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<https://doi.org/10.52269/RWEP2521231>**KAZAN-TATAR SCHOOL OF TURKOLOGY: FORMATION AND CONTRIBUTION TO SCIENCE**

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*This article is devoted to the study of the formation and development of Turkological scholarship in Kazan, which has long been recognized as one of the key centers of Turkological research. The study seeks to provide a comprehensive analysis of the contributions of Kazan-based scholars to the study of Turkic languages, literature, culture, and history, with particular emphasis on the interplay of scholarly traditions and the construction of national identity. Central to the discussion are the works of prominent figures of the Kazan-Tatar Turkological school, including Kayum Nasyiri, V. V. Radlov, and A. N. Samoylovich. Special attention is given to contemporary lines of research that continue the traditions established by their predecessors. The author underscores the significance of the Kazan-Tatar Turkological school as a unique cultural and scholarly phenomenon that has influenced the development of Turkology both within Russia and beyond its borders. The analysis conducted enables the identification of the historical preconditions for the emergence of this school, traces its evolution throughout the 18th to 20th centuries, and evaluates its impact on the current state of Turkological studies. The findings presented are of relevance to scholars in the humanities and contribute to the further advancement of Turkological research. The article also attempts to examine the works of well-known scholars engaged in the study of Eastern topics, including those working within the Turkological field. The scope of the research extends beyond the framework of Kazan University. It is noted that in order to govern a multiethnic state populated by numerous Turkic-Tatar peoples—and to implement imperial, missionary-assimilatory, and colonial policies—it was essential to possess knowledge of the languages, cultures, customs, and histories of the subject ethnic groups and neighboring countries. In this context, the formation and development of the Kazan-Tatar Turkological school acquires particular significance, becoming an important component of Russian Oriental studies. The article presents a comprehensive analysis of the establishment of this scholarly tradition, its academic lineage, and its contributions to the field of Turkology. The relevance of the topic in the present context is emphasized, highlighting the necessity for its continued investigation and reflection within the framework of the humanities.*

**Key words:** Turkology, Kazan school, scientific heritage, culture, language, national identity.

**ҚАЗАН-ТАТАР ТҮРКІТАНУ МЕКТЕБІ: ҚАЛЫПТАСУЫ ЖӘНЕ ҒЫЛЫМҒА ҚОСҚАН ҮЛЕСІ**

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*Ғылыми мақала Қазан қаласындағы түркітану ғылымының қалыптасуы мен дамуын зерттеуге арналған. Ғылыми дәстүрлер мен ұлттық болмыстың өзара байланысына ерекше назар аударып, қазан ғалымдарының түркі тілдерін, әдебиетін, мәдениетін мен тарихын зерттеуге қосқан үлесін талдау әрекеті жасалды. Негізгі назар – К. Насыри, В. Радлов, А.Н. Самойлович сынды мектептің көрнекті өкілдерінің ғылыми еңбектеріне, сондай-ақ зерттеудің заманауи бағыттарына аударылған. Авторлар қазан-татар түркітану мектебінің Ресейде және одан тыс жерлерде түркітанудың дамуына әсер еткен бірегей мәдени-ғылыми құбылыс ретіндегі маңыздылығын атап көрсетеді. Материалды талдау қазан-татар түркітану мектебінің қалыптасуының тарихи алғышарттарын көрсетуге мүмкіндік берді. Бұл мақала авторлары XVIII–XX ғасырлар аралығындағы Қазан-татар түркітану мектебінің дамуының негізгі кезеңдерін талдап, мақала аясында оның қазіргі түркітану ғылымына тигізген әсерін анықтады. Алынған қорытындылар гуманитарлық ғылымдар саласындағы зерттеушілер үшін қызығушылық тудырады және түркітану зерттеулерінің әрі қарай дамуына ықпал етеді. Бұл мақалада шығыстану тақырыбын, соның ішінде түркітану бағытын зерттеген белгілі ғалымдардың еңбектерін қарастыруға талпыныс жасалды. Зерттеу тек Қазан университетінің аясымен шектелмейді. Түркі-татар халықтары көп қоныстанған мемлекетті басқару, сондай-ақ империялық, миссионерлік-орыстандыру және отарлау саясатын жүзеге асыру үшін бағындырылған этностардың тілін, мәдениетін, салт-дәстүрі мен тарихын білу қажеттілігі атап өтіледі. Осы тұрғыда Қазан-татар түркітану мектебінің қалыптасуы мен дамуы ерекше маңызға ие болып, отандық шығыстану жүйесінде маңызды элементке айналды. Мақалада аталған мектептің қалыптасуы, ғылыми дәстүрлері мен түркітану зерттеулеріне қосқан үлесіне кешенді талдау жасалған. Бұл тақырыптың қазіргі кезеңде өзекті екені атап өтіледі, сондықтан оны гуманитарлық ғылымдар аясында әрі қарай зерттеп, зерделеудің маңызы зор.*

*Түйінді сөздер: түркітану, Қазан мектебі, ғылыми мұра, мәдениет, тіл, ұлттық бірегейлік.*

## КАЗАНСКО-ТАТАРСКАЯ ТЮРКОЛОГИЧЕСКАЯ ШКОЛА: СТАНОВЛЕНИЕ И ВКЛАД В НАУКУ

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Научная статья посвящена исследованию становления и развития тюркологической науки в Казани, которая является одним из ключевых центров тюркологических исследований. В работе предпринимается попытка всесторонне проанализировать вклад казанских учёных в изучение тюркских языков, литературы, культуры и истории, акцентируя внимание на взаимодействии научных традиций и формировании национальной идентичности. В центре внимания – научные труды выдающихся представителей Казанско-татарской тюркологической школы, таких как Каюм Насыри, В. В. Радлов, А. Н. Самойлович. Особое внимание уделено современным направлениям исследований, которые продолжают традиции, заложенные предшественниками. Авторы подчёркивают значимость казанско-татарской тюркологической школы как уникального культурно-научного феномена, оказавшего влияние на развитие тюркологии в России и за её пределами. Проведённый анализ позволил выявить исторические предпосылки формирования школы, проследить её развитие в XVIII–XX веках и оценить влияние на современное состояние тюркологической науки. Полученные выводы представляют интерес для исследователей в области гуманитарных наук и способствуют дальнейшему развитию тюркологических исследований. В настоящей статье предпринята попытка рассмотреть труды известных учёных, занимавшихся изучением восточной тематики, включая тюркологическое направление. При этом исследование не ограничивается рамками Казанского университета. Отмечается, что для управления государством, населённым многочисленными тюрко-татарскими народами, а также для реализации имперской, миссионерско-русификаторской и колониальной политики, было необходимо знание языков, культуры, обычаев и истории подвластных этносов соседних стран. В этом контексте особое значение приобретает формирование и развитие Казанско-татарской тюркологической школы, ставшей важным элементом в системе отечественного востоковедения. В статье даётся комплексный анализ становления данной школы, её научных традиций и вклада в тюркологические исследования. Подчёркивается актуальность заявленной темы на современном этапе, что обуславливает необходимость её дальнейшего изучения и осмысления в рамках гуманитарных наук.

**Ключевые слова:** тюркология, Казанская школа, научное наследие, культура, язык, национальная идентичность.

**Introduction.** According to the established classical tradition, which primarily took shape during the pre-October (pre-1917) period, the study of the Kazan center of Oriental studies, including the Kazan school of Turkology, usually begins with the 17-18th centuries. This tradition involves examining the teaching of the Tatar and other Eastern languages in state educational institutions, the training of personnel (interpreters, religious figures, employees of diplomatic and administrative services), as well as reviewing dictionaries, educational-methodological, and scholarly literature. Researchers – rightly, in our view – emphasize that Kazan Turkology of the late Middle Ages, up to the final third of the 18th century, was primarily of a practical nature. This is understandable, as managing a vast empire inhabited by numerous peoples – especially Turkic-Tatars necessitated a certain level of knowledge about the languages, cultures, customs, and histories of both the subjugated ethnic groups and neighboring countries. Such knowledge was essential for the implementation of imperial, missionary, and Russification colonial policies, as well as for maintaining labor resources, manpower, and tax-paying subjects.

**Relevance of the Study.** The Kazan-Tatar school of Turkology represents a unique phenomenon in the history of Russian and global scholarship. Its origins date back to the early 18th century, when the foundations of Turkological research began to take shape at Kazan University. Of particular significance is the contribution of V.N. Tatishchev, who laid the groundwork for the further development of Turkology in the Volga region.

In response to pressing needs, on June 18, 1700, Peter I issued a decree mandating the study of Eastern languages by Russian subjects [1, p. 196]. Vasily Nikitich Tatishchev (1686–1750), one of the “nestlings of Peter’s nest” and author of the renowned five-volume *Russian History from the Earliest Times*, was a historian, geographer, statesman, and administrator of the Ural region (1734–1737), as well as governor of Orenburg (1737–1739) and Astrakhan (1741–1750). In addition to several other languages, he knew Tatar.

During his administration of the Volga-Ural region, Tatishchev founded a Tatar-Kalmyk school in Samara (1738). A well-known lexicon was compiled with his assistance that explained numerous Turkisms and Orientalisms that had entered the Russian language [2, pp. 225–226]. Tatishchev’s reflections on the importance of studying non-Russian languages and establishing schools are of particular interest. He wrote:

“European languages are useful for acquiring scientific knowledge, but due to our proximity and constant dealings with the Tatars, the Tatar language is necessary as well. In other provinces, the Sarmatian languages are also useful. Furthermore, the languages of neighboring states—Chinese, Mongol, Persian, and Turkish—are not only useful for those who may travel there, but also for acquiring their knowledge and understanding their histories.”

In response to the question, “Which languages should be studied and where should schools be established?” Tatishchev stated: “I consider three the most necessary: 1) Tatar, which can best be taught in Kazan, Tobolsk, and Astrakhan, and especially now in Orenburg... Moreover, as many Tatars are scholars of Arabic, they can also be taught Arabic. 2) The language of the main subject peoples, Sarmatian—still used by various ethnic groups (he refers primarily to Ugric-Finnic peoples and the Chuvash. – Kh.M.)—which can be taught in Tobolsk, near the city of Arkhangelsk, in Kazan, and in St. Petersburg. 3) Kalmyk, most conveniently taught in Astrakhan.” [2, p. 71].

Tatishchev frequently visited Kazan and, in 1745, resided in the village of Tetyushi in Kazan Province. He contributed to the mapping of the Volga region and Siberia. The further development of education and the establishment of institutions for the study of Turkic-Tatar and Ugric-Finnic languages and histories were largely linked to his plans. For example, the teaching of Tatar was introduced at the Tobolsk Theological Seminary (opened in 1744) and at the Astrakhan School (since 1764) for the children of soldiers and commoners. Since 1769, Tatar had been studied at the First Kazan Gymnasium where teaching was carried by members of the Khalfin family (Sagit, Ishaq, Ibrahim...). Tatar instruction was also introduced at the Omsk School in 1789, the Tobolsk People's School in 1771, and even at Moscow University in the same year.

In 1788, Bishop Damaskin (D.S. Rudnev, 1737–1795)—author of the *Dictionary of the Languages of Various Peoples Living in the Nizhny Novgorod Diocese* (Russian, Tatar, Chuvash...)—organized the study of Tatar and Chuvash at the Nizhny Novgorod Theological Seminary [3, p. 27].

Noting these and similar educational institutions, the prominent 20th-century Turkologist N.A. Baskakov wrote: “Teachers of Tatar, Kirghiz (Kazakh), and other Turkic languages, as well as Arabic and Persian, were mainly mullah-teachers from among the Tatars.” [3, p. 27].

This observation is supported by numerous other historical facts. In general, Tatars played a significant role—directly or indirectly—in the compilation of dictionaries, as well as in the development of educational and scholarly works in Oriental studies, particularly in Turkology, both by Russian and foreign scholars.

State of Research. The study of the Kazan-Tatar school of Turkology has been advanced in the works of scholars such as Kh.Yu. Minnegulov, G.R. Galiullina, R.R. Zamaletdinov, and others. While their contributions are undoubtedly significant, a comprehensive analysis of the formation and development of the Kazan-Tatar school of Turkology still requires further investigation.

**Purpose of the study.** The goal of this article is to analyze the formation and development of the Kazan-Tatar school of Turkology and to assess its contribution to the advancement of Turkological studies in Russia and internationally. To achieve this goal, the following objectives have been set:

**Objectives of the study:**

- to explore the historical prerequisites for the emergence of the Kazan-Tatar school of Turkology;
- to assess the role of V.N. Tatishchev in laying the foundations of Turkological research in Kazan;
- to analyze the key stages in the development of the Kazan-Tatar school of Turkology from the 18th to the 20th century;
- to evaluate the influence of the Kazan-Tatar school of Turkology on the current state of Turkological studies.

**Materials and Methods.** The primary sources for this study are the works of V.N. Tatishchev and contemporary research on the Kazan-Tatar school of Turkology. To achieve the desired results, the following research methods were employed:

- **historical-genetic method** – used to analyze the origins and developmental stages of the Kazan-Tatar school of Turkology;
- **comparative-historical method** – applied to compare the Kazan-Tatar school with other Turkological schools and traditions;
- **linguistic analysis** – conducted to examine the features of the Tatar language and its interaction with other Turkic languages.

**Research Results:**

**1. Formation of the Kazan-Tatar School of Turkology.**

The Kazan-Tatar school began to take shape in the early 18th century, coinciding with the establishment of the Department of Oriental Languages at Kazan University. V.N. Tatishchev played a pivotal role in this process, laying the foundation for Turkological research in the Volga region.

**2. Development of the Kazan-Tatar School in the 18th–19th Centuries.**

During this period, the Kazan-Tatar school experienced significant growth due to the first scholarly works on the Tatar language and literature. Particular attention was given to the study of Arabic and Persian classical literature and its influence on Tatar literature.

**3. Current State of the Kazan-Tatar School of Turkology.** In the 20th and 21st centuries, the school has continued to develop, becoming one of the key centers for Turkological studies in Russia. Contemporary research covers a wide range of topics, including linguistics, literary studies, culture, and the history of the Tatar people.

In the post-October period and up to the present day, numerous works have been written on the history of the Tatar people: The Tatars of the Middle Volga and the Urals (Moscow, 1967); A.Kh. Khalikov's *The Tatar People and Their Ancestors* (Kazan, 1989); M.A. Usmanov's *Tatar Historical Sources of the 17th–18th Centuries* (Kazan, 1972); R.A. Fakhruddinov's *History of the Tatar People and Tatarstan* (Kazan, 1995); F.A. Rashitov's *The History of the Tatar People: From Ancient Times to the Present Day* (Saratov, 2001); *The Tatars* (Moscow, 2001); *Tatar History and Civilization* (Istanbul, 2010 – 695 p.), among others. These works represent diverse scholarly perspectives and sometimes differ substantially in their conceptual approaches and interpretations of key events.

The Sh. Marjani Institute of History of the Academy of Sciences of the Republic of Tatarstan, with the participation of scholars from other institutions and countries, has compiled and since 2002 been publishing a seven-volume *History of the Tatars from Ancient Times*: Vol. I: *Peoples of the Steppe Eurasia in Antiquity* (2002 – 551 pp.); Vol. II: *Volga Bulgaria and the Great Steppe* (2006 – 959 pp.); Vol. III: *The Ulus of Jochi (Golden Horde), 11th – mid-15th century* (2009 – 1055 pp.); Vol. IV: *Tatar States of the 15th–18th Centuries* (2014 – 1080 pp.); Vol. V: *The Tatar People within the Russian State, Late 16th–18th Centuries* (2014 – 1032 pp.); Vol. VI: *Formation of the Tatar Nation, 19th – Early 20th Century* (2013 – 1172 pp.); Vol. VII: *The Tatars and Tatarstan in the 20th – Early 21st Century* (2013 – 1008 pp.). These volumes include extensive illustrative materials, valuable sources, tables, and more.

Turkological research is closely intertwined with **archaeology**, which provides essential data on the historical development of the Turkic peoples. Archaeological excavations have been conducted across regions inhabited by the ancestors of the Turkic-Tatars–Sarai, Astrakhan, Saratov, Bolghar, Kazan, Bilyar, and others. In recent decades, prominent archaeologists such as N. Vorobyov (1889–1963), N. Kalinin (1888–1959), A. Khalikov (1929–1994), R. Fakhruddinov (1937–2014), M. Usmanov (1934–2010), A. Mukhamadiev (b. 1933), F. Khuzin (b. 1951), A. Burkhanov (b. 1956), and others have made significant contributions. Their findings have helped establish the millennium of Kazan's foundation and clarify the material culture of Bolghar, Sarai, and Bilyar. For several years, the journal *Tatar Archaeology*, edited by R. Fakhruddinov, served as an important platform for disseminating the results of these studies.

Manuscripts and old printed books are essential sources for Turkology, including Tatar studies. Unfortunately, many written artifacts were lost due to socio-political upheavals and fires. In response, **archaeographic** expeditions were organized to various regions inhabited by Tatars to identify and collect written monuments. Thanks to the efforts of M. Usmanov (1934–2010), A. Fathi (1937–1992), M. Akhmetzyanov (b. 1939), Minnullin (b. 1953), and others, a large number of manuscripts and rare books have been preserved in the National Library of the Republic of Tatarstan, the “Miraskhane” archive of the Tatarstan Academy of Sciences, and the Scientific Library of Kazan Federal University.

**Ethnographic** works such as N.I. Vorobyov's *Material Culture of the Kazan Tatars* (1930), N.A. Khalikov's *Economy of the Tatars of the Volga and Ural Regions (19th – early 20th centuries)* (2000), and S.V. Suslova & R.G. Mukhamedova's *Folk Costume of the Tatars of the Volga and Ural Regions (mid-19th – early 20th centuries)* (2000) provide insight into the everyday life and material culture of the Tatars. In the field of architecture, works such as S.S. Aydarov's *Architectural Heritage of Kazan* (Kazan, 1978), N.Kh. Khalitov's *Mosques of Medieval Kazan* (Kazan, 2011), and *Tatar Mosques and Their Architecture: Historical and Architectural Research* (Kazan, 2012) shed light on the forms, appearance, and unique features of national architecture.

Between 2002 and 2015, the six-volume *Tatar Encyclopedia* was published in both Russian and Tatar. It provides comprehensive and systematically organized information on all aspects of Tatar life, including history, culture, statehood, interethnic relations, and art. This encyclopedic publication is widely recognized as a major milestone in the cultural and intellectual life of the Tatar people and other ethnic groups.

**Discussion.** The Kazan-Tatar Turkological School played an important role in the development of Turkology in Russia. Its uniqueness, in our opinion, lies in the organic combination of scientific approach and deep understanding of the cultural traditions of the Tatar people. The contribution of V. N. Tatishchev and other researchers to the formation of Turkological studies is fundamental and determined the further development of the Kazan-Tatar Turkological School. In particular, in the compilation of V.N. Tatishchev's Russian-Tatar-Kalmyk dictionary “the teacher of the (Samara) Turkological school took a direct part.... teacher (Samara) school akhun Mahmud Abdrakhmanov, who spoke - in addition to his native Tatar - Turkish, Arabic and Persian languages” [4, p. 73] took direct part in the compilation of the Russian-Tatar-Kalmyk dictionary” by V.N. Tatishchev [4, p. 73].

The name of the captive Swedish officer F.I. Stralenberg, who lived for 12 years (in the early 18th century) in Tobolsk, is well known in the scientific world due to his works on the history and languages of the peoples of Siberia, as well as the publication of “Shajarai Turk” in German. When preparing his works, he

often consulted with Tatars. Even according to him, “his acquaintance Tatar” translated Abulgazi's work into Russian [5, p. 58].

Academician I.I. Lepekhin (1740-1802) with the help of “akhun Kadermamet Syunchaleev and Yusuf Izhbulatov” read, described and translated into Russian Bulgarian inscriptions on the Volga [6, p.56]. The tradition of co-operation of famous orientalists continues in the following centuries (H. Fren - I. Khalfin, V.V. Veliaminov-Zernov. Vel'yaminov-Zernov - Kh. Faizkhanov, I.Yu. Krachkovsky - M. Bigiev, etc.).

In general, Tatars played a substantial role in the formation of Russian Orientalism already in the 18th century. Yusuf Kasimov, a Kazan Tatar, was commissioned by the official authorities in 1676-1677 to travel to Bukhara. He travelled to Bukhara and Kabul. The travelling notes (second half of the 17th century) of a trip to Central Asia, India, Arabia and the Ottoman Empire by Ismail Bikmukhametov, a Tatar from Seidovskaya Sloboda, reflect interesting facts and information about the life and customs of some peoples of Central Asia, the Middle East and the Near East.

Sagit Khalfin (1732-1785) in 1778 published in Moscow the first Tatar printed alphabet under a long title – “Alphabet of the Tatar language with a detailed description of letters and folds, composed by Sagit Khalfin, a teacher of Kazan gymnasiums and translator of the Admiralty office, and Tatar in Kazan slobods mullahs in these gymnasiums reviewed and approved” [7, p.184]. In addition, S. Khalfin is the compiler of a two-volume (1574 pages in total) Russian-Tatar dictionary (1785), consisting of 25,000 words (“in favour of the youth studying the Tatar language at the Kazan gymnasium”). This dictionary is preceded by “Concise Grammar of the Tatar Language”. It is known that Catherine II, most likely, under the influence of ideas of M. Lomonosov and Leibniz herself was engaged in and encouraged the lexicography of many people close to her to compile a “general dictionary” [8, p. 84]. At her request dictionaries of different languages were compiled. In particular, in 1787, under the guidance of P.S. Pallas, a lexicon was published under the title “Comparative dictionaries of all languages and dialects, collected by the right hand of the Highest Person. Division one, containing European and Asian languages. Part One”. The dictionary contains 385 Russian words translated into 200 languages and dialects. Part two (1789) contains African and American languages [9, p. 87]. The Tatar language and its dialects are well represented in them.

The study of Turkic-Tatar literature and the training of specialists in Turkology (including Tatar studies) in the first half of the 19th century were conducted within the framework of Orientalism. The management of Kazan University, especially the rectors Karl Fuchs (German) (1823-1827) and Nikolai Lobachevsky (1827-1846), supported the so-called “orientalist research” in every possible way. In this institution studied Arabic, Persian, Jewish, Mongolian, Chinese, Sanskrit, Armenian and some other languages [10, p. 101]. Among them the Turkish-Tatar language occupied one of the main places.

It is noteworthy that the teaching and research of Turkish-Tatar humanitarian problems were engaged in the leading scientists of the university. For instance, the work of K. Fuchs “Kazan Tatars in Statistical and Ethnographic Relations” (1844) is still considered to be a valuable source for a comprehensive study of Tatars. The author describes the life, customs, culture and education of this people. “Any traveler,” he writes, “will no doubt find it strange to find in the Kazan Tatars, speaking in general, a more educated people than some, even European. A Tatar who cannot read and write is despised by his fellow countrymen and, as a citizen, does not enjoy the respect of others. Therefore, every father tries to enroll his children as early as possible in a school, where they would learn... to read, write and learn the beginnings of their religion” [2, p.212].

Turkic-Tatar literature (the predominant language) at Kazan University (KU) was taught at the verbal department, especially at the “Eastern division”. Until 1829 it was taught by Ibrahim Khalfin (1778-1829), then by the Kazembek brothers, and in 1846-1855 by I. Berezin. – I. Berezin. Muhammadgali Makhmudov (1824-1891) taught a course of “Tatar” calligraphy in 1842-1855. One of the brightest representatives of Kazan orientalism, including Turkology, is Alexander Kazembek (1802-1870), a world-famous orientalist. Kazembek and his students deeply understood the great role of language in the social and spiritual life of the people. In their opinion, the study of language should contribute to the research of both the spiritual life of the people and their history. I.N. Berezin (1818-1896. From a family of Russified Tatars. - H.M.) made a great contribution to the development of Kazan and the whole national Orientalism. He was a graduate of Oriental literature at KU, a pupil of the Arabist F. Erdman (1793-1863) and Kazembek, a versatile personality. He wrote works on the history, philology, and archaeology of eastern Muslim peoples. The most valuable are his works “Sketch of the internal structure of the Ulus Dzhuchiev”; “Turkish Chrestomathy”; “Description of Turkish-Tatar manuscripts kept in the libraries of St.-Petersburg” (1846-1849), “Library of Oriental historians” [(1849-1854) [(1849-1854)]. Here are translations of works by Shaybani, Rashid ad-Din, Abul-Gazi...] and others. The activity of Yanuarii Yartsev (1792-1861), a graduate of Kazan Gymnasium and KU, was also versatile. He was a pupil of I. Khalfin and H. Fren. “For the purpose of studying the colloquial Tatar-Seifetdin”. In 1816 Ya. Yartsev defended at KU a thesis on “On Russian words originating from Eastern languages” (in Latin). He also investigated a verse novel by the medieval Turkic author Majlisi about Seyfelmulyuk [4, p. 15].

The transfer of the Oriental Division and some of its teachers in 1855 to the capital of Russia negatively impacted on the state of Orientalism at Kazan University: training in Turkology and teaching of

Tatar literature almost ceased here. It is true that N. Ilminsky in 1862-1872 and N. Katanov in the 90s conducted classes on the Tatar language, but they pursued only practical, linguistic goals, and Tatar literature was largely excluded from the curriculum.

However, despite this, in the 19th century Kazan University left a deep trace in the study of Turkic-Tatar literature and in the training of personnel in Turkology. The famous Finnish scholar M.H. Kastren (1813-1852) wrote in 1850: "There is hardly one university in the whole world where Oriental literature is studied so zealously as in Kazan. There are many departments here devoted to the linguistics of the East..." [Quoted from the book: A.K. Rzaeva "Muhammad Ali M. Kazembek". A huge number of books, including such valuable editions as "Kyissasel anbiya" ("Tales of the Prophets", 1310) by Rabguzi; "Baburname", "Genealogy of the Turks" by Abulgazi, etc.), printed in the university printing house, were distributed not only among Turkic-speaking readers, but also throughout the Islamic world, as well as among orientalists in Eurasia. We personally had to see Kazan editions in major libraries in St Petersburg, Helsinki, Turku, Istanbul, Ankara, Tashkent, Dushanbe and other cities. It is noteworthy that in Kazan, especially in the printing house of KU, books were printed in Kazakh, Tajik, Turkmen, Kumyk and other oriental languages [5, p.31].

Today, specialists in Tatar literature are trained at the Institute of Philology of Kazan Federal University (KFU), the Naberezhnye Chelny Social and Pedagogical Institute, as well as at Bashkir State University and Bashkir State Pedagogical University. Future experts in Turkish philology and history study at the Institute of Oriental Studies at KFU, which includes the Department of Tatar Studies and Turkology. The main centers for Tatar studies are KFU and the Ibrahimov Institute of Language, Literature and Art.

**Conclusion.** The study of oriental themes, including Turkic studies, was not limited only to Kazan University; it was also carried out in other educational institutions, as well as in various institutions of Russia: "in addition to the Moscow, St. Petersburg, and Kharkov Universities, the Lazarev ("Armenian") Institute of Oriental Languages" (1815-1918), the "Training Department of Oriental Languages at the Asian Department of the Ministry of Foreign Affairs" (1823-1913), "Oriental Institute at the Richelievsky Lyceum in Odessa" (1828-1856), "Practical Oriental Academy" (St. Petersburg, 1910-1918), in Muslim madrasas, in gymnasiums and colleges (Kazan, Saratov, Tomsk, Astrakhan, Tobolsk...), in Teachers' colleges (Kazan, Saratov, Tomsk, Astrakhan, Tobolsk...), in Teachers' Institutes in Kazan, Ufa, Tashkent..., in military educational institutions [Siberian (Omsk), Neplyuev (Orenburg), etc.].

As it is known, as a result of the joint "activity" of Russian tsars (especially Ivan the Terrible and Peter the Great) and church leadership a significant number of non-Russians, including several thousand Tatars from the Volga region, the Urals, and Siberia, were converted to Christianity. In comparison to Muslims, these converts were granted certain privileges, particularly in taxation and access to education. For instance, while the tsarist government did not allocate any funding for Tatar Muslim madrasahs, schools for the Kryashen Tatars (Christianized Tatars) were established and supported by the state, and Orthodox churches were built for them.

Some Turkologists also came from among the baptised Tatars. Notably, A.A. Trojansky (1779-1824), a native of "Kryashen", was the author of "Concise Tatar Grammar..." (Kazan, 1814). (Kazan, 1814), two-volume "Dictionary of the Tatar language and some Arabic and Persian expressions used in it..." (Kazan, 1833-1835), studied at the Kazan Theological Academy, taught the Tatar language in Kazan theological schools. Many famous figures of Russia, such as Karamzin, Derzhavin, Godunov, Kuprin, came from Turkic-Tatar clans (the number of them is more than 500), which in different periods adopted Christianity and gradually became russified.

As it is known, the classical Kazan Turkological school of the 18th - early 20th century has no clear geographical boundaries. At times, especially during the period of the Kazan educational and spiritual district, it included vast territories of Eurasia, starting from the Volga region and the Urals and ending with Siberia and the Far East. The geography of the sphere of activity of the Kazan Turkological School gradually narrowed with the opening of new educational institutions and scientific centres in the East, with the concentration and development of oriental studies in St. Petersburg and Moscow. But the Volga and Urals, Western Siberia, Astrakhan, Ufa, Tobolsk, Tyumen, Petropavlovsk (Kyzyl'yar), Uralsk and other traditional regions and centres, where the bulk of Tatars and Bashkirs live, remain in its structure.

Thus, the Kazan-Tatar Turkological School represents an important stage in the history of Turkology. Its development is associated with the names of outstanding scholars. Modern research conducted within the framework of the Kazan Turkological School continues the traditions established in the 18th century and makes a significant contribution to the development of Turkology as a science.

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#### ТҮРКІ ӘЛЕМІ ХАЛЫҚТАРЫНЫҢ ФОЛЬКЛОРЫНДАҒЫ ҰЛЫ ТҰЛҒАЛАРДЫҢ БАЛАЛЫҚ ШАҒЫ

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*Бұл мақалада түркі халықтарының фольклорындағы жетімдік мотивінің көрінісі қарастырылады. Жетімдік образы – халық ауыз әдебиетінде жиі кездесетін, терең мазмұнға ие әрі символдық мәні зор тақырыптардың бірі. Алайда бұл тақырып ғылыми тұрғыдан аз зерттелген. Түркі халықтарының мифтері, аңыздары, эпостары мен тарихи жырларында жетім қалған батырлар мен билеушілердің бейнесі ерекше орын алады. Мақалада осы фольклорлық кейіпкерлердің қалыптасу ерекшеліктері мен олардың тарихи тұлғалармен байланысы жан-жақты талданады.*

*Мақалада жетімдік мотивінің түркі халықтарының дүниетанымы мен әлеуметтік құрылымындағы рөлі анықталады. Халық шығармаларында жетім бала көбінесе қиындық көріп, қорлыққа ұшыраса да, кейіннен үлкен жетістіктерге жетіп, хан, батыр немесе би атанатыны айтылады. Бұл мотив халықтың басшыға қоятын негізгі талаптары мен арман-тілектерін көрсетеді.*