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FORMATION OF THE ALPHABETIC SYSTEM IN THE HISTORY OF KAZAKH WRITING

Abstract. The article is devoted to the study of the history of changes in the Kazakh alphabet in the period from 1920 to 1950. A new look at the degree of its historiographical study and data sources determines the main purpose of the article. This policy was especially acute during this period in the form of a campaign with the intervention of a superficial, hasty policy, with exaggerated cruelty. In the history of writing of the Kazakh language, it is noted that the alphabetic system has survived several historical periods, reached the level of the national alphabet, for several centuries the Kazakh people used an alphabetic system based on Arabic graphics, from 1929 to 1940 an alphabet based on Latin graphics was introduced, since 1940 the Cyrillic alphabet was used.

Also in the article we will talk about the masters of the language sphere, who specially studied the system of sounds in the Kazakh language, compiled the first alphabet. It is known that the merits of well-known Kazakh public figures, outstanding scientists in this area related to education, study, are valuable at present during large-scale events dedicated to the transition of a modern independent country to the Latin script. In accordance with the government's plan for the gradual transition of the Kazakh alphabet to the Latin script, at the present stage of work, a look at the history of the Latin alphabet, which opens the way for the Kazakh language to reach the international level, is the value of this article.

Keywords: alphabet, Cyrillic, Latin, new font, graphic, council, parliamentarians.

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Аңдатпа. Мақала 1920–1950 жылдары аралығындағы қазақ әліпбиінің өзгертілу тарихын зерттеуге арналған. Оның тарихнамалық зерттелу деңгейі мен деректік көздерін жаңаша тұрғыдан қарастыру мақаланың басты мақсатын айқындайды. Аталған кезеңдегі бұл саясаттың әсіресе, әліпби ауыстыру мәселесі үстірт, асығыс саясаттың араласуымен науқан түрінде, асқан қатыгездікпен көрініс тапқаны мұрағаттық тың деректер арқылы зерттеу жұмысында талдауға алынған. Қазақ тілінің жазу тарихында әліпби жүйесі бірнеше тарихи кезеңдерді басынан өткізіп, ұлттық әліпби деңгейіне жетіп, бірнеше ғасырлар бойы қазақ халқы араб графикасына негізделген әліпби жүйесін пайдаланып келгені, 1929–1940 жылдар аралығында латын графикасына негізделген әліпбиді жазу жүйесіне енгізіп, 1940 жылдан бастап кирил графикасы әліпбиінің қолданылғаны баяндалады. Сондай-ақ, мақалада қазақ тіліндегі дыбыстар жүйесін арнайы зерттеген, алғашқы әліпбиді құрастырған тіл саласының майталмандары жайлы да сөз болады. Қазақтың белгілі қоғам қайраткерлерінің, осы бағыттағы айтулы ғалымдарының ағартушылыққа, оқу-білімге байланысты сіңірген ерен еңбектері бүгінгі тәуелсіз еліміздің латын графикасына қайта көшуге арналған ауқымды іс-шаралары тұсында да құнды екендігі белгілі. Қазақ әліпбиін латын графикасына кезең-кезеңімен көшірудің үкіметтік жоспарына сәйкес жұмыстар жүргізіліп жатқан қазіргі кезеңде қазақ тілінің халықаралық дәрежеге шығуына жол ашатын латын әліпбиінің тарихына көз жүгірту – мақаланың құндылығы болып отыр.

Кілт сөздер: әліпби, кириллица, латын, жана қаріп, графика, кеңес, депутаттар.

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Формирование алфавитной системы в истории казахской письменности

Аннотация. Статья посвящена изучению истории изменения казахского алфавита в период с 1920 по 1950 годы. Новый взгляд на степень его историографической изученности и источники данных определяет главную цель статьи. Особенно остро эта политика в указанный период проявлялась в виде кампании с вмешательством поверхностной, поспешной политики, с преувеличенной жестокостью. В истории письменности казахского языка алфавитная система пережила несколько исторических периодов и достигла уровня Национального алфавита. В течение нескольких столетий казахский народ использовал алфавитную систему, основанную на арабской графике, с 1929 по 1940 год был введен алфавит на основе латинской графики, с 1940 года использовалась кириллица. Также в статье речь пойдет о мастерах языковой сферы, которые специально изучали систему звуков на казахском языке, составили первый алфавит. Известно, что заслуги известных казахских общественных деятелей, выдающихся ученых в этом направлении, связанном с образованием, учебой, ценны в настоящее время во время масштабных мероприятий, посвященных переходу современной независимой страны на латинскую графику. В соответствии с правительственным планом поэтапного перехода казахского алфавита на латинскую графику, на современном этапе работы, взгляд на историю латинского алфавита, который открывает путь к выходу казахского языка на международный уровень является ценностью данной статьи.

Ключевые слова: алфавит, кириллица, латинский, новый шрифт, графика, советский, депутаты.

Introduction

In the writing history of the Kazakh language, the alphabet system has gone through several historical stages and reached the level of the National Alphabet. For several centuries, Kazakh people used the alphabet system based on Arabic graphics. In 1929–1940, the alphabet based on Latin graphic was introduced into the writing system and the Cyrillic alphabet was applied beginning from 1940. In studies of the Arabic script in Kazakh society, the Arabic script was divided into two parts as “Kadim”, “Jadid”. According to the researchers, chronicles, documents and works which are common to the Turkic people and having historical bases dating back to the XVI–XVII centuries belong to the Kadim writing sample, while zhadid writing sample includes examples of writing used in the first Kazakh newspapers, such as “Turkestan ualayaty” and “Dala ualayaty”.

In general, based on the analysis and comparative assessment of the reasons for changes in the history of Kazakh writing and Alphabet changes, we should draw the following conclusions. In connection with the reform of the alphabet, there were two different views at this time. The supporters of the first group proved the inadmissibility of the Arabic script in the transmission of the sound system of the Kazakh language and called for its replacement with another alphabet, while the 2nd group opposed the radical reform of the alphabet and supported the need to limit itself only to making changes, so as not to break away from our spiritual heritage since the Arabic alphabet had been used for centuries.

Research methods

Methods of comparative assessment and analysis on the reasons for changing alphabets and the changes in the Kazakh writing history were applied.

Analysis and results

Akhmet Baitursynuly was the first Kazakh phonologist, who specifically studied the sounds system in the Kazakh language and compiled the alphabet. A. Baitursynov's thoughts and actions related to the enlightenment were not only a call to learning. He clearly described the state of schools in the Kazakh steppe, the ways of teaching children on the pages of newspapers and magazines, especially well reflected the situation before the October Revolution. In 1913, the main article “An academic year” written by A. Baitursynov was published in the newspaper “Kazakh”. “There is no production on Kazakh land; it sells raw materials and purchases products made from these raw materials 2–3 times more expensive. This is a flaw that comes from ignorance. “Ignorance” means, undoubtedly, lagging behind in education and science. And the big reason for lagging behind is the existence of very few schools in Kazakhstan. In addition, he did not conceal shortage of specialists to teach children in these schools. According to his statement, one of the reasons for its shortage was that educational institutions that trained teachers, for example, Uchitelskaya school in Orenburg offered only 7–8 places at the expense of the fond (i.e., receiving a scholarship), and children who wanted to enroll had to study at their own expense. 50–60 children came to the same school a year, and only four or five of them entered the school since the rich Kazakhs who had money did not want to teach their child with money and the poor did not have enough money to give their children to the school. A. Baitursynuly is a great scientist who spent his entire adult life cleaning the Kazakh written language from lexical confusion, syntactic influences of other languages and developing the science of the Kazakh language. A. Baitursynuly understood the achievement of the prosperity of society, science and culture through writing. The scientist learned that the problem of letters and textbooks was an urgent problem for the illiteracy elimination. Beginning from 1910, he started correcting the some Arabic scripts that were not suitable for the Kazakh language, adapted them to the sound features of the Kazakh language and formed the syngarmonic national alphabet. Thus, weighing the advantages and disadvantages of polygraphic sides in the learning process, A. Baitursynuly compiled a 24-letter alphabet. In the

alphabet, only the original sounds inherent in the Kazakh language were obtained. Therefore, this writing system of A. Baitursynov is called the National Kazakh script. After the reform of A. Baitursynov, the Arabic script was recognized by the entire Turkic people as a national system of writing, but the policy of coercion reached its peak. Opponents of the Latin alphabet were charged with political charges, and even law enforcement agencies began to intervene. After the adoption of the new alphabet, the restriction on the use of the Arabic alphabet became more severe and was under control by representatives of the authorities [1, pp. 117–121].

All this reflects A. Baitursynov's thoughts, views and wishes on the educational and enlightening work. We know that the education problem, which was raised in the second half of the last century, has become a big problem of social significance for the Kazakh society. Ybrai Altynsarin was the first educator who put it into practice, while A. Baitursynov was the second person who did a real job in this field after him (the second I. Altynsarin). He is not the only agitator who called people to study and explained the need for education and science, but an experienced person who made a lot of efforts to establish school affairs in general and accomplish educational work among Kazakhs.

In addition, he was an activist who took other measures necessary for the establishment of educational work. These actions were drawing up graphics worthy of the Kazakh script, writing the order of writing, i.e. spelling, writing “the Kazakh alphabet” to help to learn reading in Kazakh, school textbooks representing the native language, showing the teaching methods. In this regard, Akhmet Baitursynov was not only an educator in the context of Kazakh culture, but also a scientist-educator. He is the first storyteller in the Kazakh language representing the subject “the Kazakh language and literature”. Therefore, it is our duty to remember and be guided by the requirements of Akhmet Baitursynov, the researcher of the Kazakh language, turkologist, linguist, when there are new requirements and good conditions for studying the Kazakh language, the native language that has received the status of a state language.

Despite the official adoption of A. Baitursynov's alphabet only in 1924, and the adoption of the graphic as an example for all Turkish, Arabic, and Iranian scripts at the meeting in Istanbul in 1913, the statements of K. Zhubanov: “It was not Kazakhstan that refused this graphic to adopt the Latin alphabet, but the pressure of the Academic Council of the All-Union Central Committee on the new Alphabet. This system is quite suitable for the features of the Kazakh language, and is very suitable for our new alphabet since it has nothing to do with the nature of marking the Arabic script and is equally compatible with the alphabet”, and Professor E.D. Polivanov's high estimation given to A. Baitursynov's alphabet: “In any case, I consider this last form, which was adopted by Kazakh-Kyrgyz graphics in 1924, no longer in need of corrections and represents the last step in the historical formation of national graphics, which Kyrgyz enlightenment figures, the creators of the reform, can rightfully be proud of as a major cultural conquest”, it was demanded to start the transfer from the Kazakh script to Latin on March 6 beginning from February 26 to March 5, 1926.

In his report at the general meeting of Kazakh students in Moscow in 1927, N. Turekulov said that it was too early to change the inscription and it would take ten years.

However, in 1927–1928, the newspapers “Enbekshi Kazak”, “Leninshil Zhas”, “Tilshi” published a draft of the new Latin alphabet and topics with the same graphics. The first draft of the Latin alphabet included 24 letters and 1 quote. In the meantime, it would be appropriate to talk about the First All-Union Congress of Turkic Studies, which prompted us to change the script of the Kazakh language to Latin script. After all, the Congress was attended by more than 600 intellectuals of the entire Turkic people, Russian scientists such as N.F. Yakovlev, A.N. Samoilovich, V.V. Barthold, N.I. Ashmarin, L.V. Shcherba, A. Baitursynuly. It was considered as the largest historical event that brought together such Kazakh scholars as E. Omarov, N. Torekulov, T. Shonanovich, B. Suleyuly and raised the language and writing of the Turkic peoples to a new level.

Almost a year passed since the first All-Union Congress of Turkologists, during which a number of achievements were made in the national republics and regions in translating the Turkic-Tatar script into Latin [3, pp. 45–49].

At the Congress, L.V. Shcherba, N.F. Yakovlev, L.I. Zhirkov, G. Sharaf, A. Baitursynuly, N. Torekulov, E. Omarov made reports and repeatedly appeared in debates on spelling and writing issues. On the question of why Azerbaijanis were the first to transfer to the Latin script, N.F. Yakovlev made the following arguments: “If the urban Azerbaijanis is 13%, population literacy is 1%, which indicates a lower literacy rate of 25% compared to Tatars. And the city Tatars were also 4%. At the same time, writing is deeply connected with religion, a people with a strong religion will not receive a new writing». This corresponds to the following statement of E.D. Polivanov: “People having reformed their writing are likely to be interested in the new graphics and easily transfer to it, while the language correcting its writing system does not accept other graphics”.

N.F. Yakovlev and L.I. Zhirkov supported the end of using the Arabic script that was weakened by the policy of conquering new languages and suitability of the Latin script for new progress and technology, while L.V. Shcherba took a neutral position, stating the impossibility of giving advice each nation to decide what script to use. Galymzhan Sharaf, a proponent of the Arabic script, says that though N.F. Yakovlev and Zhirkov popularized the Latin script, they published articles prioritizing the Russian alphabet over the Latin script. In general, the majority of those who made a speech at the Congress spoke a lot about the advantages of the Latin script, the disadvantages of the Arabic script, made psychological attacks on those who supported the Arabic script and applauded those supporting the Latin script. Nevertheless, A. Baitursynov held the position that each nation had its own history of development and didn't understand the transfer of the peoples using the Russian graphics to the Latin script.

In addition to A. Baitursynuly, G. Sharaf and G. Alparov repeatedly spoke in favor of Arabic graphics at the Congress. Emphasizing the use of the Latin script only by 47-56% of Azerbaijanis, they proved that it was not a Latin script, but a changed Latin writing, which meant a short life of the Latin writing and the transfer to the Russian script in a short period of time. However, the result of the vote was 101 votes in favor of Latin graphics, 7 votes in favor of Arabic graphics and 9 votes in favor of Latin writing.

The Constituent resolution instructed to adhere to the following principles in the formation of the Latin alphabet: not to take Russian letters, to subjugate the consonance law of loan words, not to obtain a letter for the same sounds, not to take diacritic characters, not to mark long consonants, not to obtain double letters, not to take a character for a thin voice, to use the morphological principle to find a literary variant of words such as toprak-toprak, to form the norm of correct pronunciation, to obtain loan words by their pronunciation in the original language.

Although Kh. Dosmukhameduly did not support Latin, he proposed a conscious transition to the Latin alphabet and drafted the first Latin alphabet. A. Mekteptegi, scientist studying the Kazakh writing, stated that “it was not in the form of a campaign, but in order to improve the current alphabet, revise the spelling and radually transfer to it” and put forward the necessity of adapting the Latin alphabet to the Kazakh language since “the immediate, especially administrative method of transition to the Latin script was harmful to culture and was not serious from the political viewpoint”.

In general, the transition to Latin script was not unanimously supported in the Kazakh steppes. The process was very slow. Meanwhile, on October 18–23, 1928, the Third Plenum of the All-Union Central Committee of the New Turkic Alphabet was convened. S. Aspendiyarov, O. Zhandosov, N. Nurmakov, T. Shonanovich, G. Tugzhanov, T. Ryskulovs attended the plenum. The issues raised at the plenary session were mainly defining the reasons of the slow transition to the Latin alphabet, how to change the alphabet used by Azerbaijanis to unify to the alphabet of other Turkic peoples, how to preserve this epoch of writing as an archive, the issue of capital letters,

spelling, phonetic and morphological principles. N.F. Yakovlev showed three types of unification – graphic, phonetic, spelling. The basic unification was phonetic, which meant that each character had a common sound meaning. Although O. Zhandosov stated: “Though Kazakhstan is delaying the transition to the Latin script, it is ahead of Azerbaijan in terms of unification, and that it would be wrong to base the unification on a single script as each nation would prove its correctness. It is impossible to fully unify, so it is necessary to unite the consonants”. In addition, the author emphasized that the day of the old Arabs in Kazakhstan was approaching.

Thus, in 1929, the “Decree on the New Alphabet” was issued, announcing the final transition of the Kazakh script from the Arabic alphabet to Latin script. There were 29 letters in the alphabet.

On June 2–4, 1929, a scientific spelling conference was held in Kyzylorda. The main speaker of the conference was T. Shonanuly. The conference was attended by E. Omarov, K.K. Yudakhin, N.E. Wundtsetel, A. Baidildin, K. Kemengeruly, Z. Alibayev, I. Toktybayev, E.D. Polivanov, K. Zhubanov.

Despite the adopted graphics and spelling, the complete transition to Latin script in Kazakhstan and mass assimilation were slower than in other Turkic peoples. Therefore, the IV plenum of the All-Union Central Committee of the new alphabet was held in Almaty on May 6, 1930. It was attended by Kazakhs as S. Asfendiyarov, T. Shonanuly, K. Zhubanov. The members of the plenum highlighted the intolerability of Kazakhstan's attitude to the new alphabet. Russian scholar N.F. Yakovlev called for caution in writing terms and fighting them. At the plenum, he noted supported the idea of not taking the capital letter that would lead to the reduction of its function and denied the reliance of a capital letter on a single principle even in English and French spelling.

At the end of the XIX and the beginning of the XX centuries, dramatic changes took place in the social history and cultural life of Kazakhstan. Started by Shokan, Ibrai, and Abay, the only way to liberate the people becoming slaves of the Russian was to educate the population, to bring the main culture of education and science to the Kazakh steppe. For this purpose, the intelligentsia opened a school and began to study the Kazakh language. This is evidenced by the alphabet created on the basis of the first Russian graphics of Ilminsky which was supported by Ybyrai. The use of the Arabic script in the Kazakh language, which had a centuries-old history, caused a certain difficulty. Therefore, Akhmet Baitursynov made changes to the ancient Arabic script and brought it into line with the Kazakh language. After the October Revolution, the formation of the Kazakh script was again put on the agenda.

Akhmet Baitursynov's attempt to reform the Arabic script in accordance with the Kazakh language was promoted to the rank of State in the 1920s. It was clearly visible at the All – Union Congress of Turkologists, which was opened from February 26 to March 6, 1926. At the conference, the speakers were divided into two groups: one group supported the preservation of the Arabic script (at least making changes), and the other the transition to the Latin script. N. Torekulov supported the scientists of the second group. The main reports at the Congress were made by Tatar scientists G. Ibragimov, I. Gasprinsky and A. Baitursynov, and several people took part in the report, one of them was N. Torekulov. According to N. Torekulov, Arabic graphics did not correspond to Turkic languages. In fact, it was difficult to use old Arabic graphics in Turkic languages, as well as in Semitic languages. The second problem was the use of reformed Arabic graphics. At the end of the XIX century, young masses made changes to the Arabic script and proposed to use it in accordance with the oral norm of the Uzbek language.

Questions such as what would be achieved if the Latin script was adopted was asked at the right time, but the answers to them were distorted and disguised, leaving the main political and ideological goal a secret. A. Baitursynuly forced the Kazakh people, who quickly and easily began to learn to read the reformed Arabic script, to learn the Latin script again. In the first quarter of the XX century, the process of transition to the Latin alphabet among the peoples of Central Asia accelerated. Thus, considering the stages of the transition to the Latin script and the National script

in the history of Kazakh writing, we can draw the following conclusions. The place of Latin graphics in Kazakh society was based only on political ideological motives. The debate among Kazakh scholars about the alphabet, spelling and its reform was initially reflected in the pages of the newspapers “Dala ualayaty”, “Ауқап”, “Kazakh”, and beginning from 1920 it was published in the newspapers as “Enbekshi Kazak”, “Zharshy”, “Zhana mektep”.

As we have already mentioned, the issue of transferring to the Latin alphabet has been discussed among Kazakhs since the middle of the twentieth year. The last decade of the fight against illiteracy, that is, the thirties, was full of opposite trends. On the one hand, the famine caused by the panic of collectivization of Agriculture and the death of thousands of people brought unprecedented misery to education, and on the other hand, during these ten years, the people of Kazakhstan were permanently freed from the ignorance. Externally, even during the Famine of 1931–1933, the struggle against illiteracy did not stop. In June 1931, according to the decree signed by the head of the regional party committee F.I. Goloshchekin, a cultural campaign was launched in 28 lagging districts, and it was planned to teach 150 thousand people. At the end of 1932, a decree of the Central Executive Committee of Kazakhstan on the mass education of the illiterate in the Republic was adopted [2, 68-75]. An hour-long program for the illiterate, an auxiliary methodological kit for the culture squad was issued in a circulation of 5 thousand to 50 thousand copies. Trade unions, youth unions, and labor collectives also offered assistance to this campaign. The transition from Arabic to Latin was about to be completed. If 6 newspapers and magazines were published with two inscriptions, 8 newspapers and magazines were published with the Arabic script in 1928, not a single newspaper was published in Latin. In 1932, the publication of newspapers and magazines in Arabic script completely stopped, and the number of press outlets with Latin script reached 60. In 1928–1929, more than 20 thousand trade union members learned the new alphabet.

It is known from historical sources that the introduction of Russian graphics into the writing of other peoples by Russians was repeatedly undertaken as a major state policy. As mentioned above, it is known that the Orthodox Russian church worked tirelessly on the way to make the dependent peoples adopt Christianity. In the direction of Russification of the Volga region, the Urals and Siberia, as well as Central Asia and the Kazakh people, the main goal in these countries was, first of all, an increase of literacy in Russian and then baptism. The use of the Russian alphabet in the context of the Kazakh language is one of the big problems that has its own history requiring to consider separately. The Tsarist authorities and their representatives in the local areas saw that the Kazakh people had their own language, but this language was still not a written language, and in the Kazakh steppe there was a Tatar written language, which until then was mostly mixed with religious reading, Arabic and Persian words, and tried to draw conclusions from this in accordance with the purpose of their colonial policy. In this direction, they believed that by any means they could displace the Muslim religion, which was not yet fully absorbed into the Kazakh steppe, it could completely weaken the study of religion, as a result of which it was possible to gradually introduce Christianity into the life of the steppe, thereby russifying the population. Thus, they estimated the use of the Russian alphabet in the Kazakh language as the only main means of implementing this policy.

At some stages of social and historical development, the topical issues of concern to the people were reflected in the periodicals.

At the beginning of the century, the Kazakh press raised the issue of writing as the key to the whole cultural world.

The Arabic script was introduced with Islam and was used for more than ten centuries until the 1930s. After the Russian Empire colonized the Kazakh lands, it began to encroach on the spiritual heritage of the Kazakh people. With a view to russifying the Kazakh people, the issue of introducing the Arabic alphabet instead of the Arabic script, which spiritually united the Turkic peoples, was raised. Missionary scientists pointed out the shortcomings of the Arabic alphabet in

defining the sound system of the Kazakh language and made much effort to transfer to the Cyrillic alphabet [2; p.6].

In the second half of the twentieth century, Kazakh educated people put the adoption of a new alphabet that could correctly convey its sound system or some improvement of the existing Arabic graphics on the agenda for the formation of the Kazakh National written literary language. On the pages of the periodicals of that time, some Kazakh authors who acquired knowledge in Russian published their articles about the introduction of Russian graphics to the Kazakh language, criticizing the shortcomings of the Arabic script. Here, Russian missionaries, who wanted to skillfully use this stream of opinions for their own purposes, began to preach Russian graphics instead, stating that the Arabic script could not accurately convey the sound system of the Turkic languages. They intended to promote the transition to the Russian script, ceasing to use the Arabic script, through the Kazakh youth who studied Russian. About this, N. I. Ilminsky wrote: “Among the Kazakh youth, who were brought up in Russian schools, there are those who do not support the Muslim religion, but love their native language. If we could understand the Russian alphabet as the main way to preserve the originality of the Kazakh language, they could help a lot in introducing the Russian alphabet into the Kyrgyz language” [3; p. 3].

In the early twenties, such large-scale events were stopped in connection with the famine, mass repression of the Kazakh intelligentsia. Undoubtedly, this was also influenced by the change in language policy.

As a result of these circumstances, not only the developing environment of the Kazakh language was limited, the number of users of the language decreased, but also the developing scientific intelligentsia of the language and poets and writers who inspired the language disappeared. This somewhat slowed down the development of the language [4; p. 77–87].

In accordance with the resolution adopted on January 24, 1929 at the 4th session of the Central Soviet Committee of Kazakhstan “Consideration of the new Kazakh alphabet based on the Latin alphabet as the alphabet of the state in Kazakhstan”, all institutions, various enterprises and organizations had to transfer their official documents to the new alphabet.

Until the end of 1929, a new Latin alphabet was approved instead of the Arabic alphabet in accordance with the decision of the IV session of the 6th convocation of the Kazakh Central Executive Committee, signed by E. Yernazarov, the chairman of the Central Executive Committee of the Kazakh SSR and A. Asylbekov, the secretary of this Central Executive Committee.

The new alphabet movement was published daily in the press. The articles of the Kazakh intelligentsia, which gave recommendations on the achievements of the Latin movement and how to eliminate the shortcomings encountered in the movement, were also presented to the public. They raised the issue of activating the alphabet movement in rural areas, stressed the need to carry out measures on this direction, use a new alphabet to eliminate illiteracy in rural areas. For example, a large-scale article by T. Shonanov "On literacy by the new alphabet" was published in Issue No. 1 of the magazine “Zhana mektep”. It suggested that in the way of literacy, it was necessary to use 3 methods, depending on the language, spelling, type of a letter, and different methods of teaching the new alphabet for preschoolers, school-age children and adults. The Kazakh educated people of the beginning of the XIX century attempted to eliminate the shortcomings of Arabic symbols, which they had used for many centuries. They shared their thoughts in such publications as “Turkestan ualayaty”, ay “Dala ualayaty”, “Aykap”, “Kazakh”. In his article of the publication the “Dala ualayaty” dated 1899 No. 22, 23, one of the editors of the newspaper D. Sultangazin discussed the issue: “Should the Kazakh language use the Russian letter, or should the Arabic script be improved?”. Emphasizing the use of the Arabic characters by the Kazakh people for a long time like other Turkic peoples and the unnecessary of adopting another Alphabet ceasing to use the Arabic script, the author noted that it was better to correct the previous alphabet (Arabic) instead of creating a foreign Alphabet of which the Kazakh people were not aware. The missionary scientist N. Ilminsky, who proposed the introduction of the Russian letters into the Kazakh language,

expressed his opinion as follows: “one educated person says that Ilminsky wrote Kazakh words in Russian letters, but changed them to Russian letters. This man's speech is also not very consistent.” This is because Ilminsky adds a lot of Latin letters to the Russian alphabet and makes the Russian alphabet too difficult, changing the Russian alphabet to a different one. “At first, the leading Kazakh educated people expressed their opinion on this issue in the form of a special article and discussion on the pages of the press. The newspaper “Enbekshi Kazak” occupied a special place since it published its views on the alphabet and discussions among the public. Hundreds of articles of both groups were published in this newspaper. For example, N. Torekulov’s article “What kind of Alphabet do we need?”, A. Baidildin’s “From the history of the new alphabet”, B. Baitogayuly, K. Basimov, M. Dulatov, T. Shonanovich’s “Why do we need a new alphabet?”, O. Zhandosuly, M. Zholdybayev, K. Zhubanov, E. Omarov, K. Kemengerov, N. Kaimekeuly, Zh. Aimautov, M. Mukhtaruly’s article “Sound signs should be changed” and several articles of such foreign scientists as G.I. Broydo, N. Yakovlev, Polivanov, Navshirmanov, Professor Ashmarin, Professor Juze, academician Barthold, Professor L. Zhirkov, Professor B. Shobanzade are proof of this fact [5].

On the eve of the adoption of the Latin script in the 1920s, that is, before the adoption of the Latin alphabet, which completely excluded the use of the Arabic script, there were discussions of different directions among the Kazakh intelligentsia, which were divided into two groups: Latinists and Arabists or Kazakhs. At the end, the work on the transition to the Latin alphabet began. The introduction of the Latin alphabet as the first written graphics of underdeveloped countries located near the countries of the East as a whole dates back to the years between 1924–1932. It should be noted that it was attempted to put forward such a global problem as the implementation of the goal of the global adoption of Latin graphics. On the basis of this political ideology, the Latin script was adopted and functioned in these countries. As a result of the analysis of the alphabets of Turkic languages based on the Latin script in 1925–1938, we come to the following conclusion. The Latin script gave a powerful impetus to the development of the written language of the Turkic-speaking peoples, who did not have a written language and a poorly developed written language. The transition of the Turkic alphabets to the Latin script made some progress and served as the basis for the creation of a modern written language. In 1927, the newspaper “Tilshi” presented a draft of Telzhan Shonanuly's Alphabet. Telzhan Shonanuly did not take the main form of a letter. Highlighting the creation of this Alphabet draft compared to the alphabet of 15–16 Turkic-speaking peoples, the scientist demonstrated the basic principles of Alphabet formation: in 1928, the Supreme Central Committee (SCC) convened in Baku to analyze the alphabet projects of all Turkic-speaking peoples. Relating the situation in their countries, the representatives of all countries presented the alphabet projects. After that, the new Kazakh alphabet system was officially published on the pages of all periodicals. In general, this alphabet was created on the basis of the National writing.

A national writing is a type of writing that does not deviate from the sound system of the native language, the rules and Alphabet of which are based on national sounds [2, 194]. In order to solve a number of difficulties in the alphabet system, which was used until 1938, the resolution “On minor changes in the Kazakh alphabet and spelling” was issued on January 1, 1938 at the request of N. Umirzakov, deputy chairman of the Central Executive Committee of the Kazakh SSR, the Council of people's commissars and the Central Executive Committee. In this resolution, some changes and additions were made to the spelling code of the Kazakh language. Thus, the modern Kazakh alphabet is not a national Alphabet, but a concomitant Alphabet. In this regard, scientists prove that the transition of the alphabet is based on the first linguistic impulse. They believe that by radically reforming the alphabet, which serves the spelling of both languages, it is necessary to move to a new writing-drawing that clearly marks the sound system of our language, not only reflects its original nature, but also preserves it from generation to generation [3].

Thus, the main argument on which the authors of the Kazakh alphabet project based on the Latin script, or scientists who support the return to the Latin script relied was such a fair and true thesis – the alphabet based on the Cyrillic alphabet did not adequately reflect the sound system of the Kazakh language and complicated its spelling. The Russian alphabet, created by Peter at the beginning of the XIII century on the basis of the Cyrillic alphabet and very effectively adapted for the transmission of the Russian language in writing, presents great difficulties in transmitting the sound system of the Kazakh language (more broadly, Turkic languages) in another system. The obstacles that were difficult to solve were endless – there was no doubt about the complexity of spelling, and complex spelling negatively affected orthoepia and pronunciation. A. Zhunisbek stated that “there is no way to call our modern alphabet “Kazakh alphabet” since it is not the “Kazakh alphabet”, but the “Kazakh-Russian alphabet”, and even the truth it can be called the “Russian-Kazakh alphabet” [6]. Experts also rightly point out that the marking of various sounds of the Kazakh and Russian languages in writing “leads to the scattering and spread of phonemes”. As a result, the originality of the language is lost. It is necessary to take into account the changing language situation in the current environment in which the Kazakh language was used. If Kazakhs mastered Russian fluently 40–50 years ago, in the last decade the majority of Kazakhs taught their children in Russian schools, now there is a tendency to learn their mother tongue through Russian. Certainly, it is very difficult to master the true natural pronunciation of the Kazakh language due to the similarity of the alphabets in such a situation. In an environment where there was a shortage of specialists with knowledge of the Kazakh language, for example, in the Earth's halkom, bilingual office management was allowed. In addition, the decree mandated office management in the Kazakh language in all regions where the number of Kazakhs reached 40%. In regions inhabited by other nationalities, it was planned to conduct business in the same languages. The implementation of the issues raised in this resolution was supplemented by the government resolution “On benefits for specialists who speak the Kazakh language” dated September 1, 1933. This resolution was of great importance in raising the prestige of the Kazakh language since in this resolution a bold decision was made to provide material incentives to specialists who knew the Kazakh language. It was planned to add 5% to the basic salary of fluent speakers of the Kazakh language, 10% to those who were fluent in the Kazakh language, could read literary works, documents, and 15% to those who were fluent in the Kazakh language (speaking, reading, writing in Latin). In addition, it was instructed to add an additional 25% to the salary of teachers (Professor, Associate Professor, Assistant) who delivered lectures in the Kazakh language in higher educational institutions. At the same time, it was necessary to pay attention to the knowledge level of the Kazakh language in the process of employment or reduction. Specialists with full knowledge of the language were provided with the opportunity to attend advanced training courses within the USSR framework in the amount of 3-6 months. It was clear that the salary of an employee who went to advanced training courses was paid and his family was provided with conditions. The implementation of these large-scale issues was entrusted to the localization committee established under the Presidium of the CAC Kaz and the state commissions of Kazakh language courses. In 1934, the CEC resolution “On mandatory teaching of the Kazakh language in schools other than Kazakh schools” supplemented the above resolution.

In his article published in the 4th issue of this journal, Oraz Zhandosov also attempted to explain the main purpose of the new alphabet to the rural population. He pointed out that the purpose of the visit was to spread a new alphabet to the village and also noted its political significance.

O. Zhandosov highlighted the necessity of fighting illiteracy in raising rural culture. To do this, he pointed out the necessity of teaching servants, the poor, the average people in the villages who had learned the Arabic alphabet in the past, to teach the villagers the importance of the new alphabet, as well as finding about 2,000 teachers to teach them with the new alphabet. Kazakh writing has undergone several graphics. Choosing a shorter version of the script, he finally adopted

the alphabet based on Russian graphics. Prior to the adoption of Russian graphics, the Kazakh script was written in Arabic script. Later A. Baitursynov used the reformed Arabic script. However, the graphics of the Arabic language, which was very different from the Turkic languages, both in terms of graphic construction and sound system, did not fully correspond to the marking of the sounds of the Kazakh language. The first step towards eliminating the incompatibility of the Arabic script with the aim of irrevocable change was taken on the pages of “Dala valayaty” and “Ауқап”. At the same time, in different years, articles of the Kazakh intelligentsia on the problem of spelling and writing were published on the pages of newspapers and magazines such as “Ауқап”, “Saryarka”, “Kazakh”, “Zhana mektep”. Some authors also began to express their opinion about the non-correspondence of the Arabic script to the Kazakh language and put forward the idea of replacing it with other alphabet or creating another one due to the small amount of vowels. This issue continued until 1929.

The Kazakh people adopted the alphabet based on the Latin script in 1929. During these years, other Turkic-speaking peoples of our country transferred to the Latin alphabet.

The missionary policy of the Russian Empire in terms of the complete Russification of the peoples of the outer regions was a multi-faceted, planned and very complex, rather harsh traditional state policy. In the Russian Kingdom, where the missionary policy was the “prison of peoples”, which was distinguished by its extreme severity, one generation of state policy, which poisoned many generations of the Russian people under the slogan of fiscal patriotism, had no other goal than to assimilate other slavery peoples through baptism, Russification, that is, to turn all non-Russian peoples into a political organism. It was a policy of destroying the seed of any state, destroying their culture, putting pressure on their language, keeping them in ignorance, and finally russifying them as much as possible since it was a reality that everyone, who knew how to think in their own way and who was healthy from the chauvinistic disease of the great power, felt and resisted. However, with the transfer of power to the hands of I. Stalin, the policy of artificial acceleration of the peoples unification process, carried out under the slogan of internationalism, turned out to be a disguised form of the policy of Russification.

Even when the blood was bleeding from the sword of its colonial policy, the Tsarist government could not destroy the historical memory and national and civic consciousness of the people, that is, the missionary goal that it had been fighting for centuries was not fulfilled.

On August 14, 1929, the People's Commissariat of Education, taking into account all the circumstances, set the deadline for the full introduction of the Latin alphabet in all Kazakh schools until August 14, 1930, i.e. the 10th anniversary of Kazakhstan. According to this resolution, the Council of People's Commissars established an audit commission in the regional and district educational departments to check the knowledge of the institution staff on the Latin alphabet.

The commission included a teacher of the Kazakh language, a representative of this institution, a member of the Youth Union. The commission chairman was elected with the support of its members. These commissions were established in all higher educational institutions, technical schools, and Soviet party schools in factory and factory educational institutions. In general, the commission competence was to check the knowledge level of the new alphabet by all employees of the institution, issue a special certificate for those who fully mastered the language and report on this issue to the highest authorities. The work of the commission was to be completed by January 1, 1930.

After the introduction of the Latin alphabet in Kazakhstan, various articles on the alphabet were published in the press. In 1933, G. Tokzhanov's article entitled “The history of the new alphabet movement and its victory among the Kazakhs” was published in the magazine “Bolshevik Kazakhstan”. In this article, he pointed out two reasons why the new alphabet was of interest among the Kazakhs. One of them was the fact that Kazakhstan was the largest republic in terms of territory and population among the autonomous republics of the RSFSR, and the other was the loss

of the old alphabet (Arabic script) in the transition of the Kazakh script to the Latin alphabet, striking its supporters.

Denying the existence of the history of the Kazakh script, G. Tokzhanov attributed the origins of its history to the twentieth century and closely linked the Arabic script with the newspaper “Kazakh”, which was used until the middle of the 1920th year. Noting the disapproval of the adoption of the new alphabet and opposition of the elements alien to the Soviet by some Kazakh separatists as Sadvakasov and Kozhanov, he drew the following conclusions about the movement of the new alphabet.

Conclusion

The Central Committee of the All-Union New Turkish Alphabet changed the alphabets of 20 national regions of the USSR and introduced the Latin alphabet in 50 national regions that had not had an alphabet before. Soon the transition from the Latin alphabet to Russian graphics began. This clearly showed that the Bolshevik Party's policy of Russification of the Turkic peoples was one of the planned directions. In 1936–1941, the "new alphabet" was transferred to Russian graphics. The Soviet totalitarian system paved the way for its denationalization policy by introducing Russian graphics. Now it had the opportunity to resolve political and ideological deviations only through resolutions and periodicals. Therefore, the problem of improving the alphabet includes, first of all, the prospects for the development of the language and measures to preserve it by taking into consideration of the current state of the language. Therefore, the staff of the Institute of Linguistics named after A. Baitursynov, expressing their views on this issue, have proposed 5 projects [3]. One of them is devoted for the Internet. The projects of the new alphabet based on the Latin script have been thoroughly thought out and developed by scientists. They use analyses that have been solved in modern alphabetic systems, as well as summarizing the experience of our writing history and showing the right results.

One of the issues that is currently being widely discussed among the mass media and the intelligentsia is the process of transferring the Kazakh language to the Latin alphabet since writing is not only a set of certain letters, but also a system of symbols that reflect the identity of a nation, a marked artifact of the history and culture of that nation. It is a socio-cultural phenomenon of great importance, reflecting the spiritual, cultural growth of each nation, the development level of science and education in all spheres. Through writing and drawing, our past, present and future lives continue. It is a golden bridge that ensures the continuity of generations. Changes in writing and drawing affect all spheres of public life, the spiritual world, cultural level and even social psychology of people.

According to media reports, today 70% of the world's countries use the Latin script to acquire knowledge, science and get acquainted with scientific research. This means that almost all written information about education, science, politics and technology, culture and art, sports is transmitted in the Latin script, and most of the news in public life is spread on the basis of this graphic. Therefore, there is no doubt that the Latin alphabet will occupy an important role in fulfilling the requirement of our country to join the top thirty developed countries in the world.

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