
PRESENTING THE COLLECTION

D. Brophy

NEW TENISHEV MATERIALS AT THE KUNSTKAMERA

Not surprising given Vasilii Radlov's role as founder-director, Saint Petersburg's Kunstkamera Museum of Anthropology and Ethnography is home to a large amount of material pertaining to Russian and Soviet ethnographic expeditions to western China. Radlov, his student Sergeĭ Efimovich Malov, and Malov's student Edgem Rakhimovich Tenishev, constitute a scholarly lineage that has profoundly shaped our knowledge of the languages and cultures of the Turkic-speaking peoples of China. A selection of this material, supplemented by contemporary acquisitions, has recently been put on display at an exhibition devoted to the Salar, curated by the museum's academic director, Dr. Efim Rezvan [1]. The museum's already extensive collection of materials acquired by Tenishev has now been supplemented by a new donation of manuscripts and papers belonging to the late Turkologist (d. 2004) by his widow, Elena Aleksandrovna [2]. In May this year, during my visit to St. Petersburg, Dr. Rezvan kindly provided me with an opportunity to inspect these materials, of which a brief description is provided here.

One feature of the Radlov — Malov — Tenishev school of Turkology, in distinction to western European traditions, has been its close involvement with linguistic reform and nation building among the Turkic-speaking peoples of Russia and Central Asia. Radlov served for many years as inspector of schools in Kazan, bringing him into contact with local intellectuals with an interest in school reform, the so-called “jadidists”. In the 1920s and 1930s, Malov's work contributed significantly to

debates over the construction of new literary standards for the languages of peoples such as the Uyghurs. Having submitted his candidate's dissertation in 1953, Tenishev's career thus coincided with the victory of the Communist revolution in China, and it was in China that his Turkological knowledge found its practical application. Through his work as a “Soviet expert” in China between 1956 and 1959 he was intimately involved with the development of Chinese Turkological research, both in Beijing and in the provinces of Gansu and Xinjiang. On his two expeditions to western China he retraced the steps of his teacher Malov among the Salar and Yugur ethnicities of Gansu, and carried out extensive fieldwork in Xinjiang. Among the many articles and monographs resulting from these expeditions were the first ever Salar texts to be published, and the first dictionary of the Turkic dialects of Xinjiang [3]. The diary that Tenishev kept during his stay in China provides a fascinating insight into the role of Soviet experts in linguistic construction in the new China, as well as Tenishev's personal connection with prominent Uyghur intellectuals such as Emin Tursun and Uyghur Sayrani [4].

This new accession consists of bound manuscripts, unbound manuscripts and loose papers, printed religious pamphlets, Tenishev's own ethnographic notebook, as well as photographs and other miscellanea, all relating to his work in China. The collection is contained in a folder entitled “Risalas (Xinjiang) and religious books”, and as this suggests, most of the texts are either craft manuals (*risāla*), or religious works [5].

Bound Manuscripts

1. *Risāla-i ilmadōzluq* (The Crocheter's Handbook). 24 fols., 11.0×9.0 cm, Russian notebook with textile covering. Annotation: «15/X-1956 г. Кучар» (Kucha) (*fig. 1*).

2. *Risāla-yi savdāgarchlik* (The Merchant's Handbook). 22 fols., 11.0×9.0 cm, 5 lines per folio, leather binding. Annotation: «15/X-1956 г. Кучар» (Kucha) (*fig. 2*).

3. *Risāla-yi savdāgarchilik* (The Merchant's Handbook). 32 fols., 12.0×8.0 cm, 6—7 lines per folio, local paper. Annotation: «Аксу (старый город), 1/XI-1956 г.» (Aqsu (old town)) (*fig. 3*).

4. Untitled book of prayers in Arabic with commentary (*sharḥ*) in Ottoman Turkish. 91 fols., 10.0×8.0 cm, 9 lines per folio, clasped notebook with marbled endleaves (*fig. 4*).