibal and Kachin peoples. Here he recorded "shamanistic stories and prayers of the Beltyr, Kalar, Sagay and Kachin peoples".

It may be noted that during his travel in the period 1889-1892, N. F. Katanov's complex investigation was focused on the Khakass people. Under K. M. Patachakov's calculations, Katanov had been in Khakassia, where he studied languages and household activities of the Khakass people for about 10 months (since 5 September 1889 till 26 January 1890, since 11 April till 15 June 1890 and since 1 July till 13 October 1892)<sup>13</sup>. He visited principal geographical camping zones of the Sagay, Kachin, Beltyr, Kargin peoples – river basins of the Tashtyp, Yesi, Askiz, Kamysheta, Uibat, Tasheba, Beya and river Abakan and compiled unique records about their settlements, faiths, household, administration management, ethnogeny, missionary activity, monuments of folk literature, etc.

In 1926 Katanov's wife Alexandra Ivanovna sent a part of husband's manuscripts to German professor Bang. In Germany in 1933 professor Bang's student K. N. Menges published a part of these materials<sup>14</sup>. K. N. Menges edited the second and the third issues of Katanov's manuscripts in Berlin in 1943 and 1947,<sup>15</sup> which contained linguistic and ethnographic materials of this expedition. From N. F. Katanov's subsequent expeditions the reports about the 1896<sup>16</sup> and summer 1899<sup>17</sup> trips to Minusinsk district of Yenisei county were published.

Summarizing the results of his expedition in 1896, N. F. Katanov wrote: "The collected materials exhaust the results of my linguistic and ethnographic trip in the valley of river Abakan to Turkic tribes of the Koibal, Beltyr, Sagay and Kachin peoples, which was carried out since 15 May till 1 September 1896 by order of the historical philological faculty of Imperial Kazan University".<sup>18</sup>

N. F. Katanov's report has unique value as it provides the ethnic composition of the Khakass people to nineteenth century, folk fables about the origins of particular kins (*seoks*), numerical scope of some groups and their faiths. N. F. Katanov believed that all tribes of the Khakass people

followed Christianity and Shamanism simultaneously. At that time on the Khakass people's lands churches were active in Abakan, Askiz, Ust-Abakan, in Sinyavin and Ust-Fyrkal. In Askiz a church was built in 1771 AD and the rest were built in the nineteenth century. N. F. Katanov noted that Christianity started spreading among the Minusinsk foreigners (the Khakass people) in the first quarter of eighteenth century.<sup>19</sup>

In his reports N. F. Katanov paid special attention to shamans. He wrote: "In spite of missionaries' prohibitions shamans practise shamanism annually in June and July (till 20th) almost in every *ulus* and even near villages, moreover they are dressed in integrated garments".<sup>20</sup> In his trip of 1896 N. F. Katanov attended three shamanistic rituals: "On 1 July 1896 at a home sacrifice of shaman Ulkan, on 3 July at a mountain sacrifice of the same shaman and on 10 July at a home sacrifice of Koibal sorceress Sotkan".<sup>21</sup> N. F. Katanov described in details these rituals which help in unraveling the mystery of shamanistic rituals.

In N. F. Katanov's works, which were issued according to the results of his expeditions, different sides of the Khakass people's life, their rites, customs, faiths, language are touched upon. At the end of his 1896 expedition, N. F. Katanov wrote: "I described the following customs: giving a name to an infant, wedding and funeral, besides haruspication about a loss on burnt stag's shoulder blade is described...".<sup>22</sup> In the summer of 1909 N. F. Katanov carried out his last trip to the home places. He preserved love and allegiance to the study of history and his people's culture upto the end of his life.

N. F. Katanov's scientific contribution to the development of humanities is invaluable. It is connected with the complex research of languages, traditional and new forms of economic and social life, household activity, folklore and spiritual life of the Turkic peoples from Sayan-Altai, Xinjiang, Volga region and Transurals. He exerted a great influence on the development of indigenous Turcology, ethnography and folklore.

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## N. F. KATANOV'S YEAR IN KHAKASSIA

V. N. TUGUZHEKOVA AND N. A. DANKINA

This article is devoted to the description and analysis of scientific events held in Khakassia in connection with the celebration of 150<sup>th</sup> birth anniversary of the Khakass scholar, Turkologist, orientalist, Doctor of comparative philology Nickolay Fyodorovich Katanov: an international scientific conference, popularizing the scholar's heritage, collecting and publishing his works.

According to the Government decree of the Republic of Khakassia, the year 2012 was declared as Khakass scholar Nickolay Fyodorovich Katanov's Year in Khakassia. In thirteen countries more, which are members of international organization of Turkic culture, the year 2012 was declared as outstanding orientalist, Turkologist N. F. Katanov's Year.

The start of the scholar's jubilee celebration was set by regional area readings V. A. Balandina (28 February 2012), the municipal research and practice conference of pupils in Chernogorsk town (2 March 2012), the municipal conference devoted to N. F. Katanov's Year in Khakassia "Great son of the Khakass people" in Chernogorsk town (May 2012). At these meetings, officers of Khakass research institute of language, literature and history (KhRILLH) Professor V. N. Tuguzhekova and N. A. Dankina delivered their reports about N. F. Katanov's life and scientific activity. On Public TV and Radio Company the year 2012 was opened with a cycle of radio transmissions about N. F. Katanov which had been prepared by V. N. Tuguzhekova. Dr. L. Koshelyova, V. K. Chertykov, E. V. Samrina, Z. E. Kaskarakova talked on the radio about his life and creative work. Officers of KhRILLH lectured about the scholar at universities, training colleges and schools.

Full-length non-fictional film about N. F. Katanov "Indigenous dweller's destiny" was prepared by M. Kanadakova and Yuri Kurochka for the scholar's jubilee through a government grant of the Republic of

Khakassia. Shootings were conducted in the historic museum of Kazan University, department of rare manuscripts and books, ethnographic museum of Kazan University and also in national archives and national museum of the Republic of Tatarstan. In Kazan the authors of the film recorded an interview with Professor R. M. Valeev, Head of Oriental History and Culture Institute at Kazan University. Historical places of Kazan University (halls, auditoriums, etc.) were also filmed. In April 2012 at N. F. Katanov KhSU *Katanov readings - 2012* for students and candidates took place.

With the aim of publishing the first volume *N. F. Katanov's selected works* under V. N. Tuguzhekova's supervision with the assistance of research officer of economics and sociology department, I. N. Troshkina, a scientific work team was sent to Kazan, National archives of the Republic of Tatarstan, National museum of the Republic of Tatarstan, history museum of Kazan State University. This scientific mission brought from Kazan scanned works of N. F. Katanov, materials and documents of archives, photographs of ethnographic materials from N. F. Katanov's collection, copies of rare books where the scholar's works had been published.

On 16-19 May 2012 international forum "N. F. Katanov and modern age" was held in the Republic. The goal of international scientific forum "N. F. Katanov and modern age" was generalization of scientific heritage and contribution of Professor Nickolay Fyodorovich Katanov to the development of indigenous oriental studies and Turcology, analysis of the main branches of modern scholars' scientific investigations which are based on his heritage.

On 17 May 2012 for the first time in Khakassia there was a requiem in memory of N. F. Katanov. The chief executives of the Republic attended it: head of the Republic of Khakassia - Chairman of the Government of the RKh Victor Z. M. Zimin, Chairman of the Supreme Council of the RKh V. N. Shtygashev, members of the Republic Government and Cabinet Council. Moreover direct descendants of Nickolay Fyodorovich and also leading scientist-Turcologists of Russia, CIS countries and other countries came to honor the scholar's memory.

The forum's opening ceremony was held at M. V. Lermontov Drama Theatre. Head of the Republic of Khakassia V. M. Zimin, Chairman of the Government of the Republic of Khakassia V. N. Shtygashev, Eminent Archbishop Theophanes, Kyzyl and Tuvinian Bishops sent their greetings to over 5,000 participants of the forum. Deputy Head of the Republic of

Khakassia, I. G. Smolina delivered her report "N. F. Katanov and modern age" and Professor R.M. Valeev of Kazan State University gave his report "N. F. Katanov and Kazan university oriental studies". A performance by Nickolay Fyodorovich Katanov's great-granddaughter Yekaterina Shtykalyova-Katanova marked the closing ceremony. A famous violinist, who is studying at Brussels Royal conservatory of music at violin school, expressed her gratitude for this opportunity to visit her ancestor's motherland. Then she performed a composition of Johann Sebastian Bach.

Within the framework of the forum, Katanov Khakass State University (N. F. Katanov KhSU) organized on 17 May 2012 an international conference on N. F. Katanov's heritage: languages, history and culture of the Turkic peoples (to commemorate N. F. Katanov's 150<sup>th</sup> birth anniversary). KhRILLH too organized the international scientific conference "Heritage of Khakass scholar, Turkologist, Doctor of comparative philology, orientalist Nickolay Fyodorovich Katanov". At its plenary session, Professor V. N. Tuguzhekova delivered her report "N. F. Katanov's contribution to the development of the humanities" and associate director of Tuviniian Institute of humane investigations, M. M. Kharunova presented her report "N. F. Katanov – founder of Tuviniian philology." Gllslm Killi Yilmaz of Turkey made her report on "Role and importance of Katanov in recording of the Khakass language".

The forum was divided into 10 sections:

- Language heritage of N. F. Katanov and the modern Turkic languages, with Gllslm Killi Yilmaz (of Turcology department at Ankara University) being this section's chairperson;
- Comparative investigations in the Turkic languages, with Dr. Selyutina Iraida Yakovlevna being the Section Chairperson;
- Actual investigation problems of folklore and Russian peoples' literature, with Professor Koshelyova Albina Leontievna as the section chairperson;
- History and culture of Eurasia: problems and perspectives of investigation, Professor Valeev Ramil Mirgasovich of Kazan State University, being the section chairperson;
- Modern investigation lines of grammar and phonetic structure of the Turkic languages in Siberia, with Dybo Anna Vladimirovna, being the section chairperson;
- Actual problems of semantics and lexicology of the Turkic languages, with Professor Mudrak Oleg Alekseyevich of Russian

- State Humanitarian University, being the section chairperson;
- Folklore, literature and culture of the Turkic peoples: history and modern age, with Professor Safiullina Flera Sadrievna of Kazan Federal University, being the section chairperson;
  - Functioning problems of the Turkic peoples' languages in multicultural space of Russia, with Professor Kuldeeva Gulnara Ilyinichna of L. N. Gumilyev Eurasian National University, being the section chairperson;
  - History of the Turkic peoples in Sayan-Altai, with Professor Artamonova Nadezhda Yakovlevna of N. F. Katanov KhSU, being the section chairperson;
  - Museum and ethnic pedagogics as an ethnocultural phenomenon. Professor Oorzhak Kherel-ool Dazhy-Namchalovich of Tuvinian State University, being the section chairperson.

Dr. T. G. Borgoyakova of N. F. Katanov KhSU summarized the scientific part of the forum. She noted that in the framework of Russian national conference, which was held in N. F. Katanov KhSU, its participants listened to the most interesting reports of representatives from Moscow and Kazan linguistic schools. In the year 2012, a lot of activities devoted to Nickolay Katanov were being organized in the Turkic language and culture countries. More importantly, the study of Nickolay Fyodorovich's investigations will not terminate with the end of Katanov's Year. Participants of Russian national conference propose to pay special attention to the study and promotion of national languages, particularly to the development of the Turkic languages.

Head of KhRILLH, V. N. Tuguzhekova reported the results of international conference: "60 reports and papers connected with Nickolay Katanov's activity were presented. Participants of the conference learnt very interesting information. Summing up the results all proposals will be gathered to review and publish a joint resolution".

Famous specialist in Katanov studies, Professor of Kazan State University R. M. Valeev highly appreciated the significance of the forum. According to him, such meetings contribute to the further study of life and activity of the great Khakass scholar who was undeservingly forgotten in the Soviet times. R. M. Valeev proposed: "I would pay attention to Katanov's European trace, his letter writings with famous European orientalists. Today there is only piecemeal information. This layer is almost unknown. Probably this epistolary heritage would help in looking at the



scholar's activity from new unknown up to date side". R. M. Valeev also paid attention to the reports of foreign guests, particularly to the reports of Professor K. Warikoo, Head of Himalayan Research and Cultural Foundation (India) and Mr. Wang Ding-Shu, Head of Investigations of Russia Institute at Taiwan National University (China).

Leaders of the Government of the Republic of Khakassia and the Supreme Council of the Republic of Khakassia, teachers and scholars of Turkey, India, China, Kazakhstan, Saint Petersburg, Moscow, Novosibirsk, Yakutia, Bashkiriya, Tyva, Altai, Khakassia, representatives of public organizations of the Republic of Khakassia took part in the work of the forum. More than 200 reports and papers on the issues of N. F. Katanov's scientific heritage and development of linguistic investigations, folklore, literature and the Turkic peoples' culture were presented. Analysis of contents of these reports testifies about modern researchers' deep interest in N. F. Katanov's scientific heritage. They emphasized the necessity of systematic work in research of N. F. Katanov's works and in arrangement of research courses of his heritage which are being conducted in the Russian Federation, the Republic of Turkey and other countries.

On 18 May 2012, the second day of the forum work, its participants visited N. F. Katanov Askiz regional museum of local lore where there was a presentation of the exhibition about N. F. Katanov's life and research activity. Its session took place at M. I. Chebodaev Askiz lycee-boarding school. The trip to Askiz region finished with a presentation of ceremonial program "Traditional Khakass tea-drinking" in Ankhak municipal museum in the open air *Ulug Khurtuyakh tas*.

After considering the results of the forum, the following recommendations were made:

- scholars of scientific and educational institutions of the Republic of Khakassia jointly with public authorities should continue gathering and systemization of the scholar's scientific works published in the world, materials of scientific seminars, conferences etc., held on account of the dates which are connected with N. F. Katanov and the development of his scientific heritage;
- to continue republication of N. F. Katanov's works, first of all, his main work *Investigation experience of the Uryankhai language*;
- systematic research of N. F. Katanov's heritage by means of the foundation of a special scientific subdivision attached to higher education and scientific establishments in Khakassia;
- to provide N. F. Katanov museum of Askiz with direct assistance



- to replenish the library and manuscript funds with materials about N. F. Katanov;
- general educational institutions of the Republic of Khakassia should use N. F. Katanov's heritage in educational process; arrange special and elective courses about N. F. Katanov's creative work in the framework of national regional component; intensify regional work;
  - on 1 September 2012, all schools of the Republic of Khakassia should start a school year with the lesson devoted to N. F. Katanov's 150<sup>th</sup> birth anniversary;
  - to create and update electronic journal *KhRILLH scholarly notes*.

Two volumes of conference materials were published at the beginning of the international scientific conference on "N. F. Katanov's heritage: languages, history and culture of the Turkic peoples (in honor of N. F. Katanov's 150<sup>th</sup> birth anniversary). First volume was devoted to N. F. Katanov's activity in the field of history, culture, languages, folklore and literature of the Turkic peoples. It contained plenary reports of Deputy Head of the Republic of Khakassia, Candidate of Juridical Science I. G. Smolina, Professor of Kazan State University, Doctor of Historical Sciences R. M. Valeev, Head of KhRILLH, Professor V. N. Tuguzhekova, Head of Tuvinian Institute of Humanitarian Research, Doctor of Philology K. A. Bicheldey.

Articles of the participants of the conference on actual problems of Turkic linguistics, folklore and literature of the Russian peoples, Eurasian history and culture were included in the second volume of conference materials. The third issue of journal under review *Nauchnoe obozrenie Sayano-Altaya*, where several articles were devoted to Khakass scholar N. F. Katanov's heritage, his expedition to Uryankhai region, was also released at the start of the conference. I. F. Kokova's book *Nickolay Fyodorovich Katanov, documentary about an outstanding Russian orientalist* was republished at the start of the conference. In this work the author presents the scholar's biography through subjective impressions made during N. F. Katanov's life.

On 11-16 June 2012 a delegation from Government of the Republic of Khakassia headed by Deputy Head I. G. Smolina and other scholars visited Turkey (Ankara), to participate in the scientific conference on "N. F. Katanov's scientific heritage and problems of Turcology" devoted to 150<sup>th</sup> birth anniversary of N. F. Katanov. Scholars from Khakassia visited

the Institute of Turcologic Research at Istanbul University, met with its Director, visited N. F. Katanov's library and arranged for further cooperation. It helped the next delegation from Khakassia to go to Turkey for work at N. F. Katanov's library. From 19 till 29 June 2012 academic secretary of KhRILLH N. A. Dankina and senior research officer of language department at KhRILLH, Z. Ye. Kaskarakova went on a scientific work trip to Turkey with the purpose of gathering N. F. Katanov's works for preparing the second volume of *N. F. Katanov's selected works*. On 20 June 2012 Director of the Institute Kemal Yavuz received the delegation. Organizational questions about the catalogue of N. F. Katanov's library, an order and scanning of books were settled with the administration of the Institute. On the first day the delegation acquainted with the second library of Institute of Turcologic Research where there were works in history, culture of the Turkic peoples, the Turkic languages. Unlike N. F. Katanov's library, the second library has free entry for students, doctoral candidates and Turkish scholars.

On 26 June 2012 Director of the Institute Kemal Yavuz showed N. F. Katanov's library to the delegation. N. F. Katanov's library was established at the Institute in 1914 when the scholar sold this library 3,500 books. Then in 1922 wife of N. F. Katanov sold another 3500 N. F. Katanov's books to the Institute. In 1920-1930s the library was being enriched with reports of Academy of Sciences of the USSR, Turkish and foreign Turcologists' researches. In the library there are books of the period 1960-1970. Today the library has 7,914 books (an electronic catalogue of N. F. Katanov's library has been copied and passed on to KhRILLH). It is being actively enriched with the works of researchers from Sayan-Altai region (Khakassia, Tuva, Altai).

So, the second delegation scanned N. F. Katanov's 81 works. Among them there are 15 works in foreign languages; 6 works about N. F. Katanov's bibliography; 8 works of pre-revolutionary scholars about Siberia and 4 works about establishments where N. F. Katanov worked. In total 99 works were scanned. In Khakassia N. F. Katanov's Year will terminate with "N. F. Katanov's epistolary heritage", "Folk poetry samples of the Turkic tribes collected by N. F. Katanov", "Kazan scholars about N. F. Katanov", "N. F. Katanov's selected works".

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## SOCIAL AND ENLIGHTENMENT ACTIVITY OF N.F. KATANOV

N.A. DANKINA

One of the most unexplored aspects of N. F. Katanov's life is his social activity. Researchers distinguish several directions of N. F. Katanov's social activity: activity in scientific societies, museum and literature work, lectures, translation, editing and publishing activity.

A researcher of the Tatarstan Republic National archives G. A. Dvoenosova, having conducted a study on Kazan ecclesiastical academy fund, where N. F. Katanov worked from 1911, notes that he was a member of 9 scientific societies: Imperial Russian archaeological society (since 30 March 1884 – a member-officer, since 10 March 1898 – an actual member), Imperial Russian geographical society (since 17 December 1894 – an actual member), Imperial Society of natural science, anthropology and ethnography (since 22 November 1897 – an actual member), Society of archaeology, history and ethnography attached to Kazan University (since 18 March 1898 – chairman, since 22 February 1909 – an honorary member), International society of sciences and literatures in Leuven (Belgium) (since 14 February 1898 – an ordinary member); Hungarian ethnographical Society in Budapest (since 17 March 1899 – a foreign member), Helsingfors Finno-Ugric (since 20 November 1900 – an actual member).<sup>1</sup>

N. F. Katanov's activity in the Society of archaeology, history and ethnography (SAHEKU) attached to Kazan University is thoroughly described in Katanov studies. N. F. Katanov was its actual member for 28 years (1894-1922), among them during 16 years he was its chairman. The aim of the society was to study the past and present Russian and foreign population on the territory of former Bulgaro-Khazar and Kazan-Astrakhan empires with adjoining regions.<sup>2</sup> At the end of nineteenth century territorial focus of activity of the society was broadened by

including Siberia and Middle Asia. Apart from organizational work N. F. Katanov edited materials *Izvestiya* of the society, prepared bibliographical review of works on East, delivered reports on SAHEKU meetings<sup>3</sup>.

From 1894 till 1920 N. F. Katanov wrote in *Izvestiya* about 50 articles and materials on different problems of history, ethnography, linguistics, folklore, archaeology, oriental history, bibliography, etc. He delivered the majority of published materials on Council sessions and general Society meetings. Here he was also engaged in the description and cataloging of various archaeological and ethnographical private and Society museum collections.<sup>4</sup>

Society of archaeology, history and ethnography made an invaluable contribution to the study of Tatar history including of Kazan. Thus N. F. Katanov was directly an author of such works as *Kazan-Tartarian proverbs about poverty, hunger and need* (1898), *Tartarian fables about settlements of Old Tartarian and New Tartarian Kazan* (1898), *Kazan-Tartarian fables about Kaban lake formation in Kazan and who named it* (1890), *Tartarian fable about founding of the market in Kazan and clearing of Bulak, etc.* (1890). Annually N. F. Katanov edited articles about new acquisitions of Society of archaeology, history and ethnography.<sup>5</sup>

N. F. Katanov was voted to the chair of Society in the general meeting at 18 March 1898. Together with him F. G. Mishchenko stood for election to this post for a forthcoming two-year period (Fyodor Gerasimovich Mishchenko – a Professor, historian of antiquity, translator from classic languages, Member-correspondent of St. Petersburg Academy of Sciences (since 1895). Since 1889 he was an ordinary Professor in Kazan University and editor of his *Scholarly notes*. At first, the elections were conducted by recording. N. F. Katanov got 15 records, Mishchenko – 8. After the elective conclusion of a comrade chairman, Council members and checkup committee, secretary, treasurer, Society librarian the main voting for the chairman's post was held. N. F. Katanov was elected by getting 12 affirmative votes. F. G. Mishchenko got three votes less. Professor of Kazan University I. N. Smirnov was elected to the post of comrade chairman<sup>6</sup>.

During N.F. Katanov's SAHEKU chairmanship, the Society developed relations with foreign and scientific institutions. Thus, in 1880-1890 the Society kept contacts with 34 scientific institutions and societies, in 1900 with 118 institutions and 36 addressees. It gave N.F. Katanov an opportunity to be published in foreign scientific editions.<sup>7</sup> Since March 1914 N. F. Katanov was voted SAHEKU chairman during successive elections, due to which he was gradually leaving the active work in the Society.<sup>8</sup>

Researchers note that being involved as a chairman for ten years, i.e. one-third of Society life, N. F. Katanov contributed much in material and moral spheres. The Society got a grant from the government. He engaged in networking and widening of the institutions, with which Society exchanged its editions, and to increase the number of persons, who supported the Society with contributions and their works<sup>9</sup>.

In 1919 having become a member of Oriental studies committee, N. F. Katanov came into the work of Society. The main activity of this committee was processing of materials in languages, ethnography and history of the local and generally Oriental peoples; discussion and systematization of materials of investigations devoted to languages or ethnography of tribes in Volga region and generally the East and organization of scientific expeditions; foundation of scientific or educational institutions, museums, exhibitions, organization of courses, lectures, etc. concerning the questions of the East, related to languages, ethnography and history of oriental tribes.<sup>10</sup>

Another direction of N. F. Katanov's social activity was museum and library work. Since 1905 N. F. Katanov became the director of Kazan municipal museum and since 1906 performed the duties of the director of historical ethnographical department and of a Council museum member. In 1911 he founded historical ethnographical museum attached to Kazan ecclesiastical academy, where he started to work as an assistant professor of the department of missionaries' history, ethnography and linguistics of the Turco-Tatar peoples. Attached to this museum was established an academic and missionary library.

Being the director of historical ethnographical museum of academy, N. F. Katanov and his colleagues handed in the museum objects of scientific character. Thus, he handed over to the museum photographs, tables, Tatar and Kalmyk suits. N. F. Katanov bought furniture for the museum at his own expense. For example in 1913 he contributed 225 rubles of his own means to purchase cupboards, writing utensils, tables and other items for the museum.

Living in Kazan N. F. Katanov kept contacts with many museums of local lore, especially the museums of Siberia. He made a big contribution to the establishment of Minusinsk museum of local lore. In 1902 he took direct part in preparation of *Historical sketch about Minusinsk museum*, which celebrated its 25 years. N. F. Katanov made correction of a text, undertook duties about its publication in Kazan University printing-house. Collected during his scientific expeditions, N. F. Katanov passed on the

exhibits to Minusinsk, Krasnoyarsk, Tobolsk museums of local lore. He handed over the majority of exhibits to Kazan University museum. As I. F. Kokova notes, museology and local lore were N. F. Katanov's passion. Thus, as a SAHEKU chairman he wrote in one of the inquiry forms that he had put in proper scientific trim a museum of Tobolsk county.

In the beginning of 1900s, in Kazan educational district N. F. Katanov's services were enlisted as an editor of training books and manuals for "the foreigners" and since 1907 he was the chairman of Translation committee attached to Kazan educational district. In 1906-1908 he published a range of articles concerning the questions of public education in newspapers and journals.

At the same time N. F. Katanov was involved in Missionary translation committee attached to minister Gury's fraternity. The aim of the committee work was edition of writings not only of "religious and moral character" but also enlightenment books for baptized foreigners. Working in the committee N. F. Katanov participated in the preparation of "useful and edifying books" of general educational importance and also translated orthodox religious books into the Turkic languages. Under the conditions of Kazan at that time, these two lines (enlightenment and missionary) were inseparable. Unavoidable consequence of it was that Katanov became involved in this work<sup>11</sup>.

Remarkable page in the life of N. F. Katanov's family was its participation in the activity of Kazan county trusteeship Board about national abstinence. Since 1896 N. F. Katanov and his wife Alexandra Ivanovna were members of this association. Kazan abstinence association "gave the poorest inhabitants an opportunity of free reading in Nekrasov library-atheneum, organization of cheap concerts and dramatic performances, arranging readings and dance-evenings in order to avert working population from hellbender."<sup>12</sup> N. F. Katanov read lectures, published articles of enlightenment character in the association journal *Deyatel*.

In the post-revolutionary period N. F. Katanov went on dealing with pedagogic, scientific, museum and organization work. Besides, he actively came into cultural-enlightenment and social activity. After the liberation of Kazan from the White Guards, N. F. Katanov became the dean of archaeological department of recreated Northeast archaeological and ethnographical institute. In May 1919 when Oriental department was formed in the institute, N. F. Katanov was appointed as the dean of a new department. Known as an honest and careful scholar he was often



entrusted the bursar's duty. In 1919 N. F. Katanov and Professor of Kazan ecclesiastical academy S. E. Malov were entrusted to examine all the financial documents of Northeast archaeological and ethnographical institute and after the classification of documents according to articles and characters and registration, remaining amount was deposited with N. F. Katanov.

When in 1918 there loomed the threat of disposition of Kazan ecclesiastical academy, N. F. Katanov applied to Kazan University Council for acceptance of the academy into the university as orthodox theologic department including all buildings, libraries, the museum and other property. On 27 June 1920 he donated effects from *Inorodcheskoe obozrenie* sale to the academy and owing to it he got the administration's gratitude as "a benefactor, who helped the academy so generously in the difficult time of its existence."<sup>13</sup>

On 1 May 1920 on behalf of the chairman of Northeast archaeological and ethnographical institute Council and as the dean of archaeological department N. F. Katanov addressed a special letter to the guidance of County committee of state buildings. "In view of the start of building and excavation activity Northeast archaeological and ethnographical institute requests not to withhold from informing about different findings of human remains (brainpan, bones) which occur frequently in soil and subsoil stratum on the territory of Kazan city and suburbs and which can appear during the above mentioned activities"<sup>14</sup>.

In the first years of the Soviet system, N. F. Katanov lectured in the high institute of public education, on Chuvash pedagogical courses, in high east music school. Having prepared a guideline in Oriental chronology he went on for research activity. Hence, in the last four years of his life the scholar returned to intensive activity in the sphere of education and science. N. F. Katanov's political "neutrality" to the new authority was overcome with the help of his active participation in cultural-enlightenment, teacher and scientific work. The scholar followed primarily his professional activities. In spite of change in the socio-political situation in Russia in the beginning of twentieth century, N. F. Katanov considered serving people, motherland through scientific, pedagogic and social activity as the most important aim of his life.



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## TOBOLSK HERITAGE OF PROFESSOR N. F. KATANOV

KH. CH. ALISHINA

Scholars of the Tyumen region systematically refer to the scientific heritage of unique scholar-Turcologist Nickolay Fyodorovich Katanov. After his successful graduation from oriental department of Saint Petersburg University in 1889, N. F. Katanov was sent to a long field trip by the Imperial Russian Geographic Society and Petersburg Academy of Science to Siberia, Northern Mongolia, Dzungaria and Chinese Turkestan. Here he studied customs, household activities, language and folklore of the local Turkic peoples besides collecting, processing and preparing huge material for publication.

Outstanding orientalist N. F. Katanov enriched indigenous Turcology with extraordinary scientific works concerning the Siberian Tatars. Katanov carried out labour-intensive work in defining and systematizing all proper names that led to the release of two-volume alphabetical index of names which appear in *Folk literature samples of the Turkic tribes* of V. V. Radloff. The lion's share of these materials is data on onomastics of the Siberian Tatars.

At the end of 1893 N. F. Katanov passed exams for Master's degree in philology and he was appointed to the extraordinary post of Professor at the department of the Turco-Tatar dialects in Kazan University. Here on 29 January 1894 he delivered his introductory lecture *Ethnographic review of the Turco-Tatar tribes*. This was later published as a brochure and his lecture material is preserved in the manuscript hall of the scientific library at N. I. Lobachevsky Kazan University. Katanov writes: "How both the Turcomen and Tatars and other small nomadic tribes call each other: domiciled ones are called according to towns and villages which they are attached to but nomadic and strolling ones are called according

to the names of kindreds and tribes which they belonged to". The scholar calls tribes that worship Islam as domiciled ones, tribes that live "around steppes" and practice cattle breeding as nomadic ones but those who live "on mountains and in forests" and practice hunting as strolling ones. "Tribal feature of settlement" is taken into account by modern researchers while studying onomastic space of the region. It accumulates multilingual proper names which appear in this space at different phases of history.

N. F. Katanov was one of active authors of *Annual of Tobolsk county museum* (ATCM) which was being published in the period 1893-1918. More than 150 articles of 59 authors were published in this Annual for 26 years. Nickolay Fyodorovich introduced to us, the Siberian Tatars, invaluable ancient medieval manuscripts after their appearance in ATCM. These are *The Tobolsk Tatars' fables about Kuchum and Yermak* (ATCM, 1895-1896, 5<sup>th</sup> edition), *The Tobolsk Tatars' fables about arrival of Mohammedon preachers in Isker in 1572* (ATCM, 1897, 7<sup>th</sup> edition), *The Tobolsk Tatars' fables about origin of the Kirghiz people* (ATCM, 1897, 7<sup>th</sup> edition), *The Tobolsk Tatars' fables about menacing tsar Tamerlane* (ATCM, 1898, 9<sup>th</sup> edition), *The Tobolsk Tatars' funeral rites* (ATCM, 1898, 9<sup>th</sup> edition), *Lorenz Lange's reports about Siberia and Siberian indigenous dwellers* (ATCM, 1904, 14<sup>th</sup> edition), *About Sheikh Bagauddin's religious wars against indigenous dwellers of Western Siberia* (ATCM, 1904, 14<sup>th</sup> edition). Above mentioned works formed the source of our work *Historical linguistic investigation of the Siberian Tatars' onomastics (based on material of the Tyumen region)*.

Nickolay Fyodorovich Katanov had broad scientific contacts. His articles were published in the Oriental and West European languages. He held correspondence with leading scholars of his time and with scientific centers. He attached great importance to libraries. He was a man of generosity. Because of constant attentive attitude towards the museum and his attachment to the *Annual*, he always provided interesting articles for publication. The Rules Committee of Tobolsk museum expressed gratitude to N. F. Katanov "for ... previous and present sympathetic attitude to the museum and its affairs". For his article titled "Lorenz Lange's reports of 1716 about Siberia and Siberian indigenous dwellers" (*Annual of Tobolsk county museum*. Tobolsk, 1905. 14<sup>th</sup> Edition) he sent 600 photographs of Tobolsk view which he had taken at his own expense. He translated the article "About religious wars of Sheikh Bagauddin's followers against indigenous dwellers of Western Siberia" from Arabic into Russian especially for the museum. It was published in 1905 in Tobolsk.

Z. M. Mongush while researching N. F. Katanov's contribution to

the study of the Tuvinian language writes the following: "Staying in Kazan he often wrote to his relatives and friends in Siberia, took interest in the work of libraries, sent books. In recent years a collected book of selected works on the Khakass folklore and ethnography has been issued in three (Russian, Turkish and Khakass) languages in Ankara (Turkey). In Istanbul Igor Leonidovich Kyzlasov's work *Nickolay Fyodorovich Katanov: Autobiography and bibliography* was published in translation from the Russian into Turkish language". In his preface to the issue published in the Russian language a famous scholar notes: "Devoted to the deep study of the Turkic peoples and written in Russian, N. F. Katanov's works made considerable contribution to the formation of Russian-wide cultural historical community. With the help of republication of the scholar's old works and publication of all his yet unpublished manuscripts we would not only render homage to this noble activity but give a new sound to it, quite burning one today. All that unites peoples of our country must be primarily rendered honors".

In 1903 N. F. Katanov had defended his masters thesis *Investigation experience of the Uryankhai language* which was included into the gold fund of world Turcology. In 1907 Kazan University awarded Katanov his Doctorate without the defense of the thesis. Works of N. F. Katanov were appreciated highly during the scholar's lifetime. In Kazan from the very beginning of his scientific career, N. F. Katanov gained recognition as the biggest orientalist. He was elected as a member of many scientific societies. Among other things he had been a member and chairman of the society of archaeology, history and ethnography at Kazan University for 28 years. Katanov during his sixty years of life enriched indigenous Turcology in a great measure and went down in history as the first Khakass scholar. N. F. Katanov's richest heritage is being successfully researched at the present day. He used data of one hundred and fourteen languages and was a member of numerous scientific societies. "He knew the Latin, Greek, French and German languages. Following the Greek original and Russian interpretations of prayers he translated them into the Sagay dialect. According to calculations of researcher of a Tatar book Abrar Karimullin during Kazan period, Katanov described in catalogues and directories around 7,000 book names in Russian, European and Oriental languages and wrote 900 abstracts, reports and reviews".

N. F. Katanov's multifaceted activity embraces different fields of linguistics. The outstanding scholar's perceptions are invariably distinct for originality. They are based on scrupulous elaboration and theoretical

understanding of material. He gave all his knowledge, scientific and life experience to the development of Russian Turcologic science. Extracts from N. F. Katanov's letters to E. K. Pekarsky are the characteristic examples:

"22 May 1900. Kazan. To His Reverend E. K. Pekarsky in Yakutsk. Informing about the receipt of your fair in every respect *Yakut language dictionary* (Yakutsk, 1899) which contains words with the first letter *a*, - *akhsat* (pages 1-128). I have the honor to express cordial gratitude to you for sending this valued publication.

It is a pity that its publication is taking so long and that Academy of Science has not decided upon its publication. While in the sense of conception and execution, the dictionary deserves entire praise and every encouragement.

To return thanks for your attention I am sending to you a part of my works published in Kazan and Siberia with my familiar hieromonch Alexis (in common life Okoneshnikov), a native Yakut. I can send neither my Kazan publications which are already out of print nor metropolitan ones that there are not too. Please receive them as a gift and sign of gratitude for your attention.

If you wish your articles on history or ethnography of the Yakuts and other indigenous dwellers get published here in Kazan, there would be much space everywhere for your these articles, for example: in *Scholarly notes of Kazan University* or in *Izvestiya* of Society of archaeology, history and ethnography where I am in the chair.

Proclaiming about my homage and allegiance to you I am staying your humble servant. N. Katanov."

In a letter of 30 November 1901 he writes:

"Highly respected Edward Karlovich! As you study the Yakut language quite scientifically and fundamentally it will be extremely pleasant for me in spring or may be earlier to bring to you as a gift my extensive research about the Uryankhai language which, in my opinion, together with the Karagass one is similar to Yakut. And, therefore, my research probably will be not useless for you and not traceless for Turcology since looking at it you can give coverage to many questions in other way. Because you stand near an unexplored spring and thereunto have the best means to scoop it than many our Russian scholars do".

N.F. Katanov's entire life was devoted to unselfish serving science. He is a dignified son of the Khakass people, a pride of modern Turcologic science. Scientific searches and multifaceted activity made the name of great scholar N. F. Katanov immortal. The Siberian Tatars remember and rever N. F. Katanov for his long and toilsome scientific work. He is the one from all scholar-Turcologists who managed to introduce a big layer of archived documents written with the help of Arabic alphabet into scientific

circulation. His work *About religious wars of Sheikh Bagauddin against indigenous dwellers of Western Siberia* (according to manuscripts of Tobolsk county museum) defines the date of Muslim religious penetration onto the Irtysh banks. In Tyumen a research conference devoted to 600 years of embracing Islam was held in 1994.

Grateful descendants perpetuated the name of Professor N. F. Katanov. In 1994 Khakass State University was named after N. F. Katanov. In the museum of Kazan State University, a section devoted to Nickolay Fyodorovich Katanov's life and scientific activity was set up. Khakass youth go to the museum during their arrival to study, attend different conferences or defend their theses. In July 2005 Shkolny alleyway in Kazan where the scholar had been living for a long time, was renamed as Katanovsky (people already called it so before the Revolution). In February 2012 Tyumen regional scientific library arranged an exhibition devoted to Nickolay Fyodorovich Katanov's jubilee.

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## N.F. KATANOV'S ETHNOGRAPHIC RESEARCHES IN *SKETCHES*

N.G. SHAYMERDINOVA

Nickolay Fyodorovich Katanov is one of the outstanding scholar-Turcologists, a researcher of Ural-Altai world. His creative work was devoted to multidimensional aspects of scientific activity: ethnography and history, linguistics and translation studies, literary studies and folklore, numismatics and museum work, archaeology and local lore. He was also a talented professor whose lectures drew numerous audience at Kazan University.

In spite of the multidimensionality of N. F. Katanov's creative activity one of his main merits is the study and research of culture and ethnic world of the Turkic peoples in South Siberia, Eastern Turkestan and Central Asia. Katanov's collection during four years of his travels (1889-1892) of priceless material such as manuscripts and journal records testifies about it. Later these were published in *Sketches of Uryankhai land*.

The scholar's *Sketches* are especially remarkable. They are a distinguishing feature, encyclopedia of life and culture of the Tuvinians. On the one hand *Sketches* explicate the scholar's research methodology, his ability to communicate with the local population and get necessary information, his graphic art such as drawings and schemes of household goods, clothes, buildings, ornaments on people's head dresses and on horse saddles, the Tuvinians' symbols *tamgas*. N. F. Katanov's tracing of one line of "runic chud letters"<sup>1</sup> from a rock holds special place among them. The enigma of runic signs had not been unraveled yet but curious signs drew the scholar's attention. His intuition was a harbinger of sensational discoveries of Turkic runic monuments which would succeed in four years.

On the other hand in the *Sketches* there are the Tuvinians' (Soyots)



world view, their material and spiritual activity which can be systematized as:

- description of nature, its treatment and usage;
- disclosure of the Tuvinians' spiritual world, beliefs;
- characteristics of social problems: low social position of the major part of the ethnos, relationship with Chinese authorities, Russian settlers and salesmen, with the other Turkic peoples;
- description of material culture, dwellings, household goods, clothes, headdresses, shoes, etc.;
- description of traditions, rites and customs;
- description of folklore wealth;
- research of the Tuvinians' vocabulary fund;
- characteristics of moral ethical values.

Thus, on the ground of the systemization of key concepts contained in N. F. Katanov's *Sketches*, it is possible to reconstruct unique conceptual and linguistic view of the Tuvinians' world at the turn of 19<sup>th</sup> and 20<sup>th</sup> centuries<sup>2</sup>. We will examine some of these concepts within the framework of this article.

While traveling around Uryankhai land N. F. Katanov paid much attention to nature of the region, its wealth and usage. He describes in detail routes and distance between them, indicates rivers and their tributaries, mountain ranges and passages, mentions names of herbs and plants. It is notable that names of toponyms are exceptionally of the Turkic origin. It testifies that this land belonged to the Turkic peoples. For example: *Ulu-Kem*: its tributaries: 1) on the right side Bain-gol, Irbek, Idzhim, Temir-suk, Yeli-Kem, Kuli-Kem, Orta-Kem; 2) on the left side: Yelegest, Baruk, Shagonar, Chakul or Dzhagol, Bom-Kemchik<sup>3</sup>.

Katanov records as on 9 June: "At 11 a. m. I went to a wife of shepherd from Tarkhov Kalbykay. She told me about trees which were growing in Uryankhai land. When she said a name of every tree, she stated where it was growing. ... Then I had a conversation with 78-year old man of sumyn Kyrgyz. He told about trees: where they grew, which good they brought and which animals fed on them. He said that the rind of a fir-tree in powdered condition was used as a medicine and twigs of a *kyzyrgan* (shrubbery) were applied for arrows. He said about a little animal *jerboa* that its navel was used as a medicine which afterwards was sold at a very high price. A navel of this little animal was known under the name *strui* among the Russians. Plates and troughs were made peculiarly from broad

parts of deer's horns. Deer's pelt was used for clothes and footwear. Tendons were applied for mending footwear. As for endurance they were better than other threads. A squirrel served usually as payment of tributes. While black cherry was fresh they milled it with the help of millstone, dried and ate it in dry condition with butter".<sup>4</sup>

A real picture of a man's attitude to nature is depicted in the record: the Tuvinians know nature well and use its gifts in their life. Information about deer is especially important. In the view of Tuvinians, in a man's conceptualization of the outside world animals took an important place as:

- a sacral totem (maral, deer, bear) personifying forces of nature and therefore, homage and submission to these forces;
- a means of transportation;
- property, social position (rich/poor);
- a unit of economic relations (the Tuvinians had a squirrel as current money in trade);
- food, meal for a man's life sustainance;
- making of household utensils: clothes, footwear, household stuff, etc.

We are going to exemplify aforesaid with excerpts from *Sketches*: "Later Mendele told me about domestic and wild animals. The Soyots eat meat of a wolf, bear and other beasts. Beasts are killed with iron arrows from wooden bows and bullets from flint-guns. They hunt more frequently after wild goats, hares, deer and elks. Animal pelts are used for fur coats, hats and payment of tributes. A maral's horns cost from 2 to 5 good horses. Sheep pelts are not suited for payment of tributes. A squirrel pelt serves as a unit of a buying price for pelts: a bear pelt costs 20-40 squirrels, a beaver pelt costs 80-60 squirrels, a sable pelt does 60 squirrels, a hare pelt does 1-2 squirrels"<sup>5</sup>.

N. F. Katanov emphasizes that when one meets any Tuvinian, an etiquette greeting starts with words: "Are you healthy? Are your cattle healthy?" For comparison: until recently in Kazakh people's culture a greeting also started with words: *Mal-zhan aman ba?* (Are your hearth and cattle alright?). That is why in *Sketches* much attention is paid to talking-beast stories: "He told me about dogs, horses, cows, camels, sheep and domestic goats or yamans. He informed me specifically interjections or sounds emitted by a man when he beat up an animal, hailed, stopped or made it run"<sup>6</sup>.

Unity with nature, its protection and ethnic peculiarity in the Tuvinians' behavior are disclosed in the description of different ways of passing over numerous Tuvinian rivers: "The Soyots pass over a big river sitting on a horse or bull but more frequently fasting a *salik* (a little float) made of 5-7 logs to their tails"<sup>7</sup>. And then N. F. Katanov notes admiringly: when the Tuvinians are passing a river holding on horses' tails, they are singing songs but going by boat they are speaking nothing because they are afraid of everything, even the slightest wave of a boat. Unity with nature has reflection also in the Tuvinians' myths. In *Sketches* there are a few variations of myths about bears, metamorphoses of a man into a bear because of the violation of moral ethical standards: "Sometime a bear (*kayrkan*) was a man. He drank too much vodka. Having become angry because of vodka he turned into a bear"<sup>8</sup>. Another myth has the same pattern: "Sometime a bear (*kayrkan*) was a man. One day he went to a forest and stopped any relations with people. He went just to the Tannu Ridge because he liked to order but he was not followed by anybody. Erlik-khan turned him into a beast due to this pride"<sup>9</sup>.

The central theme of Tuvinian worldview is a problem concerning faith. Despite the spread of Buddhism among the Tuvinians, as many Turkic peoples worshipped the high Deity Kudai (the Turkic peoples including the Kazakhs preserve relics of this faith up to the present day). The Tuvinians believed in evil and fair spirits. And their cosmology was connected with daemons: "This old man came to me at 4 p. m. He had tea and told me a little about evil spirits. He told about *Shulbus*, *Albys*, a number of skies, origin of thunder and lightning. *Shulbus* has one eye and a big nose. He lives only in caves. *Shulbus* is male and female. He plays mean tricks on a man. He kills and throws a man. *Albys* lives not at rock but at sandy habitat. *Albys* and *Shulbus* are not afraid of bad shaman. But they run far away from good, powerful shaman. They often go down under the earth but they can not go up to the sky"<sup>10</sup>.

Quintessence of the Tuvinians' faith is shamanism. Notwithstanding that the Tuvinians' shamanism, according to N. F. Katanov's opinion, experienced a strong impact of Buddhism, a good or bad shaman is a central character of *Sketches*. It has considerably detailed description of shaman's rituals, different situations connected with them, training of young shaman. A shaman has an incredible spiritual power over people. In people's exalted consciousness a shaman is almost a mythical person: "First a shaman sits in front of a flame and tabors then he stands up and executes a shamanistic ritual standing on a flame. His feet do not burn.

Then he takes a knife and stabs it into his own chest. And a knife appears from his mouth. On his body there is never a wound because of it"<sup>11</sup>. Besides, in the Tuvinians' faith the Universe is divided into the upper, middle and under worlds. Such division is peculiar for a medieval man's worldview and is depicted in Turkic runic monuments<sup>12</sup>: "A soul of a *dead good man* goes away to *the sky*, into the earth of Burkhan-kudai and there it regenerates again and passes away forever... a soul of a *dead bad (thin) man* goes away into the Yerliks' earth, *under the earth, into the chthonian world of Az*"<sup>13</sup>. A leader between these worlds is a shaman who as a special spiritual person "eats just little, smokes only powder tobacco, does not sleep at night because chthonian spirits have a meeting with him... Sitting at a yurt a shaman can get to know what happens under the earth, on the earth and in the sky"<sup>14</sup>.

In the Tuvinians' naive consciousness shamans connecting people's souls with other worlds are doomed to immortality. Because "a shaman's soul is accepted nowhere: neither in the Heaven nor in the Hell. It vainly soars up hills, stones and trees searching for asylum somewhere. But it does not find it anywhere"<sup>15</sup>.

The important thing in the Tuvinians' worldview is their activity and social status. N. F. Katanov writes: "Soyot men pasture cattle, sow the grain, go hunting and are engaged in workmanship; women sew and repair clothes, make a meal, serve round and make felting"<sup>16</sup>. At the turn of the century, the Tuvinians did not have an independent statehood and were actually under a threefold yoke: the Qin Dynasty of Chinese officers (the Dzungars), Mongolian dukes (*Noyons*) and Russian merchants and settlers. According to Nickolay Fyodorovich's records the people became poor and rapidly slid into poverty due to exactions of Chinese and Mongolian officers. "Since a *Noyon* and *Dzungar* have a right to take away from the Soyots sheep instead of mess allowance during their service discharge, they gather a squillion of sheep. They often take a payment for the commodity by cows and horses instead of sheep. In 1888 one Dzungar received 100 horses .... They always get: 1) a double payment for the commodity; 2) double estovers; 3) gifts from rich men"<sup>17</sup>. As N. F. Katanov noted, the result was on the one hand the enrichment of government agents on Uryankhai land and on the other hand the impoverishment of the excessively robbed Soyots. That is why when the Tuvinians heard about Chinese officers' intention to come, they departed to the most inaccessible places in every possible way avoiding encounters. As a consequence of the threefold oppression, the Tuvinians lived very poorly

and "ate millet, adder's-grass (bulbous plant), yellow daylight".

The Tuvinians willingly communicate with the Russians and work for them. Tuvinian girls marry the Russians. And the Russians evince loyalty to the Tuvinians in turn, know their habits and customs, speak Tuvinian. N. F. Katanov writes that the Soyots have more sympathy for the Russians than for the Chinese. "The Soyots say that it would be much better for them to be under the Russian reign than under the yoke of the Chinese who will work over them sooner or later and then turn adrift"<sup>18</sup>.

Under all severe conditions of life, the Tuvinians did not lose their original culture, their traditions, rites, customs which were presented in detail in N. F. Katanov's *Sketches*: "He told me how elders favored youngmen. He told about sacrifices. They were executed several times per year. Horse racings in stables, fights and big carouses were held during these celebrations"<sup>19</sup>. In the Tuvinians' traditions and customs on the one hand there is ethnic originality (*If some Uryankhai man die there are his wake in 7 days, 49 days and 1 year. During all this time not one thing is taken out of a yurt where the departed lived and not one thing is brought*). On the other hand Tuvinian customs are identical with those of other Turkic peoples:

- Cousins marry each other only if they are descended from blood sisters but not from brothers (for comparison: in Kazakh tradition matrilineal cousins are permitted to marry each other. But paternal cousins are never permitted to do this).
- Most of all an estate is given to the youngest son since he has not earned anything.<sup>20</sup> In Kazakh tradition a heir of *shanyrak*, i. e., a hearth is also given to the youngest son-*kenzhe*.

The Tuvinians' world view and non-materialistic life view are strongly marked in their folklore: in numerous songs, myths, fairytales, riddles. The Tuvinians' folklore is distinct in fertility and variety as well as among many Turkic peoples where epistolary literary language has weak development. N. F. Katanov obligingly listened to and recorded songs in all his meetings with the Tuvinians. It is notable that all young and old people from baby to adult sing songs. According to researchers' data in *Sketches* more than 1,122 songs are recorded. Songs of the Tuvinians are an encyclopedia of their life. Such are the content, fertility and variety of their subjects and genres. "Song subjects are extensive and various. There are songs which describe familiar forests and mountains, rivers and lakes characteristic for all Tuva: songs about love, marriage and family, about

difficult woman fate, about spousal misconduct; about private feelings and experiences, moods, about shamans and lamas, about labour and household activity. There are also ballads ridiculing wickedness of temper and shortcomings of the whole kins and tribes, etc. For the first time also songs of erotic and sensual content are rather thoroughly presented here<sup>21</sup>.

We will exemplify the above mentioned: "Oh, gods giving the lowest creatures a short life! Show me a habitation of *Yerlik-khan*! Oh, miraculous ones guarding with the help of your gold legs and mouth! Oh, spirits of mine! Oh, lords of mine giving me help and rest! Do not be a cause of my diseases and misadventures! Release from diseases! Oh, fairs, turn your eyes here! My eyes are a thing which can fade! Oh, lords, go ahead a road and be my leader"<sup>22</sup>. This song is thoughtful, saturate, deeply poetic by means of repeated compellations and a special lyric mood. In the song there is a conceptualization of the Tuvinians' high gods (*gods creating life*), the under chthonian world (a habitation of *Yerlik-khan*), their evil/fair spirits, feelings and love (Oh, fairs, turn your eyes here!) and moral ethic meanings (My eyes are a thing which can fade! Oh, lords, go ahead a road and be my leader).

The Tuvinians' development of song art is linked with the sophistication of applied ornamental art. Therefore N. F. Katanov puts musical instruments, welfare items, household utensils, clothes and head wears into scrupulous description. All these are supplied with pictures, schemes, drawings, exact geometric measurements and calculations. All these provide invaluable information about the Tuvinians' world, mentality and language. Such a specific description adds and broadens the verbal text of *Sketches* and makes it true and verifiable.

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## PLANT VOCABULARY IN N. F. KATANOV'S *BRIEF SAGAY-RUSSIAN DICTIONARY*

Z.Y. KASKARAKOVA

Nickolay Fyodorovich Katanov was a great scholar, who gathered the richest material in ethnography, linguistics and folklore, providing a valuable source for studying different sides of the Turkic peoples' life, including Khakasses. Being a linguist-Turcologist N. F. Katanov started his scientific work with the study of the Khakass language, which he spoke, and relying on its knowledge, he began to research other related kindred languages. During his study in Krasnoyarsk high school, he went to various places every year, gathered folklore, linguistic texts and described the customs of the Sagay people.

A researcher of the Tatar language D. G. Tumasheva notes: "Nickolay Fyodorovich was not only an educated and intelligent man but he had his own material, which had been written by him from the first hand through direct contact with the people. N. F. Katanov laid emphasis on the latter, considering the necessity to study a language by means of direct interaction with the people and not by separating history of a language from ethnography, folklore and history of material culture."

N. F. Katanov collected linguistic material, which he used for writing *Sagay dialect grammar of the Tatar language* (part I) and *Corpus of examples and Brief Sagay-Russian dictionary* (part II), one of the leading dialects of the modern Khakass language. Later these were included into the 9<sup>th</sup> volume *Folk literature samples of the Turkic tribes*, which was published by V. V. Radloff. The work is of high theoretical level and is of interest for both the linguists in the Khakass language and researchers of other Turkic languages. At the conference on the Katanov readings, which was held in Kazan State University in 1997, this book got a brilliant appraisal from a range of scholars. O. V. Subrakova writes about the significance of this

work: "If *Grammar of Sagay dialect* was published in proper time, it would be the first grammar of the Khakass language, and play an important role in social and cultural life of the Khakass people and would also contribute to the considerable extension of social functions of the Khakass language." Unfortunately, these works are still not published and are preserved in the archive of Khakass RILLH manuscript collection. These have invaluable significance for dialectologists and researchers of the Khakass language history.

A lexicographical work, also including one which is based on the material of Khakass language, took a considerable place in his scientific activity. This article is devoted to the names of plants as mentioned in N. F. Katanov's *Brief Sagay-Russian dictionary*. The work contains more than 4,000 common Khakass words, in 154 pages. Basis of the dictionary is Sagay vocabulary. The lexical diversity as is reflected in N. F. Katanov's dictionary, gives a comprehensive idea about that part of nineteenth century Sagay dialect vocabulary, which was in active usage. Moreover, Sagay dialect together with Kachinsk one became a basis for the Khakass standard language. G. S. Amirov notes in his article: "Here the author makes wide comparisons of vocabulary between the Kachinsk, the Altai, the Koybal, the Chulym-Tatar, the Kazan-Tatar, the Kazakh, the Yakut, the Old Turkic and the Mongolian languages. Though these comparisons are not always regular and consecutive but they together with Russian equivalents and some translations in German, Latin, Greek and English show N. F. Katanov as a highly erudite lexicographer. The names of plants and animals with their international Latin naming are of big value until now".

In the beginning of the dictionary there is an explanation of used abbreviations. At the end there is a list of proper names which appeared in bogatyr poems of the Minusinsk tatars (the Khakass people).

For instance: *Altyn Tana* – (A gold button), *Ay mirgen* – (The Moon, a rifleman), *Altyn Chachah* – (A gold brush) etc.

An analysis of the vocabulary makes it possible to distinguish the following lexico-thematic groups:

- 1) Household lexis: *ib* (a yurt, a house), *irkin* (a sill);
- 2) Welfare items: *habo* (tinder), *idis* (crocker);
- 3) Kinship terms: *aga* (an old man), *hasty* (father-in-law);
- 4) Geographical names: *Tazoba* (Tasheba), *Hyzylchar* (Krasnoyarsk);
- 5) Horse paints: *hula at* (a roan horse), *ala at* (a piebald horse).

The names of plants (about 40) are of big interest. These can be subdivided into several groups:

- 1) Trees: *tyt* (larch), *tirek* (poplar), *os* (aspen), *hazy* (birch), *hara syby* (silver fir), *huzuh auazy* (cedar).
- 2) Shrubberies: *nymyrt* (black cherry), *says* (cramp), *too* (hawthorn), *kargana* (withy, crack willow), *ittigen* (Altaian – tigenek) (dogrose).
- 3) Names of berries: *aba chistegi* (raspberry) (*lit.* bear berry), *chir chistegi* (strawberry) (*lit.* earth berry), *kiziruat // huskhaxah chistegi* (roebuck berry) (*lit.* bird berry), *nonyh // nunnyh* (blackberry), *hyzyluat (hat)* (red currant).
- 4) Names of herbs: *mayrsyn* (wild onion) (steppe), *porcho* (a flower), *symyskha* (hemp nettle), *sahcha ot* (nettle) *colloquial* (bindi), *kĩbirgen* (field onion), *kygyrt ody* (hellebore), *gle?* (stipa), *irben* (sagebrush; mother-of-thyme), *kinder* (cannabis).
- 5) Garden crops: *yabylah // chablah* (potato), *saluyn* (Altaian – chalkan) (turnip), *muskun* (garden onion).
- 6) Grain varieties: *pugday* (wheat), there are two types of wheat: *chayuy puudayy* (spring wheat), *hyshydauy puuday* (winter wheat) etc.

It is also noteworthy that some names of plants are provided with explanations. For example: *paltyruan // martyruan* (bunches) (plants with big leaves, with the help of which it is possible to cover a baby); *sa ot* (bellflower) (tauda Osche as parlig ot), *padan* (bergenia) (Sagay people utilize instead of tea).

In other cases, words are clustered and for illustrative purposes word-groups or even sentences are given (in comparison with other languages). For instance: *ot* (plant, herb), *ot tuzy* (hay harvest); *otau* (Altaian – odu, odau) (camp, hut, booth during a mowing); *ottirua* (to eat a herb) (*about animals*); *otha kirerge* (to start to mow a grass), *othararua* (to let (a horse) pasture).

But there are such denominations of plants that nowadays have become archaisms or are almost driven out of active usage. Such words as *taspas*, look *ipsek* (thistle) (a part of it is above the ground), *tarbas* (adder's-grass), *salaa* (willow) (a tree).

It may be noted that some names of the plants are borrowed from the Russian language and are functioning in the language according to the Khakass phonetic rules, for example, *kmel* (hmel), *pryukpe* (bryukva), *koroh* (goroh), *arys* (roz), *handyh* (kandyk).

Permanence, stability, preservation of these plant names until today testifies that floristic vocabulary in the Khakass language has been existing from early times. The examined names of phytonyms exist not only in the Khakass language but in other Turkic languages as well.

So, *Sagay-Russian dictionary* gives the reader very interesting and valued material. We find many words which were existing at that time but now are driven out of usage. This work has historical value for studying the vocabulary of the Khakass language of the twentieth century, especially alive conversational speech of the Khakass people of that time. Knowing well his language, during the dictionary card-indexing N. F. Katanov interpreted all meanings of the words as definitely as possible. Started by pre-revolutionary scholars, primarily by N. F. Katanov, study of the Khakass language continues. The materials of *Brief Sagay-Russian dictionary* serve as a basis for *Khakass-Russian dictionaries* compiled in 1953 and 2006.

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## N.F. KATANOV'S CONTRIBUTION IN THE RECORDING OF TURKIC LANGUAGES

I.M. TARAKANOVA

Today the recording of languages is considered to be comparatively a new branch of linguistics, which is connected with field linguistics, i.e. with the study of languages in their natural habitation sphere. N. F. Katanov may be rightfully named as a field scholar, who professionally approached the recording of languages.

The main goal of recording is gathering and accumulation of primary data about poorly explored languages. It is especially now because their number is declining. As A. V. Arhipov notes, activity of a field linguist is aimed at *description of a language*, at direct study of the language phenomena, while various concrete research problems can be resolved. The goal of recording is to gather basic data, which would help to investigate a language hereafter (i.e. to resolve concrete research problems) even if it is impossible to get new data. Texts of different speech genres are fixed (stories, fairy-tales, legends, cases from life, etc.). N. F. Katanov may, therefore, be rightfully named as a true field linguist.

N. F. Katanov's urge for science appeared during his years of study in high school. Being only a pupil of high school, since 1880 Nickolay Katanov recorded proverbs, sayings, aphorisms of the Khakass people. Through a petition of V. V. Radloff in 1889 Katanov started an expedition journey. N. F. Katanov gathered in this expedition materials, which were included into the ninth volume of a series *Folk literature samples of Turkic tribes*. Fairy-tales, fables, proverbs, sayings, riddles, songs, stories about customs, about life of the Uryankhay people, Minusinsk Tatars, Karagas people were contained in this volume. Today this book can be called an encyclopaedia, with the help of which it is possible to know about the traditional way of life, lifestyle, worldview of the Turkic people of South

Siberia. It is due to this work that today researchers have ever-increasing interest in archaic cultures which are, not lost yet, but are on the verge of extinction.

For the recording of the Turkic native-speakers' oral speech N. F. Katanov used the academic phonetic notation of O. N. Bhtlingk and V. V. Radloff. N. F. Katanov was also very mindful of his informers' passportization. Folklorist V. E. Maynogasheva notes that Nickolay Fedorovich respected his informers by giving all information about them.

Katanov detailed records of the Turkic native-speakers' speech, which now give an opportunity to define some language peculiarities. Comparison with modern language material gives an opportunity to estimate the changes in the Khakass language in particular.

Khakass texts in the ninth volume of the series *Folk literature samples of Turkic tribes* begin with a heroic fairy-tale *Alyp Soyay* (Bogatyr Soyay). Then there are proverbs, sayings, edifications, folk tales, wishes of goodness, which N. F. Katanov called *chooh-chaah*. In his materials, a Khakass dream-book and superstitious beliefs are also presented. Records of shamanistic prayers, good wishes used in shamanistic rites vocabulary are of great value.

We note the following peculiar linguistic peculiarities: judging by researcher's recorded materials in the end of nineteenth century phoneme "e" was still presented in root morphemes, then during the process of language development it changed over to "i". Examples: *Men olarda polar-oh-pyn* (FLSTT, 229) (I will be at their home too). *Paryp, chettiler puduru'oolahha* (FLSTT, 277) (By going we drew upon that boy). We see synchronically: *min, chit = etc.*

Some consonants are given by Katanov as geminates: *ottah* 'hut' (modern *otah*), *chetti* 'seven' (mod. *chiti*), *ikki* 'two' (mod. *iki*), *sennne*='to measure' (mod. *sine*=), *hattap* 'again' (mod. *hatap*), *suuuu* 'for water' (mod. *suua*).

In the records, longitudinal characteristics of vowels are reflected. Words with long vowels, coinciding with modern vowels of average length, drew our attention: *Any oluy ychoole-ne* (FLSTT, 220) (He has only three sons). There are enough such examples in texts of N. F. Katanov.

According to the records of late nineteenth and early twentieth centuries, in N.F. Katanov's materials particle *oh* was frequently used and could fit between grammatical indexes, which are analytic originally. Examples: *Anyzyn salchyh-oh, utturub-oh-yschyh* (FLSTT, 273) (I punted that (he-horse) too, lost it too).

In the recording by N. F. Katanov, cases of fitting into a structure of verbal word forms particle *la* are represented as well: *Ebinde kelip, honyp, erten azyranyb-alyt, paryp-la-ys-chaa* (FLSTT, 303) (Having come home, slept, eaten in the morning he goes away all the time).

Fitting into emphatic particle *daa* is also possible: *Kararine ezen mendi peris-chadyrlar, al-tee-polbiin-chadyr, tiril-tee-polbiin chadyr* (FLSTT, 311) (As they saw, greet, he can't even die, he can't even come to life).

Comparison of data of the modern Khakass language with the data of older language gives us an opportunity to observe changes of morphologic forms. For instance affix of present tense *cha* historically ascends to auxiliary verb *chat* 'to lie'. In the modern Khakass language it derives a synthetic form of verb and undergoes harmony of vowels (variant *che*). According to N. F. Katanov's data in the end of nineteenth and early twentieth centuries, this affix did not undergo harmony yet: *Sen noua, Hudayua pazyrbiin, arauy ichip-chaaza, Chibixek* (FLSTT, 223) (Why do you drink vodka without worshipping God, Chibichek?) *Men Hazan koorat-saar pararua et-cham* (FLSTT, 228) (I am going to city Kazan). *Harahtar kĭr-chaa, holler et-chaa* (FLSTT, 228) (Eyes see, hands do).

So, N. F. Katanov can be called one of the founders of the recording of Turkic languages. Materials recorded by him have scientific value, because he detailed sounding speech thoroughly, carried out documentation of informers. The materials are of huge interest for readers today owing to their multidimensionality, difference in genres, and being a source of information about people's way of life, customs, peculiarities of Khakass mentality, their worldview and place of a man in the world. Scrupulous learning of N. F. Katanov's heritage materials would enrich data in linguistics, folkloristics, ethnopedagogics, ethnopsychology, ethnography and culturology.

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## N.F. KATANOV'S FOLKLORISTIC ACTIVITY AND MODERN KHAKASS LITERATURE

N.V. VORONINA

N.F. Katanov's difficult, arduous folkloristic collection is of special value in literary studies and cognitive aspects in his extensive scientific, pedagogic, enlightening and social activity. Recorded and processed by an outstanding Khakass scholar, folklore texts are not only keepers and translators of the Turkic peoples' spiritual culture but they also accumulate creative work of Khakass poets and novelists. For example V. K. Tatarova (1952), a Khakass poet and novelist, distinguished public figure and famous theorist of Katanov studies wrote parables/book of poems *Cowberry on a palm* in 1995 on the basis of materials of an ethnographic expedition around the Minusinsk depression carried out by N. F. Katanov in 1889-1892.

It should be noted that "... in the sphere of the Turkic-speaking habitation of Siberia and Eastern Turkestan a researcher managed to collect a great linguistic, ethnographic and folklore material"<sup>1</sup> which today is of cognitive value as a collection of Turkic fairytales, fables, songs, proverbs and sayings. "Folklore materials were published in the IX volume of *Folk literature samples of the Turkic tribes* (St. Petersburg, 1907) where folklore pieces of work of the Uryankhais (1,410 names), Khakasses (1,159 names), Karagases (203 names) were included".<sup>2</sup>

Carefully collected by Nickolay Fyodorovich under the conditions connected with incredible physical and moral difficulties folklore pieces of work, are not only artistically peculiar but also make it possible to know about the Turcomen's worldview, their spiritual image, about peoples' traditional culture, about social relationships of that time, about folklore style peculiarities.

There are not a few interesting things in Khakass and Tuvinian folk fairytales which came up to us due to N. F. Katanov's scientific feat. In

the depths of a common folk word its beauty, spirit and ethnoses' wisdom are hidden. Khakass folk fairytales recorded by N. F. Katanov *Eagle, Bull and Frog, Three sons* (about gods of the Sun, Flame and Moon), *About bullhead and snake*, a fairytale about a mouse and a sparrow formed the basis of V. K. Tatarova's parables.

V. Tatarova renders into poetry her people's fairytales. Moreover artistic deflection of fairytales is embodied in another genre – *poetic parables*. Following this genre the poet focuses readers' attention on folk wisdom. In our opinion that is why she gives different names to her pieces of work or removes emphasis making a folk conception more profound: fairytale *Eagle* is parable *Wise mole*, fairytale *Bull and Frog* is parable *Frog and Bull*, fairytale *Three brothers* is parable *Three sons*, fairytale *About bullhead and snake* is parable *Bullhead*, a fairytale about a mouse and a sparrow is parable *Mouse and sparrow*.

Fairytales *Eagle, Bull and Frog, Three brothers* were recorded by N. F. Katanov "... during the period from 21 March 1889 till 28 August of the same year according to words of the Uryankhais called themselves as *tuba* near rivers Ulug-Kem and Bom-Kemchik and their tributaries, i.e. between the Sayan and Tannu ranges".<sup>3</sup> Recorded by N. F. Katanov and processed by the modern poet, Khakass folk fairytales sound in a new way. For example fairytale *Bull and Frog* consists of four sentences (see Katanov).<sup>4</sup> There are five strophes in parable *Frog and Bull* (see Tatarova).<sup>5</sup> The author converts every moment of a fairytale's narration emphasizing its message.

One of the most important sides of the people's spiritual heritage is the deification of the Sky and Earth – belief in gods of the Sun, Moon and Flame. It is reflected in fairytale *Three brothers* (see Katanov)<sup>6</sup> and in parable *Three sons* (see Tatarova).<sup>7</sup> Thus a heathen belief of the Khakass ethnoses finds a new life.

We will compare fairytale *About bullhead and snake* and parable *Bullhead*. Folk wisdom is reflected in the beginning of Khakass folk fairytale *About bullhead and snake* (recorded by N. F. Katanov "during the period from 21 September 1889 till 12 January 1890 according to words of the Sagays, Koybals, Kachins and Beltirs of Abakan valley",<sup>8</sup> "49-year old Tatar Kogon (Andrei), a son of Kettines (Ivan), Mamyshev belonging to bone and tribe Kobyi (officially: Kivin kin) told. The year round he lives in a house, is engaged in cattle breeding and a little in arable farming. A wife is a Tatar. She has 5 children. His 9-year old middle son is studying at Ust-Yesin parochial school".<sup>9</sup>

The understanding of wisdom is conveyed with the help of an exact figurative epithet: "Bullhead is a fish which has a *thick* head", i.e. clever, thinking, contemplating. In the parable the author reveals the content of a folk epithet by describing a bullhead's thoughts, his philosophical contemplations about life. Thus the poet develops a folk idea about thoughtful attitude to it:

He lay on a stone staring forefront.  
He lay and thought: "Life is so short!"<sup>10</sup>

As the fairytale states, a snake had lived a long life, did not notice she became old and not thinking how she was living. And a wise bullhead told her: "Snake, how old you became!". He showed a trace she had left behind her: "A road she looked at was wandering". In the fairytale there are the reflection of folk attitude to life, an invitation to look back at your life and to see whether it is wandering. But "Life is so short!" – a bullhead concludes in the parable. In a final strophe the poet confirms a folk opinion:

On that summer day a laky saglakh,  
A bullhead with a *broad* head,  
He lay and thought: "now having become wise,  
I am elderly as well".<sup>11</sup>

In the fairytale by epithets "a thick head" and "a wandering road" people intend that having become old a fish got wisdom but a snake did a wandering road. A bullhead was contemplating about life but a snake had lived unthinking. Those things which people had felt and understood are revealed in the parable. As V. K. Tatarova specifies, folk epithet "a thick head" intensifies with concrete thoughts of a fish. She uses various artistic devices. In the fairytale we observe epithets and a dialogue. In the parable except them there are descriptions of nature, heroes' contemplations and delineation of their tempers.

Thus in V. Tatarova's parables a synthesis of N. F. Katanov's folkloristic activity and Khakass folklore is obvious. This synthesis is refracted in a new artistic form of poetic parables which let the author transform fairytales, creatively reconsider them having spread the plot limits of fairytales. Bright artistic devices make their ideological and aesthetic content more profound. Interesting characteristics of new heroes draw readers' attention to a cognitive aspect of fairytales. A synthesis of folklore and N. F. Katanov's folk collection activity made spiritual and moral world closer to contemporaries.

Folklorist N. F. Katanov's heritage preserved not only folk wisdom

embodied in fairytales but also influenced the development of a new genre in modern Khakass literature – a poetic parable.

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## SOUNDS OF THE KHAKASS LANGUAGE IN N.F. KATANOV'S WORKS

V.V. SUBRAKOVA

The first information about the Khakass dialects and their phonetics is contained in pre-revolutionary sources, first of all in the works of M. A. Castren, V.V. Radloff, N. F. Katanov. In his work *Versuch einer koibalischen und karagassischen Sprachlehre*<sup>1</sup> M. A. Castren described the Koybal dialect of the Khakass language; in the section Phonetics, he details the composition of vowels and consonants of the dialect. Next researcher in the phonetics of the Khakass dialects is V. V. Radloff<sup>2</sup>. It is for the first time in the history of Turcology, that he represented the entire classification of sound structure of the Turkic languages<sup>3</sup>.

However, one of the most famous representatives of pre-October Khakass studies is N. F. Katanov. Katanov went to Askыз one-class school, then continued at Krasnoyarsk classic high school. During his study at the secondary school he became interested in Khakass language and started to record folk literature creations of his congeners<sup>4</sup>. It was as early as in his childhood that Katanov became interested in the study of his native land and which went through all his scientific life. In the years of his study at high school, N. F. Katanov, following his teacher A. K. Zavadsky-Krasnopolsky and also a famous Turkologist V. I. Verbitsky's pieces of advice, started to collect folk texts of his people. That his higher secondary work, where a shamanistic tambourine was described, was included in G. N. Potanin's book *Sketches of the Northwest Mongolia* testifies about his serious approach to the matter<sup>5</sup>.

N.F. Katanov underwent a serious philological school under the supervision of the biggest Turcologists of the latter half of the nineteenth century. His direct teacher at the Oriental department of St. Petersburg University was I. N. Berezin but his "real leader" was V. V. Radloff, at

whose home since 1885 N. F. Katanov had been studying phonetics of the Turkic languages. Katanov called it a new exact science, and here he got the data which he could not get anywhere. V. V. Radloff's special role in the formation of N. F. Katanov as a researcher of the Turkic languages is apparent. It also affected N. F. Katanov's general direction of linguistic investigations (mainly the study of Turkic languages in Siberia) and his interest in the comparative grammar of the Turkic languages. N. F. Katanov too accepted this influence. He viewed in his teacher's works the "demonstrative and proper model of studying language alone and in comparison with other kindred languages"<sup>6</sup>.

His published work *Investigation experience of the Uryankhai language* with an indication of the most important kindred relations between other languages of the Turkic root was included into the Gold fund of the world Turcology. In this work the author compares sounds and forms of the Uryankhai language with sounds and forms of the other Turkic or Turko-Tatar dialects. It not only includes a grammatical sketch but also the texts with translations and a dictionary.<sup>7</sup> Big Turcologist N. K. Dmitriev appreciated the work as a "colossal reference book for all Turkic materials" at the beginning of the twentieth century<sup>8</sup>. This work made Katanov world famous and it also lent fame to Russian Turkic science.

Hard working and active N. F. Katanov was not an office scholar. He was attracted by field investigations of real and original material, which he got by himself and not with the help of others. When he went around China he wrote in his report "Investigated by myself grammatical peculiarities of 4 Turkic dialects in the Northwest China, verification in these dialects and phonetics are researched by me from point to point"<sup>9</sup>. Studying the Turkic dialects he noted that "these dialects are almost similar in phonetic point. The difference is only in greater or smaller number of Chinese and Mongolian words". And in this work he marked only a few peculiarities in phonetics and in the transcription of Chinese Tatars' dialects<sup>10</sup>. Using O. N. Bahtlingk and V. V. Radloff's academic phonetic notation developed for the Turkic languages, N. F. Katanov recorded folk texts, oral conversational speech with the same maximum accuracy, close to informers' pronunciation, reflecting all dialect peculiarities of the language. This accuracy in transmitting the "alive" informers' language is the hall mark of his work and publications of the texts of Khakass fairy-tales, fables, etc. Certainly it can be an authentic source in the study of language.

Katanov's works are known by his innovative approach in the study



of a selected object. In the range of Turcology branches he acted as a pioneer, laying new tracks in this science. It is important to note that he, along with his teacher Academician V. V. Radloff, is the founder of comparative study of the Turkic languages. He laid the foundation for studying many Turkic languages, including his native Khakass language. Only a man who knows a language perfectly and is equipped with theoretical knowledge as well, could carry out such work on a sound scientific level.

N. F. Katanov's handwritten work is of considerable interest. It was written by him during his years of study in Krasnoyarsk high school and it is devoted to Sagay dialect grammar – one of the principal dialects in the modern Khakass language. In his preface to the grammar, N. F. Katanov writes, "The grammar proposed by me is a guidance for correct understanding and usage of words in conversation, which are included into Sagay dialect structure... My only desire and goal was to ease study of the Sagay dialect for the Russians and to give missionaries a small manual in translation of worship books into a foreign language. Everyone can judge, how much I managed to do this!"<sup>11</sup>. In fact Katanov's grammar goes beyond the scope of the author's assigned mission. It is the first scientific work on the Khakass language, but it unfortunately remained unpublished. At present, a typewritten copy of the manuscript is kept in KhRILLH manuscript fund. In the first part of this work phonetics, morphology and syntax are described; in the second part there are texts for reading and practice and also a short Sagay-Russian dictionary.

In the division devoted to the Sagay dialect phonetics, sound composition is characterized, pronunciation of vowels and consonants are described. N.F. Katanov uses 31 symbols, called letters, for denomination of sounds: а, ä, б, б, г, г, д, е, з, и, и, й, і, к, к, л, м, н, н, . о, ö, п, р, с, т, у, ү, х, ч, ч, ы. Then he divides letters into vowels, consonants and semivowels. According to four agents of pronunciation (throat, lips, teeth, palate) consonant letters are divide into: 1. throat: г, к, г, к, х the latter three are used in all Turkic tribes; 2. labial: б, б, м, п; 3; dental: д, з, с, т, ч, ч; 4. palatal: л, н, р. There are eleven vowel sounds: а, ä, е, и, и, і, о, ö, у, ү, ы; eighteen consonants: б, б, г, г, д, з, к, к, л, м, н, п, р, с, т, ж, ч, ч; one semivowel sound: й. In N. F. Katanov's alphabet two consonants 'б' are next to each other. The author notes that consonant б is pronounced between b and v but closer to v or between b and f but closer to f, for example: "pavam (my

father), tavar kilifst! (came)". Nowadays similar pronunciation of sound 'ḡ' is also characteristic in almost every dialect of the modern Khakass language, for instance: parchavys, kilchevis, parifsty, chörifsti, etc., instead of parchabys, kilchebis, parybysty, chöribisti. In the Sagay dialect there are no pure sounds б, д and х, only in the Kachinsk one there are sounds б, д as well as in the Russian language, for example: bala 'rebenok', bozym 'sam=ya' – in Kachinsk, while the Sagays say pala and pozym. Moreover the Sagay and Kachinsk peoples pronounce Russian х with aspiration: instead of kh in the beginning of a word they pronounce k with aspiration, for example: kalat 'khalat', korosho 'khorosho'. Instead of Russian ts the Sagays pronounce s: sygan 'tsygan', sar' 'tsar'; instead of "zh" and "sh" they pronounce "z" and "s", for example: zalko 'zhalko', salun 'shalun'; instead of Russian "v" and "f" they pronounce "b", "b'" and "p", for example: Pasilay Vasiliy, tobarys 'tovarishch' etc.

Vowel sounds are subdivided into hard (а, о, у, ы), palatalize or soften (ä, ë, и, і, ö, ü, и). Vowel letters are also subdivided into long and short. Long vowels are marked by Katanov as independent phonemes. Wide "o" and "o" are preserved everywhere in Katanov's materials. In modern Sagay transition of wide "o" and "o" into "y" and "ä" is seen. In his work he also tried to determine peculiarities of consonant compatibility in this dialect. In accumulation of consonants next to each other there are only: б, д, п, г, з, сь, р, л, м, н, н, for example: abdra – a casket, pray – entire, ylga – weep, etc. hard consonant letters connect only with hard ones: tapsa-ba – be silent, kypty – scissors, ystan – trousers.

This work Sagay dialect grammar of the Tatar language was created on a sound scientific level and has big value for modern researchers-Turcologist to the present day. As O. V. Subrakova has correctly noted, "if this work was published in proper time, it would be the first grammar of the Khakass language, and play an important role in social and cultural life of the Khakass people and would also contribute to the considerable extension of social functions of the Khakass language"<sup>12</sup>.

M. A. Castren, V. V. Radloff and N. F. Katanov collected data about the sound composition of single dialects in the Khakass language and explained their certain phonetic peculiarities. However, at that time phonetic questions of the Khakass language were not fully studied.

At present investigations in the phonetics of modern literary Khakass language continue: dialects and patoises (sub-dialects) are described with the help of modern objective experimental-phonetic methods. The goal of

preservation and study of linguistic data is up against phoneticians because to determine peculiarities of ethnos articulatory-acoustical base is possible only by having native-speakers of the language, dialect or patois. As N. F. Katanov correctly noted, "Primarily it is necessary to study a spoken language of common people; living with this goal certainly among foreigners and only after that to turn to study a written language in order to make up a right form with the help of single words and the whole speech"<sup>13</sup>. And, therefore, N. F. Katanov recorded the texts of folklore, oral conversational speech with the same accuracy, close to informers' pronunciation, reflecting all dialect peculiarities of the language.

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## OTANTROPONYMIC OYKONYMS OF KHAKASSIA IN N. F. KATANOV'S WORKS

R.D. SUNCHUGASHEV

In recent years in linguistics, investigation of proper names including anthroponymics and oykonymics has been developing extensively. Anthroponymics is a branch of onomastics, which studies anthroponyms – personal names of people: proper names, patronymics (father's names or other names after father), surnames, tribal names, nicknames and pseudonyms (individual or group), cryptonyms (concealing names)<sup>1</sup>; oykonymics is a branch of toponymy, which studies oykonyms<sup>2</sup>, i.e. names of any settlements. These branches are still one of the poorly studied field of Turkic onomastics.

In Khakass toponymy considerable part of settlements' names belong to anthroponyms, i.e. proper names and surnames. Formed from anthroponyms, oykonyms give important information of linguistic, historical, ethnographical and ethnocultural nature. They point at the bygone settlement of peoples and tribes, reflect traditional folk culture and change processes in the socio-political and economic life of people.

The first written evidences about oykonyms of Khakassia go back to the eighteenth-nineteenth centuries. In the works and reports of researchers of Siberia (D. G. Messerschmitt, G. F. Miller, M. A. Castren, V. V. Radloff, N. F. Katanov) and in the materials of different registers (for example, list of population centres along Abakan Foreign Council board as of 1 January 1907, f. 169 Yenisei county government chamber) many oykonyms of otantroponymic origin are contained.

Recording and describing Khakass proper names, especially oykonyms and anthroponyms, was started by the outstanding Turkologist N. F. Katanov. In his report about the trip to Minusinsk uyezd of Yenisei county, carried on by order of historical philological faculty of Imperial

Kazan University in summer, 1899"<sup>3</sup>, N. F. Katanov recorded detailed lists of places populated by indigenous dwellers in the region of Askiz Foreign Council board as in 1898<sup>4</sup> (212 population centres), "list of places populated by indigenous dwellers in the region of Abakan Foreign Council board as in 1898"<sup>5</sup> (92 p. c.) and in the work "The Sagay Tatars of Minusinsk district of Yenisei county on statistical evidence, collected in 1889"<sup>6</sup> (43 p. c. in all + 18 camp of nomads). N. F. Katanov writes that at the suggestion of clerk of Askiz Steppe Duma, K. G. Tersky, on 4 October 1889, he used interesting statistical data of Duma as in 1888. Among other things, from these data one can see: 1) a sort of prevailing occupations of each ulus; 2) name of the river, wherein one or another *ulus* is situated; 3) number of yards in each *ulus*; 4) number of inhabitants in an *ulus* (men and women); 5) distance between village Askiz and mount Minusinsk; 6) quantity of cattle in *ulus*; 7) quantity of arpents, seeded by each *ulus*<sup>7</sup>. For instance: *Ulus Ires*, the river Askiz, 17 yards. 42 men and 42 women. 30 versts from Askiz and 148 versts from Minusinsk. 352 horses, 334 cows, 1542 sheep. Summer cereals are seeded for 11 arpents. Cattle breeding.

Altogether 365 oykononyms are recorded in the indicated works. In the settlements' list an important note is given by Katanov: According to the "Settlements' list of Yenisei county. St. Petersburg, 1864", was compiled in 1859 on the information by R. Maak, it is visible that: (1) In village Askiz there were 40 yards, i.e. their number had not been rising down to date; 115 men and 106 women, i.e. the number of men declined by 6 and of women increased by 33. (2) In village Ust-Yes, at that time a rural community, there were 38 yards, i.e. now less by 3,89 men and 86 women, i.e. the number of men increased by 83 now and of women increased by 38. (3) In rural community Utinskaya there were 31 yards, i.e. now more by 9; 101 men and 107 women, i.e. the number of men increased by 8, of women decreased by 10. There was no growth of the population for 30 years (1859-1889), as due to an old person's death the name of an *ulus* changed.<sup>8</sup> The latter testifies that the names of Khakass settlements of that period were unstable and with settlements could be renamed. In such a way rural communities with new names appeared. In such a situation any records, especially the lists of proper names, fixed in the eighteenth-nineteenth centuries have huge value for historical onomatology, history of the Khakass language, ethno-linguistics and other related disciplines.

According to the semantic content the Khakass oykononyms of the nineteenth century as indicated in N. F. Katanov's works, are divided into the following groups: formed from anthroponyms oykononyms (*Ulus*

*Pilak* (Pilaktar aaly), near the river Uzunzhul; *Adychak ulus* (Adyhahtar aaly), near the river Bazy; oronyms (*Ulus Kyzyl-Kai*, the river Bolshaya Yes, *Ulus Kapchal* (Hapchaldauy aal), *Ulus Uluh-chazy* (Uluu-chazydauy aals); hydronyms (*Ulus Baysk*, the river Askiz; *Ulus Bolshe-Arbat*, the river Bolshoy Arbat). An analysis of the settlements' list showed that absolute majority of oykonoms (more than 60 %) is of otantroponymic origin, for example: *Ulus Ochak* (Ochahtar aals), *Adychak ulus* (Adyhahtar aals), *Kazan ulus* (Kazannar aals), *Michin ulus* (Michinner aals), *Puban ulus* (Pubannar aals). Many names of settlements are connected with proper names and with Khakass surnames it is especially visible in the "List of places populated by indigenous dwellers in the region of Abakan Foreign Council board as of 1898", for instance: *Atninsk ulus*, *Aeshinsk ulus* and so on.

Large percentage of Khakass settlements' names, which ascend to proper names and surnames, is obviously connected with generic and tribal, patriarchal way of life, when *uluses* and *aals* were called under the name or nickname of a founder, clan leader or ancient, as a rule more prosperous, wealthy and honorable.

In his "Report about the trip to Minusinsk district of Yenisei county, carried out from 15 May till 1 September 1896", N. F. Katanov prepared a list of 580 Khakass proper names. He writes: "Usually Tatar persons' proper names are of 4 genders: first, Tatar proper – imagined (mean nothing); secondly, Tatar denominative (inclusive of other parts of speech); thirdly, Russian proper and fourthly, Russian denominative (inclusive of other parts of speech). In some degree satisfying academicians V. V. Radloff's desire to have the detailed list of Tatar proper names, I am presenting here 580 names, selected by myself from household lists and censuses of Askiz Foreign Council board"<sup>9</sup>. For example: *Sagay clan of II half*. (1) Made of Tatar imagined words: a) male names: Aruas, Tekpei, Hychah, Kyzyltah, Parlas and Hundus; b) female names: Asynday, Tabas and Huskha. (2) Made of Tatar denominative: a) male names: Hazan – a kettle, Hucha – a tup, Kjzhenek – a window, Hyzyl – red, Hara hus – a black bird; b) female names: Archymah – valises, Pozyrah – caroty, Tabah – a plate, Chibihek – a thread. (3) Made of Russian proper: a) male names: Mukulay – Nickolay, Ileska – Ilyushka, Kaanka – Ganka, Pyrooncha – Proncha, Abram – Avraam, Iilka – Ilka, Taniila – Daniil, Kaacha – Kacha (the river near city Krasnoyarsk), Kjstenkin – Konstantin; b) female names: Jljn – Elena and Saana – Sanya. (4) Made of Russian denominative: a) male names: Moros – moroz, Yuakyn – dyakon, Persok – vershok, Masla – maslo, Pastuk – pastuh, Petuk – petuh and Kirestiyen – krestyanin; b)

female names: Punt – funt, Sakon – zakon, Paaka – pachka.

From this material one can see that the author classified Khakass proper names in 4 genders (groups). Formed from denominative words names are supplied with the translation by N. F. Katanov. Russian or canonical proper names, borrowed during the Orthodox period in the eighteenth-nineteenth centuries are written in Khakass sounding with the help of transliteration method. It helps to avoid serious corruption in transmitting the foreign words.

As regards the transmission of foreign words, N. F. Katanov notes that “before him Tatar names had been recorded by, for example: Yenisei governor Stepanov, I. I. Karatanov, G. P. Ostrovskih. But as they were unfamiliar with the Turkic phonetics, they could not rewrite and give us the right concept about phonetics of borrowed words”.<sup>10</sup>

According to the description of proper names it is visible that any Khakass or borrowed denominative word could change to the category of Khakass anthroponyms of that period. Though absolute formal similarity of male and female names, formed from denominative words, there is a slight difference, for example: male names can ascend to words connected with man, his activity, welfare items and so on, like *Apchah* (an old man), *Mylytyh* (a gun), *Tas-temir* (stone iron), *Samdar – igrenii* (horse paint) etc., female names can ascend to words connected with woman, her activity, welfare items and so on: *Yzyria* (earrings), *Hara hyzyhak* (a black girl), *Parcha* (brocade), *Chestek* (a ring), *Chibihek* (a thread) etc.

So, one can state that today proper names, which are recorded in the analyzed works of N. F. Katanov, are the earliest written form and introduced to the scientific movement as an ethnocultural layer of Khakass anthroponyms and oykonoms. Lists of proper names reproduce a real condition picture of Khakass onyms in that period and reflect the main traditions and ways of nomination.

Detailed investigation of otantroponymic oykonoms and Khakass anthroponymics, especially groups of Khakass names, related by N. F. Katanov to the group of imagined words, and the usage of modern Turcology can open many sides of history of proper names, language and spiritual culture of the Khakass people.

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## N.F. KATANOV'S SCIENTIFIC EXPEDITION TO EASTERN TURKESTAN

I.N. TROSHKINA AND T. A. KISKIDOSOVA

Actual position of the investigation of this territory was expressed in academician V. V. Radloff's words: "Importance of the investigation of the Turkic tribes' remains in the far east is unquestionable because these countries have never been visited by experts of the Turkic languages. And we have only odd bits of information collected by outside observers who were not specially prepared for aimobjective".<sup>1</sup>

In 1891 N. F. Katanov was sent by Imperial Saint-Petersburg Academy of Science and Imperial Russian Geographic Society to Eastern Turkestan as the most prepared specialist in the Turkic languages. The investigation of the territory was held in the framework of an investigation project of the Turkic tribes in Eastern Siberia, Mongolia and Northern China to analyse the Turkic tribes' language and household activities.

At that time Eastern Turkestan or Uigurstan was a part of China as its northern region – Xinjiang which included Kashgaria (southern part) and Dzungaria (northern part). Population of this region comprised of different Turkic groups: the Turcomen- Uygurs and Kazakhs-Kirghiz worshipping Islam, the Mongolians-Oirats and Chinese Turcomen worshipping Buddhism, etc.

N. F. Katanov carried out four trips around China by two Russian carts, four horses with two servants. Sometimes he was accompanied by yamschiks and escort soldiers appointed by the Chinese government.

N. F. Katanov collected on this territory massive material which touched upon spheres of different sciences: ethnography, linguistics, folklore, and law. With regard to the material concerning the sphere of law: he investigated in detail legal norms which were characteristic of this region. These rules were related directly to Chinese government which

successfully synthesized ancient customs of local, native born peoples and Chinese legislation in order to control this territory from the political-administrative view. Thus N. F. Katanov copied a rule assigned for Chinese Turkestan and then having studied it in detail he estimated it and translated the copied text with comments in his works "Manchu-Chinese *li* in a dialect of the Turcomen in Chinese Turkestan".<sup>2</sup>

Data of historical character concerning the political situation in China, a cultural layer based on religious movements in China particularly the spread of Christianity in Eastern Turkestan are important for science. "He points to the penetration of Nestorian Christianity in China in the first centuries of a new era, to its existence for several centuries and also to considerable prosperity of this religion during the Mongolian conquest of China and its gradual decline in this region".<sup>3</sup>

To the present day ethnographic materials arouse great interest. They include data about tribal names, about peculiarities of household activities, about religion, about trade, about tribal and administrative division, about rules and customs, about indigenous geography, about folk astronomy, about folk ornaments, about tamgas, about family property, about weddings and etc.

N. F. Katanov thoroughly investigated the language and folklore of the Chinese Kazakhs-Kyrghyz of *seoks kirey, argyn, naiman* in Tarbagatai district; of the Chinese Turcomen in the province of Gansu, Xinjiang speaking the Chagatai language and living in the cities of Hami, Laguchen, Turfan, Aksu, Urumchi, Guchen; of the Uygur population in cities of Gulja, Chuguchak, Urumchi, Tarbagatai, Gansu-Xinjiang, Hami, Turfan<sup>4</sup> and other ethnic groups.

N. F. Katanov informed about the progress of his expedition with the help of letters to A. V. Radloff from Chuguchak (31 October 1891), Hami (8 January 1892), Turfan (26 March 1892), Gulja (12 May 1892).<sup>5</sup> One can know interesting information from N. F. Katanov's letters:

- In 1891 in Chuguchak. The scholar recorded historical stories about wars in Eastern Turkestan, songs sung on main Muslim holidays, erotic songs, oneiromancy, riddles and proverbs. In 1891 N. F. Katanov investigated the language of the Kazakhs-Kyrghyz which were under the authority of Tarbagatai *khebei-amban*. From Kyrghyz proverbs recorded from May till October 1891 in Chuguchak, it is seen that the Kyrghyzs did not respect women at all. They positioned them below dogs. In translation they said: "a

wife is treason but a dog is allegiance". The Kyrghyz said: "Better put trust in a dog than in a wife who can betray you. A woman has long hair but short mind". In monuments of the Kyrghyz's folklore it was said about hollow speeches: "Wordiness is not a wellhead for a donkey. It means – speak as much as you wish".<sup>6</sup>

- In Chuguchak in a library of *akhun* N. F. Katanov became acquainted with a book which happened to be a Chinese *li* (law). It was in force in the province of Gansu-Xinjiang and districts of Tarbagatai and Ili. The book consisted of two texts: Chinese and Tatar ones. The text in Tatar language was translated by N. F. Katanov. The scholar gave a brief characteristic to this rule. According to *li* a society is divided into 5 classes: 1) tsar, high and minor officials; 2) parents and children; 3) husbands and wives; 4) elder and younger brothers; 5) friends and fellows. According to this classification there were different kinds of crimes and punishments for crimes. Crimes against a tsar and officials were referred to be the heaviest and biggest crimes and crimes against friends and fellows were little or less heavy. Consequently punishment for a heavier or bigger crime was more severe to persons who made it than to persons who made a little crime. The main rule was an idea not to hurt an equal, or younger and elder people. High and minor officials and servants (people) should treat a tsar with great respect and sincere heart. Punishment measures for crimes were rather hard. For example for blows made by a man or a woman to their parents or elders, guilty persons were sentenced to be beheaded. Punishment measures for a theft are of interest. For the first theft (less than 240 rubles) they put a red-hot iron stamp on a right arm at the beginning of a hand. The words "This is a thief" were engraved. This stamp was put on the left arm of a person who was caught for the second theft. For the third theft a person was subjected to an execution by hanging. A person who stole more than 240 rubles was hanged after the first time. If a man took his wife with her lover and killed them both in place he was not sentenced to any punishment for a murder. This Chinese rule did not touch any other religions at all except for Buddhism. But it touched all sides of imperial inhabitants' everyday life<sup>7</sup>.
- In Chuguchak N.F. Katanov recorded a fable in the Loguchen dialect about seven sleeping lads in Turfan. These lads were called "comrades of a cave". In content this fable is similar to a Christian

fable about seven saint Ephesus lads. Russian church venerates their memory on 4 August and 25 October. N. F. Katanov supposed that a Christian fable had entered into Koran first and then from Koran it had passed into folk stories with some variations. The scholar also researched in detail the Chinese Tatars' household activities. For example he described wedding and funeral rites and different feasts.<sup>8</sup>

- N.F. Katanov managed to investigate household activities and language of the Chinese Tatars who spoke the so called Chagatai language and had lived in province Gansu-Xinjiang. It occupied a part of Northern and all Southern flank of the Tien Shan, Eastern Turkestan, a part of the Gobi till the western end of the Great Wall. In 1892 from the Hamian Tatars, N. F. Katanov recorded several prayers addressed to different spirits and which were similar to shamanistic prayers of the Karagases, Uryankhais and Minusinsk Tatars. The scholar also researched the Kazakhs-Kyrgyz and Chinese Tatars' household activities and language. In Turfan and Hami he copied many pictures embroidered on towels, shoes, dresses, pillows, pouches and other household items. Flowers and patterns were depicted on the major part of pictures<sup>9</sup>.
- N.F. Katanov described funeral rites of the Eastern Chinese Tatars from district Hami and Barkul, of the Western Chinese Tatars from district Kashgar, Aksu, Turfan and Pichan and of the Lob-Nor Tatars. Thus the scholar described funeral rites of some Tatars from Chinese Turkestan who had worshiped Islam.<sup>10</sup>

At the end of his trip (May 1892) N. F. Katanov notes: "Having collected a rich linguistic and ethnographic material and a big collection of currency units I finished safely the trip around the province of Xinjiang". Researchers note that nevertheless a part of Eastern Turkestan territory remained unexplored by N. F. Katanov. These areas are Turfan, Lob-Nor and several towns of southern Kashgaria. In Turfan there were various items of ancient and most valuable manuscripts in different languages which were a storehouse of different cultures such as Indian, Tibetan, Iranian, Chinese and Turkic ones<sup>11</sup>. In terms of linguistics, professor P. M. Melioransky gave an estimation of N. F. Katanov's performed work: "Performed by N. F. Katanov material on living modern dialects is rather exact and dependable. Moreover for some dialects, for example for Turfan, Hami etc., it is an absolute piece of news because it was collected by N. F.

Katanov in person for the first time".<sup>12</sup>

As a result of the productive work in Northern China, he collected 120 fairytales, 90 stories, more than 500 quatrains, 153 songs, more than 600 proverbs, about 70 popular believes, 38 riddles, more than 900 dream interpretations and many other materials<sup>13</sup>. N. F. Katanov gathered a photographic collection of the Kirghiz, Sarts, Chinese, Manchus; a collection of pictures on clothes, shoes and other household items of inhabitants in Hami oasis; a collection of bonds produced by firms and government agencies of Tarbagatai, Kur-Kara-Usu, Urumchi and Hami; a collection of Chinese silver ten-kopeck coins minted in Hotan, Yarkand, Yangi Hissar, Kashgar and Aksu; a collection of copper coins (yellow and red) which were in circulation in the towns of Eastern Turkestan, Ili, Tarbagatai and Xinjiang.<sup>14</sup>

His translation of the Chinese law into the Kashgar dialect is of big interest. Things brought from the expedition were passed by N. F. Katanov to museums. Chinese coins and bonds, copies of inscriptions in the Old Uyghur language were delivered to Minusinsk museum<sup>15</sup>. Owing to N. F. Katanov's gift, Asian museum of Academy of Science got a big collection of currency units, for the most part Old Chinese ones (13<sup>th</sup>-14<sup>th</sup> cc.).

According to the results of the investigation the following works and articles were published: *Report about trip to Eastern Siberia, Mongolia and Northern China* in 1890 and 1891, *Fortune telling among inhabitants of Eastern Turkestan*, *Letters from Siberia and Eastern Turkestan*, *Legendary about seven Ephesus lads*, *The Turcomen's superstitious and popular beliefs*, *About punishment of lazy prayers in Tatar Chinese Turkestan*, *Chinese rebel Chi-Chi-Gun*, *Some information about the Chinese Kirghiz's proverbs*, *The Japanese and Chinese's appeal against court decision*, *Rules of worldly wisdom among the Tatars (Turcomen) of Eastern Turkestan*, *Five governors of life according to study of the Chinese medical men*, *Stories of the Tatars (Turcomen) of Eastern Turkestan about shoes of justice and about reception of tsar's paper*, *Dispute between Heaven and Hell according to the Eastern Turkestanian Muslims' legendary*, *The Chinese Turkestanian Turcomen's superstitious and popular beliefs concerning natural phenomena*, *Manchu Chinese li (law) in dialect of the Turcomen of Chinese Turkestan*, *About wedding customs of the Tatars of Eastern Turkestan* etc<sup>16</sup>.

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## N.F. KATANOV'S ETHNOGRAPHIC INVESTIGATIONS IN EASTERN TURKESTAN

U.T. KHOVALYG

By order of Russian Geographic Society and Russian Academy of Science, N. F. Katanov was preparing for the ethnographic and linguistic investigations in South Siberia, Kazakhstan and Eastern Turkestan. In December 1888 he visited a key region of the Yenisei, Uryankhai region for his research of the Tuvinians' (the Uryankhais and Soyons') language and culture, where he stayed till autumn of 1889. From there he went to the regions of rivers Agul, Biryusa and Uda to the Karagas people. There he had been working till April 1890. Later, the texts collected there were published<sup>1</sup>.

From the Karagas people N. F. Katanov continued his travel to Semirechye, then in summer 1890 through Chuguchak to Urumchi, to the residency of a governor of Eastern Turkestan. He spent his winter and the beginning of 1891 in Tarbagatai, where having received emperor's letter from Beijing he started to travel around Gansu-Xinjiang again and got to Myao-orl-du (High monastery) which was situated a little bit more eastern from Komul. In March 1892 he hit the road from Komul to Turfan, from where he went through Urumchi, Gulja and through Semirechye again to Minusinsk from where he returned to Saint-Petersburg in December 1892. In Semirechye and Tarbagatai, Katanov researched the language and customs of the Kazakhs from kins kerei, argyn, naiman and Sarat citizens and in Chinese Turkestan he studied the language and traditions of the local Uygurs<sup>2</sup>.

In Germany there is some part of ethnographic and linguistic material which was collected by professor N. F. Katanov from the population of north-eastern part of Eastern Turkestan, which was famous in the written sources before as Uiguristan (country of the Uygurs). These manuscript

materials, which had been collected in 1890-1892 during the travel around Semirechye and Eastern Turkestan, were passed in 1926 by N. F. Katanov's spouse A. I. Katanova to Wilhelm Bang, a professor of Turcology department of Institute of Ugric studies in Berlin University. Their publications in Germany in 1933 and 1943 by Karl Menges, were reviewed by S. E. Malov<sup>3</sup>.

Information from the Turfans (Turpanlik in texts), Komullians (komulluk), Kazakhs, Kyrgyzs - about their everyday life activity, holidays, funerals etc., was collected by N. F. Katanov in his ethnographic materials which were published in the German language by K. Menges *Volkskundliche Texte aus Ost-Turkistan* (Folk studies texts from Eastern Turkestan) in 1933.

N. F. Katanov's recording from the population of Eastern Turkestan about ancient fortresses and ancient settlements are of especial value for historians, archaeologists and ethnographers. In the texts, where natives tell about populated places of Turfan oasis, about Loguchen (Lükçün) and Turfan (Turpan) there is information about ancient towns of a north-eastern part of Eastern Turkestan: "In the direction from Loguchen to Lop a town under the name Khasar lays; also ancient town Kara-Khodzha; they are very big, (along four sides) 25 watchtowers, 100 in total. There is a little ancient town in Turpan"<sup>4</sup>.

In Arabic-Persian written sources since twelfth-fourteenth century they called Kocho, the capital of Turfan (866-1369), as Kara-Khodzha. This little principality was founded by the Central Asian Uygurs who were governed by representatives of kin Yaglakar<sup>5</sup>. Kara-Khodzha is mentioned in the works of Iranian historians Rashid ad-Din Fazlullakh Khamadani and Ala ad-Din Ata-melik Dzhuveini<sup>6</sup>.

Natives called ruins of Kara-Khodzha as Shakhr-i-Idikut (town of Idikut) which are located about 40-45 kms to the south-east from Turfan. They were described by D. A. Klements's Russian expedition in 1898<sup>7</sup>. Shortly after him, scholars from other countries carried out their investigations. The first and second German expeditions (1902-1905) with the participation of linguist, ethnographer G. Khut, artist T. Bartus and outstanding Orientalist A. von Le Coq paid main attention to the research of Idikutshari. These scholars drew a new plan of the ancient settlement which in spite of its sketchiness gives generally the right idea about the structure of the ancient town<sup>8</sup>.

In anonymous writing *Kitab Khudud al-'alam min al-Mashrik ila-l-Magrib* (Book about world limits from the East to the West) written in 982-983 AD, Kocho (Kara-Khodzha, Idikutshari) is called by the name

Chinandzhket. According to Muslim historians' traditions an author of this historic work described the climate, geography of the settlement: ... "the main town of the Toguzguzs is of middle size. It is a tsar's permanent place of stay and it adjoins the borders of Chin. In summer it is terribly sultry here and in winter it is very good. There is a mountain near by it. Its name is T.fkan. And some distance from it there are five settlements. Their names: Kuzarak, Dzhamlakat, Bandzhiket, Barlug, Dzhamgir; in summer the Toguzguzs' tsar lives usually in settlement Bandzhiket"<sup>9</sup>.

Most probably an author of *Khudud al-'alam* calls Kocho by Chinandzhket (from Iranian Chinese town) because many Chinese emigrants settled down here during the reign of Tangs in Turfan oasis (640-80s).<sup>10</sup> These historical events of ancient times remained in the memory of population. According to the Turfans' stories their town is known for another inhabitants of Eastern Turkestan as Turpan (a town of foreigners outsiders).<sup>11</sup>

Unlike the author of *Khudud al-'alam*, Makhmud al-Kashgari, author of the Turkic languages dictionary *Divan lugat at-tyurk* (1072-1077 AD) in his work recites quite different names of towns: Uygur – is a name of a district with five towns which were built by Zu-l-Karnain having made peace with the Turkic tsar... This is Sulma built by Zu-l-Karnain, Kuzhu, Zhanbalik, Bishbalik and Ianibalik"<sup>12</sup>. Probably Makhmud al-Kashgari recited not only the names of some important towns of Turfan depression but also of populated places from another oases of Eastern Turkestan which had fallen under the ancient Turfan Uygurs' power for some time. For instance it mentions one of the towns in the western part of the Southern Tian Shan – Kucha (Kuzhu).

Summarizing the results of the expeditions around Eastern Turkestan, A. von Le Coq reports that remains of town walls of a medieval fortress Kucha are located to the East from the cognominal modern town. Having also studied pictures of Turkic characters in ancient temples in oases Kucha and Karashara he came to the conclusion that they had not been the Uygurs but the western Turcomen<sup>13</sup>.

Regarding the name Bandzhiket (from Iranian five towns), it can be identified with ancient town and region Beshbalik. In Old Turkic runic inscriptions in Bilge Kagan, Kulichor and Tonyukuk there are the descriptions of repeated journeys of the kak-Turcomen II of Eastern Turkic Khanate (680-745) to Beshbalik. The first one was carried out in 704 AD by Bilge Kagan because of "the basmyls' yduk-kut from my kin and people said: "I wouldn't send caravans", - "set off on a journey..."<sup>14</sup>.

In 711 AD the kok-Turcomen brought the Tyurgeshes in Semirechye under control and fought till Iron gates (Temir-Kapyg) in Uzbekistan<sup>15</sup>. There the ambassadors of peoples in Central Asia and Eastern Turkestan arrived with their declaration of submission. In a fragment of the monument in honor of Tonyukuk it is written about this event that "the Manchus, Saks, Teziks, Tokhars and the Sogdak people from their very side headed by Ashok came in multitude and bowed down" to Inel Kagan (Kapagan's youngest son)<sup>16</sup>. It is obvious that among them there were representatives of the Beshbalik peoples such as the Tokhars (Tokar) and Sogdians (Sogdak).

The fact that in Beshbalik not only the Tokhars but the Basmyls and Sogdians lived is proved by materials from Old Uygur manuscripts of Turfan which are dated to the end of tenth and early eleventh centuries. They mention about a battle of the ancient Uygurs, who in IX century moved from Mongolia and Tuva to Turfan depression, with local ethnoses among which the Sogdians and Basmyls appeared<sup>17</sup>.

According to the information from epitaphs in honor of Bilge Ka?an, Kulichor the kok-Turcomen's second journey took place in 714 AD: "At the age of 30 he set off on a journey against Beshbalik. He fought six times. Their warrior-host was totally destroyed by him"<sup>18</sup>.

Later settlements Turfan and Loguchen were formed on the places of ancient towns of Beshbalik. Among other things the townsmen of Turfan oasis unite themselves with the help of a geographic ethnicon: "The Turcomen are called as people of five hills: these two hills are in Turfan, three are in Loguchen"<sup>19</sup>. And in old time Beshbalik probably was not only a name of one of the towns but also a nomination of present Turfan Depression where five towns had been situated. This fact is showed by the very name which from Old Uygur means "five towns".

Ancient fortress Kocho was not included into the body of five towns in Beshbalik. Its remains became one of the subject districts and towns of Loguchen<sup>20</sup>. From N. F. Katanov and other researchers' materials we know about the location of Kocho, a former capital of the ancient Uygurs in Turfan. New scientific expeditions are necessary for search for the remains of the rest populated places.

So, professor N. F. Katanov's ethnographic materials are very valued sources for investigations in the humanities. His contribution to the history of study of peoples in Eastern Turkestan is significant.

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## NICKOLAY FYODOROVICH KATANOV— THE FOUNDER OF TUVINIAN PHILOLOGY

K.A. BICHELDEY

Tuvinian studies is a comparatively new branch in Russian science and represents a set of scientific actions of collective and individual character. In a broader meaning it is a knowledge system about Tuva and the Tuvinians. Its formation, further development and expansion are connected with the activity of Imperial Russian Geographic Society (IRGS) in the investigation and study of Central Asia in the second half of nineteenth and early twentieth century.

The period from 1842 till 1945 can be conditionally called as “the golden age” of Tuvinian studies. Undoubtedly it was preceded by a range of Tuvinian studies/ researches in sixteenth to nineteenth centuries. In this period of history Russian empire strengthened the spread of its geopolitical interests in Central Asia. Independent explorers and entire expeditions from Russia went to Mongolia, China and Tibet for different purposes including scientific ones. Frequently their pathway ran through the Uryankhai region (one of the former names of Tuva at that time), so explorers and researchers included Uryankhai (Tuva) in the plans of their investigations. Eventually general interest of the Russian empire and its scientific society in Central Asia led to the execution also of special investigations about Tuva.

First steps of Tuvinian studies are connected with the names of Peter Godunov, S. U. Remezov, Andrei Eremeev, Ivan Nashivoshnikov, Gregory Begunov, Fyodor Koltsov, topographer Egor Pesterev, P. S. Pallas, J. G. Georgi, geologist and geographer P. A. Chihachev, K. Budogossky and many other scholars, diplomats and public officials.

In the first half of nineteenth century, Russian scholar and researcher Chokan Chingisovich Valihanov (1835-1865) took special interest in Tuva.

He addressed the issues of oriental history, ethnography, linguistics, archaeology and political economics. In his works *Sketches of Dzungaria, The Kirghiz*<sup>1</sup> Ch. Valihanov had introduced the general information about the inhabitants and history of Uryankhai region in the scientific circulation, which contributed to the formation/start of scientific interest about Tuva in Russia.

Intensive research of Tuva started after the foundation of Russian Geographic Society, which in the middle of nineteenth century arranged Great Siberian expedition. It gave an opportunity to a range of scholars and researchers such as M. A. Castren (who visited Tuva in 1847), G. N. Permikin (visited in 1857), member of Russian Geographical Society K. Budogossky (visited in 1858), natural scientist and explorer Rhade (visited in 1859), member of Russian Geographical Society P. A. Helmersen (visited in 1863), by order of Russian Geographical Society Matusovsky in 1870 and N. Popov in 1870, ethnographer and archeologist A.V. Adrianov<sup>2</sup> in 1881, mining engineer N. S. Bogolyubsky in 1882, ethnographer Ya. P. Dubrovo in 1883 to collect and generalize material about Tuva and the Tuvinians. In 1887 Russian Geographical Society directed an expedition to Tuva under the supervision of N. P. Bobyr accompanied by geologists Yachevsky and Makerov, graphic designer Yu. Shmidt and botanist Prain. Subsequent to the results of his trip to Tuva, P. E. Ostrovskih<sup>3</sup> published a book *Significance of Uryankhai land for South Siberia*.

In this extensive range of expeditions and travels to Tuva carried out by Russian officers and scholars a special place belongs to research expeditions of Vladimir Vladimirovich Radloff (in 1861), G.N. Potanin (in 1876-1877, 1879-1880), ethnographer and archaeologist D.A. Klements, professor of Kazan University N.F. Katanov (in 1888-1889), Russian botanist professor of Tomsk University P.N. Krylov (in 1892), researcher F.Ya. Kon (in 1902-1903) and outstanding researcher-explorer G.E. Grumm-Grzhimailo (in 1903 and 1914). Many Russian and foreign researchers of Tuva such as V. P. Ladygin, Ya. Prain, A. Ya. Makerov, A. I. Bulgakov, G. F. Miller, B. K. Shishkin, A. P. Benigsen, V. S. Miheev, P. V. Nesterov, V.M. Porvatov, S.R. Mintslov, A.P. Yermolaev, A.A. Turchaninov, English national Douglas Karruters, German explorer Otto Maenchen-Helfen and others<sup>4</sup> wrote their names in the history of Tuvinian studies.

From 3 till 7 July 1861 academician scholar-Turcologist V.V. Radloff carried out the shortest travel in comparison with other scholars and researchers. But the results of this trip became a standard and basis of



fundamental researches in Tuvinian studies. V.V. Radloff made an invaluable contribution to the decoding of Old Turkic runes. Simultaneously with the Swedish scholar Thompson he found a clue to a language and a script system of inscriptions on stone steles which had been earlier discovered on the territory of Mongolia and Tuva. Actually it was V.V. Radloff who laid one of the first and the most valuable bricks of researches in Tuvinian studies. Successor explorers broadened and enriched the knowledge about Tuva and the Tuvinians. Results of V. V. Radloff's scientific investigations were included in his fundamental works Folk literature samples of the Turkic tribes and Folk literature samples of the Northern Turkic tribes.<sup>5</sup> Tuvinian folk texts published by V.V. Radloff became the most widely known. At present these materials preserve their source value and are used more often by dialectologists who study areal peculiarities of the Tuvinian language in western regions of Tuva.<sup>6</sup>

In succession of Russian scholars and researchers' expeditions and travels to Uryankhai region (Tuva) in the second half of nineteenth century an expedition of Russian scholar and Turkologist Nickolay Fyodorovich Katanov takes special place. A professor of Kazan University was in Tuva only once but for enough long time since December 1888 till autumn 1889. Unlike other Russian scholars and researchers N. F. Katanov carried out a special expeditionary trip only to Tuva with the sole purpose of investigating the language, customs, traditions and folk art of the Tuvinians. Long stay in Tuva let N. F. Katanov penetrate deep into people's verbal environment and gather the richest folkloristic material. As a result of his expedition Katanov wrote the first fundamental work on the Tuvinian language<sup>7</sup>. To this research N. F. Katanov attached detailed annotated bibliography of works on investigation of Tuva which had been issued before 1902, a short Tuvinian-Russian dictionary and samples of the Tuvinians' oral folk art. On the basis of V. V. Radloff's transcriptional alphabet, professor N. F. Katanov created the first alphabet of the Tuvinian language on the basis of Cyrillic alphabet for the implementation of field records of the Tuvinians' speech samples.<sup>8</sup>

N. F. Katanov's richest scientific heritage received wide description and high recognition in the works of Soviet and Russian scholars.<sup>9</sup> Since his expedition to Tuva, the Tuvinian language became one of the most important branches in N. F. Katanov's multifaceted scientific activity. In acknowledgment of the great contribution to the study of the Tuvinian language and the Tuvinians' oral folk art by N.F. Katanov, modern Tuvinian government and scientific association largely celebrated 120th

anniversary since the conclusion of his expedition to Tuva and memorized his name on a commemorative plaque as one of the biggest researchers of Tuva.

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## N. F. KATANOV AND KAZAN UNIVERSITY ORIENTAL STUDIES

R. M. VALEEV

This paper gives an appraisal of Katanov, one of the outstanding founders of Kazan University School of orientalism in the second half of nineteenth and early twentieth centuries. Professor N. F. Katanov is one of the bright and flamboyant national scholar-thinkers, outstanding representatives of Russian science, education and culture. His life journey and activity reflected important events and tendencies of indigenous and oriental studies. N. F. Katanov's multifarious scientific and pedagogic activity is an unquestionable evidence of great achievements of indigenous orientalism at the turn of nineteenth-twentieth centuries. And his contribution to the development of Kazan oriental studies in this period is indeed invaluable.

Since his studentship in Petersburg (1884-1888), his expedition to Southern Siberia and Eastern Turkestan (1889-1892) and tutorage in Kazan (1894-1922), N. F. Katanov's orientalist activity is connected with complex research of languages, ethnography, folklore and generally spiritual life of the Turkic peoples in Sayan-Altai, Xinjiang, Volga region and Transurals. He had great influence on the development of indigenous Turcology in this period.

On 9 November 1893, N. F. Katanov's appointment as a teacher of Oriental languages in Kazan Imperial University marked a significant period of his scientific pedagogic and social activity<sup>1</sup>. Through a note of 23 November 1893 the President of St. Petersburg University personally informed N. F. Katanov about the importance of this event for him. On 23 November 1893 a trustee of Kazan educational district wrote to the President of Kazan University: "According to the entire exhibited report of Sire Secretary of National Enlightenment on the 9<sup>th</sup> day of current

November Sire Emperor vouchsafed to appoint Katanov, a candidate from St. Petersburg University, to a teacher post of Oriental languages in Kazan University".<sup>2</sup>

Being an extraordinary teacher of the Turco-Tatar dialects, N. F. Katanov arrived at Kazan on 12 January 1894. He explained his prolonged arrival at Kazan University to the President in a "reporting notice" by two causes: "First, because I was engaged in preparing for publishing and printing in the issues of Archaeological Society, Academy of Science and Geographical Society of ethnographic and linguistic materials which had been collected by me in 1888-1892 in Chinese Turkestan, Mongolia, Eastern and Western Siberia...; secondly, on 10, 21 and 22 December of the ended year at the Oriental languages department of St. Petersburg University I held an exam in candidacy for a degree of a magister in Turco-Tatar philology".<sup>3</sup> N. F. Katanov's main documents were sent from an executive office of St. Petersburg University to Kazan University: a birth certificate, an extract from parish register about marriage, a certificate about military and recruit obligation clearance, a copy from census record, a diploma for a magister degree etc.

Appointment of N. F. Katanov, an alumnus of the Oriental department in St. Petersburg University, in Kazan University was a preliminary to an attempt of a range of representatives from Petersburg University of oriental studies in 1893 to shift "departments of Finnish and Turco-Tatar dialects from Kazan"<sup>4</sup> into the Oriental languages department of the University. As V. V. Bartold rightly notices, only a special opinion of orientalist V. R. Rosen about undesirability of such measure preserved the oriental departments in Kazan University.

Having arrived in Kazan N. F. Katanov wrote to V. V. Radloff on 10 April 1894: "I arranged myself perfectly. Thank you and sir Rosen that strove here a place for me. I concurred with professors in the best way possible. Here I petitioned about casting of your transcription types. It seems that my petitions will be successful. And here I am going to type Turkic texts sent to Society of archaeology, history and ethnography".<sup>5</sup> N. F. Katanov's appearance in the University opened a new page in the revival of Kazan oriental studies in the second half of nineteenth century.

In 1854-1855 closing and removing of an "Oriental category" of historico-philological department into Petersburg University and centralization of Eastern studies here had an impact on the character and general corpus of the oriental languages teaching and on the research work of "Kazan orientalism" representatives in the second half of

nineteenth and early twentieth centuries. University oriental studies officially stopped existing as an independent scientific and organizational form. However, in this period various organizational measures for the reconstruction of oriental studies departments in the oriental languages teaching were constantly taken and actual development of indigenous and world orientalism branches were observed.

Since 1861/62 academic year in Kazan University the teaching of Arabic and the Turco-Tatar languages was introduced for “desirous” students. The “General statute of Imperial Russian Universities” (1863) with historico-philological department of the university allowed the comparative philology and Sanskrit department. Along with this department, a statute of 1884 included the Turkic languages department with two extraordinary professors. In 1885 by the order of Secretary of National Enlightenment I. D. Delyanov’s “the Turco-Tatar and Finnish dialects teaching” was introduced as optional subjects at historico-philological department of Kazan University. In the first decades of twentieth century the changed statute of Universities (1916) preserved in the staff of Kazan Imperial University posts of extraordinary professors of the Oriental languages.<sup>6</sup>

Generally in the 1860-70s Ministry of National Enlightenment tried to reconstruct Kazan University oriental studies with the help of some organizational actions. These actions primarily were connected with the introduction of teaching of Arabic, Persian, Turco-Tatar and Finno-Ugrian languages in the university at historico-philological department<sup>7</sup>. Practice of the oriental languages teaching only “for the desirous” in the 1880s and early twentieth century did not make it possible to revive completely unique complex historico-philological, cultural and heritage studies of Kazan University oriental studies. N. F. Katanov, a teacher of oriental studies in an extraordinary professor post, in 1894-1922 in his pedagogic activity felt more completely the absence of oriental studies as a subject of university teaching and science. In Kazan in the beginning of twentieth century several interesting projects of the revival of oriental studies are connected with his name.

In the 1860s-70s pupil of the first Kazan high school and “Oriental category” of the university I. N. Kholmogorov (1818-1891) taught the Arabic and Persian languages, a lecturing of courses “History of the Arabians” and “History of the Persian kingdom from the Arabian conquest of Persia and introduction of Islam till the recent, modern epoch”. In the very same years at the university in 1872, before the transition to the post

of director of Kazan foreign scholastic divinity school, famous orientalist-Turcologist and missionary N. I. Ilminsky (1822-1891) taught a course in the Turco-Tatar language. In 1860s, teachers of the oriental languages at the university primarily faced the problem of interested listeners' absence and of a keen need for library enrichment with manuscript writings and issues of the Muslim press.

In the context of listeners' absence on the course of the Turco-Tatar language N. I. Ilminsky wrote: "Recipes for the future status and success of Turkic philology at the local university are in listeners of the Arabic and Turco-Tatar languages. But from three hundred students of the local university nobody expressed a desire to study scientifically the oriental languages".<sup>8</sup> In the following decades of nineteenth and early twentieth centuries, a similar official situation with the teaching of the oriental languages at the university remained.

On 20 December 1866 the Council of Kazan University considered a question about a field trip of I. N. Kholmogorov, a teacher of the Arabic language, "to abroad to Persia with the scientific purpose for a term since 1 April 1867 till 1 April 1868".<sup>9</sup> The importance of this trip can be placed in one line with the famous travels of Kazan University alumni I. N. Berezin and W. Dittel around Near and Middle East in 1842-1845.

In 1860s-70 teaching of the Islamic languages was temporarily stopped at the university because of I. N. Kholmogorov's retirement from the post (1868) and N. I. Ilminsky's appointment to the post of Director of Kazan scholastic divinity school (1872).<sup>10</sup> The main cause was different. As in 1883 I. A. Baudouin de Courtenay rightly noted: "Probably it happened on the one hand in consequence of an unfavourable position of the teachers who had appeared as something middle between lecturers and professors and who lacked an opportunity to count on traineeship, on the other hand in consequence of that fact that subjects which had been taught by them were optional for all students and, so to say, were set between heaven and earth".<sup>11</sup> Unfortunately such position of a professor of the oriental languages in Kazan University remained during N. F. Katanov's work period.

In January 1871 at historico-philological department N. I. Ilminsky presented a report in which he proved the necessity of V. V. Radloff's offer of appointment to a vacancy in Kazan University to "one of the two staff teachers of the oriental languages".<sup>12</sup> The main part of the report was devoted to the description of V. V. Radloff's scientific trips around Altai (1860), Eastern Kirghiz steppe (1862), Khakassia (1863) and



Semirechye (1868-1869) and of appraisal of his main linguistic, folklore, ethnographic works.

In the 1880s at the university and in general in the development of orientalism in Kazan, a new stage in the teaching of oriental studies discipline started. Being significant and characterized by many original materials it continued till the 1920s. In these years I. F. Gottwald (1813-1897), V. V. Radloff (1837-1918), N. V. Krushevsky (1851-1887), I. A. Baudouin de Courtenay (1845-1829), M. P. Vesce (1843-1890), N. F. Katanov (1862-1922), N. I. Anderson (1845-1905), V. A. Bogoroditsky (1857-1941), I. N. Smirnov (1856-1904), N. I. Ashmarin (1870-1933), N. V. Nickolsky (1878-1961), Ya. G. Kalima (born in 1884) and others played a remarkable role in the revival of oriental studies in the university. Oriental and humanities researches in Kazan in the end of nineteenth and in the first decades of twentieth centuries and close scientific contacts with Russian and foreign orientalists are connected with their activities.

In February-March 1885 by order of Ministry of National Enlightenment the oriental languages department examined the report from a trustee of Kazan educational district "about the introduction... in the university of optional teaching... of the Turco-Tatar dialects including a review of history and ethnography of tribes which live in the Empire and speak these dialects... at historico-philological department".<sup>13</sup> According to the materials, the main questions, which department officers demanded to clarify, were the following: "What is the benefit from teaching of the designated dialects and could dialects be a subject of university teaching", and also "whether there are well versed teachers at the present day... who can prove their knowledge by some literary works...".<sup>14</sup> In its response the department supported and called the choice of Kazan University in teaching the Turco-Tatar dialects "including a review of history and ethnography" of the Turkic peoples in Russia as "completely rightful".

In the response they marked a mission of Kazan University to strengthen students' interest "in the scientific familiarization with philological peculiarities of speech and also with historical destiny and ethnographic features" of the Turcomen in the Empire. It drew attention to the fact that in Russia there were many Turco-Tatar languages, so the Turkic languages "deserved to be a subject of university teaching not only because of scientific interest but also from a practical point of view". It was also noted that "it was not rare to meet the purest-blood and religious Tatars among university listeners who spoke the national Russian language

and could have a desire to study the peculiarities of their native speech. And it would be unlikely expedient to refuse satisfaction of such their desire".<sup>15</sup> These appraisals are evidence of key socio-cultural and pedagogical principles in the development of university Turcology in Russia in the last quarter of nineteenth century.

Real revival of the tradition and formation of new directions in indigenous Turcologic investigations at the university started only after ten years. This process was connected with N. F. Katanov's activity who was an alumnus of the Arabic-Persian-Turco-Tatar category of the oriental languages department at St. Petersburg University<sup>16</sup>.

In the end of 1880s at the university, the Finno-Ugric languages teaching was also started. It was connected with M. P. Vesce's pedagogic activity, who was a lecturer of the Estonian language at the University's Dorpat and a Doctor of Philosophy. On 8 February 1886 owing to promotion of V. V. Radloff and I. A. Baudouin de Courtenay he was appointed to a teacher post of Kazan University. In 1887-1890 M. P. Vesce had been teaching the Finnish dialects. The theme of his introductory lecture, read on 3 September 1887 was stated in the following way: "About significance and success of Finnology".<sup>17</sup>

In 1880-1890s Kazan University Ugric-Finnologists M. P. Vesce and I. N. Smirnov carried out scientific ethnographic trips to the Nizhny Novgorod and Simbirsk counties (M. P. Vesce) and to Vyatsk, Perm, Nizhny Novgorod and Penza counties (I. N. Smirnov).<sup>18</sup>

In the last quarter of nineteenth century and upto 1920s the traditions of indigenous Finno-Ugric studies further developed at Kazan University. In the middle of 1890s and in the first decades of twentieth century, the Finno-Ugric dialects department of Kazan University was substituted by N. I. Anderson in 1894-1905 and since 1917 by Ya. G. Kalima. Teaching of the Finno-Ugric dialects and research of history and culture of the Finno-Ugric peoples in Volga region and Transurals are connected with their names. Since 1894 friendly relations between new teachers of Kazan University N. F. Katanov and N. I. Anderson started. In 1905-1917 the department did not have staff, though all the time the desirous for getting a teacher post of the Finno-Ugric dialects appeared<sup>19</sup>.

In January 1913 a session of historico-philological department of the university took place because the teacher of the Turco-Tatar dialects in an extraordinary professor grade N. F. Katanov stressed the necessity for renewal of a competition to the substitution of the vacant Finno-Ugric dialects department. Professors of the department N. M. Petrovsky (1875-

1921, a historian, philologist, member-correspondent St. Petersburg Academy of Science since 1917), V. A. Bogoroditsky, E. F. Budde (1859-1929, a linguist, member-correspondent St. Petersburg Academy of Science since 1916) and others participated in the discussion. These materials have special significance because just at that time there were attempts to change radically the status of the oriental languages and oriental studies as a study discipline at Kazan University

A considerable period in the history of Kazan oriental studies and university Turcology of 1890s upto the first two decades of twentieth century is connected with pedagogic and scientific activity of N. F. Katanov, an outstanding orientalist-thinker and enlightener who had been heading Turco-Tatar philology department of Kazan University almost for 30 years since 1894. According to academician A. N. Kononov's opinion, his works entered into "gold fund of world Turcology".<sup>21</sup> In general, multifaceted oriental studies activity of Doctor of comparative philology N. F. Katanov contributed to the preservation and development of oriental education and science in Kazan. His role and significance in the revival of Kazan University and Kazan as a great Russian and world oriental studies center are invaluable. At the turn of two centuries the further development of Russian Turcology will be connected with his name.

In the following years, in the first decades of twentieth century, Turcology in Kazan University was also presented by S. E. Malov, an alumnus of the Arabic-Persian-Turco-Tatar category of the Oriental languages department at St. Petersburg University (1909)<sup>22</sup>. S. E. Malov started to research the Turkic languages during his study in Kazan ecclesiastical seminary and academy. His first Turcologic lessons were under the supervision of father E. A. Malov and Professor N. F. Katanov.<sup>23</sup> In 1917-1922 S. E. Malov had been carrying on teaching and scientific activity in the sphere of oriental studies and Turcology in Kazan.

Outstanding Turkologist, member-correspondent of Academy of Science in the USSR, S. E. Malov's (1880-1957) origins of Turcologic activity, such as teaching of the Turkic languages, investigation of old Turkic monuments and research of the modern Turkic languages, are closely connected with the traditions and innovations of Kazan oriental studies and Turcology in the nineteenth-twentieth centuries. S. E. Malov's mentor N. F. Katanov greatly influenced his activity.

In the second half of nineteenth century to 1920s higher education establishments teaching the oriental languages worked, orientalist's associations existed, the main directions of teaching and research activity

of Kazan orientalists remained and developed in Kazan. Kazan orientalists gathered and researched a great linguistic, historical, archaeological and ethnographic material connected with the peoples of Eastern Russia and the East. Formed in the first half of nineteenth century scientific basis of the oriental studies investigations in Kazan developed through N. F. Katanov's activity.

Unfortunately in the early days of Soviet oriental studies in 1922, N. F. Katanov's death did not allow to preserve in full measure actual directions of Turkologic, geographic, linguistic, literary studies and ethnographic investigations initiated by him in Kazan and in Kazan University. However in the twentieth and twenty first centuries indigenous orientalism has all reasons to value high and objectively the merits and role of outstanding Turkologist and enlightener N. F. Katanov.

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KATANOV'S COLLECTION IN N.M. MARTYANOV  
MINUSINSK REGIONAL MUSEUM AND  
IN KHAKASS RESEARCH INSTITUTE OF  
LANGUAGE, LITERATURE AND HISTORY

A. S. CHOCHIEVA

Twelve files, which include the correspondence between N. F. Katanov and N. M. Martyanov, are kept in the archive of Minusinsk Regional museum of local lore<sup>1</sup>. They give an opportunity to evaluate the contribution of N. F. Katanov to the development of the museum and his interest in his homeland.

N. F. Katanov's letter of 24 January 1894 from Saint Petersburg concerning decoding of Orhon and Yenisei Old Turkic inscriptions is highly characteristic: "Herewith I send my book of script for the museum. Be glad and let all Siberia be glad! In December 1893 Danish researcher W. Thomson and our researcher V. V. Radloff found the most correct key for reading Runic inscriptions. Radloff grew young for 30 years. The script is original, phonetic. About six months ago, Radloff had only guessed and now at the direction of Thomson (with whom he corresponded) and under his new considerations he learnt to read absolutely fluently. One inscription dates from 738 AD and testifies about Chinese trade with the Arabs and Siberia..."<sup>2</sup>

N. F. Katanov decoded an Arabic inscription on the ancient bronze mirror from a collection of Minusinsk museum. In a decoded letter he informs: "On my behalf I send 15 copies of my writing 'Description of the metal mirror with an Arabic inscription, owned by Public museum of Minusinsk town' and 3 copies of a separate image of the mirror. All of these are sent by me as a gift to Minusinsk museum with the indispensable proviso that 'Description of the mirror' could be sold and money from



sale would count in favor of the museum'<sup>3</sup>.

N. F. Katanov helped in the acquisition of a scientific library in the museum. At the present day the library has rare books in different divisions of knowledge. Being a student of Krasnoyarsk high school N. F. Katanov already used the library of the museum. In a letter he informed about the age of some or the other book. In the following years N. F. Katanov took an active part in the replenishment of the scientific library with the help of different editions. He sent as a gift many of his publications concerning investigations of home land.

N. F. Katanov extensively cooperated with the museum during the correction of E. K. Yakovlev's works *Ethnographic review of foreign population in the South Yenisei valley and an explanatory schedule of museum ethnographic department*, during the publication of F. Ya. Kon's work *Historic sketch of Minusinsk museum for 25 years*.

On his return from archaeological and ethnographical expeditions, N. F. Katanov enriched the collection of the museum by different objects. Among them – a dioritic stone with plant traces, which was found three versts from Verhusinsk village, Chinese coins of red copper and brass, bonds, Chinese Law bulletin. 45 things in all.

In the manuscript fund of Khakass Research Institute of Language, Literature and History (KhRILLH) there is a small but rich collection associated with the name of N. F. Katanov.<sup>4</sup> The collection has more than 20 files. N. F. Katanov's materials and materials about him are included in it. Both published and unpublished materials are kept in the department. Rewritten or copied in different years by scientific officers of the institute materials relate to unpublished ones.

N. F. Katanov's thesis work *Investigation experience of the Uryankhay language with its specification of the most important kin relations to other languages of the Turkic root* (Kazan, 1903) presented in his candidacy for Master's degree in Turco-Tatar philology is of special interest. It still attracts attention of Turcologists.

From unpublished N. F. Katanov's works there is the work *The Tatar language (the Sagay dialect). Grammar (etymology and syntax)* (in two volumes. Krasnoyarsk, 1884). The manuscript is kept in the National Archives of the Tatarstan Republic. Along with it, in this archives scientific officers copied the following materials: "Names of populated places of Abakan Foreign Council"; "N. F. Katanov's petition for a duty trip to Ufim county to the address of historical philological faculty of Imperial Kazan University"; "N. F. Katanov's petition for a duty trip to Ufim county



to the address of University Council"; "N. F. Katanov's petition for a duty trip to Ufim county to the address of University Board"; a Candidate of Science diploma. Collection of the Institute was also enriched with the copied reports of 1896 which contained the descriptions of Beltyr wedding, mountain sacrifice, obsequies, records of proper male and female names.

Materials concerning N. F. Katanov's correspondence are informative. In the manuscript department there are his letters addressed to G. N. Potanin, which are kept in the scientific library of Tomsk State University<sup>5</sup>. In rewritten form they are stored in KhRILLH. From information contained in letters it is visible that scholars exchanged articles of ethnographic, geographical and statistical characters and N. F. Katanov translated works from the Arabic language into Kyrghyz for G. N. Potanin.

Kept in KhRILLH manuscript fund, N. F. Katanov's letters to A. A. Yarilov cover the period of 1884-1904.<sup>6</sup> They contain information about N. F. Katanov's life in St. Petersburg, Kazan, about his new acquaintances, duty trips and scientific achievements. Nearly in every letter N. F. Katanov is interested about life of his former students, their parents. In subsequent letters he gave thanks to A. A. Yarilov for investigation of Siberian ethnoses.

Materials which had been sent to the conference in 1962 by Katanov's daughter became a valued input. It is a register of documented and typed materials of N. F. Katanov's private collection; a photocopy of N. F. Katanov's letter to Saransk society Council of local lore as of 11 February 1922; photographs of N. F. Katanov; a bulletin about N. Katanov's academic progress in V grade of a high school; an inquiry form; a letter of a daughter, Anna Katanova<sup>7</sup>.

From these materials the KhRILLH collection possesses works of S. N. Ivanov *N. F. Katanov. Sketch of life and activity* and of N. G. Domozhakov *N. F. Katanov. Life and activity*. Factual material about the scientific activity of N. F. Katanov contains G. K. Yakupova's manuscript, who was a student of the Institute of language, literature and history attached to Kazan filial branch of USSR. A. Gurevich's work covers folk activity of the scholar. There is a photocopy of Gordlevsky's memoir about N. F. Katanov and A. N. Samoilovich's memoir *Professor N. F. Katanov – the first scholar from the Abakan Turkomen*.

Published in *Critical biographical dictionary* N. F. Katanov's autobiography is a rare material. The fund, which includes materials of anniversary research and practice conferences, is rich enough. Space for works of bibliographic character was found in these collection. Among them, there are *Chronology of N. F. Katanov's works* and *List of N. F. Katanov's*

*typed works*. In the chronology composed by A. Karimullin in 1958 Katanov's materials of the period 1885-1921, and literature about N. F. Katanov were named.

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## VERBAL LEXIS IN N.F. KATANOV'S WORK *THE TATAR LANGUAGE (THE SAGAY DIALECT)*

P.E. BELOGLAZOV

According to S. E. Malov's division of the Turkic languages, the Khakass language is old. It preserved Old Turkic roots in unchanged form and includes those which led to the development of verbal forms. That is why the study of Khakass lexis and especially verbal lexis is of apparent interest for a Turcologist. In this work there is the analysis of Khakass verbal lexis of the late 19th century contained in a comparative framework with material of the modern Khakass language.

The first part of N. F. Katanov's work *The Tatar language (the Sagay dialect)* includes grammar (etymology and syntax). The second part is devoted to a corpus of examples and Sagay-Russian dictionary. This work contains more than 800 copybook sheets. Nickolay Fyodorovich was preparing it during his study at Krasnoyarsk classic high school. He finished it in 1884. The work is still unpublished. It is invaluable for the dialectology and history of the Khakass language.

Our analysis of verb-disyllables is facilitated with the help of continuous sampling method from the vocabulary part of N. F. Katanov's work. Those interesting in terms of word structure and semantics were studied. Khakass disyllabic verbs of the late 19th century are presented in the vocabulary part of N. F. Katanov's *The Tatar language (the Sagay dialect)*<sup>1</sup>. Most of them came to our times in unchanged form, for example: *тантанаруа* (to chirrup) – *тантанаруа* (to click tongue and to smack lips) (examining something by tasting); to move lips in the modern Khakass language. Some Khakass words were not preserved, for example: *сыннирға* (to inherit), *тобасха* (is used only with negative) (do not obey, do not submit; do not esteem), *тыдынарға* (to dare, to venture), *үлпүгә* (to aim), *үргүргә* (among indigenous dwellers along rivers Yes and Askys)

(to close eyes, to squint). In other words phonetic or semantic changes happened, for example: in N. F. Katanov's work there is a verb *кӧлӧнӧргӧ* (to want; to wish) – in the modern Khakass language as *кӧӧленерге* (i) to love smb.; (ii) to fall in love with smb.; (iii) in Sagay combining with *улуи*: *улуи кӧӧленерге* (to put on airs); *ӧчӧзӧрге* (to be capricious) – in the modern language as *ӧчезерге* (i) to be stubborn; (ii) to be obstinate; to balk; *кодырарга* (to fumble) – in the modern language as *ходырариа* (i) to pull out, to root out, to grub, to dig out *smth.*; (ii) to crack off, to break off *smth.*; (iii) to take out, to ransack in *smth.*, to make mess hall; (iv) to break, to destroy *smth.*; *осхырарга* (to urge dogs on smb). In our opinion the modern Khakass language lost this verb. A modern word has a different meaning: *осхырариа* (to save, to free, to relieve, to succour, to rescue) but meanings (i) to sic, to urge *smth* (dogs) *on smb*; (ii) figurative meaning to pit against, to solicit *smb* to hostile actions, were assigned to a word *уйстириа*. Though in N. F. Katanov's dictionary of 1928 there was this verb: *осхыраpна* - to urge (a dog), semantics of a word *оглазарга* (to respond) in the modern language was also assigned to a lexical item *ӱндезерге* (i) to give mouth; to sound off, to respond; (ii) to return affection, but in the modern Khakass language a verb *оилириа* means (to cry; to clamor (about children)). But in N. F. Katanov's dictionary of 1928 there is *оглазарна* (to cry to each other).

Materials of dictionaries of the modern Turkic, Old Turkic and Mongolian languages are used in the analysis of disyllabic verbs. Verbs are presented in infinitive form. Note that in N. F. Katanov's work long vowels are not marked orthographically.

*асханарга* (Khak.) (to cross heart).

In the modern Khakass language there are words that can be used for comparison: *асхын* – (to cross heart)<sup>2</sup>, *аасхын* – (to promise (to vow); to cross heart)<sup>3</sup>, *аасхын* – (to swear, to swear an oath, to cross heart).<sup>4</sup> A root of a word is *аас* (Khak.) (a mouth, lips).<sup>5</sup> In the Old Turkic language there are earlier forms: *аиаз* (a mouth, lips),<sup>6</sup> *аиыз* (i) a mouth; (ii) hole of a jug, vessel, well; (iii) mouth of a river; (iv) figurative meaning nutrition, food ingestion; (v) figurative meaning lips (in the meaning of articulation organ)<sup>7</sup>. In B. I. Tatarintsev's opinion this word is Turkic wide: *авыз*, *а:з* (Gag.), *аас* (Tuv., Shor.) (a mouth; a hole; an entrance), a form *агыз* is considered to be the oldest. E.V. Sevortyan distinguishes a root. He compares it with Kir., Kkalp. *аң* (a pit), with Mong. *аң* (a chink, a crack), *аңга* – (to gape). B. I. Tatarintsev considers that a root here should be

verbal: (to be wide open, to make a chink).<sup>8</sup>

индиргä (Khak.) (to be mistaken).

In the modern Khakass language there is no such word but there are derived forms: *индез* (i) a mistake, a misstep; (ii) a misbelief<sup>9</sup>, *индез* (i) a loss; (ii) a mistake; (iii) a misstep, a misbelieve.<sup>10</sup> In the Altai language there are correlative forms: *энделер* (to be mistaken) and *эндү* (a mistake).<sup>11</sup> *Инд* / *энд* (something connected with a mistake) is phonetically an unchangeable part of a word, a conventional root.

сирәнärgrä (Khak.) (to strengthen).

In the modern Khakass language it is possible to note a word *сиренерге* (i) to perch, to lean against *smth.*; (ii) to recline against *smth.*; (iii) to try; to strain after *smth.*; iv) to obtain support from *smb.*<sup>12</sup> A Shorter form is noted in N. F. Katanov's dictionary: *сүрә* (to hoist, to gear up).<sup>13</sup> In our opinion *сирүрге* (*сире-*) can be also considered as cognate (i) to underset *smth.*, to spur; (ii) to recline *smth upon smth.*<sup>14</sup> Unfortunately in this word a meaning (to try), is leveled down.

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*Editor and Secretary General*

Himalayan Research and Cultural Foundation

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New Delhi - 110029 (India)

Tel. : 0091-11-26742763, 0091-11-41651969

Fax : 0091-11-26742843

E-mail: [kwarikoo@gmail.com](mailto:kwarikoo@gmail.com)

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**HIMALAYAN RESEARCH AND CULTURAL FOUNDATION**

B-6/86, Safdarjung Enclave, New Delhi-110029 (India)

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E-mail: [kwarikoo@gmail.com](mailto:kwarikoo@gmail.com) Website: [www.himalayanresearch.org](http://www.himalayanresearch.org)