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**The Heritage of N.F. Katanov and the Prospects of its Study:
Diaries and materials of his Travel to Siberia
and Xinjiang (1889–1892)
(Tuva–Khakassia–East Turkestan)¹**

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Abstract: In 2022, Russia celebrated the 160th anniversary birthday of the famous Khakass scholar, Turkologist, teacher, traveler and educator Nikolaj Fedorovich Katanov (1862–1922), who played a significant role in the study of the language and culture of the Tuvan people. Katanov’s biography and research works allow us to study the origins and the contemporary state of development of the humanities. The biography and legacy of N.F. Katanov are of academic and especially scientific, educational, and humanistic interest. They reflect important trends in Oriental studies both in Russia and abroad, especially in Turkology. N.F. Katanov’s doctoral dissertation “A Study of the Uriankhai language” laid the foundation for the scientific study of the Tuvan language, and his handwritten diaries and materials from the period of travel in Tuva, Khakassia, Xinjiang and Eastern Turkestan, entered the golden fund of Russian and European Turkology. His comprehensive studies of Turkic peoples of Eurasia at the turn of the century remain relevant and valuable at present. The article presents the research work on the heritage of N.F. Katanov scattered in archival centers of Kazan, Moscow, St. Petersburg and several

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foreign institutions. For the most part, the written materials (diaries, letters, unfinished manuscripts, etc.) of N.F. Katanov, revealed by the authors, bear the stamp of the era of the late 19th — first decades of the 20th cc. and its socio-political life. Introduction into scientific circulation of N.F. Katanov's manuscripts allows us to identify the directions and features of his research work and to form an objective basis for the preparation of an academic biography of the classic of Russian Turkology.

Key words: Russia; Eastern Central Asia; Tuva; Khakassia; East Turkestan; Oriental studies; Turkology; Tuvan Studies; N.F. Katanov; history; ethnography; archives

Nowadays it still remains relevant to continue the search, study, systematization and introduction into scientific circulation of the unpublished archival heritage of the Kazan University Professor Nikolaj Fedorovich Katanov (1862–1922), one of the brightest and most prominent national scholars and sages of Russian science, education and culture, an outstanding representative of the Khakass people. Research work on the archival heritage of N.F. Katanov is driven by the need to search for his various handwritten materials in archival centers of Kazan, Moscow, St. Petersburg and several foreign institutions (Hungary, Turkey, and Germany). Moreover, it is necessary to compare archival materials with published works of the scholar. For the most part, the archival manuscript heritage (diaries, letters, unfinished manuscripts, etc.) of N.F. Katanov, revealed by the authors, bears the stamp of the era of the late 19th — first decades of the 20th cc., its socio-political life and the research directions current at that time. The search for and introduction into scientific circulation of N.F. Katanov's manuscripts allows us to identify the directions and features of his research work and to form an objective basis for the preparation of an academic biography of the classic of Russian Turkology.

Russian universities are the leading centers of Oriental studies. In general, they are also centers of social, scientific, cultural and political life in Russia and Europe. In modern times, further study of the development of university education and Oriental research in Russia and Europe is of socio-cultural and academic interest. Undoubtedly, the same holds true for the Turkic world, the understanding of the “university paradigm” for the phenomenon of Eastern civilizations and especially the formation of the national scientific and cultural elite. The authors' research focuses on the biography and creative heritage of N.F. Katanov (1894–1922), a Turkology scholar, a prominent representative of the Khakass people, a graduate of the Oriental

Faculty of St. Petersburg University (1888) and a professor at Kazan University.

The Russian academician and Turkologist V.A. Gordlevsky in his speech “In Memory of N.F. Katanov” delivered on June 11, 1922 at a meeting of the Eastern Commission of the Moscow Archaeological Society noted: “...the historian of Oriental studies will be able to appreciate the long and unselfish work, which has produced abundant good-quality material on languages that were little studied before Katanov”.² In the “Vostok” journal, academician A.N. Samoilovich in a short obituary “In memory of N.F. Katanov” highlighted the following: “I would like to hope that the publication of N.F. Katanov’s materials, long-awaited by the scientific world, will be carried out after his death, and until the publication, these materials will be stored in a safe place”.³

After graduating from the Oriental Faculty of St. Petersburg University, N.F. Katanov decided to devote himself to scientific and pedagogical work. The period from May 28 to July 4, 1888 in his biography is associated with the main decisions about retaining him “at the university for further improvement in Turkic dialects”.⁴ The initiative came from the graduate Nikolai Katanov and his teacher Professor I.N. Berezin, who gave a recommendation to his student. The decision of the Council of the Faculty of Oriental Languages and the petition of the rector of the university “to retain the candidate N. Katanov at the University for preparation for the academic degree” were supported by the trustee of the school district. On July 4, 1888, it was allowed to have N.F. Katanov “at the St. Petersburg University, at the Department of Turkish-Tatar literature for two years starting July 1, and providing him... a 600 ruble scholarship per year”.⁵

The next important milestone in personal life and professional career of Nikolai Katanov was a scientific expedition in 1889–1892 to Central Asia to study the languages and ethnography of the Turkic peoples. It was organized and supported by the Russian Geographical Society, the St. Petersburg Academy of Sciences, and the Ministry of Public Education. The origins of this expedition’s organization are connected with the discussion of the note by V.V. Radlov about the prospects of “research of

² GORDLEVSKY 1968: 401.

³ SAMOILOVICH 1922: 105.

⁴ Russian State Historical Archive of St. Petersburg (RSHA SPb.). Fond 14. Ser. 1. File. 8933, f. 1–5.

⁵ RSHA SPb. F. 14. Ser. 1. File. 8933. f. 4.

the remains of Turkic tribes in the Far East” at a meeting of the Department of Ethnography of the Imperial Russian Geographical Society on December 11, 1887 under the chairmanship of V.I. Lamansky.⁶ At the meeting, it was decided to submit a note to the Board of the Society. In this note, V.V. Radlov gave a high assessment to N. Katanov, a fourth-year student of the Oriental Faculty of St. Petersburg University. V.V. Radlov wrote:

He studied with me for three years and has published several articles concerning his native dialect at the Academy. Judging from the words of his professors, and from my own observations, I have been convinced of his zeal, ability, devotion to science, and knowledge of his chosen subjects. No one can be found more prepared and more able to carry out the abovementioned enterprise.⁷

He also asked the Board of the Society to allocate 1.000 rubles in the 1888 budget, to organize a “commission to draw up a detailed plan” for the expedition, and also promised to “apply for the allocation of a subsidy to Mr. Katanov from the regular funds of the Imperial Academy of Sciences”.

This is one of the most famous Russian expeditions to Central Asia, Mongolia, Siberia and East Turkestan, which were carried out in the second half of the 19th — early 20th cc., considering the importance of discovered geographic, linguistic and historical-cultural materials. It is well known that among the participants of these large-scale scientific and cultural expeditions were Ch.Ch. Valikhanov, G.N. Potanin, N.M. Przhevalsky, brothers G.E. and M.E. Grumm-Grzhimailo, V.I. Roberovsky, V.V. Radlov, P.I. Lerkh, V.A. Obruchev, P.K. Kozlov, G.N. Tsybikov, N.I. Veselovsky, V.V. Barthold, V.A. Zhukovsky, K.G. Zaleman and others.

In the archival and historical-scientific direction of studying the manuscript heritage of N.F. Katanov, the years 1889–1892 are of great interest — this significant period is the time of Katanov’s scientific expedition to Southern Siberia and East Turkestan. During these years, he has formed and developed his comprehensive studies of languages, traditional and new forms of economic and social life, everyday life, folklore and spiritual life of the Turkic peoples of Sayan-Altai and Xinjiang.

At a meeting of the Council of the Oriental Faculty of St. Petersburg University on January 28, 1889, the “Instruction for the Studies of the Can-

⁶ *Imperial Russian...* 1889: 421–423.

⁷ *Ibid.*: 421–423.

didate Nikolai Katanov Sent Abroad for a Scientific Purpose”, compiled by Professor I.N. Berezin was approved.⁸ In 1904, the extraordinary professor of St. Petersburg University and the Turkologist-linguist P.M. Melioransky (1868–1906), reviewing the fundamental work of N.F. Katanov “A Study of the Uriankhai Language” (1903), identified a number of significant linguistic and textual features of the texts collected by him. He wrote: “Generally speaking, the texts are written carefully, the transcription is accurate and consistent, the translation does not arouse doubts”.⁹ P.M. Melioransky also noted that, “...as far as we can judge, the material given by the author on living modern Turkish dialects is accurate and reliable — moreover, for some dialects, for example, Kashgar, Yarkend, Turfan, Khamiy, and so[me] ot[her] material, it is entirely new. It was first collected by Mr. K[atanov] himself”.¹⁰ N.F. Katanov’s “A Study of the Uriankhai Language” was highly evaluated by the Hungarian linguist, ethnographer, literary critic and folklorist, academician Bernart Munkácsi Bernát (1860–1937) and the German orientalist Martin Hartmann (1851–1918).

Works by N.F. Katanov in the fields of language, history, ethnography and culture of Tuva and the Tuvan peoples laid the academic foundation for modern integrated Tuvan studies¹¹.

Unfortunately, a comprehensive work on Katanov’s 1889–1892 expedition — the unique event in his scientific biography, — was never published and did not become available for Russian and European Turkology.

In 1907, V.V. Radlov in the series “Samples of Folk Literature of the Turkic Tribes” published a set of N.F. Katanov’s Khakass and Tuva folklore materials. It includes 1122 songs, 160 riddles, 15 fairy tales and 35 myths, and “this volume seems incredible”.¹²

The most important primary sources are the diaries of the scholar, a significant part of which N.F. Katanov prepared for publication, but they were published with quite a serious delay. Thus, the diary of the expedition to the Uriankhai Region (Tuva) in 1889,¹³ described by S. Weinstein in

⁸ RSHA SPb. F. 14. Ser. 1. File. 8933. f. 15–16 rev.

⁹ MELIORANSKY 1904: 0151.

¹⁰ Ibid.: 0156.

¹¹ “Tuva.Asia”: <https://tuva.asia/> and special issue of the journal “The New Research of Tuva” entitled “The Republic of Tuva: A Sociolinguistic Portrait in Russia’s Ethnic and Linguistic Spectrum”: <https://nit.tuva.asia/nit/issue/view/56/>.

¹² RADLOV 1907.

¹³ The manuscript is stored in the Archives of the MAE RAS (Fund 5. Description 1. Issue 526).

1968, had been kept in the archive of the *Kunstkamera* until 2011, when it was finally published by Tuvan colleagues.¹⁴ This interesting diary covers the first stage of the journey to Tuva — the period from March 9 to September 9, 1889. The text was completed by N.F. Katanov on September 26, 1889 in his native village Askys of the Minusinsk region in the Yeniseysk Governorate. Continuing the research tradition of preparing and publishing unpublished diaries and various unfinished texts by N.F. Katanov is significant in the historical, scientific and socio-cultural context of our time.

A diary describing N.F. Katanov's stay in Khakassia and his first trip to Semirechye, Tarbagatai and Xinjiang in 1890, was deciphered, commented on and published by our team of authors quite recently.¹⁵

The origins of the East Turkestan expeditions might be closely linked to the summer of 1890, when N.F. Katanov visited eight centers of Chinese Turkestan (Khotan, Kashgar, Ak-su, Kuchar, Karakash, Baya, Loguchen and Old Turfan), where he got acquainted with the language and ethnography of the Turkic population of East Turkestan.

The State Archives of the Republic of Tatarstan (hereinafter — SA RT) store the remaining manuscripts of the diaries, which are preserved in different conditions.

First of all, there is a voluminous case with the author's title "A trip to Semirechye and Tarbagatai. Diary of a journey made in 1891 on behalf of the Imp[erial] Russian Geographical Society by corresponding member... N.F. Katanov".¹⁶ During 1893, in St. Petersburg, N.F. Katanov was engaged in processing his expedition materials and preparing for master's exams at the Oriental Faculty of the University. He passed these exams in December 1893.

The travel diary of 1891 was processed by N.F. Katanov and rewritten. The result is a large volume in the format of 22×35 cm, clearly rewritten in black ink on good quality paper, a total of 539 sheets with text on both sides.

The appointment of N.F. Katanov on November 9, 1893 as a teacher of Oriental languages at the Imperial Kazan University marked the next significant period in scientific, pedagogical and social activities of the scholar.¹⁷ After his appointment to Kazan University, N. Katanov brought the manuscript to Kazan.

¹⁴ KATANOV 2011.

¹⁵ KATANOV 2017.

¹⁶ The State Archives of the Republic of Tatarstan (SA RT). F. 969. Inv. 1. D. 11.

¹⁷ RSHA SPb. L. 14. Inv. 1. F. 8933, f. 50; SA RT. F. 977. Inv. F. 8904.

The final part of the scientific expedition — a trip to the oases of Hami and Turfan and a return to Abakan — is also recorded in the diary entries. After the death of N.F. Katanov in March 1922 and the transfer of his personal archive to SA RT, the text was given the provisional title: “Diary of a Journey through Central Asia and Other Places (China, Mongolia)”.¹⁸ The earliest date is also given incorrectly as March 16, 1892, but in the text the earliest recorded date is March 11. These draft notebooks are especially significant because they were written directly during the expedition and served as the basis for his further work.

In order to save money, the notebooks (judging by the quality and rare stamps) were made from wrapping paper in the format of 9×11 cm. The main problem is that the notebooks from the winter expedition from Ürümqi to Hami have not been preserved. All of them were numbered by the author on the title pages; only notebooks 15–31 have been preserved. Diaries numbered 15–27 are sewn together (without cover). The text describes the circumstances of the expedition from Hami through Turfan to the Russian border. It is important that the records of folklore were kept separately and were not included in these materials. The last notebook No. 31 (moving from Jarkend to Minusinsk and then to the Khakass families) has a different format: 18×11 cm. The text in all the listed materials is usually written in pencil, more rarely — in low-quality brown ink. The ink text is more difficult to read than the pencil one.

In addition to the actual historical, linguistic, ethnographic and other information and materials — diaries, for example, allowed us to clarify the chronology of the beginning of N.F. Katanov’s scientific expedition — a careful reading of them determines new directions for further archival research. For example, it follows from the records that Katanov’s companions, photographers Vasiliev and Tolshin, formed a photo archive of ethnic types of the local population in Xinjiang, part of which was at the disposal of the researcher.

In the coming years, an unpublished handwritten work, “Diary of a Journey through the Minusinsk District, the Yenisei Province, Will Be Prepared for Publication. Draft. 95 p.” by N.F. Katanov, will be prepared for print. Moreover, there is another object of great interest — the historical and archival study of the draft text of N.F. Katanov’s manuscript “Diary of the Altai”, covering the period from November 1, 1889 to January 16, 1890.¹⁹

¹⁸ SA RT. F. 969. Inv. 1. D. 76.

¹⁹ SA RT. F. 969. Inv. 1. D. 75

Some of the handwritten materials of N.F. Katanov made during his trip are also preserved in the archives of the Russian Geographical Society in St. Petersburg. These are “A Letter with a Brief Overview of the Trip to the Semirechensk Region in 1891–1893”,²⁰ “Descriptions of Copper Coins Minted in Chinese Turkestan”,²¹ several official documents on the organization of the trip of N.F. Katanov and especially the first text of his report to the Imperial Russian Geographical Society dated March 3, 1889.²²

In his report, N.F. Katanov gave geographical, economic, social and cultural information and facts about Khakassia and the region as a whole: “On the 26th of last January, I arrived in Minusinsk. From February 4 to 16, I was in the Sagai steppe... Here I wrote down several proverbs in the Koibal dialect and the legend of the stone old woman (kurtuyak-tas)... In the Sagai steppe Duma of the united heterogeneous tribes, located in the village of Askis, Minus[insky] district, I was sorting out the archive... Over time, I hope to add new information to the collection and present it to the public. <...> Despite the opening of the 2nd class school in Askys, the number of literate foreigners is not increasing. Livestock deaths and crop failures in the last 5 years have completely depleted national wealth of the Sagai Tatars, Beltirs and Koibals. The Kachin people are still considered excellent pastoralists; they still possess hundreds of cattle and thousands of small cattle. Recently, the most lively relations between the Minusinsk Tatars and the Kazan Tatars and the Uriankhai Turks have been established...”²³ In the 1920s, interest in the textual heritage of N.F. Katanov became particularly noticeable in Europe. In the 1930s and the first half of the 1950s, a number of N.F. Katanov’s texts related to his travels to Siberia and especially to East Turkestan (1889–1892) appeared in European Turkology at the initiative of the famous German orientalist Wilhelm Julius Bang²⁴ (1869–1934) and his student, the Slavist, Turkologist and Altaist Karl Heinrich Menges²⁵ (1908–1999). These outstanding founders of German classical Turkology formed and deepened the academic scientific tradition and directions of studying the languages, culture and history of the Turkic peoples of Eastern Europe, Siberia and Central Asia. The manuscript materials were handed over in

²⁰ Archive of the Russian Geographical Society (ARGS). Category 87. Op. 1. No. 15. 2 l.

²¹ ARGS. Category 90. Op. 1. No. 30. 5 l.

²² ARGS. F. 1–1886. Inv. 1. No. 20. 27 l.

²³ ARGS. F. 1–1886. Inv. 1. No. 20. f. 5–6.

²⁴ VOCHT 1929; KONONOV 1974; *Die orientalistische Gelehrtenrepublik...* 2012; et al.

²⁵ HAZAI 1976: VII–XVI.

1926 by A.I. Katanova, the wife of N.F. Katanov, to Professor V. Bang²⁶ of the University of Berlin. Editions of these texts by N.F. Katanov, carried out in Germany in 1933 and 1943 by K. Menges, were reviewed by S.E. Malov.²⁷ In 1952, Nicholas N. Poppe (1897–1991), a well-known Mongolian scholar and Altaist, professor at the University of Washington, published in the *Harvard Journal of Asiatic Studies* his review of the texts of N.F. Katanov that had been published in Germany in 1943.²⁸

In 1976 in Leipzig, at the initiative of the famous Hungarian academician and Turkologist Georg Hazai (Hazai Georges), in 1962–1983 professor at the Humboldt University, and under the editorship of K.G. Menges, the texts of N.F. Katanov were reissued under the title “Folk Texts of East Turkestan. From the Legacy of N.F. Katanov”. In his preface, C.G. Menges wrote: “In the autumn of 1973, Dr. Georg Khazai in a letter invited me to reissue in Leipzig through the GDR Central Second-hand Bookseller ‘Folk Texts of East Turkestan’, which I selected processing extensive materials collected by N.F. Katanov in East Turkestan (Chinese province of Xinjiang). I gratefully accepted the offer of Dr. Khazai, giving him, and later the Central Second-hand Bookseller, my consent to reissue. It was taken into account that the first part of the work was published in the collection ‘Records of the Meetings of the Prussian Academy of Sciences’, section Philosophy — History, volume XXXII (1933). It has been out of the public domain for quite a long time, and the ‘special circumstances’ prevented the publication of the second part, almost double in length, in the scientific notes of the Academy, where this second part was accepted in the spring of 1936”.²⁹

Unfortunately, our archival research of the transferred handwritten texts of the diaries in Germany has not yet been successful. The same is true for the letters of N.F. Katanov addressed to a number of Hungarian Turkologists. In recent years, the search and systematization of the archival materials about Hungarian Turkologists of the late 19th — early 20th cc., who

²⁶ A.I. Katanova, in a letter to the Soviet Turkologist S.E. Malov, as of December 7, 1926, wrote that in the summer of 1926, in Kazan, Dr. Fettikh, an authorized representative of the Berlin Scientific Organization, was shown the manuscripts of N.F. Katanov. Of these, “...he took 1) A trip to Semirechye and Tarbagatai, texts of chapters I and II. 2) Translations of chapters I and II and, as far as I remember, 3) Journey through Dzungaria, Siberia and Turkestan, 520 sheets” (see: St. Petersburg Branch of the Archives of the Russian Academy of Sciences (hereinafter — St. Petersburg BARAS). F. 1079. Inv. 3. D. 121. L. 2.

²⁷ MALOV 1941; MALOV 1951.

²⁸ POPPE 1952.

²⁹ *Volkskundliche Texte...* 1976: 2.

conducted scientific expeditions in the Volga region and the Urals (Bernat Munkachi, etc.), as well as collaborated and corresponded with N.F. Katanov, is being carried out.

Of particular interest is the diverse epistolary heritage of N.F. Katanov. The first letters he wrote to his teachers, friends, and colleagues date from 1884. The correspondence continued until his death in 1922.

The letters provide an opportunity to highlight and evaluate many significant events in the biography of N.F. Katanov, which remained for many years out of the field of view of many researchers who studied the life path of the student, traveler and professor N.F. Katanov.

We learn from these letters, for example, that the lack of full-fledged conditions for the study of Oriental languages at Kazan University and the Kazan Theological Academy determined the final decision of N.F. Katanov to go to the Oriental Faculty of St. Petersburg University.³⁰ In making this decision, an important role was played by first mentors of the future scientist — N.I. Ilminsky and V.V. Radlov.

At present, a comprehensive search and systematization of the epistolary heritage of N.F. Katanov, in particular of his letters to famous Russian orientalists (V.V. Radlov, 1837–1918; V.R. Rosen, 1849–1908; K.G. Zaleman, 1849–1916; E.K. Pekarsky, 1858–1934; S.F. Oldenburg, 1863–1934); V.V. Barthold, 1869–1930; etc.), have been carried out. These letters were written by N. Katanov to his teachers and colleagues during the expedition and from Kazan. The epistolary legacy of N.F. Katanov is preserved in archives of Kazan, Moscow, St. Petersburg and, possibly, in some European countries.

Published letters of N.F. Katanov to Academician V.V. Radlov are known. They were written from April 17, 1889 to November 12, 1892. Professor Katanov wrote them during the complex ethnographic and linguistic expedition from the main centers of the southern strip of Siberia and East Turkestan. In September 1893, in his preface to the publication of these letters of the traveler N.F. Katanov, V.V. Radlov noted that they “contain much information that is new and interesting for ethnography and Tourkology” (Turkology. — *Authors*).³¹ The founder of complex historical, ethnographic and linguistic expeditions of the second half of the 19th c. to places of residence of Turkic peoples of Siberia — V.V. Radlov — drew the

³⁰ POKROVSKY 1923: 247.

³¹ KATANOV 1893: III.

reader's attention to the fact that the letters of his student "are of particular interest because they are written in the field and under fresh impressions".³²

In 1890, N.F. Katanov in his letter to academician and Iranist K.G. Zaleman wrote:

I am now engaged in rewriting the ling[ui]stic materials collected from October 1889 to April 1890 (from the Minus[insk] Tatars and Karagas). In total, about 3,000 pag[es] are accrued.³³

In 1892, N.F. Katanov also wrote to V.R. Rosen:

From St. Petersburg, I went to North[ern] Mongolia. I studied the Uriankhai dialect there. Then came to the East[ern] Siberia, where I studied the life and languages of the Karagas and Minusinsk Tatars. After that, in Mid[dle] Asia I studied the life and languages of the Cossacks-Kirghiz and Sart, Russian and Chinese. You can find out from V.V. Radlov and N.I. Veselovsky how much I have collected and submitted for publication.³⁴

In 1901, this time from Kazan, he wrote to E.K. Pekarsky:

I found many similarities that South-Siber[ian] Turks and North[ern] Mongolia Uriankhais have with shamanism, as I studied the life, languages and beliefs of those ethnicities in 1889–1892. As you are quite scientifically and thoroughly engaged in studying the Yakut lang[ua]ge, I will be very pleased to bring you as a gift my extensive research on the Uriankhai language in the spring, and perhaps earlier. In my opinion, Uriankhai language, as well as the Karagas one, is similar to the Yakut language, and therefore my research will not be useless for you, and for Turkology it will not be without a trace, since you can look at it. You have better means than many of our Russian scientists. And you are standing near the source, which is little exhausted. What is more you have better means than many of our Russian scientists to capture knowledge from it.³⁵

³² Ibid.

³³ St. Petersburg BARAS. F. 87. Inv. 3. D. 175, f. 1–1 recto.

³⁴ St. Petersburg BARAS. F. 777. Inv. 2. D. 197, f. 1.

³⁵ St. Petersburg BARAS. F. 202. Inv. 2. D. 195, f. 4–5.

In the coming years, it is planned to prepare and publish all these letters, which N.F. Katanov wrote to St. Petersburg Orientalists. These letters are preserved in their personal funds in the St. Petersburg branch of the Archive of the Russian Academy of Sciences. Unfortunately, the letters that St. Petersburg Orientalists of the late 19th — early 20th cc. wrote to N.F. Katanov in response have not been found.

The manuscript heritage of N.F. Katanov contains the most valuable information about the cultures of the Turkic peoples of Eastern Siberia, Semirechye and Xinjiang. It was due to the absence of a language barrier between the researcher and the object of his research, that N.F. Katanov was able to present, on the pages of his diaries, an integral complex of the spiritual culture of peoples who were at different stages of the development of material civilization and belonged to different faiths, from Shamanism to Islam. At the same time, it should be noted that the task of creating a relatively representative body of works by N.F. Katanov is not only unsolved, but also extremely far from being resolved.

Today, based on the study of the heritage of Professor N.F. Katanov, it is important to understand the scientific and socio-cultural tradition of Oriental studies and Turkology at Russian universities — the study of the traditional multi-ethnic, multi-cultural, multi-confessional history, culture and social life of the Russian state, which manifested itself in the research and works of Russian Turkologists.

Currently, the research project is aimed at the comprehensive study of the academic biography of N.F. Katanov. Main attention is paid to the personal fund of N.F. Katanov in the State Archives of the Republic of Tatarstan and personal collections, as well as materials of the scientist scattered in scientific and cultural centers of Russia (Russian State Historical Archive, State Historical Archive of St. Petersburg, Archive of the Russian Geographical Society, St. Petersburg branch of the Russian Academy of Sciences Archive, the Minusinsk Museum of Local History, etc.) and the Republic of Turkey (the personal library of N.F. Katanov at the Institute of Turkic Studies of Istanbul University). These funds and materials were used in various works, but their study was fragmentary and random. A promising research goal is the introduction into scientific and public circulation of lifetime publications of N.F. Katanov, which have become a bibliographic rarity, and especially his rich archival heritage.

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