

ARTIGO <https://doi.org/10.22481/praxisedu.v15i34.5797>**MONGOLIAN STUDIES IN RUSSIA OF THE SECOND HALF OF XIX AND THE
BEGINNING OF XX CENTURIES: PEOPLE AND DESTINIES OF SCIENTIFIC
HERITAGE****ESTUDIOS MONGÓLICOS EN RUSIA EN EL SEGUNDO MEDIO DEL SIGLO XIX Y
PRIMEROS DEL SIGLO XX: PERSONAS Y DESTINOS DEL PATRIMONIO
CIENTÍFICO****ESTUDOS MONGÓIS NA RÚSSIA DA SEGUNDA METADE DO SÉCULO XIX Y
INÍCIO DOS SÉCULOS XX: PESSOAS E DESTINOS DO PATRIMÔNIO CIENTÍFICO***O. N. Polyanskaya*

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Resumo: O artigo destaca alguns aspectos do desenvolvimento da escola científica russa de estudos mongóis na segunda metade do século XIX - início do século XX -, época de uma contribuição significativa do centro de São Petersburgo para sua história, o que fortalece sua posição no em meados do século XIX, como resultado da transferência do Departamento Oriental da Universidade de Kazan, em São Petersburgo. A formação do processo educacional no Departamento Mongol-Kalmyk em São Petersburgo é, em muitos aspectos, um trabalho nobre dos professores transferidos de Kazan, antes de tudo, Alexander Vasilyevich Popov, então aluno da Universidade de Kazan e colega em São Petersburgo Universidade Konstantin Fedorovich Golstunsky, que educou seus brilhantes estudantes - em consequência os estudiosos mongóis, entre eles Alexey Matveevich Pozdnev, cuja vida e destino conectaram duas épocas na história da Rússia. A. M. Pozdnev teve a chance de trabalhar no período pós-outubro, cobrindo o período de 1917 a 1930, quando as tradições da antiga escola científica imperial ainda foram preservadas com a formação ativa da nova ciência soviética. Através do prisma da biografia de um dos destacados orientistas da escola científica russa Alexey Matveevich Pozdnev, as características que caracterizam a vida e as atividades dos cientistas russos após a revolução de 1917, muitas das quais tentaram se encontrar em novas condições de existência, são rastreado. O destino da maioria deles, assim como A. M. Pozdnev, foi trágico, facilitado pelas extraordinárias circunstâncias históricas da revolução e da guerra civil, exacerbadas pelas epidemias de doenças mortais, que colocam os cientistas em condições insuportáveis de existência. Por pertencerem à antiga escola científica, muitos foram presos e destruídos fisicamente, e sua herança científica foi esquecida ou sujeita a distorção, negação. Deve-se notar que a tragédia do patrimônio científico e, em geral, as atividades de pesquisa, é inerente aos estudiosos mongóis do período imperial, pode ser vista nas biografias de A.V. Popov e K.F. Golstunsky, cujas obras não receberam distribuição adequada. Trabalho científico e pedagógico de A.V. Popov foi interrompido pela nomeação para o cargo de inspetor das escolas e pela biografia e legado de K.F. Golstunsky não é coberto adequadamente, apesar de estar à frente dos estudos mongóis russos por muitos anos.

Palavras-chave: Estudo mongóis; Pessoas e destinos; Patrimônio científico.

Abstract: The article highlights some aspects of the development of the Russian scientific school of Mongolian studies in the second half of XIX - the beginning of XX centuries – the time of a significant contribution of the St. Petersburg center to its history, which strengthens its position in the middle of the XIX century as a result of the transfer of the Eastern Department of Kazan University in St. Petersburg one. The formation of the educational process at the Mongolian-Kalmyk Department in St. Petersburg is in many respects a noble work of the professors transferred from Kazan, first of all, Alexander Vasilyevich Popov, then his student at Kazan University and colleague at St. Petersburg University Konstantin Fedorovich Golstunsky, who brought up his brilliant students-in consequence the authoritative Mongolian scholars, among them Alexey Matveevich Pozdneev, whose life and fate connected two epochs in the history of Russia. A. M. Pozdneev had a chance to work in the post-October period, covering the period from 1917 to 1930, when the traditions of the former Imperial scientific school were still preserved with the active formation of the new Soviet science. Through the prism of the biography of one of the outstanding orientologists of the Russian scientific school Alexey Matveevich Pozdneev, the features characterizing the life and activities of Russian scientists after the 1917 revolution, many of whom tried to find themselves in new conditions of existence, are traced. The fate of most of them, as well as A. M. Pozdneev, was tragic, this was facilitated by the extraordinary historical circumstances of the revolution and the civil war, exacerbated by epidemics of deadly diseases, which put scientists in unbearable conditions of existence. For belonging to the old scientific school, many were arrested and physically destroyed, and their scientific heritage was forgotten or subjected to distortion, denial. It should be noted that the tragedy of the scientific heritage, and in general, research activities, is inherent in the Mongol scholars of the Imperial period, it can be seen through the biographies of A.V. Popov and K.F. Golstunsky, whose works were not received proper distribution. Scientific and pedagogical work of A.V. Popov was interrupted by appointment to the post of Inspector of schools, and the biography and legacy of K.F. Golstunsky is not adequately covered, although he was at the head of Russian Mongol studies for many years.

Keywords: Mongolian studies; People and destinies; Scientific heritage.

Resumen: El artículo destaca algunos aspectos del desarrollo de la escuela científica rusa de estudios mongoles en la segunda mitad del siglo XIX, principios del siglo XX, el momento de una contribución significativa del centro de San Petersburgo a su historia, lo que fortalece su posición en mediados del siglo XIX como resultado de la transferencia del Departamento del Este de la Universidad de Kazan en San Petersburgo. La formación del proceso educativo en el Departamento de Mongolia-Kalmyk en San Petersburgo es, en muchos aspectos, un trabajo noble de los profesores transferidos de Kazán, en primer lugar, Alexander Vasilyevich Popov, luego su alumno en la Universidad de Kazán y colega en San Petersburgo. La Universidad Konstantin Fedorovich Golstunsky, quien crió a sus brillantes estudiantes, en consecuencia, los sabios académicos mongoles, entre ellos Alexey Matveevich Pozdneev, cuya vida y destino conectaron dos épocas en la historia de Rusia. A. M. Pozdneev tuvo la oportunidad de trabajar en el período posterior a octubre, cubriendo el período de 1917 a 1930, cuando las tradiciones de la antigua escuela científica imperial todavía se conservaron con la formación activa de la nueva ciencia soviética. A través del prisma de la biografía de uno de los destacados orientólogos de la escuela científica rusa Alexey Matveevich Pozdneev, las características que caracterizan la vida y las actividades de los científicos rusos después de la revolución de 1917, muchos de los cuales intentaron encontrarse en nuevas condiciones de existencia, son rastreado. El destino de la mayoría de ellos, así como de A. M. Pozdneev, fue trágico, esto fue facilitado por las circunstancias históricas extraordinarias de la revolución y la guerra civil, exacerbadas por epidemias de enfermedades mortales, que pusieron a los científicos en condiciones de existencia insoportables. Por pertenecer a la antigua escuela científica, muchos fueron arrestados y físicamente destruidos, y su patrimonio científico fue olvidado o sometido a distorsión, negación. Cabe señalar que la tragedia del patrimonio científico, y en general, las actividades de investigación, es inherente a los eruditos mongoles del período imperial, se puede ver a través de las biografías de A.V. Popov y K.F. Golstunsky, cuyas obras no recibieron la distribución adecuada. El trabajo científico y pedagógico de A.V. Popov fue interrumpido por el nombramiento al

puesto de Inspector de escuelas, y la biografía y el legado de K.F. Golstunsky no está cubierto adecuadamente, aunque estuvo a la cabeza de los estudios mongoles rusos durante muchos años.

Palabras clave: Estudios mongoles; Personas y destinos; Patrimonio científico

Introduction

Scientific Mongolian studies in Russia dates back to the opening of the Mongolian Language Department at Kazan University in 1833, under the leadership of O.M. Kovalevsky (1801-1878). As a result of fruitful business trip (1828-1833) O. Kovalevsky and A. Popov (1808-1865) prepared scientific and educational works, the first Department of the Mongolian language in Europe was opened at Kazan University in 1833. Systematic, regular study of the history and culture of the Mongolian people's language began. In the 30s of the XIX century Kazan University became the world's leading center of Oriental studies. Works of O. Kovalevsky and A. Popov laid the foundations for the study of the language, history, literature, life of Mongolia. O.M. Kovalevsky created his own scientific school, prepared students who not only continued what their teacher started, but also brought a lot of new things to the study of the Mongolian peoples: Alexander Alexeevich Bobrovnikov, Galsan Gomboev, Dorji Banzarov, Vasily Pavlovich Vasilyev, Vladislav Ludvigovich Kotvich. Kazan Orientalists were staunch supporters of the exceptional importance of knowledge of the language to clarify the historical ways of development of peoples. The scientific life of the Eastern category was based on the deep and steady interest of its scientists in the problems of history, culture and life of the peoples of the East.

Thus, the successful dynamic development of the scientific school of Mongolian studies in Russia in the second half of the XIX century was possible due to the accumulated experience in Mongol scholars training, created textbooks, manuals and dictionaries by teachers of Kazan University, who also collected a rich source base on Mongol studies.

RESEARCH METHODS

The object of our research is the history of the scientific school of Mongolian studies in Russia, represented by the activities of Oriental scholars of different times. Through the prism of the study of life and scientific activity of scientists the characteristics and features of

Mongolian studies in Russia will be determined. Mongol studies of the second half of the XIX- the beginning of the XX centuries is the last stage of Oriental studies of the Russian Empire (1855-1917) and begins with a unique event – the opening of Special Faculty of Oriental languages at the St. Petersburg University in 1855, where the best scientific and pedagogical staff was concentrated. The fact of creation of the new leading center of Oriental studies became a powerful impetus to the further growth of this science. The lecturers of the new faculty left a noticeable mark in the activities of the Imperial Academy of Sciences, scientific societies. Among Mongol scholars they are particularly distinguished by their fundamental works: V.P. Vasilyev, B.Ya. Vladimirtsov, K.F. Golstunsky, V.L. Kotvich, A.M. Pozdnev, A.D. Rudnev, Ts. Zhamsarano, B. Baradiyn, G. Gomboev. Despite the fame of these names, their scientific heritage is insufficiently studied, biographies still contain many “white spots”, and there is no comprehensive monographic study on any of these scientists. This period (1855-1917) in the history of Mongolian studies is also interesting because simultaneously with the St. Petersburg center another center of Oriental studies was formed in Vladivostok, the center of practical Oriental studies, where Mongolian studies were fundamental.

RESEARCH RESULTS AND THEIR DISCUSSION

The Eastern department of Kazan University existed until 1854. On October 22, 1854, a decree of the Senate followed, stopping the Oriental languages teaching at Kazan University and the First Kazan Gymnasium. In the latter only the Tatar language teaching was left “to respect the local circumstances of the region”. Leading professors and lecturers of Oriental departments of Kazan University were transferred to St. Petersburg University. At the same time, manuscripts and Oriental books of the Kazan University library, the Oriental Department of Numismatics were transferred to St. Petersburg University, and Sanskrit, Tibetan and Mongolian fonts were taken from the printing house to St. Petersburg. On August 28, 1855 there was the opening of the Faculty of Oriental languages of St. Petersburg University. Among other departments, the Department of the Mongolian-Kalmyk language and literature was opened. The very foundation of the Mongolian language Department at St. Petersburg University would have been impossible without lecturers trained at Kazan University. The ordinary Professor of Kazan University Alexander Popov was appointed the first lecturer of the Mongolian language and head of the Department at St. Petersburg University. Teachers of the Mongolian-Kalmyk Department in different years were G. Gomboev, K.F. Golstunsky,

D.D. Kutuzov, A.A. Badmaev, A.M. Pozdneev, V.L. Kotvich, A.D. Rudnev, B.Ya. Vladimirtsov – outstanding Mongolian scholars who laid a solid foundation in the study of the Mongolian peoples, that are associated with the activities of Oriental institutes and scientific societies. Kazan University “lost the characteristic that distinguished it in the middle of the other centers of higher education in the Empire” [3, p. 46].

St. Petersburg is an internationally recognized center of Oriental studies. The Russian scientific school of Oriental studies received its due development here, taking its origins back to Peter’s time, when the first embassies of the Russian state brought “trial” information, fragments of material and spiritual culture of distant, completely unknown countries of the East. All this was designed to systematize and preserve for posterity, in which a significant role was played by the Kunskamera, and later the Asian Museum (1818) and various scientific societies, which received their start in the second half of the XIX century at which, as a rule, museums worked. St. Petersburg significantly strengthened its position as an Oriental center in the middle of the XIX century, when to the University of St. Petersburg, due to various reasons, the Eastern department of Kazan University was transferred.

Mongolian studies in the walls of St. Petersburg University since the opening of the Eastern faculty was represented by graduates of Kazan University – A.V. Popov, K.F. Golstunsky, V.P. Vasilyev, they in St. Petersburg developed the traditions formed in the Eastern department in Kazan: these are scientific trips, which were fundamental in the preparation of Orientalists and in the acquisition of valuable source, in the form of manuscripts in Eastern languages, and ethnographic material; preparation of textbooks and dictionaries necessary for language learning and teaching students; systematization and preparation for publication of sources on the history of the Mongolian peoples.

Konstantin Fedorovich Golstunsky (1831-1899) is a link, like his mentor A.V. Popov, between Kazan and St. Petersburg universities. For the development of scientific Mongolian studies, a characteristic feature is the continuity of traditions, one of which is the role of the teacher in the preparation of the orientalist. The teacher of K.F. Golstunsky was Alexander Vasilyevich Popov who nurtured the follower, from a student’s bench at the Kazan University, and continued in the Petersburg period. The Department of Mongolian and Kalmyk languages of St. Petersburg University was established in 1855, its first head was A.V. Popov, and his colleague at the Department - K.F. Golstunsky, the first taught Mongolian, the second – Kalmyk languages [2, p. 245]. In order to improve K. Golstunsky in the Kalmyk language and collect materials in 1856 they initiated a trip to the Kalmyk steppes. A.V. Popov made the detailed

instruction for it. A.V. Popov was not limited to general phrases in the instruction, and specified the specific destinations significant for performance of a task [12, p. 7] that did not make any difficulties for him as Alexander Vasilyevich himself was in scientific business trip in places of nomads of the Astrakhan Kalmyks in the 30s of the XIX century. [8]. K.F. Golstunsky brilliantly coped with the tasks, he not only added vocabulary material, which became an integral part of his “Russian-Kalmyk dictionary” (1860), but acquired a significant number of books in the Kalmyk language, so necessary for conducting classes with students, then compiled by the Mongol scholar in an anthology published in 1864; Kalmyk fairy tales were published separately. Another area of activity of K.F. Golstunsky was source studies, he is a researcher of sources on Mongolian law, “Mongol-Oirat laws of 1640” under this title he published his doctoral thesis in 1880. It is a collection of laws, which was distributed among the Mongolian tribes and Kalmyks, wandering along the Volga. Until 1880, the Mongol-Oirat laws of 1640 were known only in translations into Russian, and there was no published original. K.F. Golstunsky managed to find the original text in the Kalmyk language [13, p. 66]. Thus, the contribution of K.F. Golstunsky is the discovery of documents, preparation for publishing, translation, detailed commentary that made the scientist’s job not only important to learn the language of the Mongol people, but their internal political organization framed in certain customary laws, which are laws of 1640, and also significant in the history of the Mongols. Konstantin Fedorovich throughout his scientific and teaching activities adhered to the fundamental idea formulated by his teacher O. M. Kovalevsky that language is the basis for the study of any nation, familiarity with its written monuments, history, religion, and manuals for language learning are dictionaries . Therefore, the Mongol scholars devoted the large part of their lives to the creation of dictionaries, both brief, for classes with Oriental students, and thorough and complete, reflecting the versatility of the language, O. M. Kovalevsky the creator of “Mongolian-Russian-French dictionary” (1844-1849), for a long time remained the most complete, until “Mongolian-Russian dictionary” of K.F. Golstunsky was published in 1893-1895.

In the Preface to his dictionary Konstantin Fedorovich outlined the priority directions in the development of Mongolian linguistics, firstly, K.F. Golstunsky stressed the need to create different manuals for the study of written, or book language and spoken, folk one, between which there is a significant difference; secondly, he stressed the need for constant study of the living spoken language, which is constantly undergoing changes, absorbing more and more new words under the influence of a certain historical era . All this largely determined the beginning

of comparative historical linguistics, in which his students V.L. Kotvich, A.D. Rudnev, and then B.Ya. Vladimirtsov were fully engaged [7, p. 66-70].

K.F. Golstunsky acted as an organizer of Oriental studies education in Russia, it is associated with the reorganization of the Mongolian-Kalmyk department of the Faculty of Oriental studies at St. Petersburg University, which contributed to a qualitative change in the training of the Mongol scholars. In general, after the appointment of A.V. Popov as inspector of schools in Western Siberia in 1860, K.F. Golstunsky for many years remained the head of the Mongol direction of Russia, his students in the future authoritative Mongol scholars were still at the stage of its formation. The eldest of his students was Alexey Matveevich Pozdnev (1851-1920), teacher and student were connected not only by scientific interests and pedagogical work at the faculty, but also by friendly and then related relations. K.F. Golstunsky contributed to the fact that immediately after graduation A. Pozdnev was able to go to his first scientific trip to Mongolia as part of the expedition of the Russian geographical society under the leadership of G.N. Potanin. In his subsequent scientific activity, he would make trips to Mongolia and the Kalmyk steppes more than once, which would allow him to collect exclusive materials on the history of Mongolia, Buddhism, the life of the Mongolian people, to create collections of books in Eastern languages, as well as objects of Buddhist worship. A.M. Pozdnev is also the successor of his teachers, however, in the question of the separation of scientific and practical Oriental studies, took a cardinal position. He was firmly convinced that “scientific and practical goals are so different from each other and the means to achieve them are so dissimilar, and sometimes so opposite, that the combination of them in one institution seems unquestionably unthinkable”. The “Higher Scientific School” should be the institutions of the Academy of Sciences, where people who already speak the language and are prepared for scientific work would come. At the same time, the experience of the Eastern Institute proved that the four-year course was sufficient to ensure that a young person, after graduating from high school, could master all the “means” necessary “to work in the Eastern States, such as knowledge of their language, country, history, life and manners...” . The network of educational institutions that train Mongolian practitioners should be wider, with secondary schools having greater independence, and not represent a normal secondary school with forcibly introduced special Oriental disciplines. A.M. Pozdnev was firmly convinced that “scientific and practical goals are so different from each other and the means to achieve them are so dissimilar, and sometimes so opposite, that combining them in one institution is certainly unthinkable”.

However, it should be noted that during the time the practical direction in Mongolian studies faded into the background. The leading Russian centers of Oriental studies of the XIX century Kazan and St. Petersburg with universities and the Asian Museum focused on the study of the past of the Mongolian peoples, history, cultural heritage, collection and preservation of folklore wealth, conducted research in the field of Mongolian linguistics. University graduates were more familiar with Mongolia's past than its present. It is this problem – the training of Mongolian practitioners in higher educational institutions of Russia, specialists fluent in spoken the Mongolian language, perfectly oriented in the political and economic situations of Mongolia, especially in the early XX century, when Khalkha-Mongolia gained independence, Alexey Matveevich Pozdnev (1851-1920) put at the head of the corner in the training of Orientalists, first as Director of the Oriental Institute in Vladivostok, and then as an official of the Ministry of Public Education and Director of the Practical Eastern Academy. The scientist especially emphasized that in Russia, which is so closely connected with the East by geographical and historical ties, there should be educational institutions of different levels from schools of translators to institutes-universities, which would train orientalist-practitioners at a high professional level.

The Oriental Institute in Vladivostok was opened in 1899, its first Director was A.M. Pozdnev - a scientist whose authority in Mongolian studies was indisputable, who knew well not only the history but also the modernity of China and Mongolia, a teacher at St. Petersburg University. The Oriental Institute (1899) was a completely new institution not only in terms of the time of its opening, but also in terms of the teaching methods of languages and all other courses of Oriental studies, which were to have only a practical character, while in Russian science the scientific and theoretical study of the East prevailed. The Institute quickly became the best school in Russia of the so-called practical Oriental studies [5, p. 48-52], and A. M. Pozdnev is called the founder of the “scientific formulation of the study of modern Mongolia”. From the moment of opening of Institute the Director A.M. Pozdnev put a question before OI Conference about “prospecting and preparation of persons to replacement of vacant departments”. The Institute managed to acquire a worthy candidate for the post of teacher of Mongolian literature Gombozhap (Gonbo-Zhaba) Tsybikov, a Buryat by origin, for whom the Mongolian language was “native”. A.M. Pozdnev paid attention to G. Tsybikov as a talented person, even at the time when Gombozhap was a student of St. Petersburg University. After graduating from the University, he decided to devote himself to scientific research. In this regard, with the assistance of A.M. Pozdnev, he went on a trip to Tibet, in order to study the

language and “explore unknown generations of Kukuror and Tangut Mongols”, to work in Vladivostok on his return [5]. Convinced of the success of the traveler, the OI Conference petitioned the Minister of Public Education to enroll G. Tsybikov among the candidates preparing for the occupation of the professorial chair at the Institute. G. Tsybikov was appointed as lecturer of the Oriental languages, and conducted workshops for the Mongol language. [5] G. Tsybikov – the bright representative of the Russian scientific school of Mongolian studies, together with such outstanding scientists from the Buryats as Tsyben Zhamsarano and Bazar Baradiyn, made a significant contribution to the development of Mongolian studies, working closely with the Orientalists of St. Petersburg [9, p. 140-147].

The turn of the XIX-XX centuries in the history of domestic Mongolian studies was not unambiguous, if in Vladivostok the Institute gained strength and under the leadership of A.M. Pozdneev began to play an important role in the study of Mongolian peoples [10, p. 143-148], then difficult times came for the Department of Mongolian and Kalmyk literature of St. Petersburg University, especially difficult is the 1899-1900 academic year. In 1899 Professor K.F. Golstunsky died, Professor A.M. Pozdneev in the same year was transferred to Vladivostok. The younger generation of Mongol scholars still had to declare themselves: V.L. Kotvich, who began teaching at the Department in 1895, was in the service of the Ministry of Finance, A.D. Rudnev was still a student [7, p. 66-70]. Gradually, the situation began to improve in 1900, both at the University and in St. Petersburg as a whole, in connection with the opening of scientific societies of orientalist orientation, where an important place was occupied by Mongolian studies. In the beginning of the XX century in Russia, the first two associations of special Oriental profile were created: the Imperial Society of Oriental studies (1900) and the Russian Committee for the study of Central and Eastern Asia (1903). The purpose of the Society of Oriental studies was determined by the Charter: “mutual acquaintance of the peoples of Russia and the East with their material and spiritual life”, it became a center designed to solve pressing problems related to the policy of Russia in these regions.

The Society established a Practical Oriental Academy to train personnel for service “in the Eastern suburbs and neighboring countries” who would be well versed in Oriental languages and issues related to the modern state of the countries. Therefore, the curriculum of the Academy, along with Eastern languages, included historical, economic and political disciplines. A special role in the formation of the Academy belongs to A.M. Pozdneev, who after returning from Vladivostok, where he was Director of the Oriental Institute, convinced the government to establish a center for “practical oriental studies” in St. Petersburg. In addition, he was the

author of educational programs and manuals on the Mongolian language, as well as a lecturer for students of this Academy, he lectured on the political situation in Mongolia of the early XX century. The most active part in the work of the Society and the Practical Academy, took orientalists, among them Mongol scholars: A.M. Pozdneev, V.L. Kotvich, A.D. Rudnev, B.Ya. Vladimirtsov, who also worked in the Russian Committee, created within the framework of the “International Union for the study of Central and East Asia in historical, archaeological, linguistic and ethnographic relations” and was called “to promote the study of preserved monuments, both material and spiritual, in the respective countries” [6, p. 123-130]. Thus, A.M. Pozdneev’s activity is connected with two Russian centers of Oriental studies of the beginning of XX century: Petersburg and Far East; and in each his work was fundamental. Recognition of A.M. Pozdneev as an authoritative scientist came through many thousands of kilometers of expedition work, so summing up the results of the trip to Mongolia and Northern China 1892-1893, the scientist spoke at the meeting of Russian Geographical Society in 1893, said that he had traveled a path of 9000 km, during which materials were extracted for the study of the administrative and military structure of these countries, detailed notes on the history of all the princely families of the Mongols were compiled, interesting information on archaeology, ethnography and history of Russian trade in this region was collected, for the University library original papers of administration, Chinese, Mongolian and Manchurian manuscripts and printed works (820 books) were purchased, “the most precious Uighur-Mongolian Charter of the XVI century”, “and personally for me and my classes with students” collection “of 150 idols and other accessories of Buddhist cult” was brought together [4, p. 36]. All these acquisitions the researcher made thanks to his own monetary investments, in addition to the funds released for the expedition, he spent 1425 rubles of personal savings and did not receive the same amount during his absence from St. Petersburg University as a Professor and Secretary of the faculty” [1, p.8]. Some of these rich materials were processed by Alexey Matveevich and published under the general title “Mongolia and the Mongols” in two volumes, later reprinted in Berlin and Tokyo. All the rest remained in manuscripts and was not prepared for publication due to the employment of the scientist.

The A. M. Pozdneev’s life and work after the revolution of 1917 was tragic, as well as his collections. The scientist collected a large collection of Lamaist sculpture and painting, musical instruments, religious and household products, the full composition of which remained unknown. According to S.F. Oldenburg “the collection of objects of worship, compiled by Professor A.M. Pozdneev, during his long trips among the Mongols, Buryats and Kalmyks, in

its main part embrace 300 figurines... good samples are rare and therefore extremely valuable... Almost all the images in it are easily identified, and it will not be difficult for a specialist to make a good catalog of this collection. It is impossible not to wish that the collection is not divided and would fall entirely or in one of the state museums, or, in any case, in safe hands” [1, p. 18]. Unfortunately, this did not happen, in connection with the reorganization of science, provincial museums are created, in order to replenish their funds, the People’s Commissariat of Education sent a special Directive on the submission of additional files “on the reserve funds of collections to be distributed to provincial museums”. Regular transfers of exhibits from the collections of the Museum of Oriental cultures began in the summer of 1934 and continued with greater intensity after the war, which led to the fragmentation, loss of integrity of many collections, including the collection of A.M. Pozdneev. Now the collection cannot be restored [11, p. 98-105].

CONCLUSION

The history of Russian Mongol studies is the life and work of outstanding scientists, many of whom were not adequately appreciated during their lifetime, confirming this biography of K.F. Golstunsky – the creator of the basic works on Mongolian studies, the author of the important study materials for studying of the Kalmyk dialect, his reports on the results of the scientific trips in the Kalmyk steppe still keep a lot of information that can greatly complement the information about the life, culture, and folklore of the Mongolian peoples, but not published until today, there is no generalizing work on his activities, although it is obvious that the success of Mongolian studies in St. Petersburg in the second half of the XIX century – merit of K.F. Golstunsky, but if we consider the achievements of his brilliant pupils A.M. Pozdneev, V.L. Kotvich, A.D. Rudnev, and also the success of the Mongol studies of the Imperial school in the XX century. 1917 made its adjustments in the history of Mongolian studies, mostly tragic, this was facilitated by the extraordinary historical circumstances of the revolution and civil war, exacerbated by epidemics of deadly diseases, put scientists in unbearable conditions of existence – this is the life and legacy of A.M. Pozdneev, a scientist who died in poverty, and today the place of his burial is unknown. For belonging to the old scientific school, many were arrested and physically destroyed, and their scientific heritage was forgotten or subjected to distortion, denial.

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