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HIMALAYAN AND CENTRAL ASIAN STUDIES

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Ivan Matveevich Shtygashev (1861-1915)

HIMALAYAN AND CENTRAL ASIAN STUDIES is a quarterly Journal published by the Himalayan Research and Cultural Foundation, which is a non-governmental, non-profit research, cultural and development facilitative organisation. The Journal is devoted to the study of various issues pertaining to the Himalayan and trans-Himalayan region in South and Central Asia or parts thereof, connected with its environment, resources, history, art and culture, language and literature, demography, social structures, communication, tourism, regional development, governance, human rights, geopolitics etc.

While the principal concern of the Journal is on its focal area, i.e., from Afghanistan to Myanmar including the Central Asian states of Uzbekistan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, China, Mongolia, Nepal, Bhutan and the Indian Himalayan States of Jammu and Kashmir, Himachal Pradesh, Sikkim, Uttarakhand and North East states; papers with a broad sweep addressing environmental, social, cultural, economic, geopolitical and human rights issues are also welcomed.

The objective is to make a scientific appraisal of the issues confronting the Himalayan and adjoining region in South and Central Asia or parts thereof, and to make specific policy oriented studies and need based recommendations as the means to promote the human, educational and economic advancement of the peoples of the region besides preserving and enriching their ethno-cultural, literary and historical heritage. Promotion of human rights, social justice, peace, harmony and national integration are the other key areas in which the Himalayan Research and Cultural Foundation has been active.

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Editor's Page

Ivan Matveevich Shtygashev was born in 1861 in a family of a nomad from a Shor kin Matvei Shtygashev. Ivan studied the alphabet thanks to his elder brother Sampson. On August 15, 1877 Ivan went to study at Kuzedeevo School. The journey was difficult and dangerous, and Ivan had desired to turn back home from time to time. In 1879 he as a translator accompanied the Head of the Altai Spiritual Mission archimandrite Vladimir in his trip around Shoria and to the Askiz Steppe Duma to the Sagais.

In 1880 Ivan organized the construction of a chapel. Verbitsky came for hallowing of the chapel and offered Ivan to continue education at the Central Missionary College located in Ulala (now Gorno-Altaysk). In 1881 he graduated from the college, and then he was sent to Kazan Teacher's Seminary. I. Shtygashev acquired knowledge keenly for three and a half years.

In 1884 Ilminsky encouraged Ivan as the best seminarian to go on a trip around the holy places of Russia. Ivan Shtygashev tells about visiting the Kiev-Pechersk Lavra, Opta's hermitage, temples of Moscow, Trinity Lavra of St. Sergius, monasteries and sketes in his autobiographical essay *The Altaian's notes on the travel to Kiev, Moscow and its outskirts* (1884).

In April 1885, I. Shtygashev successfully graduated from the seminary, received his certificate: "Awarded the title of a teacher of primary school". On July 15, 1885 the mission appointed him as a teacher at Matur Parochial School, which was established in 1884, where by virtue of his efforts a new school was opened in the summer of 1885. On 24 December 1887 the school received primers in the Shor language, which were authored by I.M. Shtygashev and published in Kazan. The study became more successful with the help of the primer.

In 1889 bishop Makary directed father Ivan to the Epiphany Church of the Kondoma Parish. Here Ivan engaged in fruitful missionary activities for five years. In 1898 Reverend Makary, bishop of Tomsk and Barnaul awarded him with a hypogonation for these years, for his commitment to Orthodox Christianity and in 1899 he was decorated with the Order of Saint Anna of the third degree. In 1902 Reverend Makary awarded Ivan

with skouphos. On May 6, 1904 father Ivan received the Holy Synod's blessing with serving of the Certificate of Ordination.

In 1905 father Ivan was transferred to the service at the Matur Parish. This transfer was at the initiative of Ivan himself. He said about himself: "Matur indeed needs somebody, too". Here a new church was built in 1911 with the funds provided by St. Petersburg merchant I. D. Usov. Bishop Makary came to hallow it. While hallowing, a church service was conducted in three languages: Altai, Shor and Sagai.

In 1913 the administration of Altai Ecclesiastical Seminary sent Ivan Shtygashev with a missionary purpose to Uryankhai (the Republic of Tuva). The route passed through settlements of Kyzas and Anzas, where there were houses of worship and the Prophet-Ilya mine. The trip around Uryankhai lasted for almost two months. He came back taking the route through the Sayan Mountains to Abakan Railway Plant (the town of Abaza).

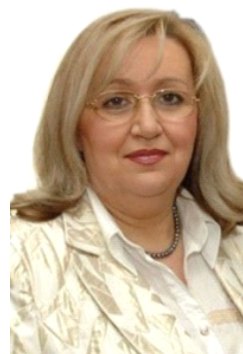
Father Ioann and his wife, a Tashtyp Cossack Pelageya Petrovna Zyryanova had nine children: Dmitry, Mikhail, Ivan, Taisiya, Valentina, Marusya, Antonina, Zoya, Pyotr. His younger son Pyotr became the Director of Matur School. On November 13, 1915 the Matur missionary, priest, father Ivan passed away. The patriot of his Motherland was buried near the church built at his initiative at a new place in Matur.

This issue of the *Himalayan and Central Asian Studies* reflects upon the life, work, educational and literary activities of the Khakass educator and missionary Ivan Matveevich Shtygashev (1861-1915), who devoted his life to the study of indigenous Shor ethos, language and culture. His work is important not only for understanding the indigenous Siberian culture, but also for strengthening inter-ethnic relations between Shor, Khakass and Altai peoples and for highlighting their value systems.

V.N. Tuguzhekova

WELCOME SPEECH

I.G. SMOLINA



Dear participants of The Third International Scientific Conference **Peoples and Cultures of the Sayan-Altai and Bordering Territories** dedicated to the 155th anniversary of the Khakass enlightener, writer, linguist, ethnographer Ivan Matveevich Shtygashev.

Noting the great importance of personality and contribution of the writer and ecclesiastic, missionary and enlightener to the cultural and educational development of the Republic of Khakassia in order to preserve and promote his heritage and on the occasion of the 155th anniversary of Ivan Matveevich Shtygashev, on 21 January 2016 the Government Presidium of the Republic of Khakassia declared 2016 as Ivan Shtygashev's Year (1861-1915).

The Government decree of the Republic of Khakassia confirmed the plan, which includes 21 purposeful measures. These are as follows: web-seminar "On I.M. Shtygashev's enlightenment activities"; a unitary Republic lesson "I.M. Shtygashev is a missionary- enlightener, translator, teacher"; A Republic round of the Russian competition "For a teacher's moral feat", which is also devoted to the 155th anniversary of his birth etc. The Khakass Institute for Advanced Studies and Further Training wrote methodological recommendations for a unitary open lesson devoted to Ivan Matveevich Shtygashev and posted them on the institute website. They were announced on the webinar and sent by a letter to municipal education departments and state general educational organizations. N.G. Domozhakov Khakass National Library prepared virtual exhibition "The patriot of Great Russia" about I.M. Shtygashev.

Life and creative work of Ivan Shtygashev consolidates several territories: the Republic of Khakassia, Republic of Altai and Kemerovo Region, that is why the reserve "Khakassky" together with the Administration of the Tashtyp District and the Khakass Branch of the

Russian Geographical Society planned to carry out environmental and historical campaigns “Along spiritual paths of Ivan Shtygashev” from 20 June till 26 December 2016 on the territory of the reserve “Khakassky” and the sanctuary “Pozarym”, through which a part of the main routes, passed by Ivan Shtygashev, runs. The main purpose of these events, connected with the 155th anniversary of Ivan Matveevich Shtygashev, has been the patriotic education of the population, preservation and popularization of the heritage of the first Shor writer and poet.

The first step of the planned campaigns was carried out in the middle of June 2016. It was of reconnaissance and preparatory nature. In the territory of sanctuary “Pozarym”, through Lake Pozarym to the Kyzyluyuk Pass it passed about 200 kms. The main, longest and extended expedition started on 1 July 2016. The solemn start of the event was attended by the Head of the Tashtyp District, representatives of reserve “Khakassky”, Khakass Regional Department of the RGS, priests of Russian Orthodox Church of Abaza town and the Tashtyp District, Chairman of the Council of Elders of the Tashtyp District. The expedition participants passed through the Sayan ridge, Karatosh and Pozarym rivers, along the border of the Republic of Tuva. The length of the route is more than 300 kms.

A lot of work has been done in the motherland of I. M. Shtygashev – in the Tashtyp District and exactly in Matur village. Last year in December 2015, in Matur school there was a scientific-social conference, devoted to the memory of the enlightener, missionary and writer. The organizers of the conference were Khakass Research Institute of Language, Literature and History and the Administration of the Tashtyp District. Display stand “Pride of the Tashtyp District” with Ivan Matveevich’s portrait was performed. Regional festival “Mother-tongue is my soul”, regional competitions of freestyle wrestling inviting sportspersons from Khakassia, Tuva, Kemerovo, Novokuznetsk, which were devoted to the 155th anniversary of I. M. Shtygashev, took place.

It is notable that the Days of Turkic Writing System and Culture in Khakassia were carried out in 2016 under the name of Ivan Matveevich Shtygashev. In the republic it is planned to shoot a documentary film about him, and to erect a chapel at the place of his approximate burial.

The whole life of Ivan Matveevich is a model of loyalty to the enlightenment of South Siberian peoples, of mercy and the highest spirituality. His large spiritual world, accumulated experience and wisdom earned the trust and love of generations. That is why it is so important to

study and promote creative, scientific, literary and spiritual heritage of this person.

During the days of the conference “Life and creative work of I.M. Shtygashev”, the scientists from India, Japan, France, Mongolia, and Russia were together. The Russian Federation is represented by such subjects as the Kemerovo Region, Republic of Altai, Republic of Tuva, Republic of Buryatiya, Republic of Bashkortostan, Krasnoyarsk Region, Novosibirsk Region and also Republic of Tatarstan, where Ivan Matveevich graduated from Kazan Teacher’s Seminary. It is necessary to note that on 30 June 2016 within the framework of the VI International Cultural and Historical Forum “Cultural and Historical Heritage as a Source of Socio-Cultural Development”, an Agreement on the Commercial and Economic, Scientific and Technical Cooperation between the Republic of Tatarstan and the Republic of Khakassia was signed. Within the framework of this agreement and also at the invitation of the organizing committee, a large delegation from Tatarstan arrived.

I would like to finish my welcome speech by the words of the Altai writer Bronto Yangovich Bedyurov about I. M. Shtygashev, which, in my opinion, portrays his personality’s characteristics very well: “A wonderful natural genius, a man of extraordinary in quisitive mind, a deep inner, natural culture multiplied by Christian virtues and education, a talented publicist and linguist, who alongwith Russian language, in which he wrote, also knew three Turkic dialects of Altai – Shor, Sagay, and Teleut, which were equally native for him. His creative and life figure unites three modern ethnos – the Altaians, Khakass and Shors...”. We wish the conference participants fruitful work, new discoveries of I. M. Shtygashev’s life and activities, strengthening of scientific relations and further cooperation.



V. N. SHTYGASHEV, CHAIRMAN OF THE SUPREME SOVIET OF THE REPUBLIC OF KHAKASSIA,
ADDRESSING THE CONFERENCE



PARTICIPANTS OF THE CONFERENCE AT THE KHAKASS MUSEUM AND
CULTURAL CENTER, ABAKAN



PARTICIPANTS OF THE CONFERENCE AT THE KHAKASS MUSEUM AND CULTURAL CENTER, ABAKAN



PROF. V. N. TUGUZHEKOVA, DIRECTOR OF KHAKASS RESEARCH INSTITUTE OF LANGUAGE, LITERATURE AND HISTORY, MAKING HER SPEECH



PROF. K. WARIKOO, JAWAHARLAL NEHRU UNIVERSITY (INDIA) MAKING HIS REMARKS



GREETING THE CONFERENCE PARTICIPANTS IN MATUR SCHOOL OF THE
TASHTYP DISTRICT OF KHAKASSIA

KHAKASS ‘LOMONOSOV’ – IVAN MATVEEVICH SHTYGASHEV

G.A. SALATA

This article shows Ivan Matveevich Shtygashev’s contribution to the establishment of education and enlightenment of peoples of the Sayan-Altai. It covers the evolution of I.M. Shtygashev as an educator and distinguishes the stages of his study and overcoming of obstacles that stood in the way of his aspiration for knowledge.

The Khakass ‘Lomonosov’ – Ivan Matveevich Shtygashev, who alone overcame the path of 300 kilometers in winter taiga to the Altai territory to become a student of a parish college, which was little known to the general public, life of this person is worthy of attention and can become a specimen for modern teachers and students.

Ivan Matveevich Shtygashev was born in 1861 in ulus Matur (the Tashtyp District) in a large family, which had 10 children: 7 sons and 3 daughters. His father dreamt of his children could read and write and he would be able to take the two oldest sons to the nearest missionary school of the missionary V.I. Verbitsky. In 1876 cholera epidemic took away 5 members of Shtygashev’s family, his father died, too. These were hard times for the family. Following the example of elder brothers Iosif and Samson, Ivan began to learn the alphabet. In 1877 after longtime blandishment the mother let him go to the missionary college, which was situated in Kuzedeevo village of the Kuznetsk Region. As I.M. Shtygashev wrote in his work *Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev*; he had to go through a thick forest and swampland. “Oh, if somebody saw me in the middle of a thick forest, how I with dying heart from fear and grief burst into hot tears, not knowing where to go when I met the crossroad. How stuffy and how hot it seemed to me in the air! But it was only the beginning of my sufferings”. Having arrived at the college, he recalled that “everything was wild and strange for me, I was surprised at everything, and everything was new for me”.

There were 50 students. Moreover, in the missionary orphanage orphan girls were brought up. The daily routine was as follows: at 5-6 a.m. – getting up, general prayer in the College hall, after prayer – breakfast. From 8 a.m. to 12 p.m. – classes, then lunch. After lunch until 1.30 p.m. – they thrashed bread, cut firewood, removed snow, etc. From 2 p.m. to 5 p.m. – again classes, then tea, after tea before the fire – work in the yard. From 6 p.m. to 8 p.m. – doing homework, from 8 p.m. – praying, then sleep. The Law of God, worship service, arithmetic and the Russian language, Motherland studies, drawing and a short course of Russian history were taught. There were no punishments, except sometimes they could leave without dinner or were put on knees. Punishment was replaced with admonitions and reassurances. In addition to Russian language, after a year of training I. M. Shtygashev learnt to speak Altai.

The next level of I.M. Shtygashev's education was the central missionary college in Ulala (Gorno-Altai), where he entered in 1880 to continue his studies. There he was engaged in pedagogical activities since the autumn 1881 till May 1882, teaching the alphabet to the beginners.

From 1882 to 1885, I.M. Shtygashev was studying at Kazan Teacher's Seminary, which along with the Kazan Ecclesiastical Academy was a big educational, scientific and enlightenment center in the Volga Region, Cis-Urals and Siberia. It became the center of conducting Orthodox missionary policy in the Eastern part of the Russian Empire, the place, where I.I. Ilminsky's "system of enlightenment of indigenous dwellers" was developed. The seminary prepared teachers-missionaries for Tatar, Mordovian, Mari, Chuvash, Udmurt schools.

The main program of the Teacher's Seminary consisted of the following subjects: (1) Sacred history of the Old and New Testament, Church history, Worship service, Catechism. The teacher of these subjects was priest, magister M.N. Troitsky. (2) Slavonic language, Ancient and New Russian literature. The teacher was V. N. Vitevsky. (3) Russian language, theory of language arts and logic. The teacher was A. P. Serdobolsky. (4) Russian and world history and Russian geography. The teacher was S.V. Smolensky (he was also a teacher of liturgical singing). (5) Geometry, physics and mineralogy. The teacher was V.M. Rozhansky. (6) Arithmetic, algebra and basis of cosmography. The teacher was N. F. Bobrovnikov. (7) Pedagogy, which was taught by the Principal N.I. Ilminsky. (8) Draftsmanship. The teacher was P.K. Vagin. (9) Calligraphy. The teacher was K.K. Kondratyev.

In Kazan I.M. Shtygashev translated *Sacred history of the Old Testament*

from Altaic into Khakass and Shor languages, *Saints' Lives* into Altaic, wrote a primer of the Shor language. In 1884 as the best seminarian I.M. Shtygashev was encouraged to go on a trip to the holy places of Russia: the Kiev-Pechersk Lavra, Opta's hermitage, temples of Moscow, Trinity Lavra of St. Sergius.

After graduation from the missionary college in Kuzedeevo village in 1879, he taught children in Tashtyp village at the local Cossacks' request. He wrote that he was glad with the Cossacks' suggestion, because he would not forget the Russian language and would broaden his range of knowledge. There were 9 boys and 1 girl – the Cossack Zyryanov's daughter – at school. Then 19 children from the nearest uluses were admitted to the school. Since 1881 till 1882 he was a teacher at the Ulala Central Missionary College. From 1885 till 1990 after graduation from Kazan Teacher's Seminary he was a teacher in Matur, where in 1885 a school was opened due to his efforts. Due to Ivan Shtygashev's efforts in 1906 a school of literacy was opened in ulus Tlachik. The first one was built at the expense of the Tashtyp resident Dmitry Ivanovich Ivanov and trading peasants who got acquainted with Shtygashev in 1879. As schools were kept at the expense of the Altai spiritual mission, so I.M. Shtygashev pointed to financial problems in the mission's annual reports. "The only food of a teacher is dried bread...The common need of our schools is that there are neither textbooks nor teaching guides in sufficient quantities because of lack of money to buy them. However, with money one will not get them soon in Tashtyp, but even in the town of Minusinsk".

Nevertheless, the beginning of the 20th century was marked by the opening of a number of schools in the Tashtyp territory. In 1908 Matur School at the spiritual mission was reorganized into Matur One-Class School for 40 people. In 1910 Podgaragai One-Class College was opened.

From 1912 till 1914, Chilan School of the 1st level, Anchul One-Class School (2 teachers), Tashtyp Two-Classes School (3 teachers), Sir One-Class School (1 teacher), Imek One-Class College were opened.

In 2013 in the Tashtyp District, there was an outstanding event in Matur village. A new school building for 240 people was built. In 2011 the old school, which had been built in 1965, was recognized to be in a dangerous condition, and in October 2011, the first part of the future school was made. More than 250 million rubles were spent from federal, republic and municipal budgets. It was decided to name the school after the famous Maturian, the hero of the Soviet Union Grigory Trofimovich Zorin. On the school face a memorial tablet with Grigory Trofimovich's

portrait is established. A separate classroom is kept for the museum. Today family photos of Zorin's family are kept there.

Therefore, Ivan Matveevich Shtygashev's work is being continued. Residents of the Tashtyp District, the Maturians honor and remember his contribution to education and enlightenment. His memory as a writer, linguist, enlightener, and missionary is still alive far beyond our region.

IVAN MATVEEVICH SHTYGASHEV'S CONTRIBUTION TO THE DEVELOPMENT OF SPIRITUAL CULTURE OF KHAKASSIA

V. N. TUGUZHEKOVA

ABSTRACT

This article covers the life and creative journey of the famous Khakass, Altai and Shor educationist, publicist, linguist and missionary Ivan Matveevich Shtygashev, his contribution to the spread of Christianity and enlightenment in the territory of the Sayan-Altai against the background of the historical situation of the late 19th – early 20th centuries.

The year 2016 was 155th birth anniversary of Ivan (John) Matveevich Shtygashev – the famous Khakass, Altai and Shor educationist, essayist, linguist and missionary of the Russian Orthodox Church, who had played an important role in the formation of national artistic consciousness and culture of Altai peoples. Well-known Altai writer B. Ya. Bedyurov considers that the study of Shtygashev's works will greatly expand his vision as a figure, uniting by himself, his life and creative pursuits three modern peoples: the Altai people, Khakass and Shors. On the father's side, he was Shor, his mother was Sagai and he was an Altai writer besides being Khakass and Shor one.

I. M. Shtygashev was born in 1861 in village Matur, which was a part of Kondomsk-Karachersk Volost of the Kuznetsk District of the Tomsk Governorate. (Now it is the Tashtyp District of the Republic of Khakassia). In 1822, when the "Charter on the management of non-residents" was adopted, the Tashtyp land became a part of the Steppe Duma of different-kin tribes of the Minusinsk County. In the territory of the Tashtyp land (later included into the Sagai Steppe Duma), there were 10 camps, 13 yurts, inhabiting 900 people.

There was a distinction between Tomsk and the newly established Yenisei Governorate. Ulus Matur was still under the jurisdiction of the Kuznetsk District of the Tomsk Governorate. During his governorship in Siberia (from 1822 to 1831AD), A. P. Stepanov surveyed the whole Governorate, including its southern part. He also went around the Tashtyp land.

After crossing rivers Yes and Imek, A. P. Stepanov arrived in the Tashtyp Outpost, which was at the foot of the height shaded by the ridge of larch trees on a plane of the abrupt bank of the Tashtyp River. From Tashtyp one can see mountains Dzhilan and Bonza to the east; and to the south-west in the space of 100 miles there are snowy peaks. After Tashtyp the Governor, went on horseback to Arbaty through the Dzhilan mountains.

The Arbat Outpost was “a dilapidated fortification similar to the Tashtyp fortification”. Having seen the Arbat valley, A. P. Stepanov wrote: “Cliffs of the mountains make a great rotunda, where the azure dome of heavens rests”. Then down the Abakan river he got to village Monok on a boat. Having changed from his seat to a carriage in Monok, A. P. Stepanov continued his journey to the east along the border. He said, admiring what he saw: “Places, where there are villages, can be considered as the most beautiful in the whole Governorate. Nature has given them everything in abundance: fertile fields, fish, fowl, beast, cattle and horses. And people are grateful for that. They eagerly do farming and cattle breeding; live extremely neatly, quietly, calmly, glorifying God and king”.

In Tashtyp there was a stone church, construction of which had been carried out in the late 1820s to early 30s. The first mention of the construction of the church in archival documents dates to 1st June 1828. The church was built with the donations of the Orthodox parish. In the late 19th – early 20th centuries in the Tashtyp land, 10 educational institutions worked. The first school was established in the late 1870s in Matur. In 1883 in Tashtyp a parochial college was opened. In 1912-1913, Chilany school of a primary stage, Anchul and Imek single-class colleges were opened.

In 1905 in Matur a parish of the Altai spiritual mission was formed. The parish included uluses Anzhul, Balyk, Kilchek, Kulan, Tlachek, where about 500 Shors lived. To it were also attached 11 uluses of the Sagai of the Minusinsk County with the population of 1,500 people were attached. In 1911 a church was built in village Matur. Funds for its building were supplied by Archbishop of Tomsk and Barnaul Macarius and St. Petersburg

merchant of the IInd Guild, Mikhail Dmitrievich Usov.

In 1913 also at M. D. Usov's expense Matur Iver women's monastery was organized. The monastery had rented land of 32 dessiatines, including 12 dessiatines of farmstead and pasture for cattle, 10 dessiatines for mowing lands and 10 dessiatines as arable land. In 1916 a nun and 27 sisters lived in the monastery. In 1926 the monastery was closed, some nuns moved to village Anzhul, where Anzhul monastery led by Bishop Amphilocheus was formed.

It is Matur which is connected with the life and destiny of Ivan (John) Matveevich Shtygashev (1861-1915), a wonderful gifted person, talented writer and linguist, speaking Shor, Sagai and Altai dialects. His father Ananii Shtygashev, named Matvei after baptism, was from the Karashor kin of the Shors' tribe, his mother Evdokiya was Sagai. In the Shtygashev family there were seven sons – Dmitrii, Iosif, Sampson, Semyon, Ivan, Tarasii and three daughters – Mariya, Irina, Agripina. The father wanted to teach their children literacy. He sent his first two sons to the nearest missionary school of missionary V. I. Verbitsky. A cholera epidemic claimed five people of the numerous Shtygashev family, including his father. The family now faced hard times. Relatives assisted each other as best as they could. Following the example of elder brothers Iosif and Sampson, who had graduated from school, Ivan started learning the alphabet. After brother Sampson's farewell, Ivan had great desire to continue his education. In 1877 after long blandishment, mother let him go to the missionary school in village Kuzedeevo of the Kuznetsk District (from 1882 as a county), that was three hundred versts away from Matur. Later in his artistic memoirs he tells about this difficult way to the school.

In the second half of the 19th century came a critical phase in the Christianization of small peoples of Russia. It was justified by the transition of the Church to new organizational forms designed for permanent actions of mission, mostly peaceful, among the indigenous population. In this regard, missionary activities of the Russian Orthodox Church in Siberia and the Far East were activated.

Vasily Ivanovich Verbitsky (1827-1890) was appointed as the first missionary of the Kuznetsk Branch of the Altai Ecclesiastical Mission. V. I. Verbitsky, the son of a deacon, studied at the Nizhny Novgorod Theological Seminary. After graduation he taught for several years. On 12th January 1853 at the invitation of his cousin Stefan Landyshev, he arrived in the Altai and took service in the Altai Ecclesiastical Mission. From December 1858 he worked in indigenous village Kuzedeevo.

Father Vasily gathered teenagers of 11-13 years from the surrounding districts and taught them reading and writing in his house. In 1859 he opened the first mission school in village Kaltana and two years later – the second one in village Kuzedeevo. Schools had classes of literacy, the Law of God, arithmetic, sacred history and church singing. The most talented alumni of the schools continued their education at Ulala Missionary College, which had been founded in 1867.

V. I. Verbitsky was one of the first Russian Turkologists, author of numerous works on history, ethnography and linguistics of the Altaians. Ivan Shtygashev proved himself as a studious and diligent pupil at the school. In 1879 he accompanied as a translator, the head of the Altai Ecclesiastical Mission, archimandrite (the highest monastic rank of the clergy) Vladimir during his visit to Shoria and the Askiz Steppe Duma to the Sagais.

In Askiz a correspondence clerk of the Duma Yefim Katanov offered Ivan to work as a scrivener, he went with correspondence to Minusinsk twice. Shtygashev wrote: "Time was spent on useless rewriting of papers. I have not done anything for myself". A month later he left Askiz, on his way to Matur and stayed for a night in village Tashtyp, where the Cossacks offered him to stay here as a teacher. He agreed intending to gain knowledge, as teaching would contribute to the improvement of his Russian language. 9 boys and 1 girl studied at the school. Then because of pupils from nearby villages their number rose up to 19. At the end of the school year, Ivan went back to Matur and organized the construction of a small chapel. In the summer of 1880 Verbitsky came to Matur, consecrated the chapel and offered Ivan to go with him to Ulala (nowadays Gorno-Altai) to continue his study at the Central Missionary College. In Ulala there was the residence of the head of the Altai Ecclesiastical Mission too.

The principal of the college, archimandrite Makary warmly greeted and blessed the young man. Ivan successfully mastered theological knowledge and Russian language. After graduation from the college, Makary entrusted him with the teaching of the alphabet to pupils of the first department. Here Ivan learned to sing prayers, play musical instruments and to read music. In 1882 Ivan Shtygashev again accompanied Vladimir and Makary in their inspection trip around Altai and Shoriya. Verbitsky was going to make the young man his missionary assistant. At the end of the trip Vladimir announced he was sending Ivan to the Kazan Teacher's Seminary. The director of the seminary Nikolai Ivanovich Ilminsky (1822-1891), a specialist of oriental studies, teacher-missionary,

corresponding member of the St. Petersburg Academy of Sciences (1870) from epistolary intercourse with Makary knew about the gifted young man and sent him for study at the seminary. For three and a half years (1882-1885), I. Shtygashev persistently acquired knowledge in Kazan.

In the first study year Ilminsky entrusted him to begin the translation of the sacred history of the Old Testament from the Altai language into the Khakass language, the following year – the translation of the sacred history from the Altai language into Shor. Both translations and text *Pointing the path to the heavenly kingdom* translated by him into the Shor language were published in Kazan. He helped Ilminsky in the preparation of the second and third editions of the saints' lives in the Altai language, completed work until the fourth edition of the saints' lives was published in the Altai language. At the same time he finished creative work of a Shor alphabet book, the writing of which was started even before entering the seminary. The head of the Altai Ecclesiastical Mission, bishop Makary created the first Altai alphabet book published in St. Petersburg in 1866. Being a priest of the Matur Parish, I. Shtygashev translated it into the Shor dialect, which was published in 1885. Having received the alphabet book from Shtygashev, Father Nikolai (N. F. Katanov's elder brother) translated it into the Sagai dialect, i.e. the Khakass language. As it was not published typographically, it was not widespread at Khakass schools. Bishop Antony considered Altai and Sagai dialects of the Turkic language being close to each other. Ivan Shtygashev's role in gathering and compilation of *Dictionary of Altai and Aladag dialects of the Turkic language* under the guidance of V. I. Verbitsky was great. It became a classic work and was included into the Gold Fund of Turkology. In 1868 in St. Petersburg the second volume (the first Altai one – in 1866) *Samples of folk literature of the Turkic tribes living in South Siberia and the Jungar steppe* was published simultaneously in two languages – Khakass and German. For the first time the issue of rethinking of chronological specifications of the development of writing, emergence of written literature of Khakassia was brought up by Altai writer B. Ya. Bedyurov, who saw in I. M. Shtygashev's activities and literary work a bridge role of ethnically close peoples of Khakassia and Altai.

In 1884, N. I. Ilminsky encouraged Ivan as the best seminarian by a trip around the holy places of Russia. Ivan Shtygashev tells about visiting the Kiev-Pechersk Lavra, Opta's hermitage, temples of Moscow, Trinity Lavra of St. Sergius, monasteries and sketes in his autobiographical essay *The Altaian's notes on the travel to Kiev, Moscow and its outskirts* (1884). In

his *Notes*, written in the form of diary entries, he was able to convey his tender feelings of beauty experienced during his visit to Christian holy places. This artistic work of the young man can be called a detailed guide with brief historical excursions to the most revered places of the Russian Orthodox Church. Everywhere he was accompanied by hieromonk Ioly, whom he was very grateful for the assistance. Ioly in turn learned a lot about Shoriya, Matur, Altai, Khakassia, nearest and dearest from I. Shtygashev's stories. He got interested on hearing so much that he advised him to write a narrative. And soon it was written in a genre of travel essay and published in Kazan under the name *Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev* (1885). The writer's private life itself during the period of study at the seminary was hard, full of bitterness. Here he grieved the loss of his close friend from Altai, Moisei Orochinov. He personally carved memorial poetic verses, on a grave stone slab. In 1881 his mother died who was immensely revered and loved by him. Soon after brother Iosif's wife died. Due to his stay in far places for study, he could not attend the funerals of loved people that really upset him. And at the end of the last study year, the news of brother Iosif's death came. Being in bitter desperation, he created a poem-weep in the Shor dialect. In 2008 the translation of this unique sample of the poetic work of the pre-revolutionary time into the Russian language was first made by Khakass poetess N. A. Akhpasheva after 123 years. Being in Kazan, far away from relatives, the patriot of the native land realized the severity of the loss of his loved ones and at the same time reassessed the value of the Motherland. He dreamt of finishing his study and returning home: "There is no dearer than the native land, there are no closer than relatives of mine".

In April 1885, I. Shtygashev successfully graduated from the seminary and received the certificate: "Awarded the title of a teacher of primary school". He went to his native place in Matur, as a teacher, where through his efforts a missionary school is opened in the summer of 1885. In 1888 in Matur a small church was built with the offerings of a peasant from village Tashtyp, Dmitry Ivanovich Ivanov.

Ivan Shtygashev worked as a teacher at Matur school for four years. In early 1890s at first he became Dean and later – a priest and head of the Kondomsk Department of the Altai Ecclesiastical Mission. (It should be noted that the independent Kondomsk Department was established in 1878 instead of the abolished Kuznetsk one. In 1884 a camp of this department was moved from ulus Kuzedeevo to village Kondomsk, closer

to indigenous nomad camps). In the summer of 1890, the construction of Kondomsk church was completed. Consecration of the school was delayed by 4 years. During this period Kondomsk school was closed and control of the Kuzedeevo school passed to the Ailo-Osinovsk parish. During the period of Stygashev's management of the Kondomsk Department, three new missionary schools were opened. The first in village Kondomsk was affiliated with the mission camp. At the school there was a shelter for poor children from far away uluses. The second school was opened in 1902 in ulus Nanzas in a rented hut, which had 17 pupils. The third one was Telbes school, which existed from 1903 to 1905.

In 1905 missionary Ioann (Ivan) Shtygashev was transferred to the Matur Department, which became independent in early 1905 with subordinate uluses Tlachakovsky, Kiisky, Anchul and village Matur. The congregation numbered about 500 souls, of which just over 400 were baptized indigenous dwellers. The psalmist was Nikolai Samsonovich Shtygashev, an alumnus of Beya Catechetical College. At D. Ivanov's expenses a small library of 348 books, mainly of religious content, was founded at the local school. Semyon Ivanovich Tormozakov worked as a teacher at Matur missionary school from July 1897 for 8 years. In 1906 single-class school of literacy was opened in ulus Tlachakovsky, where Trofim Burnakov taught.

By 1907 all the inhabitants were baptized and the church could no longer hold all visitors during the days of Sunday and festive liturgies. On his arrival at the duty station father Ivan began to petition for the construction of a new church. He gathered donations from parishioners and pestered various institutions seeking funds. Two years later the missionary was able to make it work. By 1908 the church building was completed. A year later, in July it was solemnly consecrated, but on 22nd October a fire occurred. The missionary fell ill due to this misery and took to his bed for six months. To support grieving father Ivan, the Mission sent his son Mikhail Ivanovich Shtygashev as an acolyte, who graduated only two years of the course of the Tomsk Theological Seminary by that time.

In early 1910, after having learned from an article in journal *Orthodox Evangelizer* about the tragedy at the Matur Department, Petersburg merchant Mikhail Usov decided to restore the church in Matur. He wrote a letter to the Tomsk archbishop, father Makary informing about his desire and sent five thousand rubles in silver. In addition, he ordered icons necessary for the temple and bought all church property. On getting the

money to the diocese from benefactor M. D. Usov in Matur the construction of a new church was immediately started. Contractor Rekhlov choose the project of a wooden church with a bell tower 'about seven heads with lights' at an estimated cost of eight thousand rubles, the iconostasis was ordered. As the money was not enough for complete construction, the benefactor M. D. Usov made up for the insufficient amount. In 1912 the church was built and consecrated in the name of Holy Life-Giving Trinity. In 1914 in ulus Seya of the Yenisei Diocese the parish was opened, which got a part of uluses – Kiya and Anchul. Semyon Tormozakov became the priest in it.

All these years I. Shtygashev actively continued doing missionary work, providing a lively connection with the Altai Ecclesiastical Mission and Orthodox churches of the Minusinsk County. Simultaneously during this period his attraction to creative work should be noted, which is reflected in I. M. Shtygashev's literary works. These were noticeable in his annual written reports to the mission, in separate publications in the form of *Notes*. It is also known that I. M. Shtygashev collected folklore materials of co-religionists. The evidence of that is *Legend of indigenous dwellers of the Kuznetsk District about the creation of the world and first man etc.*, which was discovered by Khakass ethnographer A. N. Gladyshevsky in the library of Minusinsk Museum.

A fabulous story deserves great interest. Images of God and Satan *Ayna*, symbolizing the eternal concepts of good and evil, are presented in the tradition as elder and younger brothers. It is fascinating to read pages about the creation of a man from clay, whose life was directly dependent on God. The violation of God's commandments brings punishment and sin. There are a lot of similarities with the well-known biblical plot of the creation of Adam and Eve. But at the same time there are many differences due to foreign material: the offering of tribute to God by the first people, neglecting a woman's leading role, the first people's disobedience of God's commandments and their punishment, appearance of peoples speaking different languages.

I. M. Shtygashev's last major work is *Matur priest's trip to the Uryankhai Region in 1913*. It was released shortly before his death, after his trip to Uryankhai (nowadays the Republic of Tuva), where he had gone with a missionary purpose. The travel is described with usual author's truthfulness, observation, vivid paintings, conclusions and inferences.

Father Ivan and his wife, a Tashtyp Cossack woman Pelageya Petrovna Zyryanova had 9 children: Dmitry, Mikhail, Ivan, Taisiya,

Valentina, Marusya, Antonina, Zoya and Pyotr. On 13th November 1915 Matur missionary, priest, father Ivan passed away. He was buried in the churchyard near the Matur Church. I. M. Shtygashev's creative heritage is a bright evidence of the first examples of pre-revolutionary literary works, characterizing him as a prose writer and poet, translator, educator and collector of local folklore.

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I. M. SHTYGASHEV'S LITERARY HERITAGE

N.S. MAINAGASHEVA

ABSTRACT

The article is devoted to understanding of literary heritage of the missionary, enlightener, translator, Shor and Khakass writer I.M. Shtygashev. Genre specificity and artistic peculiarity of the issued texts are considered in more detail. It is determined that I.M. Shtygashev's texts are an abundant historic and literary source, which is the heritage not only of Shor but also of Khakass, Altai and Russian culture.

In 2016, it was 155 years since the birth of the missionary, educator, translator, first Shor writer, son of Matur land – Ivan Matveevich Shtygashev. The personality of Ivan Shtygashev, his life and creative work are an example of devotional service to the native people and native land. Undoubtedly, his earthly journey surprises our contemporaries as well. First of all, it is his purposefulness, perseverance and will power manifested in the learning process. And all these years he lived with the idea to get good education and bring the light of education to his people. He succeeded: at that time he graduated from the Teacher's Seminary in Kazan and taught children to read and write. I. M. Shtygashev is one of the first in the list of Khakass and Shor educators. Later his followers were writers-educators P. T. Shtygashev (1886-1943), A. M. Topanov (1903-1959), A. I. Kuzugashev (1905-1938), V. A. Kobayakov (1906-1937), and others. Cogitating over his appointment in the service, I. M. Shtygashev wrote: "If I go somewhere away from homeland (eg. 500 versts), it will serve as a major obstacle in the further spread of school teaching in my homeland; then everyone will refuse to send their children to school, while pointing at me like I'm a lost man for them, who has not brought any benefit neither to parents nor to the native side, as from our side, i.e. from the Shors, there is not an educated person but me"¹. I. M. Shtygashev was deeply convinced that the light of education will come to his people through

Christianity. On this way it was necessary to overstep family ties, age-old customs and traditions, because there was no other way. Neighbors and acquaintances tried to persuade his mother not to send the son to school. They sometimes mocked and even threatened. But a mother's heart yielded to her son's desire to study. Sometimes study seemed a pipe dream to I. Shtygashev. Besides his mother's consent, funds were necessary. Later he wrote: "I had only 1 ruble 40 kopecks, and my clothes couldn't stand for a year; but I was not up to them; I thought about one thing – how to get out of the house sooner"². And then, having started a distant journey, Ivan, a sixteen-year-old boy, wandered through the Taiga on the way from Matur to Kuzedeevo, suffering from fear, hunger and cold. Many times he dealt with these and other obstacles on his way to study. A thought to return home arose repeatedly, but he was faithful to his purpose. He stood and got education with the blessing of his mother and helpful support of his brothers, Sampson, Iosif and Taras.

Of course, a rich and interesting biography of such phenomenal personality as I. M. Shtygashev attracts and will attract many researchers. The purpose of our article is to review a literary creative work or rather – genre specificity and artistic originality of narratives of the first Shor writer.

I. Shtygashev was destined to become not only a missionary, teacher and educator, but also the first Shor writer. Ivan Shtygashev's literary heritage includes his sketch notes of 1884, consisting of two parts: the first is *Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev* and the second is *The Altaian's travel to Kiev, Moscow and its outskirts*, and also *Matur priest's trip to the Uryankhai Region in 1913*³. And it is likely that someday we will witness the release of his epistolary heritage.

According to his texts, Ivan Matveevich Shtygashev is certainly a literary gifted man. He is one of the first Shor, Altai and Khakass writers-bilinguals. Having entered the school in the village of Kuzedeevo, he spoke only his native language and quite a bit Russian, as he had been taught by his older brother, Sampson. Due to his commitment to education, perseverance, efforts and diligence, he quite quickly mastered the Russian language and Russian reading and writing. Therefore, it is not surprising that his texts, written 7 years after the start of his study, are complete literary works. Consideration of Ivan Shtygashev's travel notes in a historical and cultural context leads to the conclusion that the style of writing and choice of a creative language (Russian) are understandable. He learned the experience of Russian authors, Russian missionary prose.

The Russian language became the second native language for him, as through it he learned Christianity and received it with his entire heart and mind, and carried it to his people. He began to write thanks to his teachers, in particular to hieromonk Ioly. I. Shtygashev's notes, written in 1884 and 1913, are also called as "narratives"⁴, "spiritual travel notes"⁵. K. Chudoyakov notes that contemporary Shor readers highly appreciate I. M. Shtygashev's narrative, and at that time it was given the highest rating by the Shor people's poet S. S. Torbokov.

I. Shtygashev's narratives are wise and unique for the depth of their sincerity and simplicity, and they are of interest to researchers till this day. They are characterized by the unity of style. There is an individual moral character of the writer here. Although in the center there is the autobiographical description of his life, but the author has not limited to this. In the contents, there is rich ethnographic and historical material, geographic information about Khakassia, Altai, Gornaya Shoria, Tuva and the western part of Russia, where he had a chance to go - Kazan, Moscow, Moscow outskirts and Kiev. The attentive traveler, I. Shtygashev, makes some conclusions on the landscape of different places and finds, for example, five differences between Sagay and the Altai steppes. And on his way to Kazan, he notes: "Indeed, the Volga mountains (in our opinion, of course, we cannot call them mountains, but hills, perhaps) were seen on the horizon in purple at the dawn of the setting sun"⁶. Or, having gone to Kiev, I. Shtygashev involuntarily compares the native country with new lands seen by him: "On our way, I am looking at the little Russian nature with its similarity: it does not compete with our Altai, ruling over a diverse nature, ranging from cloudy mountains to colorful meadows"⁷. The author devotes almost one third of his text to such descriptions, and they broadly correspond to the descriptions of landscape in works of art: "Three versts from our ulus the dense forest starts, where to ulus Kuzedeevsky conifers are often mixed with deciduous trees, and where there are open small glades"⁸. I. Shtygashev's landscape descriptions are imbued with deep love of his native land. Most often and in detail he draws mountains: Matur, Altai, Kuznetsk, etc.: "In front of our eyes a vast space of mountain heights stretches, representing sea waves. Within this charming pattern the most remote mountain ranges were seen, from where, in spite of its remoteness, our neighbor - the white hill 'Kaan-syn', which means 'Queen', - the representative of Abakan" poked her gray-haired, i.e. eternally snow head"⁹. It is quite natural that in a world view of a taiga man, who I. Shtygashev was, image of a mountain takes the

most important place. Obsession with the taiga, mountains is deeply embedded in his consciousness. He does not just write about mountains, but carefully examines, admires them, compares native mountains with others: "Contrary to my assumption, the Katun and Chuisk mountains had a striking difference with the Ala Tau mountains: the Katun cliffs are more dangerous, more precipitous; they consist solely of bare, treeless stones and slabs covered either with snow or moss: while our Kuznetsk or Ala Tau mountains, except for the Abakan hills, have neither scary rapids nor chasms. However, the latter remark relates only to the road to the town of Kuznetsk. But between the Altai Mountains one can find such lovely valleys, while there is almost none in our area"¹⁰. As I. Shtygashev's description shows, the Khan-syn mountain acts as the equivalent of the native land: "I had been standing there for a long time, not taking my eyes off it and admiring its beauty. Have given duty of obedience by bowing to the ground to the mountain according to the pagan rites, we left the place of memories about the homeland"¹¹. As another example: "No further than shortly before this day, I almost flew in the air with joy at the sight of the distant high mountains in the side where my homeland is, and after such a long and miserable separation I enjoyed the thought to see again my sweet Matur... now before my eyes the nearest to my homeland Verkhne-Tashtyp mountains played as if teasing me: Ulug-Kichig – Kol-Taiga, and I could not approach them"¹².

I. Shtygashev's concept of the motherland correlates with the river too. Indeed, concepts of 'earth' and 'water' are traditional and common to the Khakass and Shors. *Chir-sug*, *cher-shug*, which literally means 'earth-water' in translation, is the motherland. And on the day of the return, first he met the Karakush-tag mountain and "the babble of the Matur River, with mountain ranges and uplands". After long absence in the homeland, to his mind Karakush-tag stood "proudly above the native ulus". I. Shtygashev fell in love with Altai not only for its people and customs, but also for its majestic mountains and it became his second homeland. During his departure to Kazan, he notes: "On the first day of our departure from the city of Biysk till the sunset, we were accompanied by our native mountain Babyrgan; when it disappeared into the clouds of evening twilight, we with heartfelt sympathy took leave of her as the last sign of our sweet Altai"¹³.

I. M. Shtygashev's works contain lot of information about social order, political life, economic and trade relations of regions of Siberia in the early 20th century. Thus, the author calls the summer Kosh-Agach as "a store

yard of Chinese and Russian merchants' products" and in the winter – as "an orphan desert", and Uryankhay – as the region, which "feeds and enriches all aliens and even vagrants". There is more detailed data: "There are up to 30 families of the Russians for the space of 125-130 versts from the top of the Kemchik to the mouth of the Chadan in two Uryankhai areas"¹⁴. On trade and business: "This year the Kazan Tatars bought rye flour with delivery to the place at 1 ruble 80 kopecks. Selling for the Soyots was made for 4 rubles per pood or for the entire ox only 2 poods were sold"¹⁵.

Another not less interesting aspect of his observations, recorded in the text, is about the climate. He writes: "In the fall at night rain, mixing with snow, often causes the human fatal fever. Furthermore, such mixture turns solid ground into liquid mud and, falling on deciduous trees, waters and leads a man to a very unpleasant condition, exacerbating the power of fever"¹⁶.

I. Shtygashev writes on many other not less interesting and important issues. This is about education of the people, their faith, customs, cuisine, customs and traditions. A lot of space is given by the author to the life and activities of missionaries, description of churches. With great interest I. Shtygashev describes settlements, villages, towns seen by him for the first time; people, who he had a chance to communicate with. In the Uryankhai Region his mission was to preach the Christian doctrine, but an important and interesting for him were all aspects of life of these people: households, customs, food and clothes, language, songs and music, and even punishment of thieves and swindlers. Here he opens up a world previously unknown to him. I. Shtygashev demonstrates all the qualities of an inquisitive researcher: observation, aspiration to search, honesty. Therefore, his notes are meaningfully rich and interesting.

In Shtygashev's texts one can notice internal, emotional side of the narrator. Remember the moment of the description of farewell to his relatives for example: how much sad feelings experienced by him – a man sincerely attached to the family. I. Shtygashev is an example of a good and loving son and brother, what his lines about his mother and siblings talk about. He says tenderly about his mother, with deep love and respect. Ivan's conscience pricks him, he leaves the old mother alone, violating the law, according to which, as he writes: "I am obliged to feed and protect her as the heir after the younger son". Ivan deeply suffers, having known later that after his departure the mother "three days long did not get up and talk to anyone". He writes about her using no other words, but 'my

poor mother', 'too compassionate', 'mother tenderly loving me', etc. Repeatedly, the author describes with pleasure short but the tenderest meetings with his mother, when he arrived in the summer while studying from Kuzedeevo and Ulala: "Ivan! Ivan! –the children shouted, having recognized me from afar. Ivan is coming. Tell his mother that her son is coming! I was touched and melt with the guys' happiness in so much that I started crying and at meeting my mother I could not utter a single word. But happiness of my mother, not releasing me from her embrace, was stronger than my happiness"¹⁷. In the same way the day of the last meeting is for ever in his memory, which Ivan Matveevich wrote about with special pain: "Having opened a letter, in the first lines I read: I am pitiful to you, Ivan, that you lost your mother... in disbelief, I repeated several times reading those fateful words. Oh my God! It is impossible I lost my mother so soon. Alas! How much grief and sorrow I caused for her! How could I, despite her bitter tears and deep soul grief and sadness, leave her to her fate! How her heart bled at parting with me! And what did I pay her for these all?! Oh, how cruel I left her"¹⁸.

I. M. Shtygashev does not give portrait characteristics of the family, but their personalities, actions, and experiences are covered sufficiently by him. He also writes about his doubts, about his later-established thoughts and decisions – all these compose a psychological portrait of the narrator. Suffice it to recall his rueful feelings about the death of his friend Moisei, 'a child of Altai'. And how much he was imbued with words said by someone in this regard: "Poor thing, he died in a foreign land, not mourned by his mother". These words, echoing his memories of his mother and homeland, notions of maternal love and childlike duty, found the deepest response in his soul. Ivan Shtygashev, like all creative people, had acute and deep perception of life, which is evidenced by a poem dedicated to the memory of brother Iosif¹⁹. The poem is included in the second part of the notes and is one of the first poems in the Shor language. An interpreter of the Russian language is a modern Shor poet G. Kostochakov who notes that I. Shtygashev's poem "is written in the style of folk lamentations for the deceased... here the author is in the power of a native language and folklore"²⁰. Undoubtedly, I. Shtygashev's poem brings tears. There are parallel, repetitions here:

Аймақтың черин эбре чөрүп,
(Обойдя много земель) [Having passed over many lands],
Абамны тапча чоқ полтыр.
(Невозможно там отца найти) [It is impossible to find the father there].

Элдиң черин эбре чөрүп,
(Обойдя даже все земли) [Having passed over even all lands],

Энемни тапча чоқ полтыр.
(Не найти там матери) [I cannot find the mother].

Қабығар күнге урунғамда,
(Встретил чёрные дни) [I met dark days]

Қарындажымны тапча чоқ полтыр!
(Брата там не найти)
[I cannot find the brother]!

Че, ылғап айдып сықтазам даа,
(Если даже буду причитать и рыдать)
[Even if I lament and cry]

Чедип алғам чоқ полтыр!
(Невозможно их вернуть) [It is impossible to bring them back].

Indeed, the folklore origins of this poem are obvious. All the used concepts, images and phrases are folk: *Қайран қарындажым* (dear brother), *парым қайылчар* (heart (literally – liver) [my] is melting), *Қаан Қудай* (the Lord God), *парым шыдабас ачығ* (pain (grief), which [my] heart (liver) will not stand), *чағдаң чымчақ тилиң* (tongue [your] is softer than *что* speck), *айланмас чер* (literally: earth, where there is no way back), etc.

G. Kostochakov also notes that in the poem “one cannot feel Russian, especially religious literature”. However, in the last four lines of the poem, as we see it, I. Shtygashev refers to Christian concepts:

Парчының пажын пилчиған (Вседержитель)
[the Pantocrator],

Паш Қудайға алғыш четсин; (Всевышний
Господь тебя благословит)
[the Lord God will bless you],

Парчынаң артық Ол саға көөлензин (Пусть
больше всех тебя Он любит)
[May him love you best]

Пала эдинип, сени Позынға алзын. (Дитем
своим к Себе возьмёт)

[May him take you as his child].

Парчының пажын пилчиға – it is to be understood as ‘the Creator of heaven and earth, visible and invisible ones’ and *пала эдинип, сени Позынға алзын* – as ‘grant him the Kingdom of heaven’. Before writing this poem, I. Shtygashev refers to brother Iosif: . . . but, maybe, we will meet each other there, behind the coffin, at the second coming of the Savior! The memory of you will always be sacred to me, and I will never stop praying for you!”²¹. Presumably, I. Shtygashev during his years of study at school, college and seminary, became a devotee of the Christian faith and with all his soul served God and his native people. He did a lot of missionary activities. Therefore, it is quite natural that in his adulthood, he refers to the Christian ideological system by means of a native word.

Thereby, having considered I. M. Shtygashev’s artistic texts, their artistic originality, we come to the conclusion that the texts of I. M. Shtygashev are a rich historical and literary source that is the heritage of not only the Shor, Khakass, Altai, but also of Russian culture as his heritage belongs to the Russian-speaking prose of our region. And when it comes to the influence of I. M. Shtygashev’s creative work on the literature of the peoples of Siberia (Khakass, Shor and Altai), we must not forget that his heritage had remained in obscurity for many years, and often the first authors, writing in a native language in 1920-30s were almost unfamiliar with his heritage. I.M. Shtygashev is related to the Turkic literatures of the peoples of Russia.

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TEACHING ACTIVITIES OF IVAN MATVEEVICH SHTYGASHEV

N.A. DANKINA

ABSTRACT

The article covers I.M. Shtygashev's study at a missionary training school, class schedule, attitude of teachers-priests to pupils. Teaching activities of I.M. Shtygashev in village Matur, attitude of the local population to him, living and housing conditions of a rural teacher are examined. The author concludes that I.M. Shtygashev played an important role in the development of education on the Tashtyp land.

Within the administrative reforms of the late 19th to early 20th century Christianization of indigenous peoples of Siberia took place. In 1854 "Rules of parochial schools" were approved by teachers being priests. In this regard, in the 1880-1890s in Khakassia the first missionary schools started being opened by priests becoming teachers there. Among them there are S. A. Chesmochakov (Ust-Yenisei school), Ye. I. Iptyshev (Ust-Fyrkal school), G. T. Otrygashev (Charkov school), I. M. Shtygashev (Matur school) State Public Institution of the Republic of Khakassia¹.

One of the first teachers of Matur school and also in Tashtyp was Ivan Matveevich Shtygashev – missionary, educator, writer. I. M. Shtygashev was born in 1861 in ulus Matur of Kondomsk-Korochersk Volost of the Kuznetsk District of the Tomsk Governorate. He wrote that his grandfather was baptized, probably a parish priest from village Tashtyp baptized him. His grandmother was baptized, but she adhered to shamanism². Parents were also baptized. Father was convinced of the importance of literacy, sent his two eldest sons, Iosif and Sampson in 1868 to the nearest school 300 versts away to the missionary father Vasily Ivanovich Verbitsky. Brother Sampson, after receiving initial training, began to teach Ivan to read. In 1876, 5 family members, including his father died because of cholera.

In 1877, I.M. Shtygashev went to a missionary college in village Kuzedeevo three hundred versts far from Matur. He wrote that “everything was wild and strange for me, I was surprised at everything, and everything was new for me”. There were 50 students. Moreover, in the missionary orphanage orphan girls were brought up. The daily routine was as follows: getting up at 5-6 a.m., general prayer in the College hall, after prayer – breakfast. From 8 a.m. to 12 p.m. there were classes, followed by lunch. After lunch until 1.30 p.m. – they thrashed bread, cut firewood, removed snow, etc. From 2 p.m. to 5 p.m. again there were classes, then tea, after tea work in the yard. From 6 p.m. to 8 p.m. – doing homework, from 8 p.m. – prayer, then sleep. The Law of God, worship service, arithmetic and the Russian language, Motherland studies, drawing and a short course of Russian history were taught³. There were no punishments, except sometimes they could leave without dinner or were put on knees. Punishment was replaced with admonitions and reassurances. In addition to Russian, I.M. Shtygashev learned to speak Altai after a year of training.

In 1879, I.M. Shtygashev accompanied the head of the Altai spiritual mission, archimandrite Vladimir in his trip to Shoria and the Askiz Steppe Duma to the Sagais. In Askiz a correspondence clerk of the Duma Yefim Katanov offered to work as a scrivener. A month later he left Askiz, on his way to Matur he stayed for a night in village Tashtyp, where the Cossacks offered him to stay here as a teacher. Monthly salary was determined as one ruble per student. I. M. Shtygashev wrote that he “was happy in my mind, thinking that, first, I’m not going to forget the Russian language, and secondly, I will gain knowledge”. 9 boys and 1 girl – Olga Yakovlevna Zyryanova – studied at the school. Then the school accepted children from nearby uluses, and the number of pupils totaled 19 persons.

In his work *Entering the college and continuation of the study of a Shor (Altaiian)*, Shtygashev wrote: “He was offered favorable terms for teaching the children: monthly salary of 1 ruble per boy, firewood for heating was to be provided by pupils’ parents, every student must have his own books. The Cossacks must keep teachers in turn, i.e. give him a free apartment. First, I. M. Shtygashev lived in the room provided by Pyotr Kargapolov, then, a month later he moved to the apartment of Cossack Pavel Konstantinovich Zyryanov”⁴.

I.M. Shtygashev described the Cossacks as respectful, hospitable, hardworking, devout and diligent in visiting the God’s temple. He became friends with the Kargapolovs – Pyotr and Vasilisa Nikolaevna; the Zyryanovs – Pavel Konstantinovich and Anna Prokopyevna; sales clerk

Semyon Petrovich Buldakov, his employee, Dmitry Ivanovich Ivanov – subsequently a wealthy peasant, merchant. The place of classes was often changed, which complicated the teacher's work: the Kargapolovs' temporary apartment, then the empty hut of Pavel Konstantinovich Zyryanov, then of Stepan Izotyevich Zyryanov.

Alongwith teaching students, I.M. Shtygashev was working against shamanism and preparing for the construction of a chapel in his ulus. In 1880, I. M. Shtygashev went to Ulala (Gorno-Altai) to continue his study at the Central Missionary College. He was engaged in pedagogical activity from autumn 1881 to May 1882, when he taught beginners the alphabet at the missionary college in Ulala.

In April 1885, I. M. Shtygashev graduated from the Kazan Teacher's Seminary, received a certificate of an elementary school teacher. On 15th May 1885 the bishop of the Altai Spiritual Mission, Makary sent him as a teacher to Matur. The school was located in an unsuitable building, and classes were held only in warmer months. Therefore, the question about the construction of a school building arose. It was built at the expense of a resident of Tashtyp, trading peasant, a merchant of the IInd Guild. It was maintained at the expense of the Altai Spiritual Mission. The new school building had four isolated and two walk-through rooms, a teacher's apartment, kitchen. In 1885, 13 boys and 5 girls studied at the school. Subsequently, the number of students rose to 50. Classes started at 8 a.m. and lasted until lunch, at 12 o'clock there was dinner, then 2 hours for rest, and from 2 p.m. to 4 p.m. classes continued. Rules with troparions and kontakions (genres of church hymnography – musical and poetic commentaries and the liturgical readings of the Old and New Testament) were read before and after the classes. Then pupils made three bows to the ground: for the head of the Altai Spiritual Mission, for academic success and deceased relatives. I. M. Shtygashev taught for four years in Matur. His knowledge of Russian and Shor languages was marked by the spiritual diocese. On 10th June 1889 Beya bishop, preconsecrated Makary moved him to the Kondomsk mission camp, where he was "ordained as a deacon". In 1890 I. M. Shtygashev was appointed as a priest of Kondomsk Bogoyavlenay Church. With the formation of Matur parish in 1905, father Ivan (I. M. Shtygashev) came back to Matur. By 1912 after many misfortunes the new lodge of Matur church was built. In 1913 bishop Innokenty sent Ivan with a missionary purpose to the Uryankhai region. The journey across Uryankhay, which lasted more than one and a half months, greatly undermined his health. On 13th November 1915 I. M.

Shtygashev died and he was buried near the church in Matur.

A graduate of the Missionary Catechetical College, Konstantin Pavlovich Teleshev also taught at Matur school before the revolution.

In 1883 by the decision of the authorities of the Minusinsk County in village Tashtyp, a missionary school with 3 classes was opened. A teacher, catechist, honorary guardian worked there. In 1897 Arbat parish one-class school with 1 teacher was opened and in 1900 B-Seya school was opened.

The history of an education school in ulus Tlachik started in 1906. The initiator and organizer of the opening of the school was I. M. Shtygashev (father Ivan). It was maintained at the expense of the mission. Its teacher was a graduate of Beya Catechetical College, Trofim Tikhonovich Burnakov. Father Ioann described him: "He is a man of work and patience, his position is one of the most miserable". He had no apartment and lived at the school. The salary did not allow him to rent a dwelling. The school consisted of a small indigenous hut with two small windows to which was attached the third window. The teacher's housing was a fenced-off corner in the school. Each year there were 18 Khakass boys, not knowing the native language, but despite this thanks to the hard work of the teacher pupils were good at subjects. "The teacher's provisions are only crackers"⁵. Father Ivan reported that "the general need of our schools is that there are neither textbooks nor study guides available in sufficient quantity due to the lack of funds to purchase them. However, with money one cannot get them soon yet not only in Tashtyp, even in Minusinsk"⁶.

In 1908 Matur school at the spiritual mission was reorganized into Matur one-class school. In 1910 Podkaragaisk one-class college was opened. From 1912 to 1914 Chilany school of a primary stage, Anchul single-class school (with 2 teachers), Tashtyp two-year school (with 3 teachers), Siry single-class school (1 teacher), Imek single-class college were also opened.

Thus, before 1917 there were 10 educational institutions on the Tashtyp land: Matur single-class school, Podkaragaisk single-class college, Tlachinsk single-class college, Arbat single-class school, Imek single-class college, Anzhul single-class school, Siry two-year school, Seya indigenous single-class college, Abakan-factory parish college, Tashtyp two-year school. An important role in the development of education was played by Ivan Matveevich Shtygashev as a representative of the Altai spiritual mission.

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LITERARY HERITAGE OF I.M. SHTYGASHEV –
THE EDUCATOR AND MISSIONARY
GENRE AND STYLISTIC DISTINCTNESS

A.L. KOSHELEVA

ABSTRACT

The article analyzes I.M. Shtygashev's literary heritage. The author emphasizes features and genre distinctness of his works. The article covers I.M. Shtygashev's work in Matur Chapel Parish, where he proved himself as a true patriot with excellent command of the spoken word and his distinguished creative and literary talent as an educator.

Ivan Matveevich Shtygashev (1861-1915) – a scientist-original: linguist, who spoke Shor, Sagai and Altai dialects of Turkic languages, educator, missionary, translator, writer, publicist, was one of the pioneers of written literature of Shoriya, Altai, Khakassia and the formation of Russian-Khakass-Altai literary relations of the late 19th – early 20th centuries. Having a passionate desire to get education, I. M. Shtygashev, overcoming considerable financial difficulties, graduated from Kuzedeevo Missionary College of the Kuznetsk Region of the Tomsk Governorate (1879) founded by archpriest V. I. Verbitsky, who had become one of the founders of Altai history, ethnography and linguistics. Then he continued his studies at the Central Missionary College in Ulala (now Gorno-Altai) from 1879 to 1881 and at the Kazan Teacher's Seminary from 1882 to 1885. Here, at the Kazan Teacher's Seminary I. M. Shtygashev's active creative activities began. In his first year of study, the director of the seminary N. I. Ilminsky requested him to begin the translation of the text of the sacred history of the Old Testament from Altai into the Shor language. The Holy Scripture *Pointing the path to the heavenly kingdom* was also translated into the Shor language. These works were published in Kazan. I. M. Shtygashev helped N. I. Ilminsky to publish second, third and fourth editions of the Saints'

Lives in the Altai language. During this period the talented seminarian finished work on the Shor primer. Having received this primer from Shtygashev, N. F. Katanov's elder brother (Father Nikolai) translated it into the Sagai dialect, but in a handwritten version it was not widely spread in Khakass schools. I. M. Shtygashev actively participated in the compilation of the dictionary of the Altai-Aladag dialect of the Turkic language.

1884 became significant for I. M. Shtygashev: for good performance in his study Ilminsky encouraged him to go on a trip around the holy places of Russia, which the curious and impressionable traveler described in detail in *The Altaian's notes on the travel to Kiev, Moscow and its outskirts*¹. Narration of his visit to the Kiev-Pechersk Lavra, Opta's hermitage, temples of Moscow, Trinity Lavra of St. Sergius, monasteries and sketes of the Moscow region is determined differently by researchers of I. M. Shtygashev's creative heritage: narrative, autobiographical essay, notes. Each of them is right in some way. But one cannot ignore the fact that in the national literary process from ancient Russian literature such genres as word, life, narrative, letters, trip, notes have been established, in particular, as long as in the 19th century S. Aksakov's *Notes on hunting*, *Notes on fishing* could not help affecting the designation of genres of their narrations by a well-read man, who graduated from two seminaries. What is typical, I. M. Shtygashev's creative narrations are different by organic synthesis in them of a range of elements of the above mentioned genres: documentation, factography of an essay, dynamics of notes, travels, convergence of autobiography and existence, artistic description of a narrative, pathos and relevance of journalism, emotion and lyricism of a letter (*Letters of a Russian traveler* by N. Karamzin). According to modern genre specifications I. M. Shtygashev's creative heritage refers more to the genre of an essay when certain material is presented in a relaxed form, combining features of various genres (V. Chivilikhin's novel-essay *Memory*). For example, historian-ethnographer A. N. Gladyshevsky calls *The Altaian's notes on the travel to Kiev, Moscow and its outskirts* as either a 'narration', or a 'detailed guide with short historical journeys to the most revered places of the Russian Orthodox Church'. *Notes...*, which are more like essays, tell about each day of the journey specifying date and colorful description of what he saw. In Moscow and around the holy places of its outskirts Ivan was accompanied by monk Ioly, who was in charge of a missionary printing house in Kazan, an educated man, very attentive and caring, to whom the traveler dedicated his *Notes* and the warm lines of gratitude at

the end: "... I offer my heartfelt thanks to... the head of mine, the worthiest hieromonk Ioly. The Lord was pleased to honor me, under your diligent guidance, to be an eyewitness of the relics of Russia. All these places and landmarks were accessible for my observation by virtue of your great efforts and philanthropy for which I dedicate these my notes to your name". In Moscow and in the Moscow region, Ioly was always at Ivan's side: they lived together and traveled. Ioly advised the fellow traveler, he told a lot of interesting educational things, while asking Ivan about Shoriya, Matur, family, life, study. He advised Shtygashev to write a narrative about this all, realizing that the talented envoy of Siberia was capable to bring it into action. *Notes...* in itself can be considered as a good test of the pen of the artist of a word, who was able not just to understand reality, but to reproduce it figuratively – vividly, emotionally, multilaterally. Reverent admiration, excited emotion, aesthetic consistency permeate through lines, describing the Ivan the Great Bell Tower, from where "as if on a saucer the whole of Moscow is visible"; the Chudov Monastery and "having merged into one clash, the ringing for the vigil, entire Moscow produced sort of an earthquake. That is where the glory of the triumphant Orthodox Church is visible!"; The Cathedral of Christ the Savior – "it is difficult to describe the interior of this lovely church. All icons are painted extremely vividly and boldly, eyes are distinguished. Lights on the heads of the Savior and the Mother of God are made so clearly that you see the outgoing light true to nature..."; the Savinov Monastery and the ringing of its 2200 pood bell – "... never and nowhere I have heard such a euphonious bell before..."; the prayer in the Holy Trinity-Sergius Lavra is 'reverently' served, 'well-formed'. Skillfully used comparisons, epithets, metaphors, exclamations are a worthy 'handwriting' of the developed, certain artistic system of the future master of a word.

And further it was the execution of hieromonk Ioly's request to write a novel about his homeland, family, his life and study. The narrative *Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev* was written and published in 1885². Finances for the publication of the manuscript were generously given by Ioly and in his preface, which starts the book, the author thanks the generous monk: "...At that time you blessed me to express it on paper and now generously gave funds to publish my manuscript. I feel obliged to dedicate this true story of mine to your name as a token of my sincere gratitude to your Holiness". 'The story' is really 'truthful' and deeply touching in that part of the narrative, referring to all the difficulties and overcome that at the

beginning, the teenager Ivan on his way to the college of Kuzedeevo village three hundred miles away from home with only 1 ruble 40 kopecks, and then the young man mastered the steps of knowledge. As in the hagiographic literature despair, grief, loss, insurmountable things in the story are watered with bitter tears, supported with appeal to God, who helps: "...I hesitated, not knowing where to go... My hair stood on end from fear, and I trembled all over... I cried, sobbed, repented that I had not followed my mother's advice, finally, in desperation I cried out, 'E, Kudai, men kaitym?' (Lord, what should I do?). Suddenly, when saying these words, another familiar voice started speaking inside me. It almost says aloud the following words: 'You need to learn – you will be a good man!'. So there, this unexpected idea satisfied me. I bravely continued my way forward with such good thoughts, and by the evening I safely arrived in aal Kalar"³. Then the author talks about his study in Kuzedeevo and in the Central Missionary College in Ulala, about the failed marriage because of the continuation of his study at the Kazan Teacher's Seminary, where Ivan Shtygashev went from Ulala among seven people entering on 27th July 1882. The trip was through the towns of Biysk, Tomsk, Tobolsk, Tyumen, Yekaterinburg and Perm. Stops in these towns were of exploratory, educational nature with visits to churches and local sights. The author told in detail and vividly about the twenty-four days of this interesting journey to Kazan in his 'true story'. Sketched documentary, verified chronotope accurate to the minute of the specific location depicts the daily routine of students of Kazan Teacher's Seminary, the Seminary itself with the purpose of each floor, the number of disciplines studied here (old and new Russian literature, the Old Slavonic language, the Russian language, Russian and general history, theory of language arts, logic, pedagogy, geometry, algebra, arithmetic, technical drawing, physics, principles of cosmography, penmanship), testifying to the versatility of the obtained education. "So, according to the established order – the author completes a thorough reporting – days succeeded days quietly and happily". Even here, in the text of strictly ordered statements, imagery so typical for I. M. Shtygashev does not disappear: about vacation ("...All the students, like birds escaped from the close cages, hastened to home"), about his temporary heavy illness ("...From that day, when I read the akathist, I began to recover, and sad position of mine was replaced by unspeakable joy"). The whole system of tropes (epithets, metaphors) reveals a deep sense of gratitude of the person, who got the opportunity to be useful to the native land and his people: "Finishing this foolish, but truthful

narrative of my past life I cannot help expressing once again the most sincere gratitude to the Altai Spiritual Mission for that it looked after me and brought from the darkness of ignorance to the path of truth and light. I consider it as my sacred duty at the end of the course in the Seminary to devote all my knowledge, all my efforts and all my energy to the Christian education of my simple and unsophisticated in heart fellow-countrymen – dwellers of my sweet homeland, snowy – mountainous Altai. Amen”.

For Ivan the final year of study (1885) at the Seminary was full of bitter experiences connected with sad news from homeland: close friend from Altai, Moisei Orochinov died, on whose tombstone Ivan made poetic memorable lines of initiation, elder brother Iosif’s wife passed away and then Iosif did – close, relatives, whom Ivan did not manage to pay last respects because of the long distance. The pathos of sadness about irrevocable losses pervades his elegy-in tears⁴ (genre which is typical for Russian literature of the 18th – 19th centuries) devoted to the memory of close people and which, moreover, claims about the poetic talent of its author.

In April 1885, I. Shtygashev graduated from the Seminary, received the certificate ‘Elementary school teacher’ and arrived in Biysk, from where the bishop of the Altai Spiritual Mission Makarii directed him as a teacher to fellow-countrymen in Matur, his homeland. Three years later, Makarii exalted Shtygashev as a deacon, then a priest of the Kondomsk parish, where for five years he continued his fruitful missionary activities, about which missionary priest Shtygashev regularly informed the Tomsk Diocesan Vedomosti and Western-Siberian Branch of the Imperial Geographical Society (IGS) located in Omsk. In particular, for the Western-Siberian Branch of the IGS, I.M. Shtygashev prepared peculiar report *Traditions of indigenous dwellers of the Kuznetsk District about the creation of the world and first man*. For the missionary-educator, writer, these *Traditions...* were interesting as the people’s spiritual, mythical-folk heritage associated with the universal myth about Adam and Eve, sacred power of God and his Commandments, about the eternal confrontation between Good and Evil, about causes and consequence of Sin⁵.

With the foundation of the Matur Chapel Parish in 1905, Father Ivan came back to Matur with words: “Even homeland Matur needs somebody”. Territory of the Matur Parish (camp), which included the local mines and aals of indigenous dwellers, stretched “for 80 miles in one direction and 125 – in another”. But the priest had to visit them 4 to 6

times a year. And father Ivan, an educator and missionary, mastering spoken word and being an indigenous dweller himself, ably persuaded fellow-countrymen the necessity to accept baptism, overcoming the 'terrible storm' of their 'spiritual struggle'. To quote a famous historian M. P. Zakharov "Only a true patriot, furthermore, a connoisseur of human souls, psychologist could reason and do like this"⁶. Father Ivan possessed these qualities in full. The Matur Parish became the connecting center between the Altai Spiritual Mission and Khakass Missionary Parishes. Father Ivan unfolded the outstanding creative, literary talent of an educator in annual comprehensive written reports to the Central Mission.

A visual, compelling and worthy example of it is the Matur priest's narrative about a trip with a missionary mission to the Uryankhai Region in 1913. To quote A. N. Gladyshevsky, "It is an entire investigation, which covered a wide range of issues, characterizing the history and state of that time and previously the little-known Uryankhai Region. The historical and ethnographic work of father Ivan, apparently, was one of the first, if not the first, in the domestic historical literature about Uryankhai, who is still an unknown historian"⁷. The scholar and historian characterizes unique research of the educator-missionary as 'Research', 'historical-ethnographic work'. And the report of the Altai Spiritual Mission, 2014 puts *The Matur priest's trip to the Uryankhai Region in 1913* as an appendix. So who created this work? A historian, ethnographer, priest-missionary? He was especially a talented, educated man, who knew the history and ethno-ontology, ethnography and ethno-psychology of the studied land and people, and who was able to talk truthfully and figuratively about it. Such complex and responsible task, which took more than one month and a half of overcoming sometimes impenetrable ways and unforeseen difficulties, was carried out by a courageous, educated and a highly spiritual man, who put his 'strength and time for this holy work', besides spiritual and physical efforts. *Father Shtygashev's notes* were published in excerpts by the Altai Spiritual Mission in the *Orthodox Evangelist*, and in full they have been presented in the work published by historian A. N. Gladyshevsky in 2006. Father Ivan Shtygashev calls his work *Notes*, but for us today in terms of the modern genre classification it is a documentary novel with all its typical genre modifications – historical accuracy with elements of precision, concreteness of the documentary, factual account, imagery of art descriptions. The starting point in the narrative is the beginning, which already absorbed the details of the genre specificity: "I was directed by the missionary authorities with a missionary purpose on

the journey to the Uryankhai Region. The ticket for this trip was sent to me in the month of February with the Senior Imperial Consul in the Russian-Mongolian language from Ulyasatui. I took a coachman with 4 horses for the whole trip and one of the teachers as a psalmist. According to the advice of experienced people, we stocked up on warm clothes, because the path was through the snowy mountains. For horses we took in store horseshoes, pliers, nails and a hammer since on stones and rocks horseshoes do not stay a single day, running out, breaking and falling off. While packing we, meanwhile, did not have a leader, knowing the route to the Soiots, without which we should not think to go to a country unknown for us through a hunters lodges⁸. The problem of search for a 'leader' is described emotionally, figuratively: the high cost of payment (4 rubles per day. That is an outrage! Pay 120 rubles per month just to one conductor), the loss of the 'warm time'. But hope for good luck did not leave. And the author of *Notes...* reinforces it by the proverb: "Necessity is a good teacher, it will find a way out". Such introduction with the presence of epithets, metaphors, dialects, exclamations and proverbs makes it possible to conclude that it is not just a 'report', 'notes', but a vivid, interesting, bright and imaginative narrative. Hunter-Soiots became three 'leaders', who agreed to conduct the travelers to Uryankhai "to their aal over Kara-Kul (Black Lake), if we cover their loss at hunting". Conductors are represented comprehensively specifically what they are (i.e. a certain portrait) and where from: "All three of these Soiots were skilful young people. One of them was named Katygai, 21-year-old, the other was Amchil, 27-year-old and the third was Shakpiyak, 31-year-old. The Soiots have no patronymic and surname, but a name and name of a volost⁹. Colorful landscape sketches reproduce the majestic, sometimes exotic and mysteriously formidable nature of the little-studied region of Siberian land. "...We started climbing up the hill called Shaman. It is a huge hill, from which the view exposes. ... the incredible distance. Truly charming picture. Separated ones seem to be two-storied in the blue of the sky; their white heads aspire above the clouds. The day was warm and clear, although with wind usual for the Taskyls, so nothing disturbed us looking at and enjoying the view of these wonderful not of human making paintings", "...we descended into some abyss where some kind of a mad river, laming, making noise, rushed from hills, through which there is no possibility to cross over"; "...down the hill the river rushed as an arrow"; "... a high stone slope stands over the river Kaban-Sugom, where it is not possible to pass it without risk.., it was heavy raining with thunderstorm. In this

desolate den there is neither dry wood nor comfortable shelter, but piled stones...”; “In Uryankhai country the dazzling white as if silver from snow, endless, long ridge of mountains stretched from the West to the East”; “... The Uryankhai steppe is wide to the immense distance, especially in the South part of Kemchik. Expanse to all directions. Everywhere huge well-fed herds of horses, cows, sheep, yamans, even yaks and camels freely and happily roam. Instead of recently passed snow, cold winds on the Taskyls, we suddenly found ourselves in the area of unbearable heat and scorching sun...”¹⁰.

Overcoming incredible difficulties on his way, father Ivan does not dwell on them, he more often depicts the grandeur and beauty of the little-studied region, its almost virgin nature, its wealth – what is necessary to learn, study, including for him, missionary and educator. The pathos of admiration, excitement permeates every word, every line of the true Anthem, ode dedicated to this vast region as part of the great Motherland – the great Russian State: “The edge of two great powers, Russia and China, runs along this ridge. In commemoration of what two huge stone mounds with pillars in the middle are laid out near here. One of them faces the Chinese side, and another – to ours. Standing at such height, at the sight of two giants, Russia and China, signs and surrounding vast expanse and width, paintings of nature drawn not by a hand of mortal artists, any heart cannot but tenderly start beating and who cannot but remember with joy the words of Psalm 103. In these ecstatic moments of contemplation all the horrors and torments, suffered by us on the way, were forgotten. When you think of it, where our Russian Government is spread out and how many sweet and bitter memories it stirs in the heart. Any direction you look at, everywhere the boundless kingdom of God’s inexpressible greatness is seen. How marvelous is that both sides of the two great powers, on the endless expanse wavy, various shaped, rows of mountain peaks sparkle in the sun, which eternally, silently testify to past and present events of this great country...”¹¹.

In the lines of the narrative the richness and diversity of the inner world of the author, father Ivan come to fore clearly and vividly. Realizing the complexity and responsibility of the designated tasks, he wrote: “It is necessary to know beforehand that Uryankhai in terms of Christian enlightenment is a great deal to do, with many lamas, shamans, and soothsayers... Here it is not at home, where you can openly and boldly preach the word of God, you must first think of where and who I am with...”¹². Characteristics of the Uryankhai Border District are represented

documentarily accurately in *Notes*: “The Uryankhai Border District consists of 5 counties (*khochum*), each one has from 5 to 16 volosts (*suma*). Residents of both sexes are up to 7,000 thousand souls; on only one left bank of the Kemchik there are up to 7,500 yurts...”¹³. Toponymy and diglossia (use of words in another language in a Russian text) concretize names of ‘mountain volost’ and their rulers in a dialect used by local residents: “There are more than 5 mountain volosts on the left side of the Kemchik, namely: 1) Kertek-Soion; 2) Karasal; 3) Salchak; 4) Irbit and 5) Kuchuget. A volost is ruled by a ‘noion’. He is like a Russian general with the right even to punish a guilty. A volost is ruled by: 1) ‘chaizan’, 2) ‘mergen’ as a justice of the peace, 3) ‘kincha’ or ‘demicha’ is an official in credit sphere; 4) ‘targa’ (a collector of taxes) is like our village elder... That is where we went to...”¹⁴. Diglossia, toponymy along with other elements of the artistic system in father Ivan’s narrative is, to some extent, an important mean of artistic description, which helps reproduce truthfully, figuratively the lives of people inhabiting this little-populated region – their world order, household, beliefs, rituals of ceremonial actions in the performance of a religious act or ceremony at the household level: “...We were eyewitnesses of a shamanistic ritual in one of aals. It happened in Soiot all Su-Bache... It was funny and crazy to observe the little hoary lady, as if unfolding and like a whirlwind spinning in a dirty fleece coat with ribbons and various trinkets and bells around. She sang under the accompaniment of a tambourine in some wild, dungeon voice with wailing... I asked her permission to see her tambourine inside and outside. I wanted to know the difference between their and our tambourines and patterns on them. The size and shell ring are the same. Inside the circle a skeleton of a huge lion with an open jaw and terrible blood-thirsty eyes is depicted above all. Under it the following is depicted each after each: *Erlík* (Satan), snake, frog, lizard and a skeleton of a man with a bow with a drawn string and arrow...”. Kamka (the shaman) told me that “they offer a sacrifice of animals to *Erlík*, *Zzyk* and *Burkhan* too. The Soiots reverently venerate fire, water and mountains. They do not drink, do not eat until they have thrown food into the fire, and drink into the air for mountain and water spirits...”¹⁵. The author actively uses artistic detail as well, talking about the wedding ceremony, the burial rite. In the description of a temple and dwelling the detail often acquires social nature, highlighting the essence of social nature of their owners: “Aal is called *Balgir-all*. How poor and miserable these tiny lonely yurts! There are no buildings next to them. Meanwhile, such small yurt accommodates all farming, owners themselves,

their calves, lambs and everything else. According to this, it is possible to imagine squeeze, heat and soot, prevailing here. If there was not a smoke hole, an unaccustomed person could not live even an hour in this yurt...¹⁶. A poor lama's house is close to this description of misery and poverty: "The dirty, little yurt, all walls with holes. The wind is blowing freely in the yurt. The family is large. They sit almost without fire... wrapped up in warm coats, and they sit in this position day and night... Not everyone and not always has tea, so they use various tree barks... Lamas are forbidden to kill anyone, they even cannot catch fish. They have no salary; voluntary alms are extremely poor...¹⁷. In contrast to the above-described limit of poverty is a story about the residence of the noion and senior lama 'taran-khambo-kelin-chalzu'. "The chapel in the monastery is half-stone, high, with windows at the top opened in the winter and summer. It is primarily decorated near the front wall of the pulpit of senior lamas or one uncle noion, who sits on it during a solemn service... The pulpit is with very beautiful trimming, gold plated. The upper and lower cornices are carved and also under the gold. There is the image of golden lions with wide open jaws aside on three sides. There are two of them on each side...¹⁸. The noion's yurt is no less rich: "...Exemplary cleanliness. As everywhere, there is a small picture of the idol under glass near the front wall on the honor place. On either side of it, the portrait under glass too of a young Mongolian *bogdykhan* (emperor) and 'alive God' *gegen*. There are a Russian alarm clock and other Chinese things further on a separate table. Mattresses, carpets and all furniture were in good condition and clean...¹⁹.

I. M. Shtygashev seeks to explain the reasons of such a disastrous state of the Soiois-Uryankhais – poverty, ignorance. The author himself, who underwent hardships of need, tells about troubles and injustice met with these people with heartfelt sympathy. "Uryankhai", the author writes, "feeds and enriches all the aliens and even vagrants". And it has developed historically: until 1912 it was under the Chinese. The people are robbed by lamas, noions, gogens, merchants from different towns and of different nationalities – the Russians, Jews, Caucasians and Asians. There are no 'warm and cordial relations' between the Soiois and aliens, there is no justice as well, instead of which 'theft, fraud' and 'extortion' have established here. "Everybody is busy and says", the missionary concludes, "only about their own benefits and interests. No one says a word about God! Appearance and condition of these people act dismally on a stranger, particularly from the religious concept...". And he hopefully assures: "Someday the light of St. Gospel will come and illuminate these

dark souls and wash their appearance soiled to the bones...²⁰. And this difficult but blessed way 'to the light of the St. Gospel' was paved by Father Ioann – Ivan Matveevich Shtygashev, who made "two liturgies on the way..., baptized children of orthodox parents along with the Soiets, 23 people of both sexes"²¹. But the river Chabash "was to bring us home. We passed over 51 fords along it. Thus, it was the last time we stood on such height, from where enchanting views of the endless rippling around mountains of two Great Empires immediately opened on all sides..."²². Is it possible to imagine that these and the above mentioned quotes from Father Ivan's narrative are the lines of an official *report* or casually formed, hasty *notes*? Of course, not. This is professionally and highly artistic text created by the writer and educator, which meets all the necessary canons of a literary genre, in particular, the documentary novel.

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THE KAZAN TEACHER'S SEMINARY AND TRAINING OF I.M. SHTYGASHEV (1882-1885)

M.S. MINEEVA AND R.M. VALEEV

ABSTRACT

This article describes the life and work of the missionary, I.M. Shtygashev, and in particular his education at the Kazan Teacher's Seminary. This paper also describes the structure of the work of the Seminary and the state of education. I.M. Shtygashev's unique contribution to the development of indigenous education is noted.

In modern Russia, due to the exclusive role of national and religious components in regions and subjects of the Federation, the issue of development of professional competence in solving religious problems, ethnic conflicts and removing ethnic tension has become relevant. The Humanities related to the study of ethnic processes, nature of national structures and relationships are becoming increasingly important. The study of history, ethnography, cultural heritage and peoples' languages and nations of Russia is of important theoretical and practical significance.

The study of educational, missionary, scientific and public activities of representatives of different peoples, graduates of the Kazan Orthodox Missionary School, the analysis of their scientific works on history, ethnography, language and culture of the Turkic, Finno-Ugric, Mongolian and other peoples of Volga-Ural and Siberian regions during the second half of the 19th – early 20th century is of great practical and theoretical interest for modern scientists and the public. One of the biggest representatives of the national elite of Siberia is I. M. Shtygashev.

The Kazan Spiritual Academy and the Kazan Teacher's Seminary in the second half of the 19th – early 20th century were large educational, scientific and educational centers in the Volga Region, the Urals and Siberia. They became the center of the large-scale Orthodox missionary policy in the eastern part of Russia and the place, where N. I. Ilminsky's

'system of enlightenment of foreigners' was developed. The Christianization and Russification of non-Slavic peoples of the Russian State carried out in practice, actions on integration of peoples and nations into a common informational, cultural and educational space were made on the basis of the Russian language and Orthodox Christianity.

The Kazan Teacher's Seminary was established in 1870 with the aim of training teachers for elementary public colleges, where, first of all, representatives of ethnic groups and peoples of the Russian Empire studied. In 1872 at the initiative of a Turkologist, missionary-educator N. I. Ilminsky (1822 – 1891) the Teacher's Seminary was opened in Kazan, which trained teachers-missionaries for Tatar, Mordovian, Mari, Chuvash and Udmurt schools. The Seminary became a center of training teachers and priests, whose most important task was missionary activities. The first reception at the Kazan Teacher's Seminary was held in 1872. During its 20 years of work the Seminary trained 554 teachers. There were less than half foreigners of them, 222, including 56 Tatars, 68 Chuvashes, 46 Cheremises, 30 Mordvins, 12 Votyaks, 2 Zyryans, 2 Kalmyks and 4 Altaians¹. The Kazan Theological Seminary had educated a number of persons, who made a name for themselves in science and literature. One of them was the first Shor writer, missionary and educator Ivan Matveevich Shtygashev.

Most peoples of the Russian Empire perceived the imperial policy of formation of the unified Russian nation as a threat to the established traditions, customs and indigenous values. I. M. Shtygashev's biography and heritage allows understanding religious, educational and cultural factors of the imperial ideology and practices of social-political and cultural integration of the peoples of Russia at the turn of the century. This article describes certain points of I. M. Shtygashev's biography, stages of his life and public journey, formation of personal identity as his worldview was formed at the junction of two spiritual spaces – pagan and Christian.

I.M. Shtygashev was born in 1861 in village Matur (Khakassia) in natural, ethnic and socio-cultural environment of Turkic ethnos. His grandfather was a native nomad, one of the Shors. For a person who wanted to learn to read and write, his childhood was not easy. There were no schools around. Elementary literacy was taught to I. Shtygashev by his brother Sampson. But in 1879 in I. Shtygashev's family 5 people, including the father died due to cholera. After that, all family members started farming. It was no teaching matter. But on 15th August 1877 the thirst for knowledge led the young man to go on a long journey to get traditional education. He went to a missionary college in village

Kuzedeevo, three hundred versts away from village Matur. After a year of successful training at Kuzedeevo school, I. Shtygashev was sent to continue his study at the Central Missionary College in Ulala (now Gorno-Altai). A year later at the College he was entrusted to teach students-freshers the alphabet. Before entering the College in Ulala, I. Shtygashev was well-trained in theology and the Russian language. Further, the capable student was sent to study at Kazan Teacher's Seminary².

The main program of the Teacher's Seminary consisted of the following subjects: (1) The sacred history of the Old and New Testaments, Church history, Liturgy, Catechism. The teacher of these subjects was a priest, master M. N. Troitsky. (2) The Slavonic language, old and new Russian literature. The lecturer was N. Vitevsky. (3) The Russian language, theory of language arts and logic. The lecturer was A.P. Serdobolsky. (4) Russian history, general and Russian geography. The lecturer was S.V. Smolensky (he was a teacher of Church singing as well). (5) Geometry, physics and mineralogy. The lecturer was V.M. Rozhansky. (6) Arithmetic, algebra and foundations of cosmography. The lecturer was N. F. Bobrovnikov. (7) Pedagogy, which was taught by Director N.I. Ilminsky. (8) Technical drawing was taught by P.K. Vagin. (9) Penmanship. The lecturer was K.K. Kondratev³. I. M. Shtygashev described in detail "Regulations for the pupils of the Kazan Indigenous Teacher's Seminary"⁴, where "at the meeting of the Pedagogical Council of the Kazan Teacher's Seminary the following regulations for the pupils of the Seminary were elaborated: (1) Pupils must get up not later than at 6 o'clock on weekdays and on holidays – not later than at 7 o'clock. Morning prayer is at 7 o'clock; (2) Weekday breakfast is at 7:30 AM. On Sunday and other holidays breakfast is not supposed; (3) Pupils must immediately and promptly come to the Church – on weekdays for prayer, and on the eve of holidays and holidays for vespers and mass. Walking around the Church and out of it until the end of the service is prohibited. Pupils on duty in the canteen go out of the Church together with all the pupils and not earlier; (4) In the canteen the following regulations are observed: having gathered there, pupils are expected to sign a mentor on-duty for singing a prayer and only upon completion of it, all together start eating and drinking, then again they sing a prayer. The same order is observed at evening tea time, as well as during lunch and dinner. From these Regulations it is seen that the Kazan Indigenous Teacher's Seminary in respect of discipline went to even greater extremes than Ulala school. In the Seminary there were absolutely no penalties: all discipline was supported only by moral influence

on pupils, and what is surprising: in such a large number of pupils their life is orderly and peaceful, rarely disturbed by some extraordinary case!"⁵.

There are few materials of the Fund of the Kazan Teacher's Seminary of the National Archive of the Republic of Tatarstan, documents related to I. M. Shtygashev's biography and his study at the Seminary. For example, according to the case on the numerical composition of pupils of the Seminary for 1882 civil year"⁶, Ivan Shtygashev entered together with Kuzma Ukunakov as fellows of the Orthodox Missionary Society⁷. Therefore, there were no entrance tests for them⁸. It is known that training began on 1st September 1882. At the time of entering, I. M. Shtygashev excellently spoke the native language and, at the behest of N. I. Ilminsky, started translation of the *Sacred history of the Old Testament*. All subsequent translations, as well as the text *Pointing the path to the heavenly kingdom* translated by him into the Shor language were published in Kazan. Study at the Seminary went on without difficulties. At the end of academic year, I. Shtygashev and K. Ukunakov were sent to Raif⁹, which was 30 kilometers from Kazan. By the autumn, after the end of the second study year I. M. Shtygashev composed the primer in the Shor language¹⁰, which was released along with the dictionary in the Altai-Aladag language, compiled by an assistant head of the Altai mission, archpriest V. Verbitsky.

After the second year of the Seminary, being the best student, I. Shtygashev was encouraged to go on a trip around the holy places of Russia in 1884. Ivan Shtygashev wrote about visiting the Kiev-Pechersk Lavra, Opta's hermitage, temples of Moscow and so on in his narrative *The Altaian's notes on the travel to Kiev, Moscow and its outskirts*¹¹.

In April 1885 I. M. Shtygashev graduated from the Kazan Teacher's Seminary and received a certificate of 'a primary school teacher'¹². He went to work in his native village Matur. Following the example of his teacher P.I. Ilminsky, I. Shtygashev decided to improve national primary school at his homeland. He initiated study in the native language with gradual switch to the Russian language. He became one of the first original writers and the founder of the national written literature of pre-revolutionary Russia.

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THE KHAKASS AND ORTHODOX MISSION IN THE US-URYANKHAI REGION

V.G. DATSYSHEN

The article is devoted to the problems of history of Orthodoxy in Us-Uryankhai Region in the second half of 19th – early 20th centuries. The Khakass people were among the first Orthodox inhabitants of this territory. The Khakass population had a great impact on the missionary nature of the Orthodox church activities.

The southern border of the Khakass-Minusinsk Region passes across the Sayan Mountains. Russian colonization of the Trans-Sayan region began in the second half of the 19th century. The Khakass' migration was its major element. Russian colonization was accompanied by the spread of Orthodoxy in the region. In the second half of the 19th century, Russian lands behind the Sayan Ridge were united into the boundary Us District, which also included the Russian settlements in the territory of Tuva administratively. Developed as a uniform space the Us-Uryankhai Region included Russian lands behind the main ridge of the Western Sayan Mountains and adjoining lands of the Tannu-Tuva District of the Uryankhai-Qing empire.

Till the 1860s there was no Russian residential population in the Trans-Sayan Region. And then lands in the valley of the Us river were assigned to the Old Believers. At the end of the 1860s, the Khakass-Kachins showed their willingness to move to the Sayan mountains¹. In 1868, 73 Kyzyl families expressed their desire to move to the Us river. By mid 1880s, about 150 Orthodox Christians, including the Khakass, lived in Verkhne-Us village, and they asked the government for assignment of land. However, a bishop wrote, "dismissing their request, finding it impossible to form for the Orthodox Christians a special settlement, belonging to the Old Believers and therefore many people think to come back to their volosts, to the former residence".

Permission for the Khakass' migration to the Trans-Sayan Region was not granted, but nevertheless 'Orthodox indigenous dwellers' began to develop Us lands. The first 'Orthodox' settlement in the Us Region was founded by the Tubin-Kachin family – the Mokhovs. Researcher K. P. Lavrov wrote: "Recently they appeared in a small group also in the Us Region, where they formed a settlement on the mouth of the Us river, known under the name of Ust-Us settlement and which was included into the Us Volost under the name of Mokhovskoi village. They moved here as hunters with the purpose to be closer to places of fur-bearing animals' largest habitat, but very soon they turned from pure hunters into rural farmers-hunters". 75 people lived in 'indigenous' settlements, in the Mokhovaya lodge of Mokhovskoi village and Ust-Us village in 1896. According to the census of 1897. the Us District had 'the Yenisei Turkic people' – 78 men and 58 women second in number among the national groups. In 1907 in Ust-Us village there were 12 yards of the Khakass, where about 100 people lived.

The Khakass did not only develop Us lands, but also went in large quantities for work to Tuva. "The list of persons, who were given tickets for residence in Mongolia and the Uryankhaians' land in 1877" pointed to the fact, that a considerable part, may be even the majority of workers and employees at trading stations in the territory of Tuva was the Khakass. Most workers and employees had Russian-Orthodox names, but their surnames indicated their being Khakass – Kaibarov, Baltykov, Domozhakov, Tanzybaev, Asochakov, Kyzhidysov, etc. In the 1880s these proportions remained. In the 19th century a considerable part of workers in Russian trade institutions in Tuva was "the Abakan indigenous dwellers". They lived at all trading stations of A. Ye. Safyanova, N.P. Pashennykh, N. P. Byakov, N. F. Veselkov. In 1883 a Khakass worker, I.I. Kulubai permanently lived together with the family of the estate manager, Tobolsk Bukharan S. Saitov at A.Ye. Safyanova's trading station on the mouth of the Chzhakulya. 'An indigenous dweller of the Sagai Duma' F. Agetov lived together with the Bukharans and Russians in other trade institution of this merchant woman, at Hemchik. 16 Russian merchants, including two 'indigenous dwellers', obviously the Khakass, had dealings in Tuva in 1887. Contemporaries most often mentioned 'the Minusinsk indigenous dweller' Sidor among the famous old residents and experts on Tuva of the second half of the 19th century.

At the end of the 19th century many Khakass settled in Uryankhai. 'Indigenous dweller' Mokei Kazantsev was the first Russian permanent

resident on the Malyi Yenisei. According to the first border chief A. M. Afrikanov 'indigenous dwellers' made a considerable part of the Russian population of the Uryankhai Region. In 1888 they were 20 men and 8 women out of the total of 125 people of the adult population. At the beginning of the 20th century not many Khakass people were registered among the residential population of Russian settlements. In Turan, according to church documents, there was only one yard of the Orthodox indigenous dwellers of 4 people, in Uyuk among 21 families of Orthodox Christians – 5 of them were Khakass with 19 people registered in them. According to S. Patkanov, 156 souls of 'indigenous dwellers' lived in the Us District, which were 7.4% of the local population².

Appearance of the Russian Orthodox population in the Trans-Sayan region brought to fore the need to develop Orthodox church institutes for satisfaction of immigrants' spiritual needs. Besides, the development of the Russian expansion towards Tuva created prerequisites for Orthodox missionary activity in the region. The Khakass' immigration to the Trans-Sayan region caused the necessity to activise the work of the Russian Orthodox Church in these areas.

In the second half of the 19th century, all the Khakass population in Russia was baptized. However, Orthodoxy did not take deep root in the Khakass culture as yet. In 1917 the decent archpriest of missionary churches of Minusinsk and Achinsk Counties Vladimir Kuzmin stated: "The Christianity has been preached among indigenous dwellers of the Minusinsk Region for about 150 years and despite such a long period, indigenous dwellers knew about Christ almost nothing until recently". But the bishop of Yenisei and Krasnoyarsk Isaaky had pointed to it as early as in mid-1880s: "The indigenous dwellers Tatars live in Tatar and Semiozyorsk villages... being recently enlightened by the Holy Baptism and not established in the faith, they demand special care, need the closest pastoral supervision, as without that they can be easily lost for Christ's Church".

The underestimated data of the Khakass' population, presented in clerical books, allows the assumption that after migration to the Trans-Sayan region a part of the Khakass from newly-baptized ones lost touch with a church. According to the *Clerical Gazette* of Nikolai Verkhne-Us Church as of 1897 in Verkhne-Us village there were only 2 families of 'indigenous dwellers' out of the total number of 91 families. And on the natural boundary Ust-Us, there were 11 families of indigenous dwellers, consisting of 61 persons. In 1903 in Verkhne-Us village among 79 families

of the Orthodox population only one Khakass family of 3 men and 7 women was registered in the documents. Similar situation was also observed in the documents of Orthodox parishes in Tuva, where at the beginning of the 20th century several dozens of Russian families were registered, while there were a few families of indigenous dwellers. At the end of 19th and early 20th centuries contemporaries noted more than once that in terms of the way of life and household, the Khakass resembled the Tuvinians in many respects and were intermediaries in relations between the Russians and the Tuvinians. The first Orthodox missionary in the Trans-Sayan region N. Putilov wrote: "Dwellers of Verkhne-Us are also indifferent to the truth of the Christian religion, they believe in a shaitan, shaman and lamas' medicine – all these are taken from the Soiets"³.

In the late 19th – early 20th centuries the development of Orthodox institutes in the Trans-Sayan Region went gradually. Periodic visit of the region by the priests from villages of the Minusinsk District was enough for performance of spiritual disciplines of the small-numbered Orthodox population. For example, in the spring of 1878, the priest of Subbotino village Gavriil Silin came to the Us Region for execution of spiritual disciplines. But as early as in 1875, "Statement of the peasants and Cossacks living in Us villages of the Minusinsk District for their desire to have the Missionary Parish there", was composed and sent to Krasnoyarsk.

In the second half of the 1870s, the missionary Nikolai Andreevich Putilov, who arrived from European Russia, actively worked in the Us-Uryankhai Region. In 1874 he appealed to bishop Antony with the request to direct him as a missionary to Us. The missionary wrote: "...when this territory is inhabited by Orthodox Christians, and the Soyots adopt Christianity, this country will prosper and have influence on all the Yenisei County". In 1875 N. A. Putilov had been approved to be a psalm reader for keeping a church order and service until the establishment of a mission, and in the spring of 1876 he arrived at Us.

The missionary's active work in the Trans-Sayan region in the 1870s was not casual. The Orthodox Missionary Society began its activities in Russia in 1870. In 1875 the Yenisei Committee of the Orthodox Missionary Society counted 237 members and it was one of the biggest department in Russia.

Missionary N. A. Putilov tried to rely on the Orthodox Khakass in his activities. The missionary wrote in the report of 1878: "Now I teach indigenous boy Ivan Spirin, who serves me as a translator in my conversations with the Soiets". N.A. Putilov's activities were unsuccessful,

and he left to the Minusinsk County and in 1882 was imposed in priests. In 1883 N. A. Putilov headed the Parish of Nikolai Ust-Abakan Church. In January 1892 he was transferred to the Caucasian Trinity Church, and in 1901 was taken off the staff.

The beginning of a new stage of history of Orthodoxy in the Us-Uryankhai region was caused by the creation of the boundary Us District. In early 1880s, an Orthodox church was constructed the future administrative center of the district in Verkhne-Us village. It was constructed mainly with the funds of local gold industry entrepreneurs, in a lighter format, without foundation and fencing. Priest Platon Valentinovich Tyzhnov became the first head of the Orthodox Parish in the Trans-Sayan region. He was born on November 12, 1841 in the village of Nikolaevsk of the Tomsk District of the Tomsk County in a deacon's family. He studied at the Krasnoyarsk Spiritual College, and in 1859 was appointed as a sacristan in the Matur Church of the Minusinsk District. Since 1862, P.V. Tyzhnov served in the Minusinsk Savior Cathedral, and in 1878 he was sent to the Dubenskoe Church of the Minusinsk District. In 1881 he was appointed as a prior of the Shushenskoe Church.

In early 1884 the Bishop of Yenisei and Krasnoyarsk Isaaky (Polozhensky) himself came to consecrate the newly-arranged temple in the Us Region. The first number of *Yenisei Diocesan Gazette* reported: "This year on the 25th day of January His Eminence, His Grace Isaaky, the Bishop of Yenisei and Krasnoyarsk left for the Us Region (to the Chinese border) for mission duties and surveying churches". The archpriest V.D. Kasyanov wrote down in Krasnoyarsk on January 25, 1884: "At about 7 a.m. His Grace went along the Yenisei to the Us in 2 crews"⁴. The lord visited Russian villages and got acquainted with the problems of the development of Orthodoxy in the region. He wrote: "At Gusev's and Denisov's gold-fields in summer time there are about 400 workers of Orthodox confession, many of them live here in winter as well. At such confluence of people, it is obvious that they often need performance of different Christian services, and therefore the priest is necessary here, especially because a big half of workers are settlers – people who are torn off from the family, not accustomed to their new position in the region unfamiliar to them, and therefore they are more needy than others in religious pastoral consolation"⁵.

Bishop Isaaky noted an important role of the Orthodox Khakass in an orthodox mission in the Trans-Sayan Region. He stated at a lecture during his visit of the first Christian temple in the Us Region, boundary

with the Chinese empire: "You live on the suburb of the homeland, in the next neighborhood with people, who do not know true God and who worship a creature instead of the Creator of all. Before your neighbors get acquainted with Christian teaching and have an opportunity to appreciate it, they will look at that before their eyes, i.e. on your life and activities".

The bishop made the petition to direct a special missionary clergy to Verkhne-Us. He wrote: "It is not convenient and useless to assign guidance of the Us Church to any of the neighboring priests for the remoteness and difficulties of communication ... First of all, care about Orthodox wards of the Saint Church should be referred to the clergy's duties, in particular, about the baptized natives; then the clergy should also keep in mind the Old Believers and the Sioits-pagans, living in the Us Region". The Yenisei Diocesan Committee of the Orthodox Missionary Society in March 1884 supported the bishop's proposals, and it was decided to ask the Government for funds for the same.

In 1884 in the Trans-Sayan region the Independent Parish of the Russian Orthodox Church was opened. Its first problems are reflected in the official report as of January 12, 1885 addressed to the decent priest, Head of the clergy of Nikolai Verkhne-Us Missionary Church Feodosy Tokarev. It reported, "For nearly four months of our stay on the Us we have baptized four babies, read a funeral service for one baby and performed a marriage ceremony for two marriages. And within a year in total twelve babies have been baptized... For small number of parishioners we refused to choose two persons from the community of manciples... and decided to have only one in the church... There were maximum 10-12 of those praying in the temple... because of poverty and small number of the population living on the Us... On the Us only one of the Old Believers showed willingness to teach children... There were no books for initial training of children in the Us College...".

Priest P. V. Tyzhnov paid great attention to the development of Orthodoxy in the region and even baptized several Tuvinians. It is possible to give as an example, "The citizen of the Chinese Empire from the Uryankhai tribe, Sumy Bizhi-Kozhun, Kalgadchika and according to his Saint Baptism – Ivan, according to the baptismal father – Tyzhnov". He wrote: "From the early childhood, living among the Russian citizens ... I learned rules of true Christ's Orthodox belief and therefore in 1888 I was enlightened at the Saint Baptism by the priest of the Us Missionary Church O. Platon Tyzhnov".

Platon Tyzhnov was replaced by priest Pavel Chizhov. In March

1902 the priest of the Verkhne-Us Parish, Pavel Chizhov was moved to Ladeiskoe village of the Krasnoyarsk County, and on the 11th of August the deacon of Matur village Stefan Sukhovsky was transferred to take his place.

At the end of 1891 the building of the Verkhne-Us Church burned down. At the end of March 1892 the wooden house of worship was constructed. The house of worship had 3 tithes of farmstead and 52 tithes of hay-fields. The parish school had 4 tithes of farmstead and more than 40 tithes of the arable and haying lands. At the beginning of the 20th century the house of worship in Verkhne-Us was burned with lightning stroke. The decision to start the construction of a new church in the center of the boundary Us District, took several years.

In 1909 the boundary chief A. Kh. Chakirov wrote to the Bishop of Yenisei and Krasnoyarsk Yevfimy: "The Us Region, which is torn off from the nearest Minusinsk County by the Sayan Ridge due to the lack of convenient means of communication, was and is the forgotten land; almost in every respect walking forward slowly, the Us Region lagged behind in a church issue, too. It would seem that in a far land, in the neighborhood with nomadic pagans, in the area, which has served long since as a shelter of the fanatic Old Believers, our major concern would have to be to care about creation at least of one Lord's rich temple in Us village, with solemn performing of church services and a few small Russian settlements, scattered in the disputed territory...".

By this time in the Us Region new church was already under construction there. In April 1907, Journal of meetings ... of the Commission convoked at the Us Border Office, wrote down as follows: "...in types of distribution of teaching of Orthodox church among the Old Believers and Uryankhaians, the Commission from its party finds it necessary to ask: 1) about construction in Verkhne-Us village at the expense of the treasury of the Orthodox Church... 2) about appointment of a special Priest-missionary to the Us Temple". The boundary chief A. Kh. Chakirov was elected as the chairman of the Board of Trustees, priest S. Sukhovsky – as a member of the Council. It is also worth noting that in October 1907 the Tuvianian noion took part in a religious procession and laying of the church's foundation. In 1911 the building of the new temple in Verkhne-Us was finished. But there was not enough money for a new iconostasis, and an old iconostasis was moved from a house of worship to the church. Further Nikolai Church in the Us Region remained the center of religious life of the Russian community of the Trans-Sayan Region. In 1914 the priest of

Nikolai Verkhne-Us Church Stefan Sukhovsky was replaced by the former teacher, the graduate of the Moscow Pastoral Courses 27-year-old priest G. I. Ivanov.

At the same time along with the construction of the new church in the Us region there was a question of building a church in Tuva. In 1909 the boundary chief A. Kh. Chakirov wrote the Bishop of Yenisei and Krasnoyarsk Evfimy: "In Turansk village... there is also the Orthodox house of worship constructed as early as in 1892, but it recalls to peasants' mind only by the present cross on a roof... because the house fell into decay and, without speaking about its internal, outside it is poorer than a log hut of the most ordinary, poor resident of Turan... The village of Turan is visited by the local Us priest no more than twice a year... There is an extreme need of a Priest-missionary and the Lord's Temple... From the above report, there is necessity in itself for creation of at least the small, but richly arranged Lord's Temple in Turan village, with appointment to the Boundary District of a priest-missionary familiar with the Mongolian language, with permanent stay in Turan village... For this purpose I undertook a trip to Turan and Uyuk, and here I happened to hear personally from residents their desire and consciousness of need to have an own priest and the best Lord's Temple. On this matter they made a sentence, and the plan of the temple was chosen. Herewith, submitting a copy of the sentence, project of the church to Your Eminence, I dare to ask your blessing, the Lord, to start building the Lord's Temple in Turan village. Local means will be absolutely insufficient and if there is no help from the outside (from all the county or the fund of His Imperial Majesty, the Sovereign, Emperor Aleksandr III), then to put this issue into practice will be terribly difficult". Having agreed with the boundary chief's opinion, the Yenisei Governor wrote: "The Orthodox population of villages, moving towards the proposal of Mr. Chakirov on construction of the church, in a public censure showed willingness to prepare in the near future necessary material and also to gather monetary donations for the expenses required for construction. However, there are no sufficient bases to count on considerable collection of these donations in view of the dispersion of the Russian population in the region, and therefore in this case the monetary help of the Department of Religious Affairs is necessary". In the public records of the village of Turan, it was said that having listened to A. Kh. Chakirov's proposal on the need for construction of the church and "the message about desire of the Colonel of the General Staff Viktor Lukich Popov to provide assistance in building company...", residents agreed with

it and decided to support it. The Turans chose a collector of donations for construction of the church and the administrative commission. Peasant D. K. Peterimov became the collector of donations for the construction of church, members of the administrative commission – churchwarden P. S. Gorchakov, resident of Turan N. V. Gorbunov and peasant Uyuka Ye. L. Ottev. Only the Us priest Stefan Sukhovsky was against the construction of the church in Turan. Nevertheless, on July 16, 1910 solemn consecration of the place of laying the temple foundation for the sake of St. Innokenty of Irkutsk took place.

Issues of development of Orthodox parishes in the Us-Uryankhai region were met with sympathetically by top government echelons. In December 1909 the chairman of the Special Meeting at St. Synod on satisfaction of religious needs of migrants in the Trans-Ural dioceses wrote to the bishop Evfimy: "... the member of the State Duma, priest Tregubov submitted me the report in which, he explained that the territory of the Uryankhai Region having uncertain possession between Russia and China adjoins the Us Region of the Yenisei Diocese... Education of the Soiots by the light of Christ's belief must be a foremost task in this region, and therefore in the center of Uryankhai, Turan village it is necessary to arrange a church and to appoint a priest-missionary with command of the Tatar language as the Uryankhaians speak the dialect of Mongolian and Tatar languages. It is also necessary to give the chance to our orthodox peasants, living there, to meet their religious needs and it would be very desirable to help the Russian local population by virtue of peace cultural measures, such as, building the church... The priest Damaskin, speaking the Tatar language, has expressed readiness, in case of appointment of a clergy in Turan village, to work here in a missionary field; at last, it became clear that according to means of St. Synod the amount up to 3,000 rubles could be allocated for the construction of the church in Turan village. By the decision of the Synod, which is most highly approved in October 1910 for the construction of the church in Turan, 4,000 rubles from Alexander III Fund was directed to disposal of the Yenisei Diocesan Administration.

The church's building was built quickly on September 8, 1911 and the decent IVth station of the Minusinsk County priest M. Kuposov examined the new church in Turan. But the authorities faced the other problem – grounds for an independent parish at the new church. On July 10, 1910 bishop Evfimy sent the petition for opening of a new parish at the Synod. In November 1912 the boundary chief reported that the church and the house for the priest is built, "but the matter of opening of an

independent parish in Turan village and appointment of the priest has not received its assignment till this moment". In December 1912 the traveling priest of the Yenisei Diocese Samuilov and psalm reader Katyshev were sent to the newly opened church in Turan "for temporary officiating of divine services and requirements and for conversations with local dissenters until opening of the independent parish by St. Synod in Turan village". Innokenty Turan Parish was officially opened only since January 1, 1913. According to the *Clerical Gazette* of the Turan Church for 1915, there were 197 Orthodox households with the population of 1,440 people in the Turan Parish, and 94 persons of other Christian denominations also lived there.

Parishes of the Us-Uryankhai Region were included into the Special Missionary Deanery formed at the beginning of the 20th century in the Yenisei Diocese. In 1913, 12 clergies of the Minusinsk Mission, including the Verkhne-Us one, were integrated in their missionary activity under observation and management of a decent of missionary parishes, and Vladimir Kuzmin was appointed as the priest of the Askiz Parish Decent V. Kuzmin arrived in the summer of 1915 to the Us-Uryankhai Region "for settlement of the questions connected with the further development of parish life in Uryankhai". He was accompanied by priest V. Borkov and deacon D. Voevodin. Decent V. Kuzmin held two meetings, on July 26, 1915 in Usinsk and on August 2, 1915 in Belotsarsk, where in the presence of local clergy and administration construction plans of new churches and monasteries, organization of new parishes were confirmed. It was decided to increase the number of parishes to 8 and it was planned to open convent with a parish school. On August 2, 1915 consecration of the temple's foundation took place in the Russian capital of Tuva – Belotsarsk.

Before the end of the construction of the permanent church in Belotsarsk, the traveling church had to perform functions of the center of a new parish. Besides, in 1915 the church's foundation in Znamenka was laid, and in 1916 priest A. Tursky made a ceremony of laying the foundation of the temple in honor of St. Vladimir in Boyarovka. The Special Traveling Church of the Uryankhai Region of the Yenisei Diocese was founded for satisfaction of spiritual needs of the Tuvinian Orthodox population in 1915. Its clergy consisted of a priest and a psalm reader. The church was based in Belotsarsk, where there was a house of the priest. In 1915 the former teacher and head of the Dauriya Parish College 29-year-old priest A.A. Tursky was appointed as a priest of the Traveling

Church. 22-year-old S. A. Perepyolkin, who just graduated from the Krasnoyarsk Spiritual Seminary, was appointed to a position of a psalm reader of the Traveling Church in 1915.

During the period of protectorate, the Orthodox Church in Tuva did not get sufficient support from the state and local society. The situation was aggravated by difficulties of World War I. The document dated February 1915 stated: "The Head of the Yenisei Migration District informed the Migration Office that the traveling clergy for the Uryankhai Region is detained in the Yenisei County and serves in the large industrial settlement of Nikolaevskaya in Krasnoyarsk, Here, in Uryankhai, in all vast area there is only one priest in Turan village". In the *Clerical Gazette* of the Traveling Church as of 1915 it was noted that the church was 'poor' and it had no real estate.

Thus, it was in the late 19th – early 20th centuries that the creation and development of Orthodox church institutes took place in the Us-Uryankhai Region. Orthodox parishes were of missionary nature though it was almost always formal. The Khakass population of the Trans-Sayan Region had greater influence on the nature of the Orthodox Church's activities. It was the emergence of the Khakass colony in the Us Region, which in many respects caused the creation of the Orthodox Parish in the region. Need for preservation of Orthodoxy among the Abakan Tatars and the potential of opportunities of their use for missionary activity among the Tuvinians defined the missionary nature of parishes in the Us-Uryankhai Region.

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THE ROLE OF ORTHODOX MISSIONARIES IN THE FORMATION OF THE SHORS' NEW IDENTITY*

V.M. KIMEEV

Mission camps of the Altai Spiritual Mission formed in large taiga uluses of the basin of rivers Kondoma, Mras-Su and Tashtyp at the end of the 19th – early 20th centuries played a crucial role in the formation of the Shors' new identity, which is based on a curious mixture of traditions (kin cults and shamanism) and the new Orthodox worldview. The spread of literacy led to the emergence of the first Shor enlighteners and writers, such as the missionary of the Matur camp, co-author of the first Shor primer and the author of a literary work in Russian I.M. Shtygashev and the creator of the first textbook of the Shor language Fyodor Telgerekov.

Early activity of the Altai Orthodox Spiritual Mission is connected with activities of the outstanding missionary, scientist and educator Vasily Verbitsky, who formed the first missionary camps of the Kuznetsk Department firstly in the former Cossack village of Kaltan in 1857, and then in the Shor ulus of Kuzedeevo in 1858¹. He deserves credit for arrangement of many other camps of the mission².

In Shor uluses along the left bank area of upper reaches of Abakan (the valley of the Tashtyp river inflows) a wooden chapel was constructed with the efforts of Vasily Verbitsky missionary of the Kuznetsk Department of the Altai Spiritual Mission in the ulus of Matur in 1882³. However, soon due to remoteness, the Matur Shors passed under direction of the Mras-Su missionary Gavriil Ottygashev.

In 1885 in the ulus of Matur the first missionary school was opened, financed by the chief of the Altai Mission Makary. Lessons of literacy,

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arithmetics and the law of the Lord were taught to children in the Russian and Shor languages according to N.N. Ilyinsky's technique in the private house by the local Shor, alumni of the Altai Spiritual Mission Ivan Matveevich Shtygashev. Earlier having graduated from the Kazan Teacher's Seminary, Ivan visited Orthodox sanctuaries in Moscow, Trinity Lavra of St. Sergius, Kiev and published his impressions in the fascinating story *Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev*, which is justly considered as the first literary work of both Shor and Khakass peoples⁴. Under the leadership of V.I. Verbitsky he prepared and published *Shor primer for indigenous dwellers of eastern half of the Kuznetsk District* in 1885 in Kazan. He wrote the alphabet and translated *The Holy Scripture* into the Shor (Aladag) dialect⁵.

As an educator and writer he evolved under strong moral, worldview and aesthetic influence of Russian missionaries and especially of archpriest Vasily Verbitsky. He himself started introducing actively this worldview in Shor children's consciousness.

In the descriptions of his travel from Matur to Kuzedeevo and then to Ulala there are also ethnographic notes. This is the description of traditional occupations, dwellings and especially shamanistic ceremonies often coming to an end with a collective drinking bout. All this, of course, could not but cause critical evaluation Ivan Shtygashev who was aspiring to new life and orthodox outlook. As nobody else he understood the value of new patterns of husbandry (such as beekeeping and gardening), familiarizing the Shor youth with diligence, distribution of literacy and medicine among the population. It is not surprising that now he is condemned by some modern preachers of so-called ideology of 'ethnocultural multirenaissance', 'arkhaization' and 'neo-Tengrism' from among the Siberian philosophers and representatives of national and political elite.

In 1888 in Matur, with the donations of the Russian peasant-merchant of the village of Tashtyp Dmitry Ivanovich Ivanov, the wooden one-altar church, was consecrated in honor of a St. Great Martyr Dmitry Salunsky, and new missionary school at a camp was constructed. At the meeting of the clergy of the Kuznetsk and Mras-Su Department of the Mission held in 1889 in the ulus of Matur it was decided to transfer 'the newly-baptized indigenous dwellers' of neighboring uluses under guardianship of the Kondoma missionary, whom was the priest of the local Epiphany Church Ioann Shtygashev since February 1890. Before that he had taught in the deacon's dignity at the Kondoma school for

some time. But in the new position, father Ivan Shtygashev continued to take more time for Matur countrymen and he seldom served at the Kondoma camp. It seems to be a reason to transfer the inhabitants of Matur uluses into the charge of the closest missionary of the Mras-Su Department in the ulus of Ust-Anzas along the Mras-Su River in 1895.

Impassable roads and remoteness of the Matur camp from the ulus of Ust-Anzas allowed the missionary to visit Matur no more than once a year, to serve a liturgy and to carry out at least several moral conversations with the newly-baptized. Persistent requests of missionaries and parishioners forced the chief of the Altai Mission to found at the beginning of 1905 the independent Matur Department with administered uluses — Tlachakovsky, Kiisky, Anchul and the village of Matur with more than four hundred newly-baptized 'indigenous dwellers'. It was at that time, when the priest Ivan Matveevich Shtygashev returned from the village of Kondoma to the Matur camp, and the alumni of the Biysk Catechetical College Nikolai Samsonovich Shtygashev was appointed as the psalm reader. At the expense of the merchant D.I. Ivanov a library of 248 books, generally of religious contents and textbooks was created at the school.

By 1907 all Shors and Sagais in the valley of the Tashtyp river and tributaries were baptized, and the Matur temple itself could not accommodate all of them during Sundays and festive liturgies any more. Therefore, after his arrival at the place of service, father Ivan got the construction of a new temple completed by 1908. In July 1908 it was solemnly consecrated, but on October 22, 1909 it was burnt down out of malice by local ill-wishers. For the moral support of the heart-broken priest Ivan Shtygashev, the Altai Mission directed to him the son Mikhail Ivanovich Shtygashev as a psalm reader, who had by then finished two courses of the Tomsk Theological Seminary.

At the beginning of 1910 having learned about the tragedy from magazine *Pravoslavny Blagovestnik*, the St. Petersburg merchant Mikhail Dmitrievich Usov offered through the archbishop of Tomsk Makary five thousand silver rubles for the restoration of the temple, bought icons and all church implements. Contractor Rekhlov chose the project of a new wooden church with the bell tower 'seven-domed with small lights' including an iconostasis with the estimated cost of eight thousand rubles. In 1912 the built temple was consecrated for the sake of the Holy Life-giving Trinity.

Difficulties and misfortunes, which fell to the priest Ivan Matveevich Shtygashev's lot, strongly weakened his health. He died on November 13, 1915 and was buried on a churchyard of the Matur Church. Hieromonk

Piony was directed to his place, and in a year he was replaced by the priest Konstantin Shulbaev. During those years Aleksandra Grigorevna Shtygasheva worked at the Matur school as a teacher, and Trofim Tikhonovich Burnakov at Tlachakov one.

In 1918 with the abolition of the Altai Spiritual Mission and plunder of the camp during the civil war, the church building was reconstructed for a club, then it was used as a warehouse. It now requires qualified restoration under a separate project. It is necessary also to restore a gravestone over the tomb of this outstanding Orthodox missionary and educator Ivan Matveevich Shtygashev.

The role of missionaries in the formation of modern identity of the Shors is indisputable that is confirmed by most of youth's aspiration to receive higher education through learning the literary Russian language, acquisition of well-planned dwellings, modern and fashionable casual clothes while maintaining the traditions of baptism and celebration of Orthodox holidays.

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GOD'S PROVIDENCE AND SIGNIFICANCE OF HUMAN TRIALS IN THE WORLDVIEW OF FATHER IVAN SHTYGASHEV

ROMAN MOGILAT

ABSTRACT

In this article I.M. Shtygashev's treatise Entering the college and continuation of the study of a Shor (Altaian), Ivan Matveevich Shtygashev is analyzed, which is based on the Holy Scriptures, Lives of Saint and other orthodox literature. The author shows how thanks to the Providence of God, I.M. Shtygashev managed to overcome all obstacles to obtaining missionary education.

It is difficult to name the father of Ivan Shtygashev, who left a deep mark in the culture of the peoples of the Sayan-Altai, a spiritual writer. A significant part of his written heritage consists of travel notes, in common containing narrative and descriptive material and a little notes of theological and Christian moralizing character. The last one is caused by the genre of traveler's notes, the goal of which is to inform the reader about author's emotions and to show uninformed residents of the European part of Russia the exotic world which is between off spurs of the Kuznetsk Alatau, Altai and Sayan Mountains. At the same time Ivan's work is imbued with a deeply Christian spirit. The events described by him are considered by the author from the perspective of Christian values; there is an indelible stamp of Christian worldview on his books.

A significant part of this worldview is teachings about the God's providence. The last one according to the term of prelate Filaret of Moscow is "the unceasing action of omnipotence, wisdom and goodness of God, with the help of which God keeps being and virtues of creatures, leads them to good goals, helps any good thing, and suppresses or corrects and turns to good consequences the evil, appearing through the removal from

the good"¹. Of course Ioann knew this term. The theme of the God's providence and human trials in the crucible of suffering has already been clearly expressed in an epigraph to poem "Entering the College" of V.A. Zhukovsky:

Oh Thou, Holy Providence!
How safe your trail is!
You create salvation from death;
You lead to good through a trouble path!²

Understanding of the providence as overcoming the evil by God, which is inside a human being, connects the providence theme with the problem of temptation, human trials. "Hell is there in reality itself, which we see and watch" wrote philosopher Ye.N. Trubetskoi, a contemporary of Ivan, "sensitive souls in everyday life recognize it in its undoubted phenomena"³. As the prince thinks human trials have saving sense only at familiarizing the world to Christ⁴.

Clarification of the place of faith in God's providence and views on human trails raises a question about sources of Ivan's Christian worldview. Without any doubts the first place belongs to the Holy Scriptures. Besides listening Bible books during divine service in his study years, reading the Bible became a usual activity for Shtygashev (we know a cancellation schedule made by him according to which the day started with gospel reading). Moreover by and large exactly gospel text shown by Bishop Vladimir solved Ivan's doubts about his trip for study in Kazan⁵. Among the creations of holy fathers, the author of *Entering the College* mentions the teachings of St. Tikhon Zadonsky⁶, referring may be to his "Instructions on the Christian Duties of Parents"⁷. Shtygashev finds knowledge of everyday literature: he mentions Life of Saint Cyprian⁸. All mentioned literature was not perceived by Ivan Matveevich as a dead letter. It was used as a guide to an action and found its actualization in any life situation. Living bearers of the Christian tradition influenced the future missionary, became successors to the mission of Reverend Makary of Altai (archpriest Vasily Verbitsky, archimandrite Vladimir, archpriest Stefan Landyshev) and also an outstanding teacher N.I. Ilminsky and archimandrite Ioil. We can find grateful reviews in "Entering the College" almost about all of them. It is worth noting that the Matur parish will become "the most distant figure of the Altai spiritual mission"⁹.

Education and enlightenment with the light of faith of the Christ was thought by Ivan in indissoluble unity with each other. Thus, explaining

the negative attitude of countrymen to the spread of Russian grammar knowledge, I. Shtygashev writes: "A literate person will refuse from: 1) sacrifice to the mountain and impure spirits, 2) eating their food, 3) because of him Ulgen and other clean spirits, spirits-protectors will send terrible calamities to the people etc."¹⁰. Postulating the pagan nature of beliefs of even baptized Maturians to the moment of his youth, Ivan concludes: "such environment the destiny chased me to study grammar..."¹¹. It is important that still in the youth (at least in the young age – at the moment of writing the book), the future priest perceived the teaching as his avocation from above – not from a human but from God.

But on the way to it there were lot of obstacles. Ioann himself calls three of them: mother's resistance for fear of losing a bread-winner, activity of the nearest school (more than 300 versts away) and "overall indignation of distant and near relatives and acquaintances"¹². The first and the latest obstacles were overcome with the help of his brother Samson, who "could appreciate the nature of Christian religion and benefit of school education"¹³. However, with obstacle to education, which Shtygashev himself called "the most significant" – far way – the future missionary had to cope alone, only hoping for God's help.

A vivid example of hoping for God's mercy is an episode of biography, when on the way to missionary camp in Kuzedei the future missionary stayed alone and without weapon in taiga. "There is no opportunity to express on paper my situation, no one can imagine that he did not ever feel as a full cannot understand a hungry...Just God knows what happened to me"¹⁴. Thinking about returning home to the mother he said: God, what should I do? And the answer was received immediately: "Suddenly, after uttering these words, in me the other, familiar voice started speaking, almost uttering aloud the following words: "You should study – you will be a good man!". And then Ivan (then just Ivan Shtygashev) writes: "Oh, to what extent this unexpected thought delighted me! What happened to me? Where are disturbing thoughts about my homeland? I could not understand myself"¹⁵. Obviously, the merit of his salvation he considered in the powerful help of God.

Even having overcome the way in 300 versts, Shtygashev did not get rid of doubts about necessity of education. He writes that these doubts were raised by his father's acquaintance, who thought that the teaching would make him the most useless member of the Matur community: "What stupid people sent you, boob, to study in 300 versts! Go home and live as usually". Being in this circumstance, putting up with mockeries, future

priest Ivan – an impressionable and emotional person – after so many road mishaps seems discouraged again. However, having seen a temple not far off, Shtygashev concludes that it is an outrage “It happened to me by God’s will, to test me”¹⁶.

With slender and mockeries the student will face up again in Kuzedei, but find here relief “thanks God and father Vasily”¹⁷. Such a relief was blessing of father Vasily Verbitsky to go home and then to go to study in the central missionary school in the village of Ulala (now it is town Gorno-Altai). It is worth noting that such a rare blessing got exactly the student who, having come to the school hardly knew the Russian language and had to obey the elder students. This opportunity to study in the Altai, Shtygashev prescribes to the providence of God: “What school God led me to enter!”¹⁸.

Hoping for God and his providence helped Ivan to overcome his grief and failure: “I was ready to fall into despair, but God showed and made me find another way”¹⁹. And then: “Not for nothing say ‘A man proposes, God disposes’. Really, testing me God gave me relief at the same time...”²⁰. Shtygashev was more than once convinced in the truth of the above proverb. It also refers to the unexpected referral to study at Kazan Teacher’s Seminary for Indigenous Dwellers, when the future presbyter had already planned to go home but as he admitted later, “the providence of God invisibly directed my way to another goal about what I did not imagine”²¹.

Ivan’s views on the providence of God were as follows: life experience taught him to entrust himself to God’s will. As for his view on the meaning of human trials, in *Entering the College* there are no such theological and philosophical reflections as reverend Serafim, St. Ignaty Bryanchaninov, F.M. Dostoevsky or Ye.N. Trubetskoi have. Ivan, a sensitive and emotional person, saw in the patience of suffering, the omnipotence of God’s providence as well, which overcomes the evil and leads a man to salvation.

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