

Scientific Expedition of Geographical Society and “The Big Game” (On the Example of N.F. Katanov, G.Ye. Grum-Grgimaylo and M.V. Pevtsov)

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Abstract: The study covers three expeditions in Xinjiang organized by the Emperor Russian Geographical Society in 1889-1892. The two of them were under the aegis of the War Office and had reconnoitering and political character as their plan was taken out by N.M. Przhevalsky. The expeditions of M.V. Pevtsov and G.Ye. Grum-Grgimaylo pursued the aims of study of geographical approaches to Qingzang Gaoyuan from the Northwest. At that both Pevtsov and Grum-Grgimaylo refused the martial rhetoric of Przhevalsky. On account of fighting actions near the Afghan border and the Kushka Battle in 1885, both expeditions had to correct their routes. For the first time, the systematic observations of the lives of oasis farmers-Uigurs. N.F. Katanov ethnic Khakass made his way to the territory from Altai and the Minusinsk depression to Xinjiang for the language and folklore of the Turkic peoples and did it alone. As a result, the field notes of Pevtsov and Grum-Grgimaylo were published rather promptly but the diaries of Katanov, that fix the results of his observations in Xinjiang, have remained in manuscript so far.

Key words: Oriental studies, “great game”, mikhail pevtsov, grigory grumm-grzhimaylo, nikolai katanov

INTRODUCTION

The question about participation of the Imperial Russian Geographical Society (IRGS) in “The Big Game” aroused interest of the scientific society only at the end of the 1980s. As far as we know, it was Hauner (1990) who first formulated the problem in passing, unfortunately, without extensive reasoning. Later on, Schimmelpenninck (2010, 2014) joined in with the solution of the task by having published his famous work on this topic. On the whole, the question about participation of Russia in geopolitical confrontation with Great Britain in the territory of Central Asia is simultaneously well studied and extremely little known. On the one hand, practically all the performed actions are rather well highlighted in the sources that were published promptly by the participants of developments. To considerable extent, however, the abundance of concrete factual material pushes the motivation of the actions of the parties into the background. Much as the tactics are similar used in

London and Saint-Petersburg, their stimulating impulses differed very substantially. Great Britain in the 1850s saw the limits of its possibilities in India (we mean the National rebellion in 1857, so called “The Uprising of the Supoys”) as a result of it any actions of Russia in Turkestan began to be interpreted as hostile. In fact, the motives of the Russian government concerning invading Central Asia remain debatable but one may say for sure that the plans of intrusion into India never left the boundaries of staff exercises and intentional misinformation.

Under closedness of the Muslim states of Central Asia and the Qing Empire, since XVIII century ruled Xinjiang, apparently, the object of heightened interest of war, political and scientific circles became the territory to the West from ordos and to the East from Kaspi. Information about this space in the years 1850-1910s changed striking: if in the middle of XIX century, it was used the antique and Byzantine texts as the source of actual geographical information then near the

beginning of XX century many regions of Turkestan turned to be explored better than the majority of Siberian possessions of the Russian Empire (Chvyr, 2010).

In practice, all expeditions of IRGS passed with the active participation of military men jointly with the society and the War Office in 1870-1909, it had been held 12 expeditions to Turkestan. This peculiarity is explained by specificity of locations of trans-Ural possessions of the Russian empire: in so called "geographical race" and rivalry of great states in Central Asia in the Russian Geographical society there were no people ready and able to work in its regional departments. Practically, the only resource of educated specialists able to simultaneously search and overcome merely enormous physical difficulties were army officers.

MATERIALS AND METHODS

The study considers the activity of three expeditions of the IRGS exploring in the same region and at the same time. Analyzing the features of resemblance and distinctions in geographical and historical and ethnographical exploration of Xinjiang held by Pevtsov (1889-1891), Groom-Grgimaylo (1889-1890) and Katanov (1890). It will allow to consider different aspects of the Russian Empire envoys' attitude to the native peoples of Xinjiang and also to Manchurian authorities of dynasty Tsyn and estimate their attitude to the peoples of "outskirts" of the world of that time. The historical-genetic, historical-comparative and historical-typological methods are used in the research. The main sources are reports of Pevtsov (2015) and Grum-Grgimaylo (2014) published more than once, also unpublished manuscript of the diary by Katanov (2011) about travel to Dzungaria, Tarbagatay and Chinese Turkestan in 1890.

RESULTS

The course and results of the travels of M.V. Pevtsov in 1889-1890: The expedition of Pevtsov (2015) to Xinjiang was the third independent journey. Initially, the expedition was planned by Przhevalsky who set ambitious political goals and was known as possessing martial rhetoric. After his death in 1888,

IRGS decided not to cancel the travels, the main goal of which was the explorations of access to Qingzang Gaoyuan from Kunlun Shan. The team of Pevtsov (2015) set out to Turpan in May in 1889 and then to Kaxgar He plain and to Yarkant He.

Pevtsov (2015) was inclined towards the preliminary organized, coordinated, systematic and thorough gathering of diverse scientific information-astronomical, climatic, geological meteorological, geodesic, barometrical, topographic, botanical, zoological and finally, historical-and-cultural. He was equally interested in the results of scientific work and its process, especially the methods of geographical explorations. Developed by Przhevalsky, it was based on the principle of complexity of geographical exploration-systematic topographic description of the surrounding, water system and relief with geolocation of each point. In mapping, the trade routes and mountain paths between the main districts and settlements were indicated. Every year meteorological data and observations of natural phenomena were collected. All various information was combined obtaining summarized geographical characteristic. In Chvyr (2010)'s judgment, ethnographical descriptions of Przhevalsky and his followers, Roborovsky, Kozlov, Potanin, Grum-Grgimaylo are not simply impressions of enlightened white man about somebody's life but, first and foremost, an attempt to penetrate into perception of the world of the other people. The writings of opinions of the Uigurs and the Kirghizs about themselves, their family, history, origin, beliefs and so on.

The Xinjiang expedition of Pevtsov 1889-1890 had purely scientific character and the former collaborators themselves of Przhevalsky and eminent travelers lieutenant V. Roborovsky and lieutenant P. Kozlov took part in it. A mining engineer, a laboratory assistant on collection, a translator, guides and 12 Cossacks-guards were the members of his team (Pevtsov, 2015).

The members of the expedition chose a branch of the study according to their own interests and temperament by themselves. Geologist Bogdanovich explored the mountain chains, Kozlov obtained animals and birds, stuffed them, Roborovsky pursued botany, Pevtsov (2015) themselves dealt with astronomical, meteorological and magnetic observations and also ethnography. After hard work on desert lands to the south from Przhevalsky range, it was decided to return to native land by the alternative

road. They were to go 2000 km through the Lop Nur, Karashahr, Toksun and Urumqi to Dzungaria and the Lake Zaysan where stationary base of expedition was located.

Exactly at that stage it was made several outstanding discoveries: the legends of the migrating Lake Lop Nur were confirmed and the reasons of this phenomenon were established. In November 1890, when the expedition arrived to the oasis of Turfan, it was discovered that it was the most low-lying area in Asia, the Turfan depression (148 m below the sea level). Several months before Pevtsov, there the brothers G.M. and M.Ye. Grum-Grgimaylo had been to, they came to the analogous conclusions (Grum-Grgimaylo, 2014).

Pevtsov (2015) described a great number of string roads and paths being unknown to the Europeans and also the branch of the Great silken path through the Desert Taklimakan Shamo joining Aksay and the Valley Yarkant He Aksu and the Valley Yarkant He. It was designated on “the Map of the Eastern Turkestan and the Northern districts of the Qingzang Gaoyuan” having summarized the geographical discoveries of the expedition.

The travel of G.Ye. Grum-Grgimaylo 1889-1890:

According to Grum-Grgimaylo (2014), the expedition of the IRGS in Turkestan “supplemented surveying of N.M. Przhevalsky” and its planning was influenced to a considerable degree by the plans of the outstanding traveller. In other words, the aim was similar to the Pevtsov’s one to explore the approaches to Tibet by having joined the routes of Przhevalsky, Pevtsov, Potanin. The war office refused to finance the campaign in the beginning but then allocated a sum of money to at that Grum-Grgimaylo was not a sole superior as it was his own brother Grum Grgimaylo who commanded the military convoy.

Initially, it was planned to route to the south slopes of the Pamirs but the council of the IRGS recommended to change the route of walking trip. The reason was just “The Big Game” or the events of 1885, thereof which could bring a prototype of “the cold war” to the open military confrontation. In 1885, the detachment of General A.V. Komarov captured the Merv oasis and moved to Pendje at the Afghan border. Afghanistan, since, the First Anglo-Afghan war was considered to be a major buffer zone, therefore by request of Indian Viceroy Lord Dufferin, the Afghan troops set an attack. On March 18, 1885 near the River Kushka

there took place the battle which was gained by the Russians. It was estimated by the experts that Russia and Great Britain turned to be on the brink of armed conflict (Sergeyev, 2012). Situation in the region was tense even four years later that is why the Council of the IRGS recommended to use the route through the Nan-Shan.

The expedition of 11 men set out on May 27, 1889 from Zharkent making their way to Kuldja. From there the team went to the Northeast having made the first considerable discovery, the mountain junction Dos Megehn Ora. On July 24, 1889 Grum-Grgimaylo arrived at Urumqi an administrative center of Xinjiang where he had to get permission from the officials to explore the mountain system Bogd-Ola. After having explored, the travelers reached Dayan and then headed for the North Dzungaria plain. On the desert lands of the Dzungaria plain the brothers Grum-Grgimaylo were studying the horses of Przhevalsky and personally got four specimens that were delivered to the Zoological Museum of the Academy of Sciences. In September, the team divided M. Grum-Grgimaylo stayed in Jambulake and G. Grum-Grgimaylo set off to Turfan. There he measured the Lukchunsk depression which turned to be the area below the sea levelm, the third deepest after the Dead Sea and Lake Tiberias in Palestine. The discovery of Turfan lowland was the major finding of the expedition. In January 1890, the reunited team left for Hami and from there for Nan-Shan. On their way, G. Grum-Grgimaylo refuted common theory of that time about existing the Turkestan Inland Sea by having proved that the mountain ridge Bay-Shan was a bridge between the Tien- and Nan-Shan. Further, these areas were explored by the professional geologist, V.A. Obruchev who strongly confirmed those assumptions.

In spring 1890, the expedition went down to the valley Huang He, the easternmost point to be reached by the brothers Grum-Grgimaylo was Guide. Having reached the Southern coast of Qinghai (Lake Qinghai), the travelers went to Urumqi and on November 8 returned to Yining. G.Ye. Grum-Grgimaylo being notable for his undeniable literary talent regularly sent the reports on travels to the IRGS. They aroused interest of public at large. The report on journey to Saint Petersburg in 1891 had to be held in the building of the City Duma as >600 men gathered there. Besides geographical, the most significant discoveries were zoobotanical. For the first time, the Przhevalsky’s horse had been thoroughly studied in native habitat, it

had been collected 114 specimens of the mammals, 1150 birds, 100 specimens of reptiles, fishes and amphibian each. The G. Grum-Grgimaylo's collection of insects amounted to 35,000 units. The IRGS gave the author the N.M. Przhevalsky award the first after its institution.

The travels of N.F. Katanov: The person and circumstances of N.F. Katanov differs from Pevtsov (2015) and Grum-Grgimaylo (2014). Being ethnic Khakass by birth, he had been a herdsman and hunter until his age of 14, however, then he managed to finish gymnasium and Petersburg university. His gymnasium study about shaman tambourine was published in the report about one of travels. Unlike career serviceman Pevtsov and biologist Grum-Grgimaylo, Katanov acquired basic liberal education and he developed as a scientist under supervision of Wilhelm von Radloff (Vasdyliy Vasiliyevich Radloff, 1837-1918) well-known specialist-linguist in Turkic philology, student of folklore and archaeologist. It was the proposal of V.V. Radloff on which the IRGS sent Katanov practically alone to "study the remainders of Turkic tribes at the Far East" (Valeyev, 2014). It was supposed, that the journey would be lasting for 2 years having occupied the territory of West Mongolia and Northwest China. In all however, Katanov had been absent for 4 years and he made the base of his campaign the village of Askiz of Minusinsk District his homeland. The travels of Katanov of primary importance of obtained geographical, linguistic and historical and ethnographical materials 1889-1892 are to be in the rank of the greatest travels to Central Asia, East Turkestan and Siberia of the present time.

In March-September 1889, Katanov explored Tuva (the Uryankhai district, as it was named at that time), which was an isolated outlying district of Qing empire, very poorly known to the European scientists. The next Russian scientist of those districts was Grum-Grgimaylo, gone on tour from Kobdo to Altai through Tuva in summer 1903. The route and length of travels are similar: Katanov did about 700 verst, having visited 14 villages. Grum-Grgimaylo mapped 650 verst of territories unknown before and determined the height of about 40 points mountains and valleys. Katanov (2011) though collected the geographical and climatic information was interested mainly in philology. Less than for half a year, he mastered the Tuvian language so good that as if he belonged to the local community and he took an opportunity to collect grandiose folk material: 1122 songs, 160 riddles, 15 tales,

35 myths. This material was used in dissertation "The Experience of the Uryankhai language study" of 1903 and also in "Essays on the Uryankhai land" written in 1890, but published, however just only a century later. (Equally, the publication of the report by Grum-Grgimaylo "West Mongolia and Uryankhai region" delayed from 1914-1926).

Having returned from Ouva, Katanov fixed the folklore of countrymen-Khakass till February 1890, those his materials were promptly published in Saint-Petersburg. In summer 1890, he went to China through Chuguchak and Urumqi, expecting to reach Hami that interested him, first and foremost as a linguist and ethnographer. Single-traveller was more disturbed by the Chinese authorities and he passed himself off as a merchant or inspector of the trade. However, he was forewarned at the border that the authorities could let him pass to Urumqi only. On his way Katanov (2011), endured attack of muggers and had to return to the Russian border. One managed to receive the passport for Katanov only after interference of the Russian MHA, it was in Summer in 1891. The investigator collected the folklore of the Uigurs and the Kazakhs in the field all that time. He himself characterized its content in the following way: "Historical accounts of wars in East Turkestan, songs being sung to Muslim feasts, the erotic songs, explanations of dreams, riddles and proverbs" (Valeyev, 2014).

Katanov managed to reach Hami in November 1891 in May 1892, he returned to Russia after staying in China for 18 months in total. The single-researcher managed to visit 8 Uighur oases (Hotan, Kaxgar He, Aksu, Kuchar, Karahsh, Baia, Loguchen and Turfan) having studied the languages of local population and collected the unique materials. His informants allowed to categorize every folklore unit with indication to age, title belonging and other features. Katanov, wrote that he brought over materials of a quarter of poods that were not put in order (that is 4 kg of papers, about 3000 handwritten pages). A part of them were published: in 1893 "The letters from East Turkestan" was promptly published and a colossal size of folklore material was issued by V.V. Radloff in "Patterns of national literature of Turkic tribes" in 1907 in two volumes. At present, the researchers of this study are engaged in processing and preparation to publication of the diaries of Katanov.

The peculiarities of Ethnographical Method of M. Pevtsov, G. Grum-Grgimaylo and N. Katanov: The travelling materials of Pevtsov, Grum-Grgimaylo and

Katanov produce an impression of amazing unity in comparing, notwithstanding, absolutely different character, the style and literary merits of each author. Because of abundance of concrete information of local population, often fragmentary, diverse and unequivocal on the whole in details and authenticity, there is the urge towards becoming familiar with and getting local lifestyle to know from within. Even if Pevtsov and Grum-Grgimaylo shared expansion views of Przhevalsky, it does not practically show their attitude to the local population. It was typical of them to trust in information given by aborigines and merchants or by Russian merchants in the last resort who dealt with the local population for 10 years.

In the 1890s, the field ethnography was only arising, though its subject matter, the circle of studied problems, specific means and ways of analysis remain vague. The methods of the sciences were applied to ethnographic explorations by all listed travelers. So, Katanov turned out to be a pioneer who used the comparative method in linguistics, in his dissertation concerning, the Tuvian language he used the contrastive materials for 42 Turkic languages. This method was also successfully applied in generalizing the ethnographic data, unfortunately, not taken through in the Uigur language.

The ethnographic method introduced by Pevtsov (2015) was inductive. Collecting enormous number of odd facts about life of local inhabitants during caravan march, he tried to systematize them as gathered. The first place was taken by ethnicity of the villages passed by the Tungus settlers from Manchuria (Sibo and Solons), the Chinese colonists, the Tuvians, the settled and nomadic Turkic peoples and others. Since, Pevtsov fulfilled reconnoitering mission, he paid attention to the traditional infrastructural facilities, a network of caravan paths with terminal stations and wells. This information was told with obvious enthusiasm. Confiding in local inhabitants, Pevtsov took an active part in questioning them about states of the roads and other ways that resulted in the whole picture of links providing in the first place interethnic contacts in remote parts of the Qing Empire.

Grum-Grgimaylo (2014) gave classical description of life and occupation of the settled Uigurs of the Turfan oasis that allows easily reconstruct his method. The description of the Turfan Oasis and the town proper takes up 4 chapters of his report. He begins with comparing the data of the European geographies, Chinese sources translated in Russian and his own observations. Having given geographical description he precedes to

considering ancient archaeological monuments and then studies the ecological environment. In the first place, he was attracted by the methods of agriculture in oasis in the middle of a stone desert. Seemingly, he was one of the first Western scientists who described the system of “the Kirzais”: the complex hydroengineering construction, which is based on long channels transpiercing the whole layer across. The given number data are indicative of its metre: to water 8 ha of oasis soil it is required an adit of at least 3 km in length and of about 75 m in depth. Besides, only in the oasis of Khandu which is a part of the Turfan oasis, there are the Kirzais not <200 and their overall number Grum-Grgimaylo refused to estimate. The investigator made a conclusion about complete recycling of subsoil waters by the local population having become the pioneer in the exploring of the ethnic ecology.

After describing the environment of habitation, Grum-Grgimaylo further proceeded to the Turfs proper, the features of their psychology, considering it to be conditioned by the lifestyle. Here it is obvious that he endeavours to prove that the culture of the Turfan Uigurs is of Iranian origin, there is much information of it to be given, including even the preferences in the field of feminine beauty which is also recognized to be of “Iranian type” (Grum-Grgimaylo, 2014). Only after the description of the mode of life including the arrangement of dwelling, the traveler passed on to the description of agriculture. The fact of invitation of the brothers Grum-Grgimaylo to the Uigur wedding which takes a considerable place in the field report is indicative of the degree of their belief them.

One finds all mentioned above elements in the diaries of N.F. Katanov but they disappear in the enormous array of the folklore information. On account of impossibility of obtaining travel authorization he had lived in Chuguchak, the border town where there were a lot of educated Russian merchants and also the Kazakhs and the Uigurs who served as informants giving the language and folklore material first and foremost. In addition, at the disposal of Katanov, there were published the works about geography and ethnography of Xinjiang which he could be guided by and if necessary, put mistakes to be noticed by him right.

Since, ethnography was not an end in itself, the Katanov’s notes in his diary remained comparatively unmethodical (it strikes the eyes when comparing it with the folklore passports). It is contrastive with daily notes of Pevtsov and Grum-Grgimaylo, the episodes and pictures of which acquire the systematic character. In

studying, the manuscripts the fragmentary diary impressions are combined in a hypertext unlike Katanov's impressions. Pevtsov elaborated a common scheme of description: first of all the information of traditional agriculture (for nomads, the flocks, the ways of livestockkeeping, the forms of leading a nomad's life and so on), the information of settlements besides there are given the detailed descriptions of distinctive features of jurts of the Kirghizes and the Kazakhs, the descriptions of ingrained peculiarities of interior, a traditional costume and food ration; Grum-Grgimaylo follows the same order in giving the information. Those items were not of great interest for Katanov as they were close to his own everyday experience and he, knowing about 60 languages, could communicate with the local people on equal terms, penetrate into their inner world and life experience that is, of course, poorly summarized. Katanov endeavoured to preserve the individualized character of source materials in the works to be prepared to press as well.

In the descriptions and considerations of Pevtsov, Grum-Grgimaylo and Katanov towards native peoples the practical absence of xenophobia and even critical intonation of "a civilized man" who has found himself in a wild country strikes the eyes. The three to the same extent tried to recreate the ethnopsychological aspect of each group of the local population, at the same time, fixing the traits that were liked by them personally. Sometimes, it turned into a bright essay of the whole social group for example, the wandering poets-musicians of Xinjiang who were neglected in a certain way by all aboriginal inhabitants, though the latter always used their services. Here one should remember that the primary audience of the works by Pevtsov, Grum-Grgimaylo and Katanov differed. M. Pevtsov and G. Grum-Grgimaylo addressed to an educated reader who were wholly inexperienced in the life and household of Central Asia. Katanov immediately meant the staffers of the Academy of Sciences who specially dealt with the subject. His materials were issued in periodicals of Tomsk, Kazan and Saint-Petersburg Universities, etc.

Peculiarity is distinguished in the description of the Chinese's life and household made by Pevtsov and Katanov. Without knowing the language they could judge the people from the read and personal observations which did not differ by long duration: Pevtsov spent only several weeks in Zhangjiakou (Kalgan), Katanov preferred to communicate with the Uigurs and the Sarts. In Urumqi Katanov met his old friend, the former teacher of the colloquial Chinese language of the East department

of Saint Petersburg University Gui Dongqing, who was a schoolmaster of the school of the Russian language in China. Both Grum-Grgimaylo and Pevtsov wrote a lot about diligence of the Chinese people and the level of agrotechnology they reached (Katanov did not hold of too much opinion of the Chinese-gardeners). Katanov and Grum-Grgimaylo, on the whole thought not well about the Chinese culture that was explained in the first place by submarginal condition of the state ruling of the Qing empire in the 1890s. In their diaries, there a lot of descriptions of bribery, open abuse of power and other things. It fell on the people on the whole.

The most outstanding essay was written by Pevtsov (2015) after his travelling to Kaxgar He and devoted to the Uigurs. Exactly here, one can get added evidence again that arrogant attitude to the native peoples peculiar to practically all European travelers of that time was alien to the members of the Russian Geographical Society. The term "indigene", that was widely used by Przhevalsky, Pevtsov and Katanov himself (who according to laws the Russian empire was "non-Russian") was deprived of the neglectful meaning. In the dictionary by Dahl (2006) in 1882, there was given clear definition: "a man native to the region is a born inhabitant of the country in question". Pevtsov (2015) managed to set up good relations with the Uigurs, the local inhabitants showed him archaeological monuments, let them to their sacred places, invited to weddings, funerals and local celebrations. Practically one may also say about the brothers Grum-Grgimaylo who especially brought two interpreters with them to travelling. Katanov, thanks to his appearance and knowledge of local languages did not feel the ethnocultural barriers at all, therefore, he could get any information he was interested in, moreover he paid to his informants (with mostly stationery, paper and the others). At the same time, an enormous field material hindered Katanov to communicate and on the whole, the impression was that he had little interest in theoretical questions and especially did not strive for understanding of the accumulated. The essays of Pevtsov, for the whole laconism, are the systematized picture of the local life the same but in a more vivid literary form was demonstrated by Grum-Grgimaylo.

DISCUSSION

Practically, at the same time at the beginning of the 2010s, the fundamental researches to be devoted to the role of Russia in "The Big Game", in different contexts,

were issued. The monograph by Schimmelpenninck (2010) concerns primarily verification of oriental paradigm on the example of Russia, here one can observe a certain thematic disagreement and inconsistency of conclusions. On the one part, he noted that in the Russian empire the ideology of “estrangement” did not succeed as opposed to Britain and France, on the other part, the needs of oriental researches in Russia were dictated by the requirements of the government and it had far more influence than any other West country (Schimmelpenninck, 2010). The monograph by Sergeyev (2012) is devoted straight to the Russian-Britain confrontation, that is, she carries more special character, no doubt about it as Schimmelpenninck van der Oye writes a certain introduction to the problem for the West reader. Sergeyev’s conclusion has many in common with his Canadian colleague’s, so long as he emphasizes the active participation of not the Russians only in Russian penetration into Central Asia. Among the prominent figures of “The Big Game” one differentiates the Poles Przhevalsky, Roborovsky, Vitkevitch, Grum-Grgimaylo and Grombchevsky (already in the 1920s he was in correspondence with Younghusband, the conqueror of Tibet), Kazakh of the noble Valikhans, the Buryats Badmayev and Tsybikov, Kalmyk Norzunov and Kalmyk on his mother’s side Kornilov, Swede Mannerheim (the first president of independent Finland), Avar Alikhanov thanks to the works of whose Merv was annexed. There are a few examples, of course (Sergeyev, 2012). It shows, among other things, that the Big Game did not end in one close fight for India; Sergeyev acted in that question as opponent to Hauner (1990). All the mentioned persons provoke the liveliest interest of the researches: from the beginning of the 2000s, there were the international conferences and congresses held in 2005 in Kazan, in 2014, in Saint-Petersburg and Bishkek (Kirghizia). The latter were timed to the 150th anniversary of P.K Kozlov and 175th N.M. Przhevalsky.

CONCLUSION

M.V. Pevtsov, G.Ye. Grum-Grgimaylo and M.Ye. Grum-Grgimaylo and N.F. Katanov, at the same time, in the years 1889-1892 went on a scientific journey about Xinjiang, mainly those area that was populated by the settled Uigurs. The goals of the travelers were different Pevtsov and Grum-Grgimaylo dealt with the war office and were interested most of all in geographical

aspects of the territories to be visited by them and the culture and sentiments of the local population, that was important for bordering Russian-Chinese relations. The Russians got along with the Uigurs, they admitted the Russian travelers to the family occasions and were glad to share the information, neither Pevtsov, nor Grum-Grgimaylo did not demonstrate xenophobia reactions or delight at the surrounding “exotica” that is reverse side of the European orientalism. N.F. Katanov being personally “non-Russian” by birth, had an opportunity to communicate with the local inhabitants more closely, though his ethnographic notes had a different character as they correlated to his life experience of a hunter and stock-breeder. By this reason, the Pevtsov’s and Grum-Grgimaylo’s journals of travels have systematic character and are highly generalized while Katanov preferred a diary form allowing to combine absolutely variegated information, above all folkloric and linguistic.

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