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Pl. 8. F. 7. F 450, Library of the Russian Academy of Sciences, Manuscript Department.
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G. Sazak, Liqiu Liu, R.M. Valeev, M.P. Chebodaeva,
R.Z. Valeeva, G. Inalcık, Y.I. Elikhina

Collections of N.F. Katanov in Russia's Museums: the Kunstkamera Collections in St. Petersburg and Prospects of Studying Museum Repositories¹

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Abstract: Nikolai Fedorovich Katanov (1862–1922), a Russian scholar of Turkic origin (Khakas), was a valuable Orientalist who wrote important works in the field of Russian Oriental studies. The framework of his scientific work was formed by various fields such as linguistics, ethnography, folklore, culture, history, archaeology and museology related to various Turkic tribes and peoples living in Siberia and Central Asia at the end of the 19th century and the beginning of the 20th c. His works made a great contribution to the development of studies on the ethnography and culture of Turkic peoples in Siberia and Central Asia. Further research, study, classification, promotion and publication of the material cultural heritage consisting of unpublished archival and visual materials of Katanov, an exemplary representative of the Khakass people and Turkic-speaking peoples of Eurasia, remains important today. Currently, the personal museum funds and collections of Katanov are stored in Kazan, St. Petersburg, Abakan, Minusinsk and Askiz. In this study, a brief review and description of the Katanov's collections, which

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are preserved in the *Peter the Great Museum of Anthropology and Ethnography* (Kunstkamera) of the Russian Academy of Sciences in St. Petersburg, but which are little known today, will be made. These collections were collected by Katanov during his scientific expeditions to Siberia and East Turkestan² between 1889 and 1892 in the Minusinsk region, Uryanhai region and East Turkestan. These collections, exhibited at the Kunstkamera, are published for the first time. In the future, an overview and catalog of N.F. Katanov's Buddhist museum collections (sculpture, painting and ritual objects) will be presented at the National Museum of the Republic of Tatarstan, the State Museum of Fine Arts of the Republic of Tatarstan and the Ethnographic Museum of Kazan Federal University.

Key words: Nikolai Fedorovich Katanov, Russia, Central Asia, Russia's Museums, Kunstkamera, Turkology, Buddhism.

Introduction

The study of the historical, cultural and scientific heritage belonging to Russian Turkologists, including Professor Nikolai Fedorovich Katanov (1862–1922), is a topical issue for modern social and humanitarian studies.

2022 marks the 160th anniversary of the birth of the famous Hakas scholar, traveler, educator, and Turkologist N.F. Katanov. The year 2024 is associated with the 140th anniversary of admission to the Oriental Faculty of St. Petersburg University and the 130th anniversary of arrival at Kazan University. In the new development period of Russian state and society, particularly within the Turkic world, Katanov's scientific and pedagogical legacy continues to be examined and remains relevant. Katanov's biography and scholarly heritage provide an opportunity to analyze the emergence and contemporary development of the humanities, especially Oriental Studies and Turkology, in Russia and Europe.³

Currently, a research project funded by the Russian Science Foundation is underway to investigate, analyze, and classify, collections, and materials dedicated to the life and heritage of N.F. Katanov (1894–1922), a Hakas orientalist, educator, Turkologist, and head of the Turkish-Tatar Language Department at Kazan University. This project focuses on archives and mu-

² Xinjiang (Autonomous Region in the People's Republic of China).

³ VALEEV & TUCUZHEKOVA & etc. 2008–2009; VALEEV 2009: 85–90; VALEEV 2010: 21–32; VALEEV & TUGUZHEKOVA 2011a: 186–238; VALEEV 2011: 141–148; VALEEV & TUGUZHEKOVA 2011b: 114–119.

seum centers in Russia. N.F. Katanov's scholarly research, pedagogical, and social activities made significant contributions to Oriental Studies and Turkology in Russia and Europe during the 19th and 20th cc.

The Personal archive of N.F. Katanov in the State Archive of the Republic of Tatarstan and the personal collections and materials of the scientist scattered in scientific and cultural centers of Russia (the Russian State Historical Archive, the State Historical Archive of St. Petersburg, the Archive of the Russian Geographical Society, the St. Petersburg Branch of the Archive of the Russian Academy of Sciences, etc.) and the Republic of Turkey (the personal library of N.F. Katanov in the library of the Istanbul University Research Institute of Turkology⁴), which are of great scientific and educational interest, were used in research, but their study was fragmentary and random. The N.F. Katanov Library, which continues to be known by the name of its owner today, contains manuscripts that are rare, perhaps the only copies in terms of Turkish language, religion, history, ethnography, literature, culture and social life, printed books of the leading Orientalists and Turkologists of the period, periodicals and magazine collections of various scientific societies. A written and electronic catalogue of the library was prepared by the library staff. Most of the books in the library were published in Russian in various publishing houses in Russia and Kazan. In addition, the library also contains works and articles written and published by N.F. Katanov himself, as well as books signed by N.F. Katanov himself.⁵ In this regard, the purposeful and comprehensive search and study of the collections and materials of N.F. Katanov, fragmented and dispersed in the repositories, and their introduction into scientific circulation are relevant.

Comprehensive classification and rearrangement of museum repositories, collections, and materials preserved in Russian cultural museum centers related to N.F. Katanov require specialized research. This will enable the

⁴ With its current name, Istanbul University Research Institute of Turkology is an academic centre established in 1924 to study Turkish culture and civilization. Immediately after the establishment of the Republic of Turkey, the lack of an academic institution to conduct research and studies in all fields of Turkish culture and civilization was felt and it was established by the order of Mustafa Kemal Atatürk. Mustafa Kemal Atatürk wanted an institute to be established to conduct research in the fields of Turkish language, Turkish literature, Turkish history, Turkish art, Turkish ethnography, Turkish geography and to announce the results of these researches to the scientific world. Mehmed Fuad Köprülü, the founder of Turkish Turkology, was appointed for this purpose. Mehmed Fuad was appointed as the director of the institute. See: GÜLEÇ 2012: 560.

⁵ SAZAK & INALCIK 2022: 480.

evaluation of the documentary and cultural value of the materials and collections preserved in museum warehouses and inventories, and displayed in central and regional museums of Russia. Since 1888, Katanov has not only studied the traditional culture of ethnic groups and peoples in Siberia, East Turkestan, and the Volga-Ural region based on oral and written sources but also expanded the source base by examining archaeological and ethnographic sources, collections, and visual materials.

The Russian academician and Turkologist V.A. Gordlevsky, in his speech entitled *In Memory of N.F. Katanov (Pamyati N.F. Katanova)*, delivered on June 11, 1922 at a session of the Eastern Commission of the Moscow Archaeological Society, said the following about the scholar: "...a historian of Oriental studies will appreciate this long and arduous work contributed by Katanov, which has brought forth a considerable amount of high-quality material in languages that were previously little studied before Katanov".⁶ 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".⁷

The archival and museum research work with N.F. Katanov's "personal documents" (the scholar's manuscripts and museum collections) generally includes four fundamental research methods. The first method involves the systematic examination of the personal archives of orientalists located in archives and museums in Russia and some foreign countries. This method focuses on exploring, processing, and expanding the archive and source base where various materials (official documents, plans, notebooks, etc.) are found. The second method involves researching and categorizing materials related to the history of Oriental Studies and Turkology in Russia and Europe from the 19th c. to the early 20th c. The third method involves researching and expanding historical-scientific facts and information related to N.F. Katanov's biography. This includes writing about his biography, conducting source studies, museum work and research on specific issues and topics. The fourth method involves systematically interpreting the information and findings obtained to examine the panorama of Russian scientific and cultural life in the late 19th and early 20th cc. This includes organizing and interpreting the data to evaluate the scholar's contributions to the field.

⁶ GORDLEVSKY 1968: 401.

⁷ SAMOYLOVICH 1922: 105.

N.F. Katanov's scientific, pedagogical and social activities made a significant contribution to the academic success of Russian and European Turkology in the development of national, social, and humanities research and academic centers from the 19th c. to the early 20th c. Unfortunately, N.F. Katanov's life and heritage have not yet been sufficiently studied in domestic and foreign Oriental and Turkological studies and in the history of science and culture of the peoples of Russia. Particularly, they are not widely known among the youth. The framework of the scholar's work is largely focused on the unity and diversity of the history and culture of the peoples and ethnic groups in Russia.

His scientific expedition to Central Asia between 1889–1892 with the support of the Russian Geographical Society, the Russian Academy of Sciences and the Russian Ministry of National Education to study the languages and ethnography of the Turkic peoples was a turning point in N.F. Katanov's life and professional career.⁸ N.F. Katanov's subsequent expeditions and travels in the Volga-Ural region, Siberia and Europe are of great importance for the scholar's museological activities.

Among a number of scientific expeditions to Central Asia, Mongolia, Siberia and East Turkestan in the second half of the 19th c. and the beginning of the 20th c., N.F. Katanov's travel to Central Asia between 1889–1892 is very important in terms of collecting geography, linguistics and historical-cultural materials. Among the scholars who carried out such great expeditions of scientific and cultural importance 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.

As part of the Russian Science Foundation grant project, comprehensive research will accompany history, archival, and museum studies, focusing on N.F. Katanov's academic life, social and professional status, research results, and scientific and museological ideas based on both published and unpublished collections and materials. The life and scholarly heritage of N.F. Katanov will be emphasized within the framework of socio-political and socio-cultural changes in Russia during the late 19th and early 20th cc, as well as the development of Turkology studies.

⁸ VALEEV & MARTINOV & MARTINOVA & MINEEVA & TUGUZHEKOVA 2017: 70–77.

Collections of N.F. Katanov exhibited at the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences⁹

The main museum repositories and collections identified for N.F. Katanov are located in Kazan (National Museum of the Republic of Tatarstan and Kazan Federal University Ethnography Museum). These include collections of manuscripts and visual materials related to the decipherment of ancient Turkic inscriptions, an Arabic-scripted metal mirror, as well as archaeological and ethnographic materials donated by N.F. Katanov (including over 45 historical and cultural items such as plant-stamped diorite stones, Chinese coins, and bonds). These materials are preserved in Minusinsk (N.M. Martyanov Minusinsk Regional Museum)¹⁰ and St. Petersburg (Kunstkamera).

The National Museum of the Republic of Tatarstan houses “over 20 collections consisting of visual materials either collected by Katanov or touched by the scholar’s hand”.¹¹ When the Ethnographic Museum of the Kazan Federal University is evaluated in terms of N.F. Katanov’s museum activities and heritage during the Kazan period of his life (1894–1922), it has “a collection that is small in terms of the number of exhibits but very rich in terms of content...”¹²

Currently, the Buddhist collection of N.F. Katanov contains various ritual works in the museum centers of Kazan. It includes sculpture, painting, Buddhist miniature, clay relief images, woodcuts and objects. Shamanic objects, various Buryat and Yakut objects, etc. also make up the original part of ethnographic clothing collections.

The Buddhist iconographic collection of N.F. Katanov, preserved in the State Museum of Fine Arts of the Republic of Tatarstan, creates a holistic view of the phenomenon of material and spiritual art in China, Mongolia, Buryatia and Kalmykia. Today, the State Museum of Fine Arts of the Republic of Tatarstan houses 54 Buddhist iconographic images.

⁹ The material in this section is based on a published article in Russian. See: VALEEV & CHEBODAIEVA & VALEEVA & TUGUZHEKOVA 2023: 255–267.

¹⁰ For a brief review of the museum repositories, collections and archival materials of N.F. Katanov in the National Museum of the Republic of Tatarstan, the Ethnographic Museum of the Kazan Federal University and the Minusinsk Regional Museum of N.M. Martyanov, see VALEEV & TUGUZHEKOVA 2008–2009: 194–218.

¹¹ GAZIZULLIN 2008–2009: 206–210.

¹² MASALOVA & STOLYAROVA 2008–2009: 210–215.

N.F. Katanov's museum repositories, collections and materials illustrate the main aspects of his museological activities and heritage, both organizational and scientific in scope, during his scientific travels to Siberia and East Turkestan and his work in Kazan between 1889 and 1922.

In one of his unpublished letters to N.M. Martyanov, the founder of the Minusinsk Regional Museum in Kazan, N. F. Katanov expressed the following sentiments: "Throughout my life, I have seen around 30 museums, but I have never encountered individuals who love museums and materials for science as much as you do. I must admit that I have never met them anywhere. May God bless you with health and well-being for selflessly establishing your museum and preserving it solely out of your love for knowledge".¹³

N.F. Katanov's humanistic and scholarly attitude towards the concept of museums and their founders is vividly manifested in his assessment of his role in the creation of the Minusinsk Regional Museum: "Eternal glory to you who, with your energy and love, created this honorable Museum..."¹⁴

Unfortunately, the collections preserved in the repositories of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences were unknown and had not been examined by the academic world. The only significant work presented to the academic world from the Kunstkamera's collection was the publication of the manuscript diary of N.F. Katanov's work Notes from the Uryanhay Territories (Ocherki Uryanhayskoy Zemli),¹⁵ which contains interesting visual materials. The manuscript was preserved in the archive of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences in Fund No. 5 until its publication.¹⁶ The work, written in the form of daily travel notes, serves as a primary source for researchers interested in examining the history, ethnography, daily lives, traditions, and customs of the Uryanhay people, known today as the Tuvan Turks (Tuvans/Tıvalar), at the end of the 19th c.

The collections preserved in the mentioned museums and a series of regional museums have not been adequately studied and/or have been the subject of very few research projects.

¹³ Archive of N.M. Martyanov Minusinsk regional Museum, Of. 11071/9. L. 174 ob.

¹⁴ Archive of N.M. Martyanov Minusinsk regional Museum, Of. 11071/9. L. 174.

¹⁵ See VAINSHTEYN 1968: 34; KUZHUGET 2006: 46–49; KATANOV 2011.

¹⁶ KUZHUGET 2011: 3.

N.F. Katanov's three collections (№ 197, 217, 221) are preserved in the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences in St. Petersburg. Collection № 235 has been lost. These collections were brought to the museum after N.F. Katanov's scientific travels to the Minusinsk region (Khakassia), Uryanhay region (Tuva) and East Turkestan in 1889–1892. The collections encompass the ethnographic heritage of the peoples of the Minusinsk region, Southern Siberia, and East Turkestan, including the Khakas, Sagays, Kyzyls, Tuvans (Uryanhays), Chinese, Sarts, and particularly the Turkic peoples of Central Asia.

N.F. Katanov donated 13 pieces of visual material from his scientific expedition to the Uryanhay region (March 1889–August 1889), which are included in the “Tuva Collection” (№ 197) in the Kunstkamera inventory.¹⁷

The ethnographic materials described by N.F. Katanov in his letters and exhibited in the Kunstkamera collections and their inventory numbers are as follows:

№ 197-1. Two knives with a scabbard covered with fish skin and a scabbard with a ring at the end, Uryankhai inlaid pichakh (пичах), purchased from A.P. Safyanov on the banks of the Elechest River, a left bank of the Upper Ulug-Kem River (see appendix, pl. 1);

№ 197-2. A flint box made in the Mongolian style by a craftsman on the banks of the Elechest River, purchased from A.P. Safyanov, called ottuk (оттук) by the locals (see appendix, pl. 2);

№ 197-3. Small trinket called kocha (коча) depicting an elderly ascetic woman reciting a prayer called suzuk (сузук). Purchased from the priest of the Upper Udin (Verhneudinsk) Church, Platon Tyzhnov (see appendix, pl. 3);

№ 197-4. Two knives with scabbards and a fork called sabak (сабак) made by a Uryanhai in the middle part of the Ulug-Kem River. Purchased from M.F. Tarnov.

№ 197-5. Two pipes made from the goat's beard plant called soskan (соскан) in Mongolian, also known as tanza (танза). The white pipe was purchased from the Mongolian traveller Lama Lujun Sharir for 1/8 marash herb and 6 kapiks. The Lama lives on the banks of the Selenge River. Lama Lujun Sharir bought the pipe on the banks of the Bom-Kemchik River from a Uryanhai in exchange for prayers. The other pipe was purchased from

¹⁷ MAE RAS. Collection inventory № 197. L. 1–2.

L.I. Byakov for 10 kapiks. The pipe was made by the Uryanhai named Cholban-Sarig from the Sarı-Glor “sumın”¹⁸ living on the banks of the Bom-Kemchik River.

№ 197-6. Two hand-made stone bowls called ауак (айак), bought by an Uryanhai in the upper reaches of the Bom-Kemchik River for 3 cubits of calico and 50 kapiks (see appendix, pl. 4);

№ 197-7. A tobacco pouch called tamkı kalğı (тамкы калгы) made of Chinese cloth by Uryanhai craftsman Piçekkey from Saryglar sumın, worth 60 kapiks.

These statements of the traveler N. F. Katanov show that he was well acquainted with the principles and methods of collecting and compiling visual material. Katanov described and classified each material cultural property and indicated its sources.

The museum materials reveal the social and cultural context of the traditional life of the peoples of Siberia and East Turkestan and arouse aesthetic appreciation. Katanov’s descriptions and explanations of the materials delivered to the museum reveal the semantics and functional purposes of the collections.

In general, when museum collections are evaluated together with other sources, they reveal the theoretical and practical approaches and ideas of the scholar. The material cultural objects are analyzed in various types and forms. Archaeological and historical-ethnographic materials are an organic component of the material and spiritual culture of the ethnos and peoples of Siberia and East Turkestan. They arouse scientific, cognitive and artistic interest. Material cultural objects contain information about folk life, aesthetics and religious ideas. They provide important information about the level of culture and civilization. In Katanov’s museological heritage, the main ideas and provisions of the primary systematization and scientific description of future museum inventories are highlighted.

A letter written by N.F. Katanov to the scholar V.V. Radlov on September 14, 1889, from the village of Askıs is preserved in the Kunstkamera. In the letter, Katanov wrote the following lines: “Dear Vasiliy Vasilyevich! I have the honor to inform you that I am sending you the following items made in Uryanhai... which I purchased during my scientific expedition to the territory of Uryanhai on behalf of the Imperial Academy of Sciences on 9 September [1889]. If you consider these items unnecessary, I ask you to hand them over

¹⁸ (In Uryanhai dialect) tribe.

to the Museum of Anthropology”.¹⁹ A total of 8 pieces of ethnographic material were sent by Katanov.²⁰ The historical and cultural materials among N.F. Katanov’s other collections in the *Kunstkamera* can be divided into the following groups: In 1889 N.F. Katanov acquired gloves called *meley* (мелей), which are included in the “Chinese Collection” (№ 217-7ab). These gloves were purchased by N.F. Katanov in the area between the Askis and Kamishta rivers, tributaries of the Abakan River. The scholar noted that the gloves are called *paloy* (палой) in the Sagay dialect and that they belonged to his sister Torlok Kyzylowa-Itpalina. He also stated that the gloves were made of black velvet, with a wide brocade border on the hand and a narrow strip of fur trimmed leather around the wrists. The entire back of the gloves and the thumbs are decorated with a floral pattern embroidered with grey, green, orange and white silk threads. A leather lining is sewn into the inside of the gloves.

In December 1889, N.F. Katanov collected a collection of 8 items (MAE RAS, № 235) during his scientific expedition to the Minusinsk district. The collection consisted of the following materials of a Siberian shaman: tambourines (№ 235-1; 235-2), tambourine bells (№ 235-3; 235-4), shaman’s headdress (№ 235-5; 235-6), shaman’s breastplate (№ 235-7) and shaman’s robe (№ 235-8). This collection is currently missing from the museum.

N.F. Katanov, Professor at the Imperial University of Kazan, wrote about this collection in a letter dated 8 March 1894 to the then curator of the *Kunstkamera*, F.K. Russov²¹ (1826–1906):

“I have the honor to take this opportunity to inform you that the shaman’s accessories mentioned in your letter of 1 March this year were sent by me on behalf of the Academy of Sciences on 19 December 1889 during a trip to the Minusinsk district of the Yenisei province. Later, together with all the other accessories of the shaman costume, I sent a description of the tambourine, which was included in *Letters from Siberia and East Turkestan (Pisma iz Sibiri i Vostochnogo Turkestana)*.²² I sent them all to the Academy: 2 tambou-

¹⁹ *Epistol'yarnoe nasledie N.F. Katanova* 2016.

²⁰ MAE RAS Collection inventory № 197. Letter from N.F. Katanov to V.V. Radlov dated 14 September 1889. Avtograf. L. 1.

²¹ N.F. Katanov uses the letters “G.F.” in his letter. Most probably he was mistaken.

²² See: *Pisma N.F. Katanova iz Sibiri i Vostochnogo Turkestana*, 1893. It was read during the session of the Imperial Kazan University Faculty of History and Philology on January 9, 1890.

rines, 2 cymbals for tambourines and 2 suits of clothes. All this was taken from the Beltir tribe and donated to the Academy of Sciences by my brother Nikolai Katanov, the deceased priest of the Upper-Yenisey Missionary Church of the Minusinsk district of the Yenisei province”.²³

The “Chinese Collection”, based on the results of N.F. Katanov’s scientific expedition to the East Turkestan regions of the Qing Empire between 1890–1892, consists of 6 historical and cultural items²⁴ and the content of the collection is as follows:

№ 217-1. It is a Chinese wallet called gan-da-za (ган-да-за), worn on the back of the belt by the Hami Sarts. It is encircled by a rectangular strip of heavy paper covered with blue silk. It was given as a gift by Memet-tatr-bek, a resident of Hami city, on 7 March 1892;

№ 217-2. Four artificial flowers made of silk and paper;

№ 217-3. Chinese tobacco pouch. It is pear-shaped. Made of heavy paper covered with black silk. The edges are covered with blue braid. Embroidered with pink, green, white silk and gold glazed cord on black silk. A twisted yellow silk cord was pulled through the center of the wallet, and the same cord was sewn to the top edges of the wallet. One side of the wallet is tightly sewn and fastened at the top opening with a loop made of purple silk threads. The other side is open and only the top opening is fastened with the same purple loop. The wallet was made for smoking tobacco from a small pipe. Given on 27 February 1892 by Liu-bao-yuan as a gift in Hami City. The pouch used by the Hami Sarts was worn on the side and was called janchuk (янчук) (see appendix, pl. 5).

№ 217-4. A pillowcase from the Loguchen Sarts. The cover is sewn from square, cream-colored calico. The embroidery depicts a stylized image of flower vases and is embroidered with green, yellow, purple and brown silk threads. The border is embroidered in diagonal wavy lines with a straight stripe in the center. The edges of the cushion cover are bent inwards by 3 cm. The pillowcase was made and gifted by Lyujut-ahun of the Loguchen Sarts. It was made in Chuguchak in October 1891 (see appendix, pl. 6).

№ 217-5. A snuffbox made from a water gourd belonging to the Sarts of Turfan. The bottom part of the snuffbox tapers sharply into a spherical shape in the middle. The box widens slightly after the middle and then narrows again.

²³ MAE RAS. Collection inventory № 235. L. 1–2.

²⁴ MAE RAS. Collection inventory № 217. L. 1–3.

№ 217-6. Chinese playing cards. Each card has the shape of an elongated rectangle. The front side of the cards is covered with yellow varnish, and the edges are covered with black and red paint. The back side of the cards is covered with red varnish. The cards are housed in a paper sleeve covered with yellow varnish. The cards were purchased in Chuguchak in October 1891. They were used by merchants, Kyrgyz Chinese and Sarts.

The ethnographic and decorative-applied works of art of the peoples of Central Asia preserved in the collections of the *Kunstkamera* compiled and donated by Katanov are as follows:

From the East Turkistan travel, three pieces were included in the “Khakas Collection” at the *Kunstkamera*: a leather sack belonging to a Kyrgyz woman from Semirechye (№ 221-2), another leather sack (№ 221-3), and a pair of boots (№ 221-6). This collection features six historical and ethnographic items, with three belonging to the “Khakas” collection and three to the “East Turkistan Collection”.²⁵

The “Khakas Collection” preserved at the *Kunstkamera*, compiled by Katanov, contains materials gathered from his homeland. These include:

№ 221-1. The gloves are placed facing outwards. Fur inside and blackened on top. At the wrist there is a wide brocade and a narrow strip of fur. The backs of the gloves and thumbs are embroidered with red and green threads. They are decorated with floral ornaments. These gloves belonging to a Tatar woman of the Kachin tribe were obtained in 1892 from the right bank of the Abakan River in the Minusinsk district.

№ 221-4. Dark brown woolen socks knitted from coarse wool on skewers with front and back loops. The upper part is embroidered with a geometric pattern with embossed loops. The woolen socks were knitted by a Khakass woman of the Sagai tribe. Purchased in 1889 on the left bank of the Abakan River (see appendix, pl. 8).

№ 221-5. Black velvet gloves with a wide band of purple fabric at the wrist. The back of the gloves is embroidered with purple, orange, green and pink threads. The pattern is a floral pattern. The lining is made of brown cotton fabric. These gloves belonged to a Tatar woman of the Koybal tribe of the Khakasses and were purchased in 1892 on the right bank of the Abakan River (see appendix, pl. 9).

The main research principles of N.F. Katanov’s material collection activities were the description of each item and the recording of the original ethnic

²⁵ MAE RAS. Collection inventory № 221. L. 1–4.

names of these items. N.F. Katanov himself made the classification of the collected visual materials according to their types. He classified the items in the collections under headings (archaeological, historical, ethnographic), wrote his name and detailed descriptions on the materials he collected himself, and then compiled detailed descriptions of these materials into a scientific report.

N.F. Katanov's published and handwritten diaries of his scientific travels in 1889-1892 contain several entries describing drawings of historical-ethnographic and decorative-applied art materials of the peoples of Central Asia. In his diary dated 1890, N.F. Katanov described one of the gloves of a Khakas woman as follows:

“When I arrived in the city of Minusinsk the day before yesterday, my printer A.P. Behterev drew a sample of a glove made by a Tatar woman of the Kachin tribe. (...) The glove received from the narrator Koder on 17 May 1890... Covered with black velvet, black cloth... and brocade... Embroidered with blue and red silk. (...) This glove was cut, sewn, covered and embroidered by a young girl of the Kachin tribe named Kayak, daughter of 20-year-old Pidot Bolganovoy, who lived on the banks of the Kamishta River”.²⁶

N.F. Katanov's museological heritage is living proof of a comprehensive study of the languages, traditional and new forms of economic and social life, everyday life and culture of the Turkic peoples of the Sayan-Altai region. The Khakass, Tuva and Chinese collections reflect the material and spiritual aspects of the life of the peoples of Central Asia (economy, crafts and trade, housing, clothing, utensils, children's education, holidays and rituals, Buddhism, Shamanism and applied art). N.F. Katanov's collections, preserved in the central and regional museums, continue to offer a unique panorama of the periods to which they belong, outside everyday life. At the beginning of the 20th c. N.F. Katanov made a name for himself in Kazan as a well-known collector and expert researcher of archaeological, numismatic and ethnographic artefacts.

²⁶ KATANOV 2017: 86.

Conclusion

As can be seen from the collections preserved and exhibited at the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences, N.F. Katanov valued even the smallest material he found during his scientific expeditions. Even a small flint, a tobacco pouch, a glove, a piece of cloth or a small piece of wood were for N.F. Katanov first-hand sources of information about the languages, culture, history and ethnography of the Turkic peoples. In N.F. Katanov's eyes, these materials illuminate the origins of the national cultures of the peoples. In this context, N.F. Katanov's museological work plays an important role in illuminating the languages, history, ethnography and cultural values of various Turkic peoples and preserving them for the future. Being aware of this important role, N.F. Katanov did not entrust the cultural heritage he collected to anyone, but personally placed it in various museums, prepared inventories, conducted scientific studies and researches and published them in academic publications. As can be seen, N.F. Katanov spent a lot of effort on museological activities in addition to his scientific travels. Many museums established and developed with the artefacts he donated still continue to work today.

In summary, N.F. Katanov has rightfully taken his place among the famous collectors of the Peter the Great Museum of Anthropology and Ethnography (Kunstkamera) of the Russian Academy of Sciences, the National Museum of the Republic of Tatarstan and modern museum centers in the Khakassia and Krasnoyarsk regions. Further study of N.F. Katanov's museum collections will make it possible to make visible the traditional culture and life of the peoples of the regions where he carried out his scientific expeditions, and to evaluate more comprehensively his contribution to the ethnography, culture and museological activities of the peoples of Russia.

Abbreviations

MAE RAS: Museum of Anthropology and Ethnography of the Russian Academy of Sciences

№: Number

Of.: Accessible/Open Fund

Op.: Opis (File number)

Primary sources

- Archive of N.M. Marnyanov Minusinsk Regional Museum, Of. 11071/9. L. 174.
 Archive of N.M. Marnyanov Minusinsk Regional Museum, Of. 11071/9. L. 174 ob.
 MAE RAS. Collection inventory MAE № 197.
 MAE RAS. Collection inventory № 197. Letter from N.F. Katanov to V.V. Radlova dated 14 September 1889. Avtograf. L. 1 ob, 2.
 MAE RAS. Collection inventory MAE № 217. L. 1–3.
 MAE RAS. Collection inventory MAE № 221. L. 1–4.
 MAE RAS. Collection inventory MAE № 235. L. 1–2.

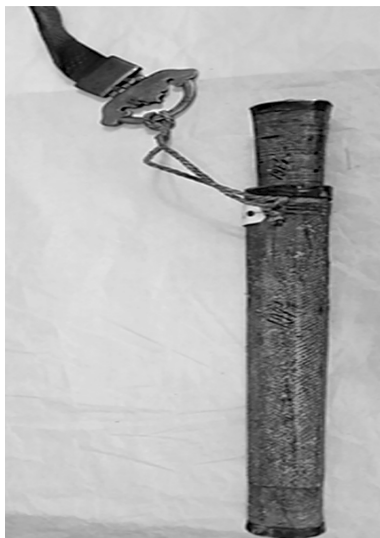
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APPENDIX
Visual materials exhibited in the collections of N. F. Katanov
at Kunstkamera



Pl. 1.
Uryanhai knife and scabbard. MAE RAS. Collection inventory MAE № 197-1



Pl. 2.
Flint box. MAE RAS. Collection inventory MAE № 197-2



Pl. 3.

A trinket/figurine specific to the Uryanhai.
MAE RAS. Collection inventory MAE № 197-3



Pl. 4.

Stone bowl. MAE RAS. Collection inventory MAE № 197-6



Pl. 5.

Chinese tobacco pouch. MAE RAS. Collection inventory MAE № 217-3



Pl. 6.

Pillow case. Inventory № 217-4



Pl. 7.

A pair of gloves from the Chinese Collection. Inventory № 217-7



Pl. 8.

Wool socks. MAE RAS. Collection inventory MAE № 221-4



Pl. 9.

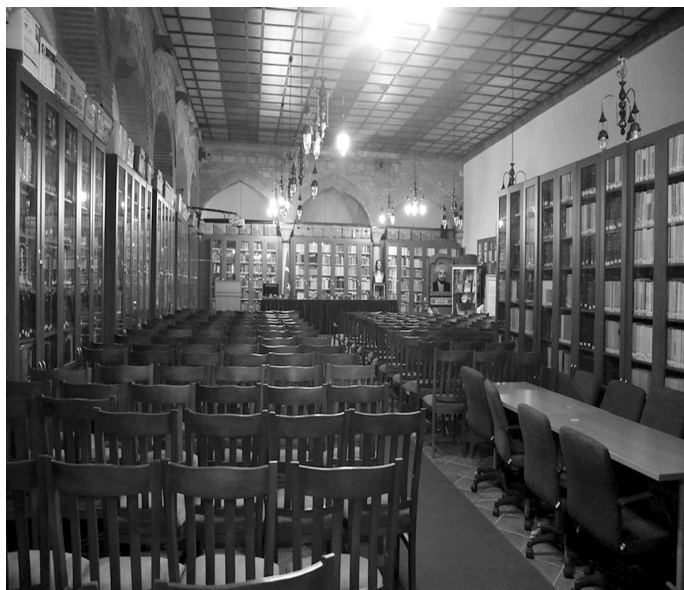
A pair of gloves belonging to the Khakas. MAE RAS. Collection inventory MAE № 221-5



Pl. 10.

New building of the Institute of Turkic Studies.
The library of N. F. Katanov is preserved in this building.

https://www.pinterest.com.mx/pin/347973508680562205/?amp_client_id=CLIENT_ID%28%29&mweb_unauth_id=&url=https%3A%2F%2Fwww.pinterest.com.mx%2Famp%2Fpin%2F347973508680562205%2F&from_amp_pin_page=true (22.05.2024)



Pl. 11.

Istanbul University, Research Institute of Turkology Katanov's Library.
Archive of the Research Institute of Turkology