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ORIENTAL STUDIES

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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 orientalistic activity is connected with complex research of languages, ethnography, folklore and generally spiritual life of the Turkic peoples in Sayan-Altau, 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. 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 9th day of current
November Sire Imperator vouchsafed to appoint Katanov, a candidate from St. Petersburgh University, to a teacher post of Oriental languages in Kazan University".2

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 Turkestanz, 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".3 N. F. Katanov's main documents were sent from an executive office of St. Petersburgh 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. Petersburgh University, in Kazan University was a preliminary to an attempt of a range of representatives from Petersburgh University of oriental studies in 1893 to shift "departments of Finnish and Turco-Tatar dialects from Kazan"4 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".5 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 Petersburgh 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.

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. 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. Ilminskey (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. Ilminskey 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". 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". 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). 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". 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". 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”. 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...”. 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". 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.

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".

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 Vyatka, Perm, Nizhny Novgorod and Penza counties (I. N. Smirnov).

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 Transural region 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.

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-corrrespondent St. Petersburg Academy of Science since 1917), V. A. Bogoroditsky, E. E. Budde (1859-1929, a linguist, member-corrrespondent 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 up to 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”. 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). 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. 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-corrrespondent 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, orientalists’ 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 Turcologic, 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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