

## M. S. ANDREYEV'S WAY OF LIFE.

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**Abstract.** This article focuses on M. S. Andreyev's life path, scientific activity, and provides information about how he learned the language of the regions as a result of his work in schools and ethnological activities in various regions of Central Asia. Also, the ethnology of the Khufti people of the Tajiks, which was first known to science through the work "Tajiks of the Khuf Valley", is the result of the scientist's activity.

**Key words:** M.S. Andreyev, ethnologist, ethnographer, linguist, archaeologist, inspector, director, research "Historical Notes on Khojand", work "Tajiks of the Khuf Valley", article "Archaeological Interesting Places in the Angren River Valley".

### Introduction

M. S. Andreyev is known not only as a scientist, ethnographer, linguist, archaeologist, ethnologist, but also in the conditions of pre-revolutionary Turkestan, based on his strength and capabilities, he helped to improve and organize school work in Khojand and Jizzakh regions. This activity was especially actively carried out from 1914 to 1918, when M. S. Andreyev worked as an inspector of public educational institutions in the 2nd district of Samarkand region. In 1893, M.S. Andreev graduated from the Teacher's Seminary and as a state scholarship he had to serve in Russian-local schools for 6 years in the territory of Turkestan. Since there were no vacancies in schools, M. S. Andreyev worked as a manager of evening courses at the Khojand Educational Institution. In the life of M. S. Andreyev, the position of director was such that this appointment coincided with the inspection of the educational institution conducted by F. M. Kerensky, the chief inspector of educational institutions of the Turkestan region in April 1893. He stated that the Russian language classes were "incorrect and unsuccessful" students told the inspector that they wanted to learn Russian "they can't learn it" because the teacher does not know the local language, in a Russian school classes were poorly organized.

The country of Turkestan is urgently looking for a suitable person to fill the position of Russian language teacher. At this time, the seminary of teachers It turned out to be M. S. Andreyev, who had just graduated, a scientist who knew local customs and languages well. M. S. Andreev, who came to school, encountered not only abandoned educational work, but he was surprised by the attitude of the authorities to schools and schools, their the number was also small, they were in a difficult material and financial situation, and the maintenance of the school was provided with almost the same amount of money allocated for the heating and lighting of the police station, the salaries of the teachers were very low. Remembering the situation in those years, when M. S. Andreyev worked as a director of evening courses, when he received only 240 rubles a year, and city gardeners received 900 rubles, M. S. Andreyev wrote: "he received a salary of 20 soums a month, with this money he lived , takes care of his horse, is old enough to hire servants. One day, when Nalivkin came to Khojand, my condition improved. He saw that my income was low and my condition was bad. At that time, Nalivkin's friend Glushanovsky was the head of Khojand region. Nalivkin talked to him and he helped me, and besides, he offered me as a teacher to his son and fed me.

Later, in 1894, M. S. Andreyev was appointed as a practitioner of local languages at the Turkestan Teachers' Seminary. Here he taught the Persian language in the last three classes of the seminary, conducted practical and theoretical classes in Uzbek in all classes. From April 1896 to March 1897, M.S. Andreyev worked as an Uzbek language teacher at the Tashkent University. In those years, no attention was paid to the publication of textbooks for schools and schools. M. S. Andreyev created a textbook on the Uzbek language in a short period of time. According to N. P. Ostroumov, this manual fully met its purpose. And N. S. Lukoshin considered the work of M. S. Andreyev to be the best textbook for learning writing. When M. S. Andreyev worked as a teacher at a university, he attended English language courses, where he met N. S. Lukoshin. Since 1897, due to illness, M. S. Andreyev was released from work at the seminary and the Tashkent Institute of Education at his request. Thus, the first stage of his pedagogical activity ended. In 1913, there was a correspondence between the manager of educational institutions in the Turkestan region and the Department of Enlightenment in Russia about the establishment of four new inspectors in the region in order to strengthen control over the existing schools.

In the name of the chief inspector of educational institutions of the Turkestan region, who is going to serve in Central Asia from India, he applies with a request to appoint him to the position of inspector. It was not easy to get into such a position. Together with M. S. Andreyev, 27 other people applied. At the end of 1913, the Department of Public Education allowed the Chief Inspector of Educational Institutions of Turkestan Province to open a loan for the payment of wages to four newly approved inspectors of educational institutions. Due to the petition of A. A. Semyonov 346 and other colleagues, according to the order of January 13, 1914, M. S. Andreyev was transferred to the service of the inspector of public educational institutions of the 2nd district of Samarkand region under the office of the Ministry of Education 347. His place of residence is Khojand city. According to M. S. Andreyev, thirty years later, there were 9 Russian and 2 Russian-local schools, as well as 9 madrasas and 700 schools, but it was not recommended to interfere with them. In the Central State Historical Archive of the Uzbek SSR, the report of M. S. Andreyev, Inspector of Public Educational Institutions of the 2nd District of Samarkand Region in 1914 states that at that time there were 5 Russian-local schools and 3 railway educational institutions under his control. 757 boys and 392 girls were educated in them, among them representatives of the local nationality: - 223 boys, 2 girls, 61 madrasahs, 666 schools. These data make it possible to clarify information about the number of schools and students in Khojand and Jizzakh regions in 1913-1914. M. S. Andreyev's inspectorate activity coincided with the period of the first war. This had a serious impact on the state of schools and educational institutions in Turkestan. "When I came here, I felt bad for the first time when I saw how many children were left without education because of the lack of schools," says M.S. Andreyev.

However, in the course of daily work, the scientist constantly replenished his knowledge. He proudly said: "My main university was my independent travels around Central Asia."

M. S. Andreyev received his primary education in the men's gymnasium in Tashkent, where he studied for 2 years in preparatory and 4 years in basic classes. In 1889, he moved from there to the Turkestan teachers' seminary. The curriculum at the seminary was aimed primarily at students' fluency in the local languages, not for the purposes of the people. It is not surprising, if during a week at the seminary, students studied mathematics for 11 hours, geography for 9 hours, history for 8 hours, pedagogy for 6 hours, and spent 37 hours a week for mastering local languages. As a seminarian, M. S. Andreyev often visited the old part of Tashkent and over time became close to some students of the madrasa and through them the family of the madrasa dodho Qazi Sharif-Haji and Ubaidulla Makhsum mudarris in Eshon Quli. During his studies at the seminary, Andreyev fell ill and traveled to the mountains on the advice of doctors. When he was in Shymkent, he joined a Kyrgyz nomad family and carefully observed his life and lifestyle. Based on the evidence preserved in Andreyev's memoirs, the role of V. P. Nalivkin in mastering the languages of the local peoples, in particular the Tajik language, is rightly emphasized.

M. S. Andreyev considered the study of languages as a historical document about the past of peoples. Collecting written materials on language, he states: "if we take a certain collection of words associated with

different stages of culture and develop them accordingly, Middle We will have a great guide to identify many stages in the history of Asian culture." The scientist's attention to collecting and studying works of folk art - folklore is characteristic. Folklore, M. As S. Andreyev noted, it is valuable first of all as a "living testimony of the people themselves." It reflects his life, family and social relations, home conditions, beliefs, rituals and customs. In it you can trace the events of his past, the events of the distant past, the instructions of faith that have been preserved for a long time.

The role of V. P. Nalivkin in the formation of M. S. Andreyev as a scientist was of incomparable importance. He wrote many works on the history, ethnography, and Islamic culture of Turkestan, created manuals on Uzbek ("sart"), Persian languages, "sartcha" (Uzb.)-Russian, Russian-"sartcha" (Uzb.), Russian-Persian. compiled dictionaries. Description by Academician V. V. Bartoldnint, V. P. Nalivkin. He was a scientist who "best knew the Uzbek language and life among Russians." When V. P. Nalivkin was a favorite teacher of young Andreyev, he published not only several language textbooks, but also two books: "A Brief History of the Kokan Khanate" and "Essay on the Life of a Woman Living in the Fergana Valley" (both published in Kazan in 1886). He wrote the second of these books together with his wife M. N. Nalivkina. As a whole family, they lived in the village of Nanay (former Namangan district) for several years, as a result of which the Nalivkins deeply studied the life, customs and ideas of the local population. It is here that the most important features of the scientific work of M. S. Andreyev originate. So, M. From the first steps of his scientific activity in the field of ethnography, S. Andreyev was interested in the spiritual culture of the peoples of Central Asia, their beliefs, customs and rituals, demonological and cosmogonic ideas. This interest remained with him until the last days of his life. In 1896, M. S. Andreyev published an article entitled "Historical notes on Khojand" under the title "Bani". Also, the author provided some information about coins from different periods of Khojand history, archaeological and epigraphic monuments in the nearby Mogoltov range. M. S. Andreyev described Khojand as "a city bathed in green, surrounded by a shimmering water line swaying in the distance with a silver stream, majestic snow-white mountains in the background." Later, M.S. Andreyev's travels (the upper reaches of Angren, Fergana Valley, Kyzylkum, Falgar, Matcha, etc.) became regular. On one of his journeys, he returned through the Yangi-Sabak pass, where he reached the Zarafshan glacier, and then went from Shahrisabz to the Hisar valley, to the upper course of the Obihingu river, to Yagnob, and returned to Tashkent through Ora-tuba. In 1902, M.S. Andreyev traveled through Osh to Pamir, Vakhan, Ishkoshim. The scientific result of the trip was the publication of the first pamphlet on the ethnography of the Ishkashim and Vakhan tribes together with A.A. Polovsov. During his travels, while living in Tashkent, M. S. Andreyev managed to collect some materials about the Yazhgulom language, which was almost unknown to science at that time. In this and the following years, M.S. Andreyev did not lose contact with Turkestan, he lived in Tashkent for a long time and continued to collect linguistic and ethnographic materials here.

M. S. Andreyev in his article "Archaeologically interesting places in the Angren River Valley" described his impressions of his first trip as follows: "I had the opportunity to hear the stories of the local residents about the various objects found, to see the mounds and tracks dug by the local residents, as well as to receive the ancient coins they dug up. I was" that In the article, the young author not only writes about many archaeological sites and their importance, but also contains information about the looting of archaeological materials by local treasure hunters for personal gain. buckles, decorative animal head loops, copper, gold and silver coins and inscriptions, ceramics, rings, earrings, bracelets, copper vessels, mined coins and old gold and silver articles without immediate delivery to the Russian authorities, local jewelers melted to make rings, bracelets and other items.

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