I.M. SHTYGASHEV SPECIAL

Welcome Speech
Irina Gennadyevna Smolina

Khakass 'Lomonosov' – Ivan Matveevich Shtygashev
Galina Aleksandrovna Salata

Ivan Matveevich Shtygashev's Contribution
to the Development of Spiritual Culture of Khakassia
Valentina Nikolaevna Tuguzbekova

I. M. Shtygashev's Literary Heritage
Nina Semyonovna Mainagasheva

Teaching activities of Ivan Matveevich Shtygashev
Nadezhda Anatolyevna Dankina

Literary heritage of I.M. Shtygashev
Albina Leontyevna Kosheleva

The Kazan Teacher's Seminary and training
of I.M. Shtygashev (1882-1885)
Mariya Sergeevna Mineeva and Ramil Mirgaisimovich Valeev

The Khakass and Orthodox Mission in the Us-Uranchai Region
Vladimir Grigoryevich Datsyshen

The role of Orthodox missionaries in the formation of the
Shors' new identity
Valery Makarovitch Kimeev

God's Providence and Significance of Human Trials in the
Worldview of Father Ioann Shtygashev
Roman Vasilyevich Mogilat
CONTENTS

Editor's Page

Welcome Speech

Khakass 'Lomonosov' – Ivan Matveevich Shtygashev

Ivan Matveevich Shtygashev's Contribution to the Development of Spiritual Culture of Khakassia

I. M. Shtygashev's Literary Heritage

Teaching activities of Ivan Matveevich Shtygashev

Literary heritage of I. M. Shtygashev – The Educator and Missionary: Genre and Stylistic Distinctness

The Kazan Teacher's Seminary and training of I. M. Shtygashev (1882-1885)

The Khakass and Orthodox mission in the US-Uryankhai Region

The Role of Orthodox Missionaries in the Formation of the Shors' New Identity

God's Providence and Significance of Human Trials in the Worldview of Father Ioann Shtygashev

K. Warikoo

Irina Gennadyevna Smolina

Galina Aleksandrova Salata

Valentina Nikolaevna Tuguzhekova

Nina Semyonovna Mainagasheva

Nadezhda Anatolyevna Dankina

Albina Leontyevna Kosheleva

Mariya Sergeevna Mineeva and Ramil Mirdasimovich Valeev

Vladimir Grigoryevich Datsyshen

Valery Makarovich Kimeev

Roman Vasilyevich Mogilat

1-2

3-8

9-12

13-21

22-30

31-35

36-47

48-52

53-63

64-67

68-72
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. Stygashev’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. Ilinsky’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 Cherkesses, 30 Mordvins, 12 Votyaks, 2 Zyryans, 2 Kalmyks and 4 Altaians. 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. Shtygashiev was sent to continue his study at the Central Missionary College in Ulala (now Gorno-Altaisk). A year later at the College he was entrusted to teach students-freshers the alphabet. Before entering the College in Ulala, I. Shtygashiev was well-trained in theology and the Russian language. Further, the capable student was sent to study at Kazan Teacher’s Seminary.

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. Kondratev. I. M. Shtygashiev described in detail “Regulations for the pupils of the Kazan Indigenous Teacher’s Seminary”, 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. Shtygashhev’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 Shtygashhev entered together with Kuzma Ukonakov as fellows of the Orthodox Missionary Society\(^7\). Therefore, there were no entrance tests for them\(^8\). It is known that training began on 1\(^{st}\) September 1882. At the time of entering, I. M. Shtygashhev 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. Shtygashhev and K. Ukonakov were sent to Raif\(^9\), which was 30 kilometers from Kazan. By the autumn, after the end of the second study year I. M. Stygashhev composed the primer in the Shor language\(^10\), 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. Shtygashhev was encouraged to go on a trip around the holy places of Russia in 1884. Ivan Shtygashhev 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. Shtygashhev 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. Shtygashhev 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 prerevolutionary Russia.

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4. Ibid., p 93.

5. Ibid., pp 93-94.


