

Assanova D.^{1*}

¹*Kazakh National Pedagogical University named after Abai,
PhD candidate at the department of history of Kazakhstan named after academician T.S. Sadykov.
E-mail: dassanova@gmail.com*

MEMOIRS FROM PERSONAL ARCHIVE OF SHAMGALI SARYBAYEV

Abstract

The article is dedicated to the personal archive of Shamgali Kharesovich Sarybayev, which forms a part of the Sarybayev family archive. Sh.Kh. Sarybayev (1893-1958) was a multifaceted individual, serving as a teacher, linguist, journalist, poet, literary critic, translator and folklore collector. The uncovered documents shed light on the breadth of his historical significance, offering insights into his academic interests, social connections, and contributions to various fields. In our analysis, we aimed not only to explore the memoir texts themselves, but also to learn more about the history of these texts. The presence of the draft versions of the published texts made it possible to trace the author's intentions and to establish some features of the documents. The examined memoir texts not only allowed us to reconstruct certain fragments of the biography of Shamgaly Sarybayev, but also provided insights into the historical context in which he lived. The details presented in these documents offer an extensive window into a historical period characterized by significant changes in culture and education of the country during the late 19th and early 20th centuries.

A thorough research of Sh.Kh. Sarybayev's life and work will not only allow to reconstruct his scientific biography, but also expand the understanding of socio-cultural landscape during his active professional years.

Keywords: biography, archive, biographical research, memoirs, recollections

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Д.Асанова¹

¹*Абай атындағы Қазақ Ұлттық Педагогикалық Университет,
Академик Т.С. Садықов атындағы Қазақстан тарихы кафедрасының докторанты.
E-mail: dassanova@gmail.com*

ШАМҒАЛИ САРЫБАЕВТІҢ ЖЕКЕ АРХИВТЕГІ МЕМУАРЛЫҚ ШЫҒАРМАЛАР

Аңдатпа

Мақала Сарыбаевтар отбасы архивінде сақталған Шамғали Харесұлы Сарыбаевтың жеке архивіне арналған. Ш.Х. Сарыбаев (1893-1958) – педагог, тіл маманы, журналист, ақын, әдебиеттанушы, аударма-шы және фольклор жинаушы. Анықталған құжаттар тарихи тұлғаның ауқымдылығын айғақтайды, оның ғылыми қызығушылықтарын айқындауға, оның таныстар шеңберін, қоғамдық қызметін, мұрасын анықтауға мүмкіндік береді. Жұмыстың шеңберінде мемуарлық мәтіндердің өзін тексеріп қана қоймай, мәтіндердің тарихына да ерекше көңіл бөлінді. Жарияланған мәтіндердің жобалық нұсқаларының болуы автордың ниеттерін байқауға және құжаттардың кейбір ерекшеліктерін бөліп көрсетуге мүмкіндік берді. Талданған мемуарлық мәтіндер Шамғали Сарыбаевтың өмірбаянының жекелеген үзінділерін қайта жаң-ғыртуға ғана емес, оның өмір сүрген тарихи жағдайын түсінуге де мүмкіндік берді. Бұл құжаттарда келтірілген мәліметтер еліміздің мәдени-ағартушылық өміріндегі елеулі өзгерістермен сипатталатын тарихи кезеңді – XIX ғасырдың соңы мен XX ғасырдың басында болған ерекшеліктерді көруге мүмкіндік береді.

Ш.Х. Сарыбаев туралы жан-жақты зерттеу өзінің ғылыми өмірбаянын жасап қана қоймай, белсенді кәсіби қызметі кезеңінде әлеуметтік-мәдени тарих туралы түсініктерін кеңейтуге мүмкіндік береді.

Кілт сөздер: биография, архив, биографиялық зерттеу, мемуарлық шығарма, естеліктер

Алғыс. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің нысаналы қаржыландыру бағдарламасын іске асыру шеңберінде дайындалды ("XIX ғасырдың аяғы - XX ғасырдың бірінші жартысындағы Алаш зияткерлік элитасының тарихы мен шығармашылық мұрасы" грант ИРН BR18574180ы).

Асанова Д.¹

¹Казахский Национальный Педагогический Университет имени Абая,
докторантка кафедры истории Казахстана имени академика Т.С. Садыкова.
E-mail: dassanova@gmail.com

МЕМУАРЫ ИЗ ЛИЧНОГО АРХИВА ШАМГАЛИ САРЫБАЕВА

Аннотация

Статья посвящена личному архиву Шамгали Харесовича Сарыбаева являющего частью семейного архива Сарыбаевых. Ш.Х. Сарыбаев (1893-1958) – педагог, лингвист, журналист, поэт, литературный критик, переводчик и собиратель устного народного творчества. Выявленные документы свидетельствуют о масштабе исторической фигуры, позволяют очертить научные интересы, определить круг его знакомств, общественную деятельность, наследие. В работе мы не только исследовали сами мемуарные тексты, но и изучили историю создания данных текстов. Наличие черновых вариантов опубликованных текстов дали возможность проследить намерения автора и выделить некоторые особенности документов. Проанализированные мемуарные тексты позволили не только реконструировать определенные фрагменты биографии Шамгали Сарыбаева, но и понять исторический контекст в котором он жил. Детали присутствующие в данных документах предоставляют возможность увидеть исторический период - конца XIX века и начало XX века, охарактеризованный значительными изменениями в культурной и образовательной жизни страны.

Всестороннее изучение Ш.Х. Сарыбаева позволит не только создать его научную биографию, но и расширит понимание социокультурной истории в период его активной профессиональной деятельности.

Ключевые слова: биография, архив, биографическое исследование, мемуары, воспоминания

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Introduction. This article is dedicated to the archive group (fond) of Shamgali Kharesovich Sarybayev, which is part of the Sarybayev Family Archive (SFA hereinafter). Sh.Kh. Sarybayev was a teacher, linguist, collector of folklore, journalist, poet, literary critic, and translator. The revealed documents allow to outline his scientific interests, the scope of his social connections, his involvement in various social activities, and his enduring legacy.

Shamgali Sarybayev's educational, scientific and methodical contributions during a period marked by multiple reforms in Kazakh writing, the establishment of theoretical and practical foundations for teaching the Kazakh language to non-native speakers, and the development of innovative pedagogical approaches had a profound impact on the intellectual landscape in Kazakhstan. He played a pivotal role in the establishment of Kazakh educational and scientific institutions in Tashkent and Almaty. He successfully defended his candidate dissertation and served as an assistant professor in the first Kazakh higher educational institution. His personal archive, accumulated over his lifetime, serves as a testament to his life's journey and his unwavering dedication during the challenging first half of the twentieth century. This archive comprises more than 2,000 archival units, including manuscripts, typescripts, and photographic materials. Importantly, Sarybayev's personal archive is a component of a larger archival unit, the Family archive that was initiated and created by Shamgali Sarybayev himself.

Later, the archive was maintained by Shamgali Sarybayev's son, Shora Sarybayev, who followed his father's footsteps, achieving the title of Doctor of Philological Sciences earning the distinction of becoming an academician. Shora Sarybayev not only inherited and saved the archive of his father Shamgali Sarybayev (1893-1958), but also established an archive fond on his mother Nasima Abdulganiyeva (1903-1978). Throughout his lifetime, Shora Sarybayev enriched the family archive by adding the archive fond on his brother, Bolat

Sarybayev (1927-1984), a renowned figure in education, art criticism, musicology, and a skilled musician, who held a Doctor of Art History degree.

Additionally, Shora Sarybayev played a pivotal role in preserving the archival documents of his uncle, Gabit Sarybayev (1893-1966), who was a teacher, delegate of the 1st Congress of Teachers in 1919, an editor, poet, and a significant statesman of the Astrakhan province. Gabit Sarybayev also served as the commissar of the first Kazakh exemplary military regiment of the Red Army during the civil war.

This ongoing effort and dedication by Shora Sarybayev led to the formation of the extensive archive that reflects the complexities and contradictions of two distinct eras: the late 19th and the turbulent 20th century. Today, the Sarybayev family archive comprises over ten thousand storage units, preserving historical and cultural heritage.

Materials and methods. This paper will only focus on the memoirs of Shamgali Sarybayev, as a valuable source in our ongoing biographical research. A chronological description of Shamgali Sarybayev's employment history, especially his pedagogical and educational activities, was compiled using approximately 2 000 archival items. These units, consisting of manuscripts, typescripts and photographic images, offer significant insight into his professional journey. The following documents were used: autobiographies of different years, shedding light on his personal and professional development; an employment record from 1912, providing details of his early career; a work book from 1938; a certificate of graduation from the Husainiya madrasah in 1916, showcasing his educational achievements; references, certificates, mandates, letters, diplomas and academic verifications that highlight his qualifications and recognition; orders, decrees, and award documents reflecting his contributions and honors; newspaper and magazine publications containing his writings and contributions; poetic heritage, including his literary works; correspondence with students; congratulatory cards and letters received on various occasions; memos and notes related to his work and personal life; a testament to his children. This diverse collection of documents paints a comprehensive picture of Shamgali Sarybayev's professional and personal life, allowing for a detailed chronological account on his pedagogical and educational journey.

Discussion. The personal origin documents preserved within the Sarybayev Family Archive offer a valuable resource for reconstructing the formative and evolutionary stages of Shamgali Sarybayev's career as a scientist and teacher. Additionally, these documents provide insights into his relationships within both professional and personal circles, which were closely intertwined with prominent figures like an Akhmet Baitursynov, Khalel Dosmukhamedov, Gali Begaliyev, Telzhan Shonanov, Ilyas Jansugurov, Saken Seifullin, Myrzhakyp Dulatov, Seyil Zhienbayev, Kazhym Basymov, Koshmukhambet Kemengerov, Mukhtar Auezov, Kudaibergen Zhubanov, Oraz Isayev, Sara Esova and others. These individuals, along with Shamgali Sarybayev, played major roles in shaping the intellectual and cultural landscape of Kazakhstan. The personal origin documents within the SFA offer a window into the connections, collaborations, and interactions that occurred among these influential figures, contributing to the rich tapestry of Kazakh history and culture.

The legacy of Shamgali Sarybayev is multifaceted and rich. His egodocuments, including memoirs provide a valuable and unique perspective on his personal experiences and the historical context of his time. They offer a distinctive view of the past, complementing official records and historical accounts. Shamgali Sarybayev's literary creativity and storytelling brought to the collection of his memoirs a lively and light narrative. This approach not only makes his memoirs an important historical source but also transforms them into captivating reading material. One of the remarkable aspects of Shamgali Sarybayev's memoirs is his habit of drawing comparisons between past events and contemporary occurrences. This technique creates a dynamic narrative that presents two distinct time layers within a single text. Such comparisons help readers to contextualize historical events and understand their relevance in the broader historical continuum.

Research results. The group of memoir texts within the archive comprises of **10** documents. These documents have been cataloged and assigned to separate inventory No. 2, fond No. 1, and they have been described in chronological order. Documents are divided into two subgroups - published and unpublished memoir texts

Specifically, there are **six** memoir texts that have been published. However, it's worth noting that four out of these six published texts accompanying draft manuscripts, both in written and typewritten forms. However, these draft manuscripts do not align with the published materials in several ways:

- volume discrepancy: the manuscripts are substantially longer than the published texts, often exceeding them by two to three times in length;
- divergent titles: the titles of manuscript versions and the published documents differ in several instances;
- semantic differences: there is a noticeable semantic gap between the content of the manuscripts and that of the published texts.

These disparities between the draft manuscripts and the published materials suggest that Shamgali Sarybayev's memoirs underwent significant revisions and editing before publication.

Due to discrepancies, **four** typewritten manuscripts are considered as separate archival units. The analysis conducted indicates that Shamgali Sarybayev likely used these manuscripts as foundational material for his future publications. It's evident that the content of the manuscripts was subjected to substantial reduction before the publication, resulting in the creation of published texts that, in some cases, contain semantic gaps. This practice of condensing and editing the manuscript material for publication was likely a deliberate choice made to create more concise version of the memoirs. However, it's worth noting that there are no final «abridged» manuscripts for the articles in the archival fond. This suggests that the manuscript versions represent an earlier stage in the development of the memoirs, serving as a valuable record of the author's original thoughts and experiences before they underwent editing for publication. These manuscripts offer a unique opportunity to study the evolution of Shamgali Sarybayev's memoirs and the editorial decisions made.

There are **nine** unpublished memoir texts within the archive. These archival units are primarily typewritten and share common characteristics such as being sewn with white thread in the upper left part and numbered in the central upper part. Additionally, six out of the eleven typewritten units contain notes written in blue and lilac ink pen.

Table No. 1 provides information on various characteristics of these archival units, such as: number of copies, alphabet used, number of pages, date. Analyzing the data in Table No. 1 alongside the content of the unpublished memoir texts can provide valuable insights into the archive's organization, the evolution of the memoirs, and the context in which they were produced.

Table 1. Memoirs texts of Shamgali Sarybayev 1923-1958.

№	Name of the document	Number of pages	Used alphabet	Publication/ manuscript/	Quantity	One sided/two sided	Year
1	Now it's impossible to go back and settle down (from Bokey) [Енді қайтп қоныстанбас екен (Бөкейден)]	3	Cyrillic	Typewritten manuscript	2	One sided	After 1923
2	Opening a school in ауу [Ауылда мектеп салу]	3	Cyrillic	Typewritten manuscript	3	One sided	1928
		1	Arabic	Handwritten manuscript	5	One sided	1928
3	How I did the revision [Мен қалай ребезие қылдым]	7	Latin	Typewritten manuscript	1	One sided	1930
4	We will protect our motherland [Отанды қорғаймыз]	1	Cyrillic	Publication	1	-	1941
5	Curse the fashists [Құрсын фашистер]	3	Cyrillic	Typewritten manuscript	2	Two sided	1941
6	My yesterday and my tomorrow [Кешегім мен бүгінгім]	1	Cyrillic	Publication	3	-	1947
7	My yesterday and my tomorrow [Кешегім мен бүгінгім]	1	Cyrillic	Typewritten manuscript	11	One sided	1947
8	Memoir [Естелік]	1	Arabic	Handwritten manuscript	13	One sided	1947
9	Me in Kazaly city [Мен Қазалы қаласындағы]	1	Cyrillic	Typewritten manuscript	1	One sided	После 1948

10	Seeing the benefits of work is a great happiness [Еңбектің игілігін көру - зор бақыт]	1	Cyrillic	Publication	1	-	1949
11	Seeing the benefits of work is a great happiness [Еңбектің игілігін көру - зор бақыт]	6	Cyrillic	Typewritten manuscript	5	Two sided	1949
		12	Cyrillic	Handwritten manuscript	1	Two sided	1949
12	Pupils in Husainiya madrasa [Хусайния медресесіндегі оқушылар]	1	Cyrillic	Typewritten manuscript	2	One sided	1951
13	Remembering the civil war [Азамат соғысын еске аламын]	2	Cyrillic	Publication	1	-	1957
14	Remembering the civil war [Азамат соғысын еске аламын]	1	Cyrillic	Typewritten manuscript	8	One sided	1957
15	Days to remember [Есте қалған күндер]	3	Cyrillic	Publication	1	-	1957
16	Before Great October and during October [Ұлы Октябрь алдында және Октябрь тұсында]	2	Cyrillic	Typewritten manuscript	10	One sided	1957
17	Celebration of Tarbaka [Тарбақа тойы]	1	Cyrillic	Publication	16	-	1958/59
18	From the past days [Өткен күндерден]	2	Cyrillic	Typewritten manuscript	18	One sided	
19	During the Great October Revolution [Ұлы Октябрь революциясы жылдарында]	2	Cyrillic	Typewritten manuscript	25	One sided	

Source: [1].

The data given above sheds light on the content and characteristics of the memoir texts. It's evident that these memoirs go beyond personal introspection, as they also involve the reconstruction of historical events. They blend storytelling with introspection, providing a unique perspective on Shamgali Sarybayev's experiences and his insights into social interactions.

The memoir text titled “Есте қалған күндер [Days to remember]” [2] has no date and no published version of the memoir, which indicates that this memoir has not been published. The presence of two copies in the archive, one consisting of 18 pages and the other of 19 pages, indicates the multiple versions of this memoir text. Both copies are numbered in the central part of the sheet, suggesting an organized approach to archiving. Additionally, one of the copies contains marks made by the author in dark blue ink, they offer insights into his thought process and revisions. Of particular interest is the Arabic script found on page 11 of 19 page memoir that will be translated and could potentially provide additional context into the memoir. Overall, the presence of unpublished memoirs and multiple versions within the archive offers a rich resource for further research.

The content of the document provides a valuable insight into the early stages of Shamgali Sarybayev's life, particularly his childhood and youth. He describes the early stages of his life, dwelling on the most significant of them: walks on the zhailau, songs, mentors, studies, teachers and books. The first part of the document describes in detail the meetings with the paramedic of the Bokey Orda, Dauletgali Ertayev, who introduced Shamgali Sarybayev and his brother Gabit Sarybayev with new books, newspapers and poems, talked about the news. Together they recited verses such as:

Ах ты воля, моя воля
Золотая ты моя.
Воля сокол поднебесный
Воля светлая заря.
[Oh, my freedom, my freedom,
You are my golden treasure.
Freedom, like heavenly falcon,
bright freedom like the dawn]

According to the document, it was D. Ertayev, a graduate of "the first naval medical school in Russia" [3, p. 81] in Kronstadt, who gave advice to Shamgali Sarybayev and his brother Gabit Sarybayev to continue their studies in Orenburg or Kuibyshev. "Айтқан ақылын, берген кеңесін ұмыттар емеспін [I will never forget the wisdom with which he shared and his advice]" [4]. These fragments collectively paint a vivid picture of Sarybayev's formative years, highlighting the influences, experiences, and relationships that shaped his early life and contributed to his own future contributions. The document provides a rich narrative of his youth, capturing the essence of his early cultural and educational experiences.

Shamgali Sarybayev received his primary education at the ауыл [village] elementary school. During that time, Western Kazakhstan witnessed a continuous expansion in the number of Muslim Mektebs (schools), and the establishment of these schools in the Inner Horde was always a focal point of Zhangir Khan's educational policies [5, p. 28]. Shamgali Sarybayev later continued his studies at the new method seven-year Tatar School known as "Ibrahimiya", which was led by Galkayev Gataulla. This is substantiated by a memoir text and a colored postcard dated January 9, 1911, discovered in the biographical documents of SFA. The postcard contains the following text: "A scholarship is awarded to Sarybai uly Shamgali, a student of the 6th grade of the Ibrahimiya school" [6]. In the beginning of the twentieth century, there were a total of 106 new method Tatar schools opened across the Kazakh steppes [5, p. 31].

From the memoir text, we learned about the formation and problems that schools of the new method of education faced during the period when the "Jadid schools" forced out the schools and madrasahs called "kadim". Shamgali Sarybayev gives a small comparative analysis of these schools, describing both the textbooks they studied and the teaching methods. The author devoted three pages to these issues of education. This historical perspective provides valuable context for understanding the changes and advancements in education that occurred in the region.

The text reveals that Shamgali Sarybayev held a stance against the teaching of religious subjects. It describes a specific incident that illustrates the independent choice of textbooks made by the Sarybayev brothers, 11-year-old Shamgali Sarybayev and Gabit Sarybayev, for their studies. In this account, it is mentioned that the standard curriculum at the time was centered around religious Arabic books. However, the Sarybayev brothers were eager to study Arabic language from different sources. They learned that the best books for learning the Arabic language were "Nakhu" and "Safir". Consequently, the brothers persistently requested permission from their teachers to use these books for their studies. Eventually, after Gabit Sarybayev paid 1 som to one of the teachers, they were granted permission to study from these preferred books. This marked the beginning of their education using the "Safir" book, which involved the study of Arabic language morphology in Persian. Shamgali Sarybayev reflected that this knowledge proved highly valuable as it enabled him to apply his understanding of Arabic grammar and phonetics in his classes for teaching the Kazakh language.

Along with the factual material, the text also contains poetics that describes the depth of his childhood memories "Samal zhel betindi sipap, koltygynnan kirip, zheninen shygady [Lit. A fresh wind, stroking the face, came from under the arm and exited through the sleeve]".

Shamgali Sarybayev's description of his school years portrays a period marked by diligent effort and a demanding schedule. The day began at 4:00 in the morning, this is when all the necessary homework was supposed to be done. Before lunch there was a school, where students studied general subjects taught in Russian. In the afternoons, they attended religious classes. Furthermore, the text provides insights into the everyday experiences of students. One of the fragments tells an episode about the poem "God [Боже]", which the whole class had to learn. However, some students playfully altered the lyrics, substituting "God, save the king [Боже,

храни царя]” with “God, bury the king [Боже, царя похорони]”. This episode offers a glimpse into the interactions and dynamics among students of the Tatar new method schools in the early 20th century.

The author continues the theme of education and Jadidism in his memoir text about the Husainiya madrasah in Orenburg titled “**Khusainiya madrassindegi okushylar**” [from the history of Kazakh youth who studied at the madrasah] written by Shamgali Sarybayev in 1951 [7]. This text remains unpublished. Two copies of the document have been preserved, each consisting of one page. The document is numbered in the central upper part. One of the copies has minor markings made in purple ink. The other copy includes handwritten text in Arabic script underneath the main typewritten content, which adds an additional layer of significance to the document. This memoir delves into the experiences of Kazakh youth who studied at the Husainiya madrasah in Orenburg. The presence of two copies and handwritten marks suggest a potential avenue for comparative analysis or further research into the context and content of this text.

A certificate and correspondence with the supervision of the Husainiya school in the period from 1913 to 1916 [8], confirms Shamgali Sarybayev's enrollment and education in this madrasah. The certificate [9] contains the curriculum for the year 1915 for Shamgali Sarybayev's class. The listed subjects demonstrate a diverse and comprehensive educational program that included: religious studies, history, geography, mathematics, natural science, grammar (Tatar), reading (Arabic), dictation and compositions, calligraphy, drawing, geometry, reading (Russian), written work (Russian) [10].

“The program of the Khusainia madrasah underwent constant improvement, with changes in the range of disciplines studied and the allocation of hours for their development. Over the years of its operation, the madrasah offered the following subjects: dogma, dogmatic theology (aqaid), the Quran and its interpretation (tafsir), the rules of orthoepic reading of the holy book (tajvid), the biography of the Prophet (sira), his sayings (hadith), the history of Islam, Muslim law (fiqh) and the methodology for the formation of its norms (usul al-fiqh), rules for the distribution of hereditary shares (faraiz), preaching and oratory (vagaz va hitabat), religious chants (monajat), ethics (ahlyak), logic (mantlyk), philosophy and its history, cultural studies, Russian, Tatar, Arabic and Persian languages and literature, German and French languages, calligraphy, arithmetic, geometry with trigonometry, algebra, physics, chemistry, astronomy, geography, general, Russian and Tatar history, natural science, zoology and botany, jurisprudence, political economy and trade, accounting, drafting and drawing, pedagogy and didactics, psychology, hygiene and the basics of medical knowledge, gymnastics” [11, p. 72].

Husainiya Madrasah is the alma mater of many prominent statesmen and public figures, poets, writers, scientists, educators and cultural workers of Kazakhstan: Gali Begaliyev, Zhiengali Tilepbergenov, Fatima Gabitova, Yelemes Kermenov, Khairaddin Balgynbaev, Kenzhegali Gabdullin and others. Madrasah "Husainia" played an important role in the formation of the national intelligentsia of the Muslim peoples. “Religious figures D.T. Abyzgildin, K.A. Aidarov, S.N. Bikbulatov, teachers, methodologists and philologists Z.N. Ayukhanov, A.A. Aidarov, K.K. Zhubanov, Sh.Kh. Sarybayev, Sh.S. Churaev, writers, poets and playwrights Kh.Yu. Abushaev (Atlashi), S.I. Agish, G.S. Amantai, Sh.G. Akhmadiyev, G.A. Akhmerov (Varlam), F.S. Bakirov, M.A. Burangulov, M.V. Gali, G.M. Gumer, M. Jalil, G.Kh. Mustakaev (Bigi), G.G. Radudy, R.Rakibi, S.L. Rameev, M. Sagdi, A.M. Tagirov, Zh.A. Tlepbergenov, M.M. Faizi, Sh. Fidai, Z.G. Yusupov (Sharki), composer H.K. Ibragimov, artists and theater directors I.M. Almashev, I.B. Kudashev-Ashkadarsky, N.N. Sakaev, V.G. Fatykhov, state and military figures N.S. Enikeev, T.G. Imakov, A.A. Kaspransky, Sh.Kh. Usmanov, Sh.A. Khudaiberdin, B.A. Shafiyev and many others studied here” [11, p. 72]. The most part of the archival document is devoted to a rebellion/riot in the school, organized by students during Shamgali Sarybayev's study. The document attests to the following: “Students of this madrasah were rebels. In 1913, approximately 300 students organized a rebellion demanding a reduction of religious subjects and an increase in secular subjects [Бұл медреседе оқушылар бунтар болды. 1913 жылы бүлік шығарды. 300 оқушы дін сабағы азайсын, дүние сабағы көбейсін деп забастовка жасады]”. This suggests that the level of rejection of religious subjects by students was quite high. According to the subjects specified in the certificate of 1914 [12], the general education program of the class of Shamgali Sarybayev during the 1913 academic year included two subjects that can be classified as religious: religious studies and reading (Arabic). According to the document, the student rebellion was stopped only with the order of the Governor Eversmann, representatives of a military department were sent to the educational institution, after which the interrogation began. As a result, seventy five students were arrested. The document also reflects the school's everyday life, the texts of Tatar songs that students sang instead of surahs. Overall, this archival unit sheds light on the tensions within the madrasah and provides a fascinating perspective on the intersection of education, culture, and societal changes during that time.

The memoir text titled “**Keshegim men bugingim [My yesterday and tomorrow]**” [13] offers insights into the challenges Shamgali Sarybayev faced following his graduation from school in Kazalinsk. It also

provides information about his experiences during the summer holidays while studying in "Husaynia". In this document, we can find a detailed description of this period in chronological order. It has two versions: the published article and the unpublished manuscript with the same title. We will be analyzing the published version. The article consists of three pages of magazine format (25.2 cm x 16.5 cm). The text begins with a description of the societal mood after the October Revolution of 1917, offering a glimpse into the historical backdrop in which the author's experiences unfolded. The memoir incorporates a poem by Zhambyl, a prominent Kazakh poet, which adds a poetic layer to the narrative. The author discusses the consequences and influence of the First Russian Revolution of 1905 on education of the Turkestan region.

The memoir text provides valuable information about the author's personal and professional life during this period. The memoir contains some data about the Ikan Russian-native school, where Shamgaly Sarybayev worked as a teacher. He mentions Iztileu Zhanarin, the director of this school, he was the one who recommended Shamgaly Sarybayev for the position of a primary school teacher. From October 1, 1916, Shamgaly Sarybayev works as "a native teacher at the Ikan Russian-native school in the auyll [village] Iyata (or Zhainakan) of the Dombra tract of the former Chernyaevsky district of the Syr-Darya region" [14]. There is an interesting observation that during this period in Turkestan the preference was given to graduates of Tashkent madrasahs rather than Russian ones.

From the archival document we know that in 1916 Shamgali Sarybayev had his own view on educational processes that contradicted the accepted norms of that time. Despite regulations requiring "native teachers" to use religious books from Tashkent for instruction, Shamgaly Sarybayev chose to teach subjects like the Kazakh language, mathematics, geography. In the memoir, he writes: "With the help of Iztileu, in 1916 I succeeded in becoming an elementary school teacher in Ibat. According to the law of that time, I was called a native (local) teacher and had to use religious books published in Tashkent for instruction. But I didn't. I taught Kazakh, mathematics, geography [Ізтілеудің жәрдемімен Ибатадағы бастауыш мектепте 1916 жылдары мұғалім болдым. Ол күндегі заң бойынша менің туземный (жерлік) мұғалім аталып, Ташкентте басылып шыққан дін жайындағы кітаптарды оқытуым керек. Мен мұны істемедім. Қазақ тілі, есеп, география оқыттым]". Upon the arrival of the inspectors, he writes, they had to hide these facts and lay out religious books in front of the students.

With deep gratitude Shamgali Sarybayev notes the significant role of I. Zhanarin in his life. Iztileu Zhanarin appeared in the biography of Shamgali Sarybayev during his studies at the new method seven-year Tatar school, where he was one of his teachers. The text also mentions the meeting of Shamgali Sarybayev with the inspector of Kazalinsk city Plechkovsky, a graduate of the Tashkent School and a student of N.P. Ostroumov [15, p. 149]. During this meeting Shamgali Sarybayev requested permission to open a school with Kazakh as the language of instruction. However, during that period, all attempts to open a primary school with the Kazakh language of instruction were unsuccessful. The author characterized this time with the following words: "This was the last "gift" of many that this dark period of my life gave me [Мен көрген сұқсыр заманның көп «сыйынын» соңғы бір «сыйы» осы еді]". These plots reflect the difficulties and obstacles faced by advocates of Kazakh language education and the persistence of individuals like Shamgali Sarybayev in advocating for change.

There is also another document with the same title. It's one typewritten copy consisting of 11 pages numbered at the top, containing around fifty minor marks in the text throughout the document made in two colors of ink, purple and blue. These marks suggest that the document underwent two stages of revision. The dates at the end of the text "12-13-14-15 / IX-1947-zh" indicate that Shamgaly Sarybayev worked on the document for four days in September 1947. We believe that this manuscript is not the final version sent to the editor for publication, mainly because it is larger and contains more information than the published article.

Finally, the document titled "Еңбектің игілігін көру - зор бақыт [Seeing the benefits of work is a great happiness]", in which Shamgali Sarybayev recalls his teaching activities, paying special attention to his students. There are three archival units with this title: 1) An article published in Leninshil Zhas newspaper on February 12, 1949; 2) The manuscript dated January 27, 1949, written in blue ink in Cyrillic. Consists of one copy and 12 numbered pages (double-sided);

3) A typewritten text dated January 27, 1947, has been filed with the manuscript. The text has four copies. All copies have the same content, are printed in Cyrillic, and consist of three pages (double-sided). All four copies contain minor similar marks made in blue ink throughout the text. Hand-sewn with white thread on the left side together with handwritten text into a single composition; 4) Numbered undated typewritten text of six one-sided pages in one copy. The content of the printed part is similar to the manuscript, but contains marks that differ from the marks made on previous archival units. The document is also hand-sewn with white thread on the left side [16].

The fourth document “Enbektin igiligin kora – zor baqyt” contains a remark that says “Almatydaǵy Abai atyndyǵy KazPIdin XX zhyldyǵyna [for the 20th anniversary of the Almaty KazPI named after Abay]” which indicates that this document was written for the celebration event or issue of the journal/newspaper. The most part of the text focuses on his students at this educational institution. In the memoir, the author writes: “There are so many things in this big folder that I took from the archive and placed in front of me! There are so many things one can find here [Архивінен алып мына алдыма қойып отырған үлкен бумада не жоқ, 16 ншы жылдан бергі көп оқушыларымыздың тізімі осында емес пе! Осы буманы ақтаршы, не көрер екенсің]”. Clearly, while composing this text, Shamgali Sarybayev drew upon his archival notes and various other documents. As a result, it contains a significant number of names and surnames of his most cherished students, of whom he takes great pride. Furthermore, he provides insights about those rare students who did not strive to study. The document also mentions his friend and colleague, “Professor Kazhym” (Kazhym Basymov).

Conclusion. The analysis has revealed that the majority of memoir texts of Shamgaly Sarybayev were written between 1947 and 1957. In chronological order, the earliest memoir, typed in Latin script under the title “Auylda mektep salu [Opening school in auy (village)]”, dates back to August 20, 1928. The latest manuscript, “Azamat sogysyn eske alu [Remembering the civil war]”, written in Cyrillic, dates from July 12, 1957. It was published two months later, eight months prior to Shamgaly Sarybayev's passing (the published article is also present in the SFA). Additionally, there is a document titled “Estelik [Memoir]”, handwritten in Arabic script. This memoir was created in 1947, indicating that Shamgali Sarybayev continued his work on memoir texts, albeit with occasional interruptions, until the end of his life.

During the analysis, we conducted a thorough examination of the manuscripts, focusing on their condition, any additions or corrections made to them, as well as subsequent entries. This approach allowed us to reconstruct some of the circumstances surrounding the compilation and/or revision of the texts. It is evident from our findings that Shamgaly Sarybayev had to save the paper during the war years. The data in table No. 1 above clearly indicate that the memoir texts, which were written and printed on both sides of paper sheets, were created only during the war or in the post-war period, specifically in 1941 and 1949.

Furthermore, we meticulously analyzed the corrections present in almost every archival unit of the memoirs. It is noteworthy that all the revisions in the texts can be attributed to the author himself, with no indications of editorial in any instance. These notes provide insights into the ongoing writing process, encompassing simple error corrections within the text. In some cases, these corrections may have been made under the pressure of external circumstances. This conclusion is drawn from our observation of discrepancies between the original manuscripts and the printed articles.

In our analysis, we aimed not only to explore the memoir texts themselves, but also to learn more about the history of these texts. The presence of the draft versions of the published texts in SFA made it possible to trace the author's intentions and to establish some features of the documents. While inspecting documents from a personal archive, we rarely faced issues with dates, as most documents had their dates written/typed. In cases where documents didn't have any information on the dates, we tried to date the document using the facts given in the document itself, or by setting chronological limits, which are reflected in the table above.

The examined memoir texts not only allowed us to reconstruct certain fragments of the biography of Shamgaly Sarybayev, but also provided insights into the historical context in which he lived. The details presented in these documents offer an extensive window into a historical period characterized by significant changes during the late 19th and early 20th centuries.

These memoirs texts, reveal Shamgali Sarybayev's desire to document and reflect upon his observations and thoughts. It is clear that his writing was not solely for personal reflection, he aimed to share his personal experiences with a broader audience. The events and individuals depicted in these texts not only enrich our understanding of his biography, which had previously relied primarily on documents, but also provide additional insights into his emotional state, surroundings, and everyday life. Further research into these texts promises to contribute to an authentic portrayal of the life of Shamgaly Sarybayev, a representative of the Kazakh intelligentsia of the 20th century.

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