



AKHMET BAITURSYNULY

Selected Works

Astana, 2022

UDC 80/81
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A26

Ministry of Science and Higher Education of the Republic of Kazakhstan
Committee on Language Policy

National scientific and practical center «Til-Kazyna» named after
Shaisultan Shayakhmetov

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A.Baitursynuly's collection of selected works includes excerpts, selected articles, reports, letters and textbooks on linguistics and literary studies, such as The Textbook (Oku Kuraly), A Language Tool (Til – Kural), Literary Studies (Adebiat Tanytkysh). A.Baitursynuly's selected works have been translated into English for the first time and presented to the readers.

The collection is intended for students, teachers, researchers, all readers interested in the Kazakh spiritual values.

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THE NATIONAL SPIRITUAL REFORMER (ULTTYK RUKHANIYAT REFORMATORY)

Akhmet Baitursynuly occupies a special place in the centuries-old development of Kazakh history as a spiritual leader of the nation. Starting his teaching career at the end of the 19th century, within two decades he became a spiritual teacher of the nation, an Alash leader and an outstanding poet of the epoch. His creative personality and activities were formed by the conflicting events and the fate of the native people in the conditions of revolutions in the early 20th century.

During this period, the life of the Kazakh people under colonialism required great spiritual, political and social changes. This historical need should have been followed by national reforms. The demand of the Kazakh society identified Akhmet Baitursynuly as a reformer, as in the case of the most prominent epoch-making figures in the Renaissance period of the Muslim world and in Western Europe.

He became the central figure of the Kazakh National Renaissance period serving as one of the leaders of the national liberation movement under “Alash Movement” and as the spiritual leader of the Kazakh nation at that time. As a political figure, from 1905 up to the spring of 1920, as a leader in forming the Alash movement ideology, he was actively involved in raising the consciousness and pride of the nation. The primary petitions, marches and congresses aimed at unifying the nation, dedicated to preserving the political, religious and civil freedom of the nation were organized with the immediate participation of Akhmet Baitursynuly.

As one of the leaders of the national liberation movement, he made correct and epoch-making decisions to save his people in the existing political and social conditions. So, in 1919, during the revolutions and civil war, he was forced to recognize the Soviet power. This decision had an extreme impact on delimitating Kazakhstan’s borders and declaring Kazakh autonomy, albeit under the Soviet Union. On 26 August 1920, the Kyrgyz (Kazakh) Autonomous Soviet Socialist Republic was established as a result of the industrious participation of Akhmet Baitursynuly, Alikhan Bokeikhan, Alimkhan Yermekov, Ualikhan Tanashev and other Alash figures. Thus, Alash intellectuals achieved a state structure with its own borders, capital and governing bodies. Based on this autonomy, the Kazakh Soviet Socialist Republic was established on 5 December 1936. This allied republic declared its independence on 16 December 1991, after the collapse of the Soviet Union. If we look at historical logic and objective reality, we clearly comprehend that the Alash leaders’ struggle and political courage, namely Akhmet Baitursynuly’s incredible efforts are at the core of the current independent state named as the Republic of Kazakhstan.

In the early years of the Soviet government, Akhmet Baitursynuly was the first enlightenment commissar of the Kazakh autonomy. In those days of Kazakhstan, he was actively involved in organizing mass education, providing schools with educational materials and creating research institutions such as the Academic Centre. As a result, many schools were opened in all regions of Kazakhstan and textbooks on education were published. He involved the Alash intellectuals such as Alikhan Bokeikhan, Khalel Dosmukhameduly, Mirzhakyp Dulatuly, Zhusipbek Aimauly, Magzhan Zhumabaiuly, Koshke Kemengeruly, Telzhan Shonanuly and Mukhtar Auezov in writing these textbooks. The textbooks are still relevant in terms of content, research and methodological aspects.

Akhmet Baitursynuly's school on education, research and literary studies commenced its revival during Kazakhstan's independence period and began to educate its own students. Therefore his leadership skills serve as a bright example in struggling for national liberation, and his spiritual personality serves as a large-scale viable school of the current education and science.

He laid the foundation of the Kazakh national alphabet, spelling rules and the fundamental branches of linguistics by virtue of his extensive educational experience and outstanding talent in research. The formation of national linguistics is directly related to his leadership, and he made every effort to preserve the Kazakh nation through the national language. Namely, at this point, he applied his leadership and research skills to save the nation's identity for its time and for the future. Accordingly he wrote: *"Language is the most powerful reason both for the preservation and loss of the nation."*

The efforts and traditions of the outstanding researcher in forming the national linguistics remain relevant to these days, and the Kazakh linguistics is still developing in this stream. The nature of the Kazakh language was objectively revealed and substantiated due to his accurate comprehension of the phonetic, lexical and grammatical laws of the language and adequate descriptions and definitions. At the same time, the mission of forming the scientific terminology was assigned to Akhmet Baitursynuly. The terms proposed by him are still in active use in linguistics, literary studies and methodology.

His most remarkable works in linguistics are the alphabet and spelling rules. It should be noted that Akhmet Baitursynuly's vigorous tradition in this field had an essential impact on preserving the natural state of the language, recognize the sound system, and maintain the correct linguistic marking during the changes of alphabet for several times in the 20th century. The phonetic and grammatical principles proposed by him are still kept as the core linguistic principles.

It goes without saying that the public platform of a nation without political freedom is its literature. Under colonialism, all the political, public and social problems of the people come to light via the literary works. In this regard,

Akhmet Baitursynuly is an outstanding representative of the Kazakh literature in the beginning of the 20th century. His collections of poems such as *Forty Fables* (Kyryk mysal) and *A Mosquito* (Masa) became slogans of the national liberation movement. The nation's desire for political freedom, the struggle for saving its spiritual identity, i.e. traditions and culture, education in the native language and religious freedom were reflected in his works of art.

Akhmet Baitursynuly also laid the foundations of the national literary studies. His textbook *Literary Studies* (Adebiet Tanytkysh), in terms of its content, was a contribution to literature where the theory, history and folklore of literature had been thoroughly considered. Therefore, we estimate this book as the research work written in theoretical and historical poetic genre. The system of main literary categories and terms in the work has been still used and remains relevant. Meanwhile, in his article *The Greatest Kazakh Poet* (Kazaktyng bas akyny) he gave a full scientific assessment on Abay's creative biography for the first time. Besides, he made valuable contribution to translation. He translated the works of Voltaire, Wagner, I.A. Krylov, A.S. Pushkin, L.N. Tolstoy and others into Kazakh. Along with the fiction, he translated research, educational and journalistic works too.

Moreover, he was the pioneer of a completely new trend of teaching methodology for the Kazakh society, and laid the foundations of national linguistics and literature. He widely used the methods of mastering the subjects through his textbooks on the *Kazakh* language, literature and methodology. At the same time, his proficient skills in methodology are clearly visible if we note that Akhmet Baitursynuly came to the world of science through his works on subjects. He also wrote groundbreaking articles on language teaching. From this point of view, we recognize him as a professional who pioneered and systematized the methodological basis for teaching Kazakh as a first and second languages.

As a leader, his journalistic works have a special place in his creative heritage. Being the publisher and editor of the first national Kazakh newspaper, he served as an ancestor of the Kazakh press, as well as a skillful publicist. He raised major social issues such as education and enlightenment along with the political problems. As a result, he became one of the founders of national journalism.

A well-educated, outstanding researcher Akhmet Baitursynuly was well-known in academic community of his time. His popular image at the international level was clearly seen at the First Turkological Congress held in Baku in 1926. At the international scientific congress, he made several reports on the issues of alphabet, spelling rules and terminology, and was enthusiastically supported by scientists from many countries. The phonetic value and symbolic structure of his alphabet based on the Arabic script was recognized by Russian academic science. Outstanding scientists such as A.N. Samoilovich, A.N. Kononov, E.D. Polivanov,



N.F. Vassilyev, as well as linguists of the Turkic peoples, accepted his linguistic principles as a great disclosure. At the present time, Akhmet Baitursynuly's scientific and theoretical views are widely applied in Turkic studies, and his name is often mentioned at international conferences held in Ankara, Istanbul, Baku, Tashkent, Moscow, St.Petersburg, Kazan and Ufa. Therefore UNESCO is holding a large-scale celebration of his 150th anniversary in the 21st century within the international level.

Akhmet Baitursynuly is the person whose anniversary was mentioned for the first time in the Kazakh history. Primarily, Turkestan intellectuals in Tashkent (1922), and Kazakh intellectuals in Orenburg (1923) organized events related to his 50th anniversary. The following words of Mukhtar Auezov at the meeting note that Akhmet Baitursynuly is a teacher of the entire nation: *“Our message to dearest Akhmet is: Akhmet is one of those people who succeeded. The young generation following after him is the fruit of his works. The generation, enrolling in Akhmet Baitursynuly's school, and the newly growing Kazakh literature, consider the dearest Akhmet to be their leader.”*

As a frontmost reformer in the history of the nation, Akhmet Baitursynuly was one of the leaders who determined the pathway of Kazakh history in the 20th century. His remarkable historical works as a statesman and a teacher of the nation are deeply connected with the most paramount values of modern independent Kazakhstan.

This collection dedicated to the 150th anniversary of Akhmet Baitursynuly consists of the full and partly extracted selected works in various areas.

The anniversary issue has been published in the original Kazakh language and translated into English, Russian, and Turkish as separate volumes. The biography, chronology and photos from his life have been attached to the collection.

From the compilers

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A.BAITURSYNULY

THE TEXTBOOK (OKU KURALY)

Written by orthographic rules

KAZAKH ALPHABET

The First Book

Balalar! Bul zhol basy danalykka.
Kelingder, tusip, baykap karalyk ta!
Bul zholmen bara zhatkan ozyngdey kop,
Solardy kore tura kalalyk pa?
Danalyk – oshpes zharyk, ketpes baylyk,
Zhuringder izdep tauyp alalyk ta!

B.

*Children! This is the beginning of wisdom.
Let us join, start and try the path!
There are many like you walking this path,
Do not stand aside and be part of this kingdom.
Wisdom is an eternal light and permanent wealth,
And let us join and find them!*

B.

Orenburg, 1921.
50 000 copies

See the booklet *The Description* (Bayanshy) to match the written forms of the letters from the alphabet with their sound forms and to practice the language learners to pronounce the sound forms before learning the ABC.

The former and the latter alphabets were printed together.

a (a) ر (p) ز (z) ج*

a	a	a	a	
r	z	r	z	zar
		a	a	a-zar
ar	az	a-ra	a-za	a-raz

Ar (honour), ara (bee), araz (quarrel), az (small, less), aza (grief), azar (rebuke), zar (sorrow).

ا (l) ل*

a	a	a-lar	ar	zar
l	la	a-ra	ar-la	zar-la
al	a-la	a-ral	ar-lar	zar-lar

Al (take), ala (spotted), alar (smb will take), ar (honesty), ara (bee), aral (island), arla (uphold the honour), arlar (smb will upload the honour), az (small, less), aza (grief), azar (rebuke), zar (sorrow), zarla (sorrow), zarlar (will sorrow).

s (c) س

as	al	saz
a-sa	a-la	sa-zar
a-sar	a-las	ras
sal	sas	sa-ra
sa-la	sa-sa	ar-lar
sa-lar	sa-sar	ar-las

*In order to teach these three letters to children, first write each of them in a large size on a separate sheet of paper. After that, starting from "A", show each of them separately to the children. After the children have learned each of them by heart, teach them according to the alphabet. If you have a large chalkboard, you can write each of them on a separate board.

*Note: some letters are connected with the next letters, some letters are not. "A", "p", "z" are non-continuous letters, "l" is a continuous letter. In order to add letters, we cut the end and shorten it. In addition to this, it is necessary to explain about other subsequent letters.

As (food), asa (too), asar (will make; free aid), al (take), ala (spotted), alar (will take), alas (fumigating), alasa (short), alsa (if smb will take), saz (clay; melody), sazar (sit gloomy), salar (will put), salsa (if put(s), azar (will waste away), azsa (if waste away).

Saz az (There is little clay). As asar (One will make food). Alsa alar (One may take, if takes). Salsa salar (One may put, if puts). Azsa azar (One will waste away if wastes away).

t (ṭ) ت

at	tar	tat
a-ta	ta-ra	ta-tar
a-tar	ta-ral	sat
taz	tas	sa-tar
ta-za	ta-sa	ar-tar
ta-zar	ta-sar	tar-tar

Tal (tree), tala (snap up), talar (will snap up), talas (dispute), tas (stone), tasa (shield), tasala (shield).

Art (load), tart (pull), sart (The Sart (Uzbek), asyt (feed), asta (in food), astar (lining), tasta (throw away), tastar (will throw away), tazar (clean yourself), tazarsa (if will clean oneself).

At sat (sell a horse). Tal tart (pull the tree). As asat (feed someone).

At ala (The horse is spotted). Tas taza (The stone is clean). Aral tar (The island is narrow).

Tatar at satar (The Tatar will sell horses). Sart alar (The Sart will take).

o (o) و *

or	sor	ol
o-ra	so-ra	o-lar
o-ral	so-rar	or-lar
ot	zor	tor
o-ta	zor-la	tor-la
o-tar	zor-lar	tor-lar

If "O" is at the beginning of a word, a sign is placed in front of it: this stick is not readable, it is auxiliary.

Or (ditch), orta (environment; group of people), tor (net), torta (roach), ot (fire), otas (live together).

Tol (be full), tolas (pause), or (ditch), orlas (dig a ditch), osal (vulnerable).

Oraz (masculine name), orar (will mow down), oras (mow down together), solar (they), tolar (will be full), tozar (will wear out).

At ozar (A horse will outrun). Tor tozar (The net will wear out). Orta tolar (The group will grow). Olar artar (They will be more). Ol tartar (They will pull). Oraz osal (Oraz is vulnerable). Oral orar (Oral will mow down).

n (ن) ن

on	nan	so-na
ton	nar	so-nar
zon	na-nar	o-nan
a-na	san	on-nan
ta-na	sa-na	to-nar
sa-na	sa-nar	ton-nan

Asan (masculine name), aran (faucets), nas (dirty), nar (one-humped camel), arna (canal), orna (set), ora (wrap), atan (castrated camel), otan (motherland), arlan (male wolf), arzan (cheap), tarlan (war horse), zarlan (sob), zorlan (enforce), sazan (carp), tana (female calf), Tatan (masculine name), tarlan (war horse), tazalan (clean yourself).

Nan az (There is little bread). Nar zor (A one-humped camel is huge). Atan arzan (A castrated camel is cheap). On tana (Ten calves). At azar (A horse will lose weight). Ton tozar (A fur-coat will be worn out). Asan atar (Asan will shoot). Atannan nar zor (A one-humped camel is better than a castrated camel). Asannan Osan ozar (Osan will win Asan).

k (ك) ك

ak	sak	kol
ok	sa-ka	ko-la
o-ka	sa-kal	kol-ka
tak	kat	ka-la
ta-ka	ka-tal	kal-ka

ta-kal	ka-tar	kal-kan
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Kaz (goose), kaza (death), kazan (cooking pot), kazak (Kazakh), kos (tent), kosar (double), kosak (spouse), karal (be observed), katal (strict), katar (row), karas (look after together), karta (horse's large intestine), kaska (straight), taska (on a stone), askan (superior), taskan (spilled), tokta (Stop), nokta (halter), sok (Beat), sokta (ball), takta (board), tarak (comb), talak (divorce), kalak (dust pan).

Kar ak (Snow is white). Kart sak (The old man is careful). Kazan kara (A cooking pot is black). Kazak tok (The Kazakh is well-fed). Kos alasa (A tent is low). Konak konar (The guest will spend the night). Ak kara aralas (Black and white mixed). Kazak, tatar karalas (Kazakh and Tatar are close).

b (б) ۞

ob	sap	bar
o-ba	sa-ba	al-bar
o-bal	sa-ban	az-bar
bal	bor	kan
ba-la	bo-ra	kan-ba
ba-la-lar	bo-ran	kan-bas

Kab (kuilt), kabar (will bite), kaban (wild boar), arba (cart), balta (ax), bata (wishes), bota (camel's colt), bolat (steel), boran (blizzard), bas (head; push), bazar (bazaar), kazar (will dig), baska (other), boska (waste), batkan (sank), bakkan (grazed), tabkan (found), atkan (shot), akkan (flowed), satkan (sold), kakkan (knocked).

At albar (Horse stable). Nar bota (One-humped camel's colt). Bolat balta (A steel ax). Nan kalta (A bag for bread). Kar borar (It will snow). Boran bolar (It may be blizzard). Bokan bakan alar (Bokan will get a pillar). Kokal saban salar (Kokal will put the straw).

u (۷) ۇ*

y-ru	kor-ku	sur
a-zu	ko-ta-ru	su-ra
a-lu	ta-ra-tu	su-ran
ta-bu	ur	kul

* Everything about "o" should also be noted here. That is, a sign placed before "u" is auxiliary.

ta-nu	ul	ku-la
ta-su	un	ku-lan

Tur (stand), tura (standing), turak (habitation), kur (black cock), kurak (patch), kulak (ears), ultan (soleplan), kulat (fell), uzak (long), tuzak (trap), kunan (two-year-old stallion), sulu (beautiful), turu (to stand; to live), uru (family line, clan), ulu (to howl; snail), buru (to turn).

At aru (A horse loses weight). Ton tozu (A fur-coat wears out). Kazan asu (To cook meal). As salu (To lay on a meal). At kula (A sorrel horse). Bakan kular (A pole will fall). Kunan attan arzan (Two-year-old stallion is cheaper than a horse). Kar borasa burkak bolar (If it snows, it will be a snowstorm).

zh (ж) ж

zhan	zhol	tazh
zha-nga	zho-la	zhat
zha-nar	zho-lak	zha-tak
zhar	zhul	al-zhu
a-zhar	zhul-ku	ol-zha
ka-zhar	zhul-kar	bol-zha

Zhaz (summer; write), zhaza (punishment), zhazu (to write), zhut (steppe murrain), zhurt (people), zhort (ride medium trot), zhas (young), zhasa (create), zhasak (troop), zhol (road), zhota (ridge), zhoba (project), zhosbar (plan), zhanzhak (surrounding), zhantak (camel's thorn), zhar zhak (chatterbox), zhaltak (dependent person), zhunar (will swallow), zhulkar (front teeth).

Ot zhanar (The fire will burn). At zhatar (The horse will lye down). Kar zhok (There is no snow). Kanzhar karu (Dagger weapon). Zhatkan zhatok (Sleeping bed). Zhatak atak (Housing as a matter of pride). Zhurt zhatkan (People are lying down). Zhanzhakta¹ ot zhok (There is no fire surrounding).

sh (ш) ш

ash	Alash	ashu
asha	alasha	ushu
ashar	arasha	shashu

¹All is given as in the original. – ed.

shal	kash	shortan
shala	kashu	sholak
shalash	kashan	shoshak

Zhak (jaw; burn), shak (moment), zhok (no), shok (fire), zhana (burning), shana (sled), zholak (strip), sholak (short), zhala (slander), shala (halfway), aksha (money), baksha (garden), arsha (juniper), shoksha (wisp), kulash (span), koshkar (ram), shoshka (pig), oshak (stove), shashak (fringe), kushak (embrace).

Ashu bas (Check anger). Shashu shash (Scatter gifts). Sholak shash (Short hair). Zholak alasha (A striped mat). Shal sharshar (Old man will get tired). Shaban at (A lazy horse). Kara shana (A black sledge). On kulash arkan (Ten spans of rope). On kushak arsha (Ten bunches of juniper). Bul ak shabak, ol shortan (This is a whitefish, that is a pike).

y (Ы) ы*

a-ry	al-ty	yk
a-ryk	al-tyn	ys
a-zy ²	sal-ky	y-rys
a-zyk	sal-kyn	kyn
ka-ny	zhyrt	ky-na
ka-nyk	zhyr-tyk	ky-ny

Balshy (fortune teller), balshyk (clay), taby (one's class), tabyn (herd), zhyl (year), zhyly (warm), kul (slave), kuly (one's slave), zhalky (single), baly (one's honey), balyk (fish), kyzy (one's daughter), kyzyk (interesting), zhaksy (good), baksy (wizard).

Ol balshy (He is a fortune teller). Bal asyk alshy (Take honey bone (asyk)). Zhylyky aryk (The horse is skinny). Ot zhak (Set the fire). Balshy bal ashar (The fortune teller tells fortune). Balykshy balyk alar (Fisherman catches fish). Katyn kabyk arshyr (The wife will peel). Kys zhaksy, astyk arzan (Winter is good, grain is cheap).

*"Y" is not written in the initial syllable of the word, only its auxiliary sign is written. Explain to the children that the auxiliary sign shows everything, even if "y" is not written.

² In the versions of the textbook "Oku kuraly" published after 1923, the examples given for the letter "y" are also different. The examples given for other letters are not similar. From this point of view, the versions of the textbook "Oku kuraly" published after 1923 should be considered as a more advanced version and needed to give special explanations in research publications. – ed.

m (М) م

tam	mas	al-ma
ta-ma	ma-sa	al-mas
ta-mak	ma-sak	al-mak
sham	mol	myk
sha-ma	mo-ly	muz
sha-ma-ly	mo-lyk	murt ³

Mal (cattle), maly (one's cattle), malshy (herdsman), tamyr (root), tamyz (August), kum (sand), kuman (jug), kumak (sandy), marka (lamb), malta (sour pebble-shaped kurt), makta (cotton), makbal (velvet), maral (deer), zhumsak (soft), mys (copper), mysty (coppery), mys kyl (sneer), mysyk (cat), kamys (reed), tanys (familiar).

Mal aman (The cattle is safe). Mas zhaman (A drunken is bad). Tamshy tamar (The drop will drop). Malta ashshy (Malta is salted). Altyn salmakty (Gold is heavyweight). Mamyk zhumsak (The fluff is soft). Syrmak katty (A sewed blanket is tight). Balyk karmak kabar (There is a fish hook).

g (Ғ) غ⁴

a-ga	sha-gym	al-gyr
a-gar	sa-gym	shal-gyr
a-gash	sa-gak	zhal-gyz
ta-ga	a-gyn	al-gan
ta-gar	ar-gyn	kal-gan
ta-gan	tar-gyl	zal-gan

Yrgu (to skip), kargu (to jump), algyrt (passionate), salgyrt (neglectful), kargyt (let someone jump), tagan (rook), targak (hazel), karga (crow), shagala (seagull), kyzgysh (peewit), karagus (occipital bone), tagy (again), tamagy (its throat), zhabagy (foal), togyz (nine), nygyz (solid), nagy (real).

At tagalat! (Shoe the horse!) Zhorga zhorgalat! (Amble the horse!) Ogan karama! (Do not look at him/her!) Magan kara! (Look at me!) Ogan on zhas,

³ In the versions of the textbook "Oku kuraly" published after 1923, the position of the letter "m" in the alphabetical order is not the same as in the version of 1921 (1921, Orenburg). And there are differences in the examples given for the letter "m". – ed.

⁴ Up to 1924, "غ" (dotted) was used instead of the letter "g" in Tote Zhazu, Arabic based Kazakh alphabet proposed by Akhmet Baitursynuly. After 1924, "غ" (without dot) was used instead of "g". – ed.

bugan togyz (That one is ten years old, this one is nine). Ol olak, bul zhazgysh (That one is clumsy, this one is good at writing).

d (д) д

a-da	do-ga	al-dy
a-dam	do-gar	kal-dy
a-dal	do-ga-la	bar-dy
a-das	zhyl-da	bal-dak
a-dym	zhyl-dar	bal-dyr
a-dyr	zhyl-dam	san-dyk

Dak (spot), dala (field), dara (individual), dana (wisdom), dabys, dybys (voice; sound), ydys (tableware).

Kadam (pace), kadak (pound), odak (union), karyndas (younger sister), karyndash (pencil), kuda (in-law), kudasha (sisters-in-law), kurdas (peer), kundak (diaper), kumdak (sandy loam).

Er adam (The man (male)). Dabyl zhok (There is no alarm). Zhyldam zhazu (To write fast). Olar adas (They are namesakes). Bular kurdas (These are peers). Maldy malshy bagady (The shepherd herds the cattle). Bala karmak saldy, alty balyk aldy (The boy set the hook and caught six fish).

p (п) п

ap	ar-pa	pul
a-pa	pa-ra	16 pud
a-pan	ta-pal	tar-pu
op	dop	ak-pan
o-pa	top	kak-pan
o-pa-la	to-pyr	ba-la-pan

Alap (valley), dalap (lipstick), shalap (beverage made of sour milk), kap (sack), kapshyk (bag), shap (mow), shapan (gown), shapyrash (aquint), zhapyrak (leaf), sopak (oval), sokpak (trail), sorpa (broth), aspan (sky), zhalpak (flat), kalpak (hat), appak (very white), topas (silly), torpak (calf), urpak (generation).

Akku appak (The swan is white). Shapan shapshak (The shapan fits). Aspan

ashyk (The sky is open). Kora batpak (The yard is muddy). Zhas zhapyrak (Young leaf). Kara topyrak (Black soil). Aspan zor (The sky is big). Kapash alasa (Kapash is low). Arpa astyk (Barley is a grain). Sorpa tamak (Broth is a food).

ng (н) ڭ

ang	ong	shang
a-ngy	o-ngy	sha-ngy
ang-ga	ong-dy	shang-dak
tang	song	mung
ta-ngy	so-ngy	mung-dy
tang-da	song-gy	mung-das

Yng-zhyng (clatter), myng (thousand), zhanga (new), zhangar (renew), onggak (molting), tonggak (a person sensitive to cold), shyng (peak), shyngy (its peak), shyngda (Ymprove), tyng (hearing), tyngy (its eavesdropping), tyngda (Listen), kangbak (rolling stobe, tumbleweed), zhanggak (nut), kong (thigh flesh), kongyr (brown), kongyz (bug), dongyz (wild boar), shangyrak (shanyrak, roof of the Nomad's house, home).

Kaskyr ang (Wolf is a beast). Dala shang (It is dusty outside). Bala tongdy, mata ongy⁵ (The child is frozen, the cloth is faded). At mangka (The horse is snotty). Asyk ongka (Asyk is in the right position). Shapan zhanga (A gown is new). Onyng aty Onggar (That one's name is Ongar). Munyng aty Myngzhasar (This one's name is Mynzhasar).

y, i (й) ь

ai	oi	a-yu
ay-a	oi-la	ba-yu
ay-az	oi-lan	ta-yu
tai	boi	ki
tay-a	boy-a	ki-syk
tay-ar	boy-ak	ki-yn

Bai (rich), mai (butter), shai (tea), zhai (simple), baika (be careful), shaika (shake), aikai (shout), kaiky (curved), oyan (wake up), oyna (play), oinar (will

⁵ In the textbook "Oku kuraly" published in 1914, after these words there are expressions as "Zher tong. Zhel ong." These words are absent in this version (1921, Orenburg), and other subsequent versions. – ed.

play), zhi (gather), zhina (clean up), zhiyn (meeting), zhimak (will gather), kimak (cut), kaisy (which), kaishy (scissors), aitu (to say), aitak (shout), aimak (region), tailak (one year old camel), taigak (slippery).

Ai zharyk (The moon is bright). Ayaz mykty (The frost is strong). Shai suiyk (Tea is light). Kaishy kural (Scissors are tools). Togai tolğan zhylyky (The forest is full of horses). Sai malga saya bolady (Ravine will be shade for the cattle). Kum zhyiylp tas bolmas (The sand cannot be gathered and became the stone). Ayu agash sayalaidy (The bear uses tree as a shelter).

u (y) **ۇ**^{6 7 *}

au	au-gan	su-yr
a-uyz	zhau-gan	su-yk
bau	a-yau	zhu-yk
ba-uyr	ta-yau	u-yk
zhau	bu-az	u-yz
zha-uyn	u-ak	u-ys

Au sal (Cast a net). Balyk aula (Catch the fish). Koi sau (Milk the sheep). Kar zhauar (It will snow). Kolyng zhu (To wash hands). Ak zhaulyk (White shawl). Kongyr saulyk (Brown ewe)

Asau tai (an untamed yearling). Zhuan karagai (a thick pine). Askar tau (A high mountain). Zhauyn zhaup tur (It is raining). Taudan bulak agady (A spring flows from the mountain). Saulyk sauyn bolady (The ewe will be milking). Kalauyn tapsa kar zhanar (In case of will, the snow will burn).

o (ə) **و** **ء**^{*}

or	ton	boz
or (ə)	ton (ə)	boz (ə)
on	zhon	toz
on (ə)	zhon (ə)	toz (ə)
ong	soz	tor

⁶ In the versions of the textbook “Oku kuraly” published after 1923, the letter “y” is given in the main sections of the textbook, i.e., it is given on page 11 after the letter “b”. Also, the examples given for the letter “y” are different. – ed.

⁷ For the sounds “u (y)” and “u (y)”, only one letter “**ۇ**” is given. Since 1924, the letter “**ۇ**” has been used for “u (y)” and “**ۇ**” (with three dots) for “u (y)” – ed.

*At the end of vowels, “u” becomes a semi-vowel. E.g.: the word saula has two syllables instead of three syllables.

**“ء” is a diacritic sign, apostrophe. Explain to the children that if a word is preceded by a diacritic sign, apostrophe, the letters of that word are softly pronounced.

ong (ə)	soz (ə)	tor (ə)
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Tos (wait) – tos (ə) (breast); tol (fill) – tol (ə) (offspring); bol (be) – bol (ə) (divide);

Kamys or (Mow the reeds). Kamschy or (ə) (Knit a whip). Taiyz or (Shallow valley). Or (ə) suat (High water-hole). On asyk⁸ (Ten asyks, a bone for playing asyk). Os (ə) – on (ə) (Grow up). Ong ayak (Right leg). Zhaksy ong (ə) (A good appearance). Kuba zhon (Whitish ridge). Barar zhon (ə) (Way to go). Kolyng soz (To help). Ras soz (ə) (True word). Boz at (A gray horse). Ak boz (ə) (White cotton fabric). Kalyng toz (A thick cork tree). Shygynga toz (ə) (Be tolerant for losses). Tor baska, tor (ə) baska (Net means one thing, place of honour means another thing).

u (ʏ) ء

ur	tur	zhu (ʏ)-ru
ur (ʏ)	tur (ʏ)	zhu (ʏ)-zu
un	tus	o-su
un (ʏ)	tus (ʏ)	o-nu
tuz	bur	sut (ʏ)
tuz (ʏ)	bur (ʏ)	surt (ʏ)

Buru (to turn) – buru (ʏ) (to seize); turu (to get up) – turu (ʏ) (to wrap up); uru (to beat) – uru (ʏ) (to bark).

Dopty ur (Hit the ball). Otty ur (ʏ) (Blow the fire). Ak un (White flour). Ashyk un (ʏ) (Open voice). Tuz baska, tuz (ʏ) baska (Salt means one thing, outside means another thing). Karanggy tun (ʏ) (Dark night). Tal tus (ʏ) (It is noon). Unamsyz tur (ʏ) (A nasty type). Tort tup (ʏ) agash (Four trees).

Malshy mal bagyp zhur (The herdsman is grazing the cattle). On-on zhuz bolady (Ten times ten will be hundred). Magan zhuru (ʏ) ongai, zhuzu (ʏ) kiyn (For me it is easy to walk, it is difficult to swim).

i (i) ى

to-ry	zhun	tur-li
to-ri	zhu-ni	bur-li
bo-zy	sut	zhun-di

⁸ In the "The Textbook (Oku Kuraly)" of 1914, these two words are not given. – ed.

bo-zi	su-ti	sut-ti
zho-ny	tur	tus-ti
zho-ni	tu-ri	tur-pi

In (dig). Ini (younger brother). Is (business). Isi (its business). Tis (tooth/teeth). Tisi⁹ (Yts teeth).

Atyng tory (Your horse is grey). Uiding tori (Place of honour in the house). Attyng bozy (A grey horse). Matanyng bozi (Cotton fabric). Zhony sulu (His/her constitution is beautiful). Zhoni tuzu (He/she is adequate). Zhun kymbat (Wool is expensive). Sut arzan (Milk is cheap). Boyau turli bolady (The colour has different colours). Turpi burli bolady (Rasp is rough). In taiyz (The dig is shallow). Ol aga, bul ini bolady (That is the elder brother, this is the younger brother). Toganyng tili bolady (The buckle has a tongue).

a (ә) 𐰀

an	tan	san
a-nim	ta-nim	sa-nim
a-ning	ta-ning	sa-ning
al	ta-ni	sa-ni
a-lim	ta-ni-miz	sa-ni-miz
a-ling	ta-ni-ngiz	sa-ni-ngiz

Dan (corn), dam (taste), man (meaning), dal (accurate), danim (my corn), damim (my taste), manim (my meaning), daning (your corn), daming (your taste), maning (your meaning), mas (footwear), masim (my footwear), masing (your footwear). Dari (medicine), darim (my medicine), daring (your medicine), darisi (his/her/its medicine), manis (meaning), manisim (my meaning), manisi (its meaning), bari (all), barimiz (we all), baringiz (you all). Andi (the song), tandi (the body), sandi (beautiful), dandi (grainy), damdi (tasty), aldi (strong), abdan (absolutely, completely), arman (further).

e (e) 𐰁

el	e-lek	men-de
er	er-te	sen-de

⁹ In versions of the textbook "Oku Kuraly" published after 1923, these examples are presented differently.

ez	ez-be	te-rek
zer	zer-le	zher-de
ber	ber-me	a-ue
zhem	zhe-me	au-re

Men (I, me), mende (I), menshe (like me), ore (height), tore (aristocrat, nobleman), es (memory), eser (fool), shesh (put off), sheshe (mother), sheshen (orator, spokesman), dem (breath), demeu (support), bet (face), bes (five), eb (ability), teb (kick), tobet (dog), boten (ally), tomen (low), tebin (wintering), zhebir (glutton), mes (fat), mesel (will, wish), meshel (rachitis), esep (mathematic problem; report), esen (safe), semser (sword).

Dem al (Take a breath). Atynga zhem al (Take food for your horse). Zherde kar zhuka (There is thin snow on the ground). Tereze terlep tur (The window is sweating). Ush zheti – zhiyrma bir (Tree times seven is twenty one). Alty bes – otyz (Six times five is thirty). Tort zherde torteu – nesheu bolady? (How many will be four times four?)

k (к) ك

ek	kel	ke-rek
e-ki	ker	ke-zek
bek	kez	te-rek
be-kin	kek	be-ker
tik	ket	tir-ke
ti-ke	kem	kur-ke

Elek (sieve), esek (donkey), tezek (dung), korik (beauty), kolik (car), kari (the old).

Eki teke (Two he-goats). Zheti eshki (Seven goats). Shelek ydys (A bucket is a dish). Terek agash (Poplar is a tree). Esek kolik (Donkey serves as a transport). Sheshek auruy (Smallpox is a disease).

Kun shykty (The sun has risen up). Tuman syryldy (The fog cleared). Akem kentke ketti, keshke keler (My father has gone to the village, he will come in the evening). Serke sekiredi (A castrated goat jumps). Kelinshek tezek teredi (A young woman collects dung). Kiik orgidy (The deer jumps). Teke kargidy (The goat jumps). Keme zhuzedi (The ship sails). Kuikentai ushady (Windhover flies). Kesirtki zhorgalaidy (The lizard crawls).

گ (r) g

kok	zhik	e-ge
ko-gi	zhi-gi	e-ger
tuk	tik	e-gin
tu-gi	ti-gi	zhi-ger
tek	ek	zhe-gin
te-gi	e-gu	zhe-gu

Kop zhurgen bilmes, kop korgen biler (Those who have seen a lot know more than those who have walked a lot). Tubi birge tutpeydi (Those who are of the same origin will never be angry with each other). Ekseng egin, ishersing tegin (If you sow, you will reap, and you will have food for free). Bulgen elden buldirgi alma (Do not take anything from the spoiled country). Zhurgen ayakka zhorgem ilinedi (A walkin leg will find food). Bir korgen bilis, eki korgen tanys (You become familiar if you meet once, and you become well familiar if you meet twice). Kordim degen kop soz, kormedim degen bir soz (Many words to say I saw, and less words to say I did not see). Toseginge karap ayagyngdy kosil¹⁰(Look at your bed before crossing your legs).

¹⁰ All the words are presented in accordance with the original.– ed.

GAMES AND TOYS

Zhalak (game with 5 stones), sokyr teke (blind goat, blind Tom), zhasyrynbak (hide-and-seek), baltam-tap (find my axe), malike-totai (cut the hedge of children), tabak (plate), atbakyl (game with asyk for playing in pair), kakbakyl (game with asyk), dop (ball), asyk (a sheep's bone), topai (game with cattle's bones), lek (line; stream), zhak (team play), agyzbak (play with leaking), zhylmang (team play), ak-suiek (search and find the white-bone), zyryldauyk (memory game), shatyrash (chess), orteke (puppeteer), kuyrshak (doll).

FOOD AND BEVERAGES

Nan (bread), et (meat), tary (millet), sok (fried millet), kuimak (pancakes), bortpe (soaked millet), kurt (salted cheese), irimshik (boiled cheese), zhent (meal from grinded millet), malta (salted cheese), bauyrsak (fried bun, round doughnut), zhalpak nan (flat bread), kuyrdak (roasted meat stew), sorpa (broth), kozhe (soup), katyk (sour milk), airan (kefir), sut (milk), kymyz (sour horse milk), saumal (fresh mare's milk), shai (tea), kant (sugar), shalap (sour milk with water), tomyrtka (broth with ice).

PARTS OF THE BODY

Bas (head), moiyn (neck), keude (chest), kol (arms), ayak (legs), koz (eyes), kulak (ears), muryn (nose), auyz (mouth), mangday (forehead), iyek (chin), til (tongue), tis (teeth), kokirek (bust), okpe (lungs), bauyr (liver), zhurek (heart), kolka (aorta), karyn (stomach), ishek (intestines), ul-tabar (abomasus), buien (colon), san (thighs), zhanbas (hip), sirak (second thighs), bakai (toes), iin (shoulder), kar (forearm), bilek (wrist), sausak (finger), barmak (thumb).

Kulak ekeu, auyz bir,
Ol ne ushin bulai?
Kop tyngdap, az soileuge
Zharatkany ol solai.

Auyz bireu, kol ekeu,
Ol ne ushin bulai?
Kop korip, az aituga
Zharatkany ol solai.

*Two ears, one mouth,
Why is it so?
Listen more and talk less
God makes it so.*

*One mouth, two hands
Why is it so?
See more and say little
God makes it so.*

Auyz bireu, kol ekeu,
Ol ne ushin bulai?
Kop zhummysshy, az zheushi
Zharatkany ol solai.

*One mouth, two hands
Why is it so?
Many workers, few eaters
God makes it so.*

PARTS OF DWELLING (THE NOMADS' HOUSE, YURT)

Shangyrak (shanyrak, a yurt's crown, a yurt's roof), uyk (a yurt's sticks on the roof), kerege (wooden lattice), esik (door), bosaga (doorjamb), tayanysh (mainstay), mangdaisha (platband), sykyrlauyk (creaky door), tabaldyryk (threshold), tundik (felt cover), uzik (a piece of felt cover), dodege (strip of felt), tuuyrlyk (felt cover), irge (lower part of wooden lattice), bakan (pole), bas-kur (wool braid), tanggysh (knitting), zhelbau (rope), tundik-bau (rope of the felt cover), beldeu (strong belt lasso).

UTILITIES

Kazan (cooking pot), tegene (a large bowl), shara (a big bowl), tabak (a server dish, usually wooden), ayak (a cup for beverages), tostagan (a bowl for soup), kese (a cup for tea), shyny-ayak (a fine cup), tas-tabak (a server dish made of metal), kuman (jug), shainek (teapot), shelek (bucket), kubi (tub), astau (wooden trough for meat), sapyt-ayak (mug), shomish (soup ladle), ozhau (kitchen spoon), bakyrash (ladle), kasyk (spoon), saba (a leather cup for dairy), torsyk (leather jug), mes (leather bottle), suiretpe (scraper), konek (milk pail), kauga (pail), kap (sack), ayak-kap (sack for utilities), baspak (leather utensil), dorba (bag), talys (a big leather bag), korzhyn (travel bag), okshantai (shotgun leather bag).

NAMES OF DOMESTIC ANIMALS

Camels: bura (male camel), atan (castrated camel), lok (one-humped male camel), nar (one-humped camel), kospak (a cross between a purebred one-humped camel and a two-humped camel), ingen (female camel), kunansha (2-3 year old camel), buyrshyn (4-5 year old camel), tailak (2 year old colt), bota (1 year old colt).

Horses: aigyr (stallion), at (horse), bie (mare), besti (5 year old mare), donen (3 year old horse), kunan (2 year old horse), tai (yearling), kulyk (foal), baital (2-3 year old mare), donezhin-baital (3-4 year old mare), kunazhyn-baital (3 year old mare), saurik (young stallion), kulyk (primiparous mare), bedeu (riding, non-pregnant mare).

Cows: buka (bull), ogiz (ox), kunan-ogiz (2 year old ox), donen-ogiz (3-4 year old ox), donezhin siyr (3-4 year old cow), kunazhyn-siyr (2-3 year old cow), kashar (2 year old heifer), taiynsha (1 year old heifer), buzau (calf), torpak (calf between 1 year and 1.5), baspak (calf between 6 months and 1 year).

Sheeps: koshkar (ram), azban (castrated ram), saulyk (ewe), tusak (young ewe), isek (wether), boidak (barren), tokty (young ewe), marka (yeanning), kozy (yeanning).

Goats: teke (he-goat), serke (castrated goat), serkesh (castrated goatling), tusha (1 year old goat), shybysh (goat between 6 months and 1 year), lak (goatling).

Adam soileydi (People speak). Tuie bozdaidy (The camels grunt). Zhylyki kisineidi (The horses neigh). Siyr mongireidi (The cows moo). Koi men eshki mangyraidy (Sheep and goats baa). It uredi (The dogs woof). Mysyk miyaulaidy (The cats meow).

TETRAPODS AND OTHER FOUR-LIMBED ANIMALS

It (dog), mysyk (cat), tyshkan (mouse), kuzen (mink), tiin (squirrel), karsak (dog fox), borsyk (badger), kos-ayak (zherboa), ayu (zherboa), zholbarys (tiger), arystan (lion), kiyik (saiga), maral (red deer), bugy (deer), kulan (wild ass), kulzha (wild sheep), boken (antelope).

BIRDS

Burkit (eagle), tuigyn (hawk), sungkar (falcon), karshyga (hawk), kyrgi (sparrow hawk), itelgi (saker falcon), lashyn (peregrine), turymtai (sparrow hawk), zhagaltai (hobby falcon), kuikentai (red-footed falcon), boktergi (vulture), kez kuiryk (kite), kuladyn (harrier), karga (crow), tagan (rook), sauyskan (magpie), akku (swan), kaz (goose), duadak (bustard), tyrna (crane), uirek (duck), kokkutan (blue-heron), kyrgauyl (pheasant), kaskaldak (bald-coot), bezgeldek (little bustard), shil (partridge), bodene (quail), buldyryk (sandgrouses), torgai (sparrow), uki (owl), zhapalak (eagle-owl), baigyz (small owl), kokek (cuckoo), kogershin (dove), karlygash (swallow), targak (hazel hen), kyzgysh (peewit), ukbak (bittern), bir-kazan (pelican), shagala (seagull), balshykshy (wader), zhylykshy (woodcock).

REPTILES

Jylan (snake), kesirtki (lizard), kol-baka (lake-frog), kur-baka (toad-frog), tasbaka (turtle, tortoise).

INSECTS

Kongyz (bug), buyi (tarantula), shayan (scorpion), kobelek (butterfly), masa (mosquito), shybyn (fly), shirkei (midge), sona (gadfly), bugelek (bodfly), ormekshi (spider), shegirtke (grasshopper), kurt (worm), kumyrskaa (ant), ara (bee), inelik (dragonfly).

FLORA AND PLANTS

Trees: karagai (pine), kaiyng (birch), emen (oak), terek (poplar), kara-agash (black-wood), zhide (elaecagnus), tal (willow), zhynggyl (tamarisk), moiyl (hackberry), tobylgy (spiraea), arsha (juniper), yrgai (cotoneaster), sekseuil (haloxylon), ushkat (honeysuckle), it-murn (rosehip), karagan (cargana bush).

Grasses: kamys (cane), koga (typha), kuray (caulis), ala bota (pigweed), kara-sora (cannabis), kangbak (rolling stone, tumbleweed), shagyr (wild grass), shilik (willow tree), zhongyshka (lucerne), bidaiyk (wheat grass), kode (mat grass), seleu (stipa grass), tarlau (rush), betege (feather grass), kara-oleng (sedge), kiyak (mountain wheatgrass), zhantak (camel thorn), oshagan (bur), shi (marram-grass), baldyrgan (hogweed), bayalysh (seepweed), sasyr (ferula), kokbek (quinoa), zhusan (wormwood), kiik-oty (oregano), kymyzdyk (sorrel), zhua (onion), buyldyk (knotty grass), kyryk-buyn (horsetail), kyna (moss), kaz oty (goose grass), kaz koga (goose typha), mai oleng (sedge), azhyryk (shoreweed), miya (licorice, liquorice), esek miya (sophora).

FAUNA AND TOPONIMS

Tau (mountain), adyr (hill), kyr (chine), zhon (plateau), zhota (mountain range), dong (hill), tobe (hillock), tompe (hummock), shoky (paps), kabak (side), zhar (steep), oi (basin), zhazyk (valley), dala (plain), sai (field), zhyra (gully), zhylga (gorge), shyng (peak), tomar (stump), zharyk (crack). Tengiz (sea), kol (lake), sor (alkaline soil), ozen (river), ozek (canal), kopa (brushing), shungkyr (pit), kara-su (pool), bulak (spring).

NUMBERS

Bir (one), eki (two), ush (three), tort (four), bes (five), alty (six), zheti (seven), segiz (eight), togyz (nine), on (ten), zhiyrma (twenty), otyz (thirty), kyryk (forty), elu (fifty), alpys (sixty), zhetpis (seventy), seksen (eighty), toksan (ninety), zhuz (hundred), myng (thousand).

TONGUE TWISTERS

Koset atam et asatar, et asatsa bes asatar (say it three times quickly)¹³. If my grandfather Koset offers some meat, he offers meat for five times.

RIDDLES

Aidalada ak sandyk, auzy, murny zhok sandyk (There is a white chest in the desert, a chest has no mouth and nose). Katar-katar tas koidym, zhiren atty bos koidym (I put stones row after row, I left the chestnut horse idle away).

Ui artynda bukir terek, kuresuge kisi kerek (There is a bent poplar behind the house, someone is needed to wrestle).

Erte turdym, eki aiyr zholga tustim (I got up early and went on two paths). Zhalt-zhult etedi, zhalmai zhutady (It glares and swallows). Ti desem timeidi, time desem tiedi (When I say to touch, they do not touch, and when I say not to touch, they touch). Erte turdym, alyp urdym (I got up early and took it). Kara siyrym karap tur, kyzyl siyrym zhalap tur (My black cow is watching and my red cow is licking). Eki ayagy bar, taldan tayagy bar, arkasynda kuirygy bar, toreden buirygy bar (It has two legs, a willow stick, has a tail on its back, and has orders from the judge).

PROVERBS

Oku – bilim azygy, bilim – yrys kazygy (Learning is the food for knowledge, knowledge is the key to success). Zhasyngda kalzhyng bolsang, oskende mylzhying bolarsyng (If you're joker when you're young, you'll be chatterbox when you grow up).

Oinap soileseng de, oilap soile (Even if you joke and talk, think and talk).

Akyl – zhas ulannan, zhuirik – tai-kunannan (The mind is from a young man, the speed is from a young horse). At bolar tai sayakka uyir, adam bolar bala konakka uyir (A good horse will graze alone, a perspective child will strive to guests).

Bilim zhugysady, yrys auysady (Knowledge can be transmitted, character can be changed).

Bilegi tolyk birdi zhygady, bilimi tolyk myngdy zhygady (The man with a full wrist wins the one, and the man with knowledge wins the thousands). Ashu kelse, akyl keter, ashudan akyl kop bolsa, ashu ne eter? (When anger comes, mind goes away, when mind is more than anger, what does anger do?)

Akpa kulakka aitsang, agyp keter, kuima kulakka aitsang, kuiyp alar (If you talk to a leaking ear, it will leak, if you talk to a soaking ear, it will soak).

¹³ In the textbook "Oku kuraly" after 1923, other riddles were presented. – ed.

Ekpei egin shykpas, uirenbei bilim zhukpas (There will be no harvest without planting, there will be no knowledge without learning).

OUR FAMILY

Bizding uiding adamy beseu: akem, azhem, bir apa, bir karyndasym bar, aganinim zhok. Men togyzdamyn. Apam menen tort zhas ulken. Karyndasym menen eki zhas kishi. Akem tuz sharuasyn isteidi. Azhem menen apam ui sharuasyn isteidi. Karyndasym men ekeumiz oku uirenip zhurmiz.

There are five people in our family: father, mother, an elder sister, a younger sister, and no brothers. I am nine. My elder sister is four years older than me. My younger sister is two years younger than me. My father works outside the house. My grandmother and mother do housework. My younger sister and I are learning to read.

HOW I WENT TO SCHOOL

Mening Abish degen kurdasym bar edi. Akesi ony okuga berdi. Bir kuni oinain dep bardym. Abish kitap okyp otyr eken. Tyngdasam kitabynda zhumbak, makal, oleng baska da zhaksy sozder kop eken. Oku uirensem men de sonday okyr edim dep oiga kaldym. Uige kaityp keldim, okuga baramyn dedim, akem men azhem bul oiymdy unatty, ertengine akem okuga aparyp berdi.

I had a friend named Abish. His father sent him to school. One day I went to play with him. Abish was reading a book. I listened to him and there were many riddles, proverbs, poems and other good words in the book. I thought that if I learned to read, I would read the same. I came back home, I said that I want to school, my father and grandmother liked my idea, and the next day my father took me to school.

FABLES IN VERSE

Beripti baka kyzyn kobelekke,
Zhuripti kara shybyn zhenggelikke,
Bir tuyn kumyrskanyng ustap soiyp,
Toi kylyp, at shaptyrды tongirekke.

Aidadym zhylyky kylyp otyz tulki,
Borsyky ustap minseng attyng mulki.

Ishinde top kisining zhygyp ketip,
Kyldyng goy, oibai, karsak, meni kulki.

Kumisten ak tyshkanga taga kyldym,
Terisinen kor tyshkannyng zhaga kyldym.
Terisin sar masanyng zhyrtpai soiyp,
Zhiyindyk on bes karys saba kyldym.
Zhiyilyz togyz zhigit kotere almai,
Kylmaska endi saba toba kyldym.

*The frog's daughter married to the butterfly,
And a matchmaker was a flying black fly,
They cut an ant for the feast,
And had a party and danced.*

*I drove thirty foxes instead of horses,
I saddled up and rode a badger for my foxes.
The steppe fox brought me down on the ground,
You, fox, made me ashamed in the crowd.*

*I made silver horseshoes for a white mouse,
I made a fur collar from the blind mouse.
I cut the mosquito's skin without tearing,
To make fifteen spans cup for caring.
The cup was the burden for nine strong guys,
I decided not to master cups of any size.*

VERSES

Childhood mood

Zharatkan barshamyzdy adam kylyp,
Tuganda tuk bilmeytin nadan kylyp.
Alty aida engbekteuge shama kelip,
Talpyndyk zhyl tolganda kaz-kaz turyp.

Kaz turyp ayak bastyk apyl-tapyl,
 Tan nashar, zhok esepte es pen akyl.
 Anadan emshek emip, tusin tanyp,
 Baikadyk onan baska kimder zhakyn.

Til shykty kelgen kezde eki zhaska,
 Kosa almai sozdi aita aldyk baska-baska.
 Bir kasyk, bir tostagan arnap alyp,
 Talastyk ulkendermen isher aska,

Tort-beste talap kyldyk asyk zhinap,
 Zhugirdim zhalang ayak zhandy kinap,
 Boktasyk, koringendi bokpen atyp,
 Retke kire almadyk kisi syilap¹⁴.

*God created all of us as humans,
 Being born silly and ignoramus.
 In six months, to know how to crawl.
 In a year, to do walk and roll.*

*When we start our first step to walking,
 The body is weak and mind is missing.
 We recognize the mother with breast feeding,
 We start to learn the other sibling.*

*At the age of two we learn to babble,
 Using words to chat and dangle.
 We take our spoon and a bowl,
 Trying to have meal as full-grown.*

*At four and five we strived for the bright,
 Collecting asyk bones and run without fright,
 Endeavoured to make shit and fight,
 Instead of learning to be polite and right.*

¹⁴ The first part of the textbook versions of “Oku kuraly” (1912, 1913) ends with this content. The second part is presented as a separate textbook. Since 1914, the two parts have been combined. – ed.

**SYMBOLS OF THE BORROWED SOUNDS
(OZGE TILDERDEGI DYBYSTARDYNG TANGBALARY)**

sh (ш) ش¹⁵

كشى = كسى	تابس = تابش	آس = آش
اپشك = اپشك	قامس = قامش	باس = باش
بپشك = بپشك	قس = قش	تاس = تاش
ءپشورۇۇ = ءپشورۇۇ	تس = تىش	قاس = قاش
ءتۇشورۇۇ = ءتۇشورۇۇ	قۇس = قوش	سول = شول
بوسقا = بوشقا	ءتۇس = توش	سولاي = شولاي
سپكەر = شپكەر	ءاس = اش	سورپا = شورپا

as = ash (food)
bas = bash (head)
tas = tash (stone)
kas = kash (brow)
sol = shol (left)

tabys = tabysh (income)
kamys = kamysh (cane)
kys = kysh (winter)
tys = tysh (outside)
kus = kush (bird)

kisi = kishi (man)
esik = eshik (door)
besik = beshik (cradle)
pisiru = pishiru (to cook)
tusiru = tushiru (to lay down)
boska = boshka (in vain)
seker = sheker (sugar)

solai = sholai (that)
sorpa = shorpa (broth, soup)

tus = tush (colour)
is = ish (business)

Kys suyk = Kysh suyk (Winter is cold). Bala besikte = Bala beshikte (The baby is in the cradle). Kara kas = Kara kash (Black brow). Solai soile = Sholai soile (Speak like that). Tabys kop = Tabysh kop (Income is big). Kamys az = Kamysh az (Cane is little). Kus ushty = Kush ushty (The bird flew). Issiz boska kydyrma = ishsiz boshka kydyrma (Do not idle without any business).

¹⁵ Here A. Baitursynuly takes the letter "ش" for the same "ch" sound, taking into account that other Turks pronounce it "ch" instead of the Kazakh "s" sound. Later, since 1924, he takes the letter "ش" for the original Kazakh sound "sh". – ed.

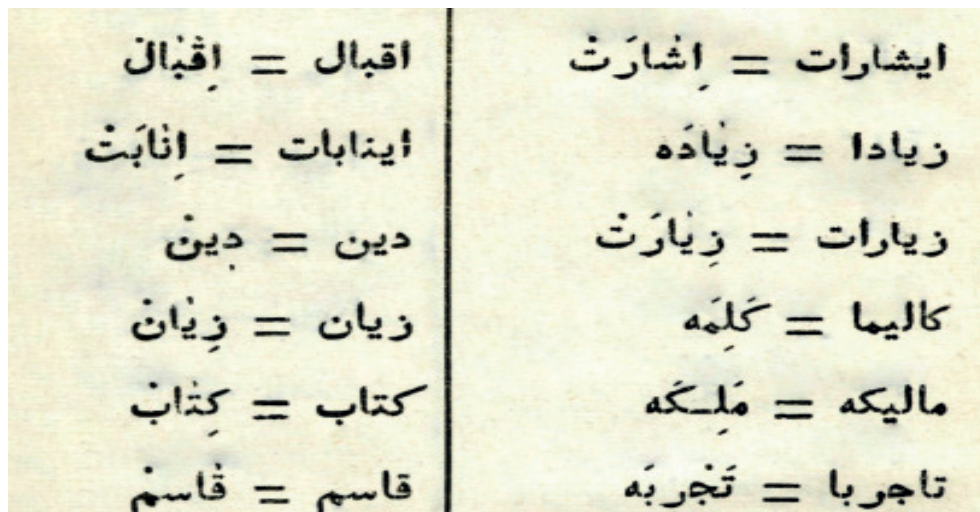
ء زامزام = زَمَزَم	ء داراجا = دَرَجَه
ء شاربَات = شَرِبَتْ	ء آجال = أَجَل
ء غايرَات = غَيْرَات	ء سباب = سَبَب
ء سايران = سَيْرَان	ء ساباق = سَبَق
ء زان = زَمَان	ء سالام = سَلَام
ء قام = قَام	ء سالامَات = سَلَامَات
ء قَوم = قَوْم	ء مارتابا = مَرْتَبَه
ء كاسب = كَسَب	ء ساچرا = سَاجَدَه

darazha (ə) = darazha (rank)
 azhal (ə) = azhal (death)
 sabap (ə) = sabab (reason)
 sabak (ə) = sabak (lesson)
 salam (ə) = salam (hello)
 salamat (ə) = salamat (healthy)
 martaba (ə) = martaba (status)
 sazhdā (ə) = sazhdā (muslim pray)

zamzam (ə) = zamzam (holy water)
 sharbat (ə) = sharbat (nectar)
 gairat (ə) = gairat (strength)
 sairān = sairān (wander)
 zaman = zaman (era/epoch)
 kam = gam (state)
 kauym = kaum (crowd)
 kasib (ə) = kasb (profession)

Biik darazha (High rank). Tomen darazha (Low rank). Azhal ayamaidy (Death has no mercy). Sabapsyz sabaktan kalma (Do not miss a lesson without any reason). Men dalada sayran ettim (I wandered outside). Salam dese salamat bolsyn (If he says hello, let him be healthy). Osy zaman, kandai zaman? (What era/epoch is this?). Sazhdaga basty eki martaba koyady (He prayed as muslim for two times). Men zamzam ishtim (I drank holy water).

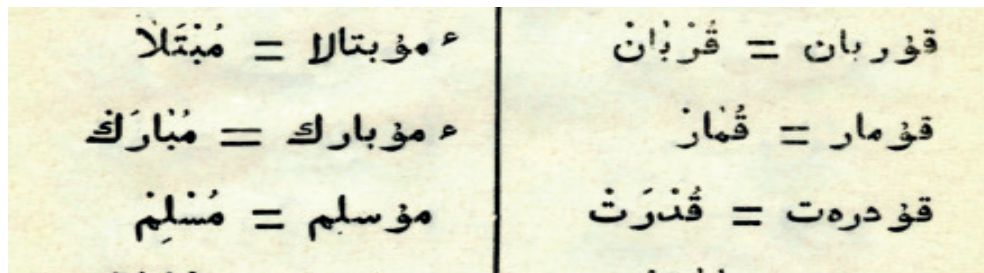
ء ايسلام = اِسْلَام	ء ايمان = اِيْمَان
ء ايسلام = اِسْلَام	ء ايمان = اِيْمَان

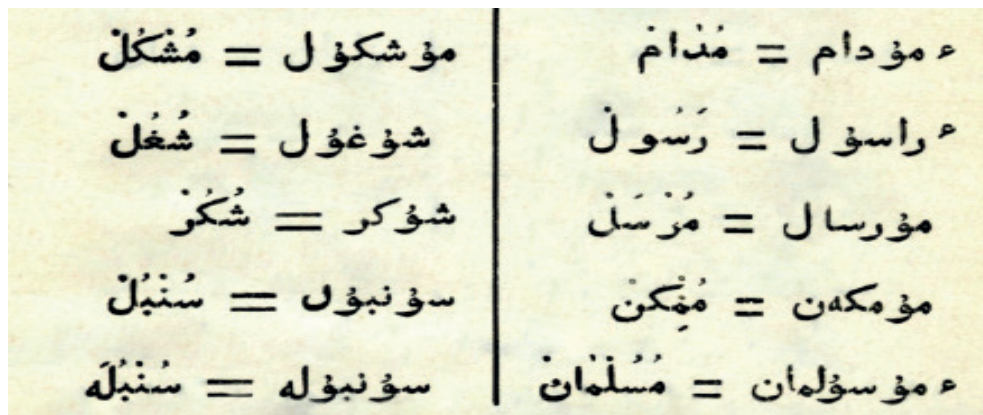


imam = imam (imam)
 iman = iman (faith)
 isharat = isharat (gesture)
 ziada = ziada (thirst for knowledge)
 ziarat = ziarat (visit a holy place)
 Kalima (ə) = kalima (the word of faith)
 Malike = Malika (the queen)
 tazhriba = tazhriba (ə) (experience)

esim = ism (name)
 islam = islam (Islam)
 ykpal = ykbal (impact)
 inabat = inabat (complaisance)
 din = din (religion)
 zian = zian (hurt)
 kitab = kitab (book)
 kasyim = kasim (masculine name)

Imam iman aityp otyr (Imam is reading a prayer for the dying). Ol kozimen isharat kyldy (He gestured with his eyes). Kop kisige ziarat ettim (I visited many people's places). Etken tazhribam tura keldi (My experience was correct). Balasyna Kasym dep ism koidy (He named his son Kasym). Onyng osy kuni ykbaly zhurip tur (He is managing well these days). Zhel kibla zhakka shykty (The wind went towards the Kibla). Biz islam dinindemiz (We are in Islam). Zhaksy kitaby kop oky, ziyani bolmas (Read a good book a lot, it will never hurt).



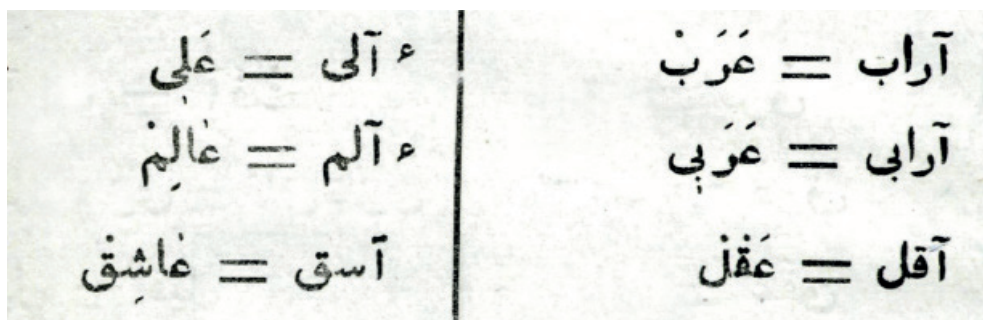


kurban = kurban (victim)
 kumar (ﻯ) = kumar (passion)
 kudiret (ﻯ) = kudrat (super power)
 mudam (ﻯ) = mudam (Mudam)
 rasul (ﻯ) = rasul (the messenger of Allah)

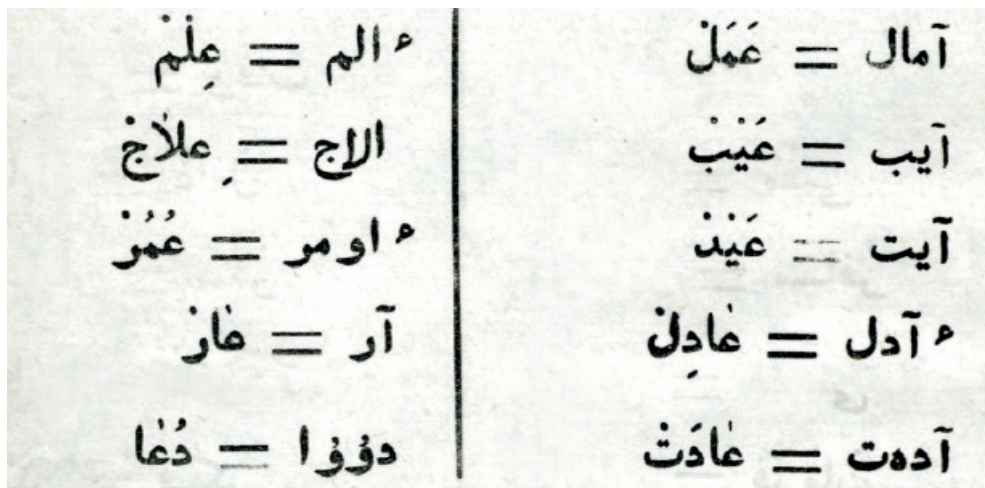
mubtala (ﻯ) = mubtala (Mubtala)
 mubarak (ﻯ) = mubarak (mubarak)
 muslim (ﻯ) = muslim (Muslim)
 mushkul (ﻯ) = mushkul (severe)
 shugul (ﻯ) = shugul (urgently)

Kurbandk kabul bolsyn (Let the sacrifice be accepted). Kumar-pazlk zhaksy emes (Gambling is not favourable). Mursal paygambar degen soz (Mursal means prophet). Muslim, muslman islam dinindegi kisi (Muslim is a person who follows the Islamic religion). Mubtala bolgan adamdar kop (There are many people who are Mubtala). Baryna shukur et (Be thankful for everything you have). Sunbul shashty (Silky hair). Sunbula tusa su suyr (When Sirius appears, the water becomes cold).

g (Ғ)¹⁶ ع



¹⁶ The letter “ع” is used instead of the Arabic sound “g”. And the letter “ع” (dotted) was used instead of the Kazakh sound “g”. Later, A.Baitursynuly used the letter “ع” without dots for the original Kazakh sound “g”. i.e., until 1924, the letter “ع” (dotted) was used for the original Kazakh sound “g” before 1924, and after 1924, the letter “ع” (without dot) was used. – ed.



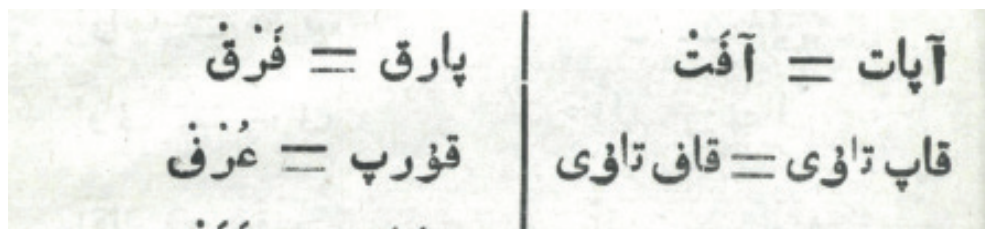
arab = garab (Arab)
 araby = garabi (Arabic)
 akyl = gakl (mind)
 amal = gamal (approach)
 aiyp = gaib (guilt)
 ait = gaid (Eid)
 adil = gadil (honest)
 adet = gadat (habit)

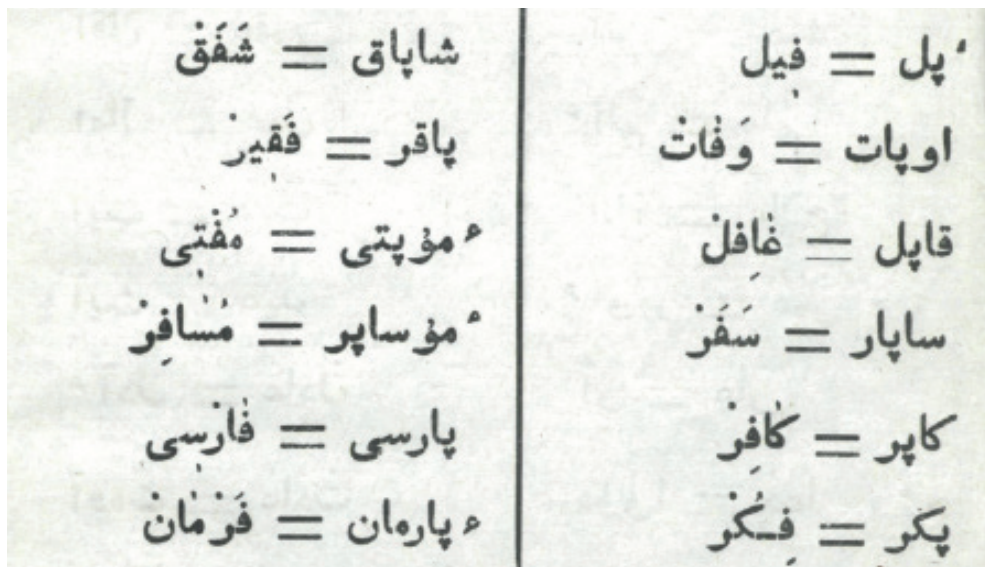
Ali = Gali (masculine name)
 alim = galim (scholar)
 asyk = gashk (fell in love)
 ilim = gilm (science)
 lazih = gilazh (way out)
 omir = gumur (life)
 ar = gar (honesty)
 dua = duga (pray)

Kazak tilinde garab sozi kop. Garabi sozder: gakl, gamal, gaip, gaid, gadil, gadat, gali, galm, gashk, galm, gilazh, gumur, gar, duga, gam, gazhap, sagat, sharigat munan baskalary bar. Garabi sozderdi ast, ust, utur, sakin koiyp zhazamyz.

There are many Arabic words in Kazakh. Arabic words are as follows: mind, approach, guilt, Eid, honest, habit, Gali (masculine name), scholar, fell in love, scholar, way out, life, honesty, pray, scholar, magnificent, clock, shariat and others. Arabic words should be written with underscores, superscripts, commas and diacritics.

ف (ف)





apat = afat (accident)

Kap tauy = Kaf tauy (Mount Kaf)

pil = fil (elephant)

opat = ufat (death)

kapyl = gafil (suddenly)

sapar = safar (trip)

kapir = kafir (non-believer)

pikir = fikir (opinion)

paryk = fark (sense)

kuryp = gurf (customs)

shapak = shafak (dawn)

pakyr = fakir (poor)

mupti = mufti (mufti)

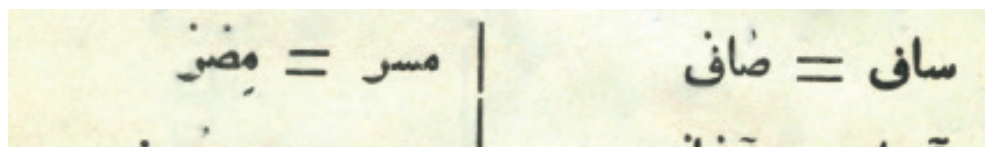
musapir = musafir (wanderer)

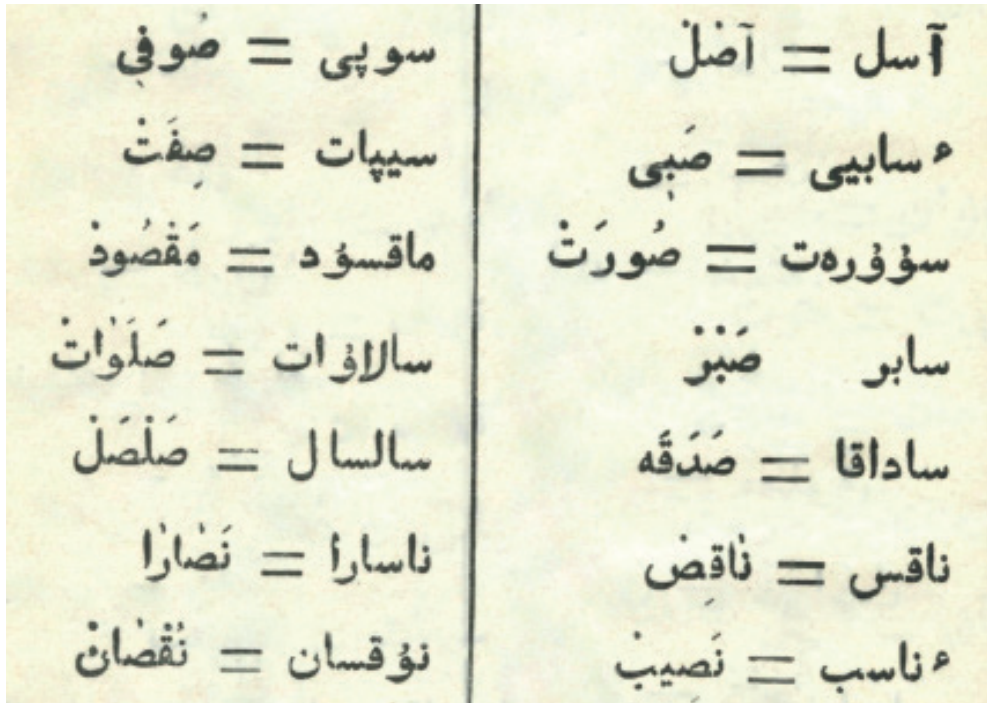
parsy = farsi (Farsi)

parman = farman (power)

Afat sokkandai boldy (It was like a disaster). Kaf tauy ertegide kop soilenedi (Mount Kaf is often mentioned in fairy tales). Ayaktynyng zory fil (The greatest among the four-limbed is an elephant). Ofat boldy degen oldi degen soz (To be in doom means to be dead). Fakirga karasu kerek (One must take care of the poor). Shafak nuryng shashyp tur (The dawn is shining). Zhamannyng fikri zhaman bolady (A man with bad manners have bad opinion). Kazak tilinde farsy sozder de kop (There are many Farsi words in Kazakh).

ص (c) s





Saf = saf (pure, fine)
 asyl = asl (precious)
 sabiy = sabi (infant)
 suuret = surat (picture)
 sabyr = sabr (patience)
 sadaka = sadaka (charity)
 nakys = nakis (insane)
 nasip = nasib (blessing)

Mysyr = Misr (Egypt)
 sopy = sufi (Sufi)
 sipat = sifat (appearance)
 maksud = maksud (aim)
 salauat = salauat (health)
 salsal = salsal (clay)
 nasara = nasara (christians)
 nuksan = nuksan (harm)

Saf altynnan istelgen sakina (The ring made of fine gold). Onyng asly zhaksy (Its essence is favourable). Sabr tubi sary altyn (The reward for patience is gold). Sadakangdy sauda ber (Make charity when you are safe and sound). Isi zharym nakistau ozi (He is insane who makes silly things). Surai-surai Mysrga da barady (Asking and inquiring will bring Egypt). Adal sofy az, aram sofy kop (There are few honest Sufi, many dishonest Sufi). Mynanyng sifaty sulu eken (The appearance of this is beautiful). Paygambarymyzga salauat okimyz (We pray for our Prophet).

kh (x) خ

قَابَار = خَبَر	قَالَ = خَالَ
بُقَارَا = بُخَارَا	قَانِم = خَانِم
نُوسِقَا = نُسَخَه	قَاتِم = خَاتِم
قَاسْتَه = خَسْتَه	قُون = خُون
نَارِق = نَرِخ	قُوْدَاي = خُوْدَاي
مَاقْلُوْق = مَخْلُوْق	قَاوِپ = خَوْف
قَارَاجَات = خَرَاجَات	قَالِق = خَلْق
قَانَجَار = خَنْجَر	قَوْلِق = خُلُق

Kal = khal (state)
 kanyim = khanm (queen)
 katym = khatm (pray)
 kun = khun (payment for blood)
 Kudai = Khudai (God)
 kaup = khauf (danger)
 khalyk = khalk (people)
 kulyk = khulk (temper)

kabar = khabar (news)
 bukara = bukhara (the bulk)
 nuska = nuskha (instruct)
 kaste = khasta (absolutely)
 naryk = narkh (market)
 makluk = makhluk (animal)
 karajat = kharazhat (fund)
 kanjar = khanzhar (dagger)

Taydyng iygynda khaly bar (There is a strength in the shoulders of yearling).
 Khan, kanyim, khansha – barin khanzadalarymyz deimiz (King, queen, princess – we call all of them as princes).
 Khatm etu – bitiru (To pray for someone dying means to finish life).
 Kisi oltirgen kun toleidi (A murderer pays the kun (payment) for blood).
 Barsha galamdy Kudai zharatkan (God created the whole universe).
 Buzyk adanman khauf kop (There is much danger from a ruffian).
 Duniede turli-turli khalk bar (Different people live in the world).

ح (κ) kh

قاسرهت = حَسْرَت	آرام = حَرَام
قايران = حَيْرَان	ء آل = حَال
قامزا = حَمَزَه	ء آكم = حَاكِم
قاميد = حَمِيد	آيوان = حَيْوَان
آقمهت = آحْمَد	ء اوت = حُوت
راقمهت = رَحْمَت	ء آجهت = حَاجَت
سالق = صَالِح	قورهت = حُرْمَت
ناسيقات = نَصِيحَت	نافاق = نَافِق

aram = kharam (forbidden deed)
 al = khal (state)
 akim = khakim (ruler)
 ayuan = khaiuan (animal)
 ut = khut (the 12th month)
 azhet = khazhat (need)
 kurmet = khurmat (respect)
 nakak = nakhak (in vain)

kasiret = khasrat (grief)
 kairan = khairan (alas)
 kamza = khamza (masculine name)
 Kamid = Khamid (masculine name)
 Akmet = Akhmad (masculine name)
 rakmet = rakhmat (thanks)
 salyk = salikh (masculine name)
 nasikat = nasikhat (edification)

Kharam isten saktan (Beware of forbidden deeds). Khal zhaksy ma? (How are you doing?). Khakim gadil bolsa khalkka rakhat (If a ruler is honest, the people will be delighted). Ui khaiuandary: tuie, zhylyky, siyr, koi, eshki, esek (Domestic animals are: camel, horse, cow, sheep, goat, donkey). Ne narse khazhat? (What is needed?) Ozgeni khurmatteseng ozingdi de khurmatter (If you respect others, you will be respected too). Bireuge nakhak zhala zhappa (Do not slander someone in

vain). Khamza, Khamid, Akhmad, Salikh – adam attary (Hamza, Hamid, Ahmad, Salih are human names).

ط (T)

توپان = طوفان	قات = خَط
اوتان = وَطَن	شارت = شَرَط
قاتەر = خَاطِر	قاتا = خَطَا
باتل = باطِن	قاتار = قَطَار
قوتبا = خُطْبَه	تالاب = طَلَب
سولتان = سُلْطَان	تالاق = طَلَاق
سالتانات = سَلْطَنَات	تاغام = طَاغَام
شايطان = شَيْطَان	تاراپ = طَرَف

kat = khat (letter)
 shart = shart (condition)
 kata = khata (mistake)
 katar = katar (row)
 talab = talab (intention)
 talak = talak (divorce)
 tagam = taam (meal)
 tarap = taraf (side, part)

topan = tufan (global flood)
 otan = uatan (motherland)
 kater = khatir (memory)
 batyl = batil (brave)
 kutba = khutba (pray)
 sultan = sultan (sultan)
 saltanat = saltanat (celebration)
 shaitan = shaitan (devil)

Men khat bilemin (I know reading and writing). Munyng sharty kalai? (What is the condition of this?) Bul soz khata zhazylgan (This word is written with mistakes). Talap kysang tabarsyng (If you make right intention, you will find the way). Tagamga otyryngyz! (Take your place and help yourself to a meal!). Bul tarafta kun zhyly bolyp tur (It is warm here). Buryngy da

tufan suy tasyp, zher zhuzine zhaiylgan (In the past, the water of the storm overflowed and spread over the earth). Ol soz mening khatirmnen shykkan eken (That word came from my threat).

h (h) ۵

۵ مور = مَور	۵ آر = هَر
۵ زار = زَهَر	۵ باغا = بَها
۵ جاد = جَهَد	۵ اوهس = هَوَس
۵ جاغاز = جَهاز	۵ آلهك = هَالَك
۵ ساباز = شَاهباز	۵ اونهر = هُنَر
۵ مېیرمان = مِهر	۵ آزل = هَزَل
۵ مېیمان = مِهمان	۵ شار = شَهر
۵ دارهت = طَهارت	۵ شایت = شَهِید
۵ پاتسا = پادشاه	۵ آیبات = هَیْبَت

ar = har (honesty)
 бага = baha (price)
 аues = hauas (to like)
 alek = halak (be in a mess)
 oner = hunar (skill)
 azil = hazl (humour)
 shar = shahar (city)
 shait = shahid (martyr)
 aibat = haibat (menace)

mor = muhr (seal)
 zar = zahar (fury)
 zhad = zhahd (memory)
 zhagaz = zhahaz (furniture)
 sabaz = shahbaz (lionheart)
 meirban = mihrban (merciful)
 meiman = mihman (guest)
 daret = taharat (bath)
 patsa = padshah (king)

Har iske talaf kerek (Every business needs aspiration). Kitaptyng bahasy ne? (What is the price of the book?). Zhaksy sozdi zhattap aluga hauaspyn (I like to memorize good words). Alin bilmegen halak (He who does not calculate his strength, will fall into a mess). Hunarli orge zhuzer (A skilled person will swim upstairs). Khamza shaharga ketti (Khamza went to the city). Mysyk haibat shegip tur (The cat is frightening). Mihman taharat alyp otyr (The guest is bathing). Bi biligine muhr basty (The judge put a seal on his order).

ض (3) z

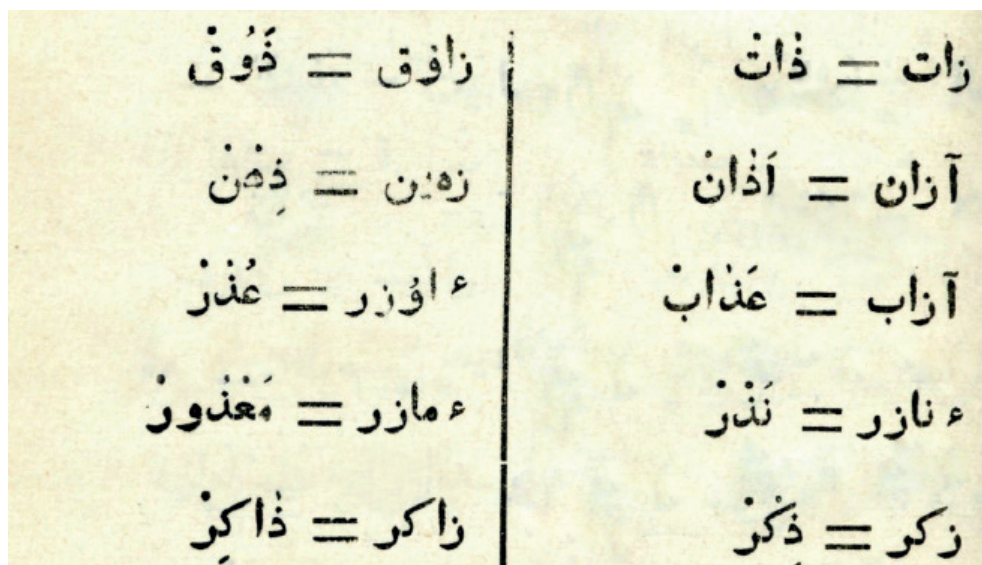
زارار = ضَرَر	قازا = قَضا
قازرهت = حَضْرَت	قازى = قاضى
قدر = حِضْر	آزر = حَاضِر
آغزا = اَعْضا	آرز = عَرْض
رامازان = رَمَضان	قارز = قَرْض
آپزال = اَفْضَل	پارز = فَرْض
مازمون = مَضْمُون	رزا = رِضا

Kaza = kaza (death)
 kazy = kazi (judge)
 azir = khazir (now)
 aryz = aarz (claim)
 karyz = karz (debt)
 paryz = farz (duty)
 riza = riza (be grateful)

zarar = zarar (harm)
 kaziret = khazrat (Khazret)
 Kydyr = Khizr (Khidr)
 agza = aaza (organism)
 ramazan = ramazan (holy month)
 apzal = afzal (noble)
 mazmun = mazmun (content)

Zhuk auyryn nar koteredi (The one-humped camel takes the heaviest burden). Kaza auyryn er koteredi (The real man manages the heaviest burden of death). Daudy kazy bitiredi (The judge will solve the dispute). Men khazir okyp otyrmyn (I am reading now). Ol khakimge garz kyldy (He was owed money from the ruler). Karz alsang kaitar (If you borrow, pay it back). Adamnyng moiynynnda kyryk farz bar (There are forty duties on a person's neck). Men sagan bek rizamyn (I am very grateful to you). Ramadan el aty (Ramadan is a country name). Ramazan ai aty (Ramadan is the month). (3)

ذ (3) z



zat = zat (thing)

azan = azan (morning pray)

azab = gazab (torment)

nazir = nazr (vow)

zikir = zikr (Dhikr)

zauyk = zauk (mood)

zeyin = zihn (consideration)

uzur = uuzr (forgiveness, permission)

mazir = maazur (menu)

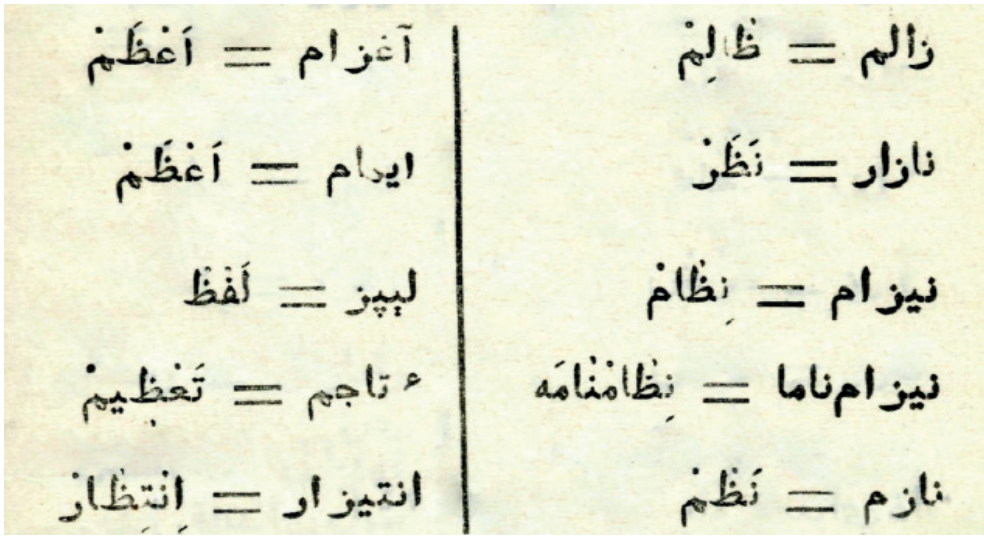
zakir = zakir (anchor)

Bul kandai zat? (What is this?). Zhansyz zat (This is an inanimate object). Anau kandai zat? (What is that?). Anau zhandy zat (That is an animate object). Azanshy azan aityp tur (The prayer is calling azan). Bul is turasynda kop gazap shektim (I suffered a lot in this matter). Bir aksarbas nazr ait (Sing a pray for the sacrificial lamb). Zakir zikr aityp tur (Zakir is singing zikr (Dhikr)). An men kui zauk ushin kerek (Music and melody are necessary for

good mood). Zhaksy kitab okysang, zhaksy sozdi tyngdasang zihn artylady (If you read a good book, if you listen to a good speech, your consideration will increase).

Guzrly kisi namazdy otyryp okysa da zharaidy (It is regular for a competent person to pray sitting).

ظ (3) z

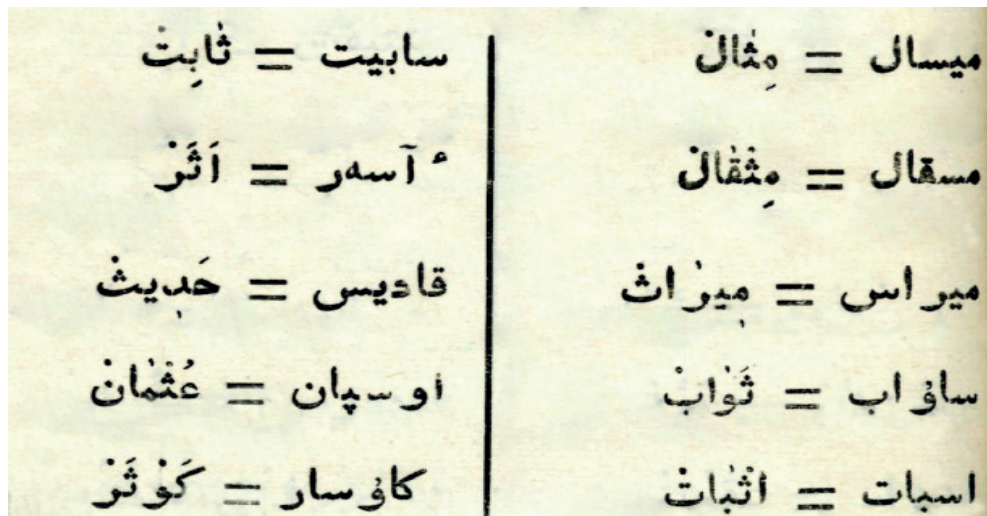


zalym = zalim (insidious)
nazar = nazar (attention)
nizam = nizam (laws)
nizamnama = nizamnama (charter)
nazym = nazm (Nazim)

agzam = agzam (old)
imam = agzam (imam)
lipz = lafz (expression)
tazhim = tagzim (bow with respect)
yntyzar = intizar (desirous)

Zalm men zholdas bolma! (Do not make friends with insidious people!). Mynau khatka azyrak nzar salshy (Please, pay attention to this letter). Zhanga nizam shygyp eski nyzam kalypty (The new laws are adopted and the old laws outdated). Men nizamnama satyp aldym (I bought a charter). Mening agam nizam zhazyp zhur (My brother is writing the rules). Biz imam agzam mazhabyndamyz (We adhere to the madhhab (path) Imam of Agzam). Bir lafz shygarshy (Say a word/expression). Dauysyngdy estuge yntyzarmyn (I am desirous to hear your voice).

ث (c) s



mysal = misal (example)

myskal = miskal (the smallest measure)

miras = miras (heritage)

sauap = sauap (reward for good deed)

ysbat = isbat (calmness)

sabit = sabit (masculine name)

aser = asar (impact)

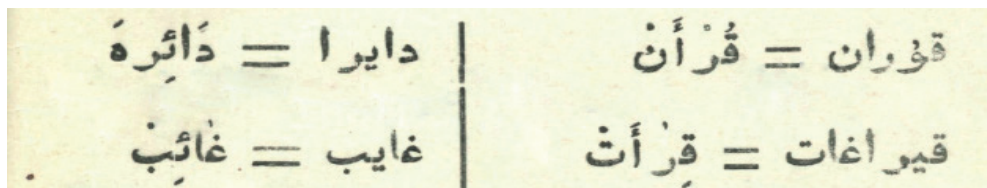
kadis = khadis (Hadith)

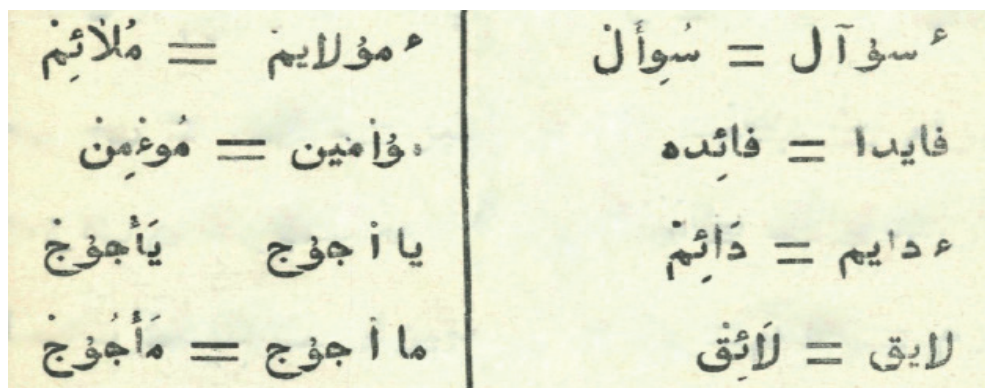
Ospan = Uusman (masculine name)

kausar = kausar (abundant)

Tura soilemeitin zherde mysalmen soileimiz (We speak with examples, where we are not able to speak directly). Auru batpandap kirip, mysaldap shygady (The pain comes in with mass batman and goes out with slide valve). Miras dep bireuden kalgan mal ham mulikti aitady (Heritage refers to property left by someone after death). Zhaksy is istegen sauap tabady (A good deed will be rewarded). Sabit isbat aityp nandyrdy (Sabit persuaded by calmness). Kymyzyng asary bilindi (The effect of kymyz (mare's sour milk) is noticeable). Gusman ushinshi khalyfanyng ismi (Gusman is the name of the third caliph).

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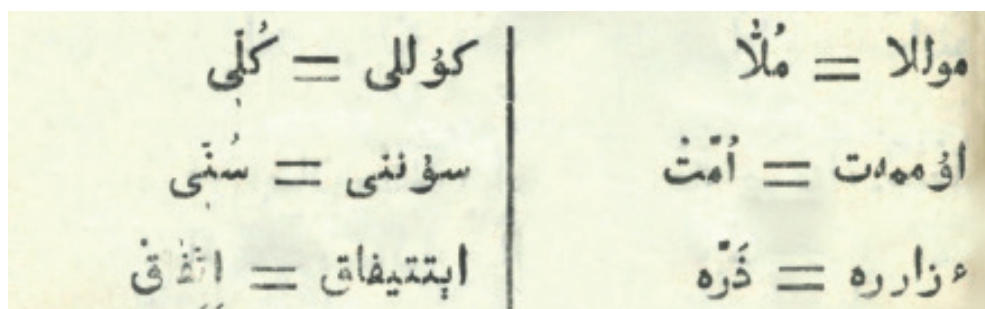


Kuran = Kuraan (Quran)
 kyiragat = kiraat (verse of Quran)
 saual = suaal (question)
 faida = faida (benefit)
 daiim = daaim (always)
 laiyk = laaik (worthy)

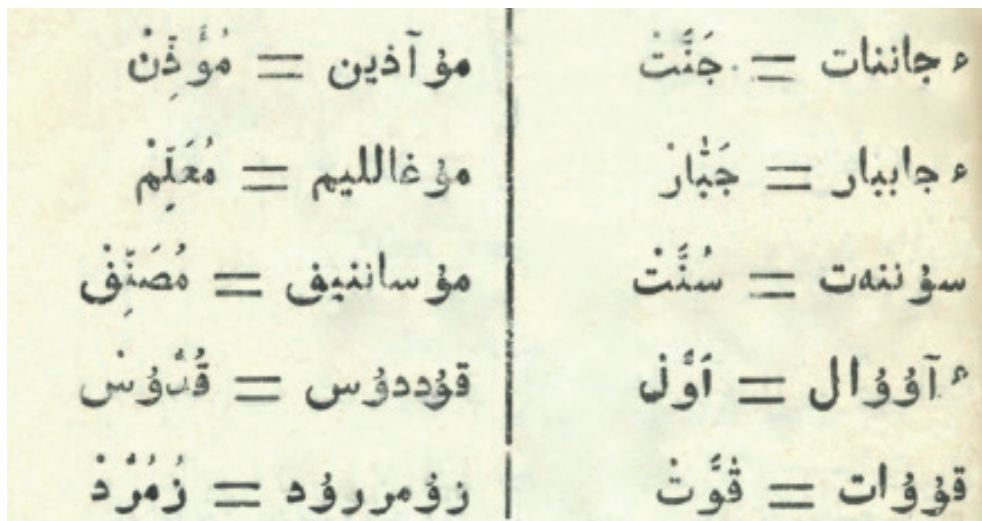
daira = दौरа (river)
 gaiyp = гаиб (unknown)
 mulaiim = мулайим (hypocrite)
 mumim = мумин (gentle)
 yazhuzh = язахузх (tribe Yazhuzh)
 mazhuzh = мазахузх (tribe Mazhuzh)

Kurannyng ekinshi suresin okyp zhurmin (I am reading the second chapter of the Quran). Kiraat – oku degen soz (Kiraat means to read). Saualyma zhauap kaiyr (Please, answer my kuestion). Nadandyktan faida zhok, zarar kop (Ignorance has no benefit but a lot of harm). Men daim erte zhatamyn ham erte turamyn (I always go to bed early and get up early). Mukhid dariyasy zherdi ainalyp zhatkan zor tengiz (The ocean river is a huge sea that surrounds the earth). Iesine aty laik eken (The horse is worthy of its owner).

.*



*This is a hard consonant sign, i.e., it is a sign that puts the letter under the sign to be written there but not twice.



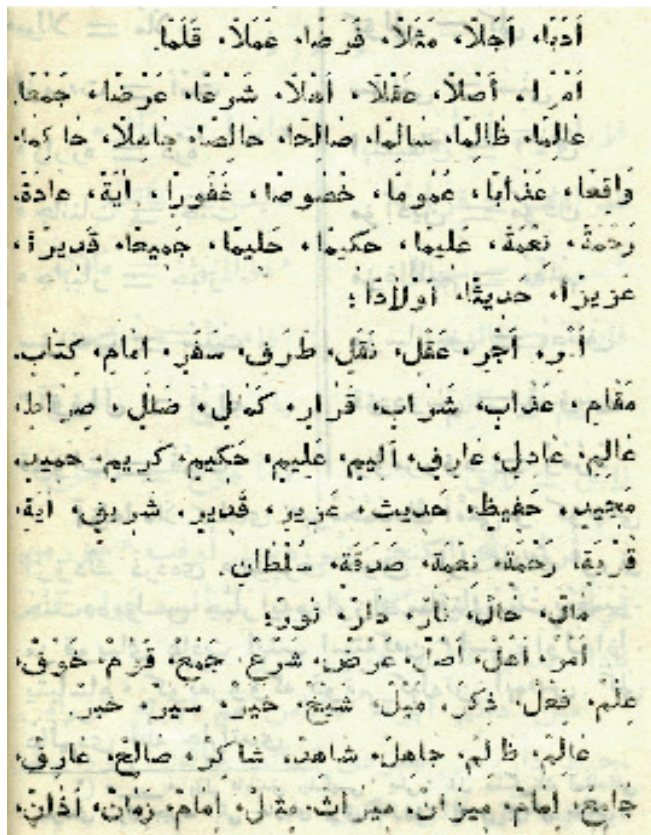
molla = mulla (mullah)
 ummet = ummt (ummah)
 zarre = zarra (a little piece)
 zhannat = zhannat (paradise)
 Zhabbar = Zhabbar (Jabbar)
 sunnet = sunnat (Sunnah)
 auel = auual (primarily)
 kuat = kkuat (power)

kulli = kulli (all)
 sunni = sunni (Sunni)
 ittifak = ittifak (union)
 muadin = muuadin (Muhaddin)
 mugalim = muuallim (teacher)
 musannif = musannif (Musannif)
 kuddus = kuddus (Zherusalem)
 zumurud = zumurud (emerald)

Auyлга mulla keldi (A mullah came to the village). Biz Mukhamaddyng ummatymyz (We are the ummah of Muhammad). Kushti udyng zarradei tuyiri zhok (There is no small particle in the strong poison). Olgengning orny zhannatta bolsyn (May the deceased rest in peace). Jabbar iem ozing sakta (Jabbar, almighty, help us to be in safe and sound). Sunnat paigambarymyz koimai gadat etip istegen isi (Sunnah is what our Prophet did as a habit). Auual azaitpasam koteruge kkuatym keletin emes (If I do not reduce primarily, I will not be able to raise it). Kulli galamdy Alla zharatty (God created the universe).

An in un (Ән ин үн¹⁷)

ن = أن، ن = إن، ن = أن.



Adep¹⁸ (manners), azhal (death), masele (issue), paryz (duty), amal (action), kalama (do not desire).

Amir (masculine name), asyl (noble), gakyl (intelligence), ahla (Allah), shyrqa (trick), aryz (claim), zhamaga (assembly).

Galima (feminine name), Zalima (feminine name), Salima (feminine name), Salikha (feminine name), Khalida (feminine name), Zhahila (feminine name), Khakima (feminine name), uakiga (event), gazab (torment), gumuma (scholar) khususa (faked), Gafura (feminine name), ayat (verse in Quran), adet (habit), rakhmet (thanks), nigmet (blessing), Galima (feminine name), Khakima

¹⁷ The examples on this page to illustrate the peculiarities of the Arabic language are not similar to the examples in the textbook “Oku kuraly” published in 1913. – ed

¹⁸ Since there are quite a lot of examples presented here, we decided to write the words as closely as possible to their Kazakh pronunciation. The original forms are given together. – ed.

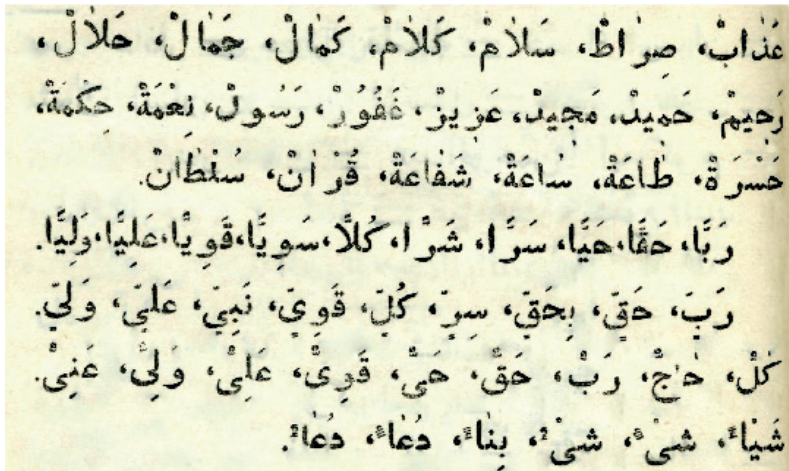
(feminine name), Khalima (feminine name), Zhamiga (feminine name), Kadira (feminine name), Gaziza (feminine name), Khadisha (feminine name), Ulada (feminine name).

Ar (honesty), azhar (beauty), gakyll (intelligence), nakyl (edification), sarf (wordbuilding), sapar (trip), imam (imam), kitap (book), makam (tune, manner), azap (suffering), sharap (wine), karar (resolution), kamil (absolutely), zalal (religious epic), sirat (bridge), galym (scholar), adil (honest), garyp (poor), alim (scholar), gylym (science), khakim (ruler), karim (karim), Khamit (masculine name), Mazhit (masculine name), khafiz (keeper of the Quran), khadis (Hadith), gaziz (revered), kadyr (dignity), sharip (honorary title), ait (Eid), kariyat (surah), rakhmet (thanks), nigmet (blessing), sadaka (charity), sultan (sultan).

Mal (cattle), khal (state), nar (one-humped camel), dar (gallows), nur (light).

Amir (masculine name), akyl (intelligence), asyl (precious), aryz (claim), sharkh (surah), zhamig (collection), kauym (community), kauip (danger), gylym (science), pigyl (intention), zikir (Zikr), maily (oily), shaikh (sheikh), khaiyr (goodness), siyr (cow), khabar (news).

Galym (scholar), zalym (tyrant), zhahil (ignorant person), shahid (martyr), shakir (masculine name), salikh (prophet), garyp (disabled), zhamig (collection), imam (imam), mizan (Libra), miras (heritage), mysal (example), imam (imam), zaman (epoch, era), azan (morning pray).

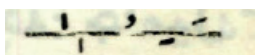


Azabun (suffering), siratun (path), Islamun (Islam), kelamun (words of Quran), kemalun (fortress), zhemalun (beauty), helalun (halal), rahimun (mercy), hamidun (commendable), mezhidun (famous), azizun (expensive), gafurun (forgiving), resulun (messenger), nimetun (welfare), hikmetun (wisdom,

knowledge), hasretun (disaster), taatun (patience), saatun (clock), shefaatun (mercy), Kuranun (holy book of Islam religion), sultanun (honorific title).

Rabben (Lord), hakkan (truth), hayyen (Eva), serren (clear), sherren (measure), kullen (all), seviyyen (favourite), kaviyyen (almighty), Aliyyen (feminine name), Veliyyen (feminine name).

Rabbin (Lord), hakkin (God; truth), bihakkin (garden), sirrin (paint), kullin (slave), kaviyyin (power), nebiyyin (prophet), aliyyin (precious), veliyyin (sacred), hakkun (right), kaviyyun (kaviyyun), Ganiyyun (masculine name), sheyin (sign), binaen (building), duaen (prayer), duaun (mantra).



These signs are called a khareke diacritic.



These signs are called a tanwiyn diacritic.



This sign is called sukin diacritic.



This sign is called tashdiyd diacritic. In Arabic words, letters without diacritics of khareke, tanwiyn, sukin, tashdiyd are not readable. If word begins with sukin diacritic “f” or tashdiyd diacritic letter, that letter is read together with the previous word¹⁹.

¹⁹ These explanations are not met in the textbook “Oku kuraly” published in 1913. And in the textbook “Oku kuraly” published in 1922, after these examples, the author of the book insists in explaining these with the verses of the Quran by the teacher. In the textbooks “Oku kuraly” withing 1923-1925, all the contents of this volume (20 pages) related to Arabic sounds were shortened, and only a few letters that were absorbed into the Kazakh language were briefly presented. – ed.

Workers of the world, unite!

AKHMET BAITURSYNULY

A LANGUAGE TOOL (TIL – KURAL)

Phonetic laws and types

A language learning book, Part 1

5th edition

The Kyrgyz Grammar
A Language Tool
Part 1. Phonetics.

Kyrgyz State Publishing House
Orenburg, 1924

PREFACE (SOZ BASY)

Language is one of the most powerful and effective weapons of human identity. There would be serious confrontation, if people in the world lost their language and ability to speak. It would be not that easy, if the modern people lost their writing and ability to write, and this situation can be equal to the loss of their language. This is the age of writing: the time when written communication is superior to verbal communication. It is impossible to have verbal communication at a distance: with the help of written communication, people from the one part of the world may easily contact with the people from the other parts of the world. Therefore, it is paramount to be able to write as it is crucial to be able to speak. It is crucially required to skillfully write using belles-letters as in eloquent speaking with the system and logic of the words. In order to manage with the right system and logic of the belles-letters; it is essential to master the wordorder and word meanings with denotations and connotations. The people's life is measured not only in one or ten years, their writings are measured in a hundred or even a thousand years. Within such a lifelong period, the words used by the people have a familiar way, a lasting system, and a succeeding logic in which they are listed one after the other. Every nation has its own language traits as their distinctive features in appearance, way of life and mentality. Our countrymen who studied at Russian or Nogai schools are not able to use systemic and logical writing of authentic Kazakh, or they have certain difficulties in writing. Because they lack practice in writing Kazakh from young ages. Those who studied Russian bear in mind the Russian word system, and those who studied Nogai are used to the Nogai word system. If one takes Kazakh words and list them according to the Russian or Nogai wordorder, the text certainly will not be authentic Kazakh. In order to avoid such a misstep, one should first enlighten the children in their mother tongue, teach them to read and write in their native language, train the system of their own language, and start learning other languages only after the complete comprehension of the mother tongue by children. If we want our language to be preserved intact, we should first teach children in our own language and then continue teaching in other languages. In Kazakh primary schools, the morphology and word building of Kazakh should be taught along with the other subjects. We are publishing series of books called *Til – Kural* (A Language Tool) where the Kazakh morphology and word building are weighed in sections to teach three-year primary school children in the most convenient way.

The content of the book may seem unfamiliar at a glance, as its name *A Language Tool*, because this way of describing the language fundamentals has never existed in Kazakh before. Any new trend which looks unusual at the beginning, may become familiar after constant and gradual use. The rules

proposed in this book may seem new for those who learned Arabic and Russian morphology and word building, but it will not be incomprehensible: the Arabic and Russian rules of morphology and word building are clearly readable in this book. The only discrepancy is that the names pronounced in Arabic or Russian are written in Kazakh. So, the content of the object to be read is the same, but the form is different.

Til – Kural is divided into three years, the following language materials have to be mastered in the first year: distinction between speech and sentence, discrepancy between words and syllables, syllable and sounds in syllables. Kazakh sounds and letters, spelling rules of the Kazakh words and word forms in the Kazakh language. This is sufficient for the first year; because the language material in *A Language Tool* should be taught after mastering the letters of the Kazakh and Arabic alphabets. It is better to teach children step-by-step rather than trying to deliver overburdened material. The first year of *A Language Tool* should be preeminently instructed to primary school children, because this is the fundamentals of linguistics. The Kazakh language is one of the Turkic languages. All the national languages in the world are divided into three groups: 1) amorphous language, 2) agglutinative language, 3) fusional language. An amorphous language is a language where the original word forms are used without changing, e.g., Chinese and Japanese. An agglutinative language is a language where the word forms are changed by adding affixes to the end of the word, e.g., Turkish and Finnish. A fusional language is a language where the roots and stems are changed, e.g., Russian and Arabic. Kazakh is agglutinative as a part of the Turkic languages. The roots of the Kazakh words do not change their forms, they are changed by adding affixes to the end. Endings have two types: the first type changes the word form but does not change its meaning; the second type changes both the form and meaning of the word. Therefore, the first one is called an *external* ending, and the last one is called an *internal* ending. If we add the ending *-dyng* to the word *kulak*, we get *kulakdyng* (ear's), the word changes its form but not the meaning, both *kulak* and *kulakdyng* refer to the part of the body. If we add the ending *-shyn* to the word *kulak*, we get *kulakshyn* (fur hat). Here, both the form and the meaning are changed. The word *kulak* used to refer to a part of the body, and *kulakshyn* means the name of the headwear. Therefore, *-dyng* is an external ending and *-shyn* is an internal ending.

The external ending is necessary to change the word forms when speaking and writing, and the internal ending is necessary to deriving new word forms with different meanings to enrich the vocabulary. Certain internal endings are shown in the first book of *Til – Kural*, in section for word forms. External endings are described in the second book of *Til – Kural*. The third book of *Til – Kural* is devoted to the syntactical structure and sentence structure of the language.

The terms *practice* and *test* are used in *Til – Kural*. Based on the methods and techniques used in *Til – Kural*, it is required to teach children practicing, training, repeating and testing; in order to fully comprehend the language materials, it is highly recommended to define the examples of sentences and proverbs after mastering each principle or rule. After repeating for several times, children will learn to find the necessary words and distinguish them by themselves. After getting used to practice, you must check and test the children’s comprehension of the language material. The skills mastered by children should answer the following questions: Can they use principles and rules learned during the study? Can they write? It is obligatory to test them. Therefore, the teacher should make children write the words according to the principles and rules learned by them, or rewrite down the words correctly, intendedly shown in books with mistakes. Learning the next principle or rule should be executed only after the children have learned the previous principle or rule and are able to use them in the appropriate way.

A.B.

PARTS OF SENTENCES (SOZ MUSHELERI)

Text and Sentence (Soileu ham soilem)

1) *Zher zhutuga toimaidy; ot otynga toimaidy; kulak estuge toimaidy; kisi oiga toimaidy; bori koiga toimaidy. (The earth is not insatiable to swallow; the fire is not insatiable for fuel; the ear is not insatiable to hear; the man is not insatiable for thoughts; the wolf is not insatiable for sheep.)*

There are 5 sentences in this text.

2) *Edil boiy togai bar; togai toly nogai bar; buryl atta bugau bar; ony-da keser egeu bar; som temirge balga bar; somsynganga Alla bar. (There is a grove along the Yedil river; there are Nogais in the grove; the roan horse has a bridle; there is a sharpener to cut it; there is a happer for iron bar; There is God for those who consider themselves strong.)*

There are 6 sentences in this text.

The texts above show that there are several sentences in one text.

Let us analyze another text, e.g., *Ash bala tok baladai oinamaidy, tok bala ash bolam dep oilamaidy (proverb) (A hungry child does not play like a full child, a full child does not think that he will be hungry).*

There are two sentences in this expression: 1) *Ash bala tok baladai oinamaidy, tok bala ash bolam dep oilamaidy.* 2) *Tok bala ash bolam dep oilamaidy.*

Practice. Break down the text into sentences and repeat them.

Akyl zhashtan shygady; asyl tastan shygady (The mind comes from the youth; the gem comes from the stone). Zhoktyk uyat emes, bailyk murat emes (Poverty is not a shame, wealth is not an ideal). Mal zhanym sadagasy; zhan arym sadagasy (The cattle is the charity for my soul; my soul is the charity for my honour). Zhalgyz agash ui bolmas, zhalgyz zhigit bi bolmas (A single wood cannot be a house, a single man cannot be a judge). Tura bide tugan zhok; tugandy bide iman zhok (The honest judge has no relatives; the judge with relatives has no honesty). Sai saiga kuyady; bai baiga kuyady; ozen ozenge kuyady (The stream flows into the stream; the rich pours into the rich; the river flows into the river). Kun ortak, ai ortak, zhaksy ortak (The sun is equal for all, the moon is equal for all, the good is equal for all). Ashu dushpan, akyl dos; akyl ynga akyl kos (Anger is an enemy, mind is a friend; add wisdom to your mind). Sabyr tubi sary altyn: sargaygan zheter muratka, asykkan kalar uyatka (The reward for patience is gold: he who waits will reach the purpose, he who hurries will reach the shame). Shalkaiganga shalkai: paigambardyn guly emes; engkeigenge engkei: atangan kalgan kul emes. Atang zhaman kisi edi: at bergennyng kuly edi; eneng zhaman kisi edi: Maskeuding kara kungi edi. Ish kazandai kainaidy, kuresuge darmen zhok; koyankoltyk alysyyp, zhygylsang-da arman zhok (Act the lord to the one who acts the lord: the one is not the prophet's son; bow to the one who bows you: the

one is not your grandfather's slave. Your grandfather was a bad man: he was a slave for giver the horser; Your mother was a bad woman: she was a maid of Moscow. The stomach boils like a cooking pot, there is no power to fight; there is no dream even if you shake hands and fall).

Sentence and Word (Soilem ham soz)

There are several words in a sentence; for instance, there are five words in the sentence: *Ash bala tok baladai oinamaidy*: 1) *ash* (hungry), 2) *bala* (child), 3) *tok* (full), 4) *baladai* (like a child), 5) *oinamaidy* (does not play).

There are six words in the sentence: *Tok bala ash bolam dep oilamaidy*: 1) *tok* (full), 2) *bala* (child), 3) *ash* (hungry), 4) *bolam* (will), 5) *dep* (say), 6) *oilamaidy* (does not think).

Practice. Find out how many words are there in each of the following sentences.

Ulken bastar; kishi kostar (The elder starts, the younger supports). *Koyandy kamys oltirer; erdi namys oltirer* (Reeds kill the rabbit; honour kills the man). *Orakshynyng zhamany orak tangdaidy* (The bad reaper selects a scythe). *Kas zhorgadan zhortak tuar; kas batyrdan korkak tuar; kas sheberden shorkak tuar* (A pacer gives birth to a dogtrot; a hero gives birth to a coward; a master gives birth to a clumsy). *Oz akylyn shamalagan kor bolmas* (He who knows his mental capacity will not be out of success). *Ozi bilmes ozgening tilin almas* (He who doesn't know what to do will not listen to other's advise). *Tentekting akyly tusten keyin enedi* (A fool's mind comes in the afternoon). *Atadan bala tusa igi; ata jolyn kusa igi; betine keler uyatyn ozi bilip zhusa igi* (It is good for father if he gives birth to a child; it is good for father if he follows the father's path; it is good for father if he is responsible for his actions). *Ananyng kongili balada; balanyng kongili dalada* (A mother's heart is in her child; the child's heart is outside). *Kop balanyng ishindegi kart bala bolar; kop karttyng ishindegi bala dana bolar* (An old man among children will act as a child; A child among old men acts as a wiseman). *Bilgen kisi tauyp aitady; bilmegen kisi kauyp aitady* (A smart person will find and say; An ignorant person will bite and say). *Zhibekti saktai bilmegen zhun etedi; kyzdy saktai bilmegen kung etedi* (He who is not able to preserve silk, will make it wool; He who is not able how to treat a girl, makes her a slave).

Test. Find out the number of words in the sentences below, number the words in each sentence in brackets²⁰.

Pattern: *Balaly ui bazar* (A home with children is like a bazaar). Write as follows: 1) balaly, 2) ui, 3) bazar.

Olgen kelmes; oshken zhanbas (The dead will not come back; the burnt out will not burn again). *Bergen alar; ekken orar* (He who gives will get; He who

²⁰ (*)A parenthesis means ().

sows will harvest). *Zher tausyz bolmaidy, el dausyz bolmaidy* (The land will not be without mountains, the country will not be without disputes). *Bireu toiyp sekiredi; bireu tongyp sekiredi* (Someone jumps being full; someone jumps freezing). *Sham zharygy tubine tuspes* (The light of the candle will not fall to the bottom). *Auzy zhaman eldi bylgar; ayagy zhaman tordi bylgar* (The one with bad words will make dirty the people; the man with muddy shoes will make dirty the floor). *Bilegi tolyk birdi zhygar; bilimi tolyk myngdy zhygar* (The man with a full wrist wins the one, and the man with knowledge wins the thousands). *Eki katyn algannyng dau uyinde; zhaman katyn algannyng jau uyinde* (The house with two wives has always argues; the house with a bad wife has always an enemy). *Kaityp kirer esikti katty serippe* (Do not bang the door too hard if you are planning to return). *Tos tabany zhaylghan atan zhurer zhol eken; toseginen airylghan adam zhurer zhol eken* (It is a road for a camel with broad foot; It is a road for a person without bed).

Word and Syllable (Soz ham buyndar)

There are several syllables in a word, e.g., the word *at* (horse, name) has only one syllable; the word *a-ta* (grandfather) has two syllables; *a-ta-lar* (grandfathers) has three syllables; *a-ta-lar-ga* (to grandfathers) has four syllables and *a-ta-la-ry-ma* (to my grandfathers) has five syllables. Depending on the number of syllables, words may be a one-syllable, two-syllable, three-syllable, four-syllable word, and a **multi-syllable word**.

Practice. Divide the following words into syllables.

Bal (honey), *bala* (child), *balalar* (children), *sau* (healthy), *saulyk* (ewe), *sausak* (finger), *sauda* (trade), *saudager* (merchant), *tai* (yearling), *tayau* (near), *taigak* (slippery), *tailak* (2 year old colt), *taiganak* (slippery), *taisalu* (be timid), *taipalu* (to ride slow), *tayanu* (to lean), *ash* (hungry), *ashyk* (open), *ashkysh* (opener), *ashkan* (opened), *ashkarak* (voracious), *ashkyltym* (sour), *zhan dene* (soul, body), *samai* (temple), *sakal* (beard), *moiyn* (neck), *keude* (chest), *alakan* (palm), *shemirshek* (cartilage), *apa* (elder sister), *karyndas* (younger sister), *nemere* (grandchild), *nagashy* (cousin), *kudasha* (sister-in-law), *kaz* (goose), *karga* (crow), *karagus* (nape), *karlygash* (swallow), *zhapalak* (owe), *balykshy* (fisher), *zhagaltai* (falcon), *kuikentai* (windhover), *bezgeldek* (little bustard), *kызganshak* (jealous), *karganuga* (to curse), *saktanuga* (to beware), *audaruga* (to translate), *kulatuga* (to knock down), *seskenuge* (to shudder), *ostiruge* (to raise), *solkyldauga* (to shake), *sandyraktauga* (to confuse), *shashyratuga* (to scatter), *audarystyruga* (to transfer), *ushyratuga* (to expose).

Test. Divide the following words into syllables. Put a hyphen “ - ” between the syllables.

Pattern: *sau-da, sa-yak, a-syk, tush-kyl-tym, sa-rym-sak, sak-ta-nu-ga, zhal-pyl-dau-ga, a-tys-ty-ru-ga.*

El kulagy elu (The country has fifty ears). Bult ala; zher shola (Clouds have many colours; the land is narrow). Dauyl bolmai jauyn bolmas; It balasy sauyn bolmas (There is no rain without a storm; the puppy will not give milk). Zhaksy kelse kut, zhaman kelse zhut (Good people will bring good, bad people will bring misery). Tise, terekke, timese butakka (If it plumps, then to poplar or a branch). Er tugan zherine, it toigan zherine (A man will strive to the place where he was born, a dog will strive to the place where it was fed). Kop korkytady; tereng batyrady (The majority scares; the deep sinks). Uyada ne korse, ushkanda sony alar (Whatever children see in the nest, they will take them when they fly). Arzannyng sorpasy tatymas (Cheap soup is not tasty). Bakyr kazan piskeni barshamyzga paidaly (It is useful for all of us when the meal is ready in a copper pot). Koshse, kosh kasyndamyz; otyrsa, ot basyndamyz (If we move, we are near the moving camp; if we sit, we are near the fire/stove). Uige kelgende uidei okpengdi aitpa (When you come home, do not express your offense to others). As qadirin bilmeseng, asharshylyk berer sazangdy; at kadirin bilmeseng zhayaushylyk berer sazangdy (If you do not know the value of food, the starving will explain the meaning; If you do not know the value of a horse, walking will explain the meaning). Shakyrbandarga bar; shakkandardan kash. Shakyrbandardy shakyrarmyn, shakyrbandarga kakyrarmyn (Go to those who invite you; run away from those who bite you. I invite those who invited me, I remain away from those who did not invite me).

Syllable and Sound (Buyn ham dybys)

There are several sounds in a syllable; e.g., the words *ne?* (What), *zhe!* (Eat), *ma!* (Take), *at* (name, horse), *ash* (hungry) are monosyllabic, each syllable has two sounds. *Ne?* (the first sound is *n*, the second sound is *e*), *zhe!* (the first sound is *zh*, the second sound is *e*), *ma!* (the first sound is *m*, the second sound is *a*), *at* (the first sound is *a*, the second sound is *t*), *ash* (the first sound is *a*, the second sound is *sh*).

The words *kab* (sack), *bas* (head), *zhel* (wind), *kul* (ash), *mes* (huge), *sor* (alkaline earth), *bai* (rich), *zhau* (enemy) are monosyllabic, but each syllable has three sounds instead of two: *k-a-p*, *b-a-s*, *zh-e-l*, *k-u-l*, *m-e-s*, *s-o-r*, *b-a-i*, *zh-a-u*.

There are monophonic syllables too, e.g., the words *a-ra*, *a-ta*, *a-gu*, *a-su*, *a-zu*, *a-sy* have one sound in the first syllables, and two sounds in the second syllables.

The sound symbol is called a **letter** (kharif). Therefore we express the number of letters in the written word, and the number of sounds in the spoken word. One must not confuse the discrepancy between sound and letter, because the sound and letter are differed from each other. Sound can be heard and not seen, when the letter can be seen and not heard.

Practice. Find out how many letters are there in the syllables of the following words.

Ak (white), tok (full), saz (clay), bet (face), kun (cost), ai (month), bai (rich), sai (valley), tau(mountain), bau (belt), zhau (enemy), ana (mother), ara (bee), zhala (slander), shana (sled), azy (little), aty (name), asy (meal), zhasy (age), sany (number), zhany (soul), aran (jaw), azhar (beauty), uzau (lengthen), burau (twist), arzan (cheap), shortan (pike), burshak (pea), karmak (fishing rod), salmak (weight), almaly (apples), salmagy (weight), tarmagy (branch), sharbagy (fence), atpagan (not shot), zhatpagan (not laid), kalmagan (not left).

Test. Divide the following words into syllables, and number the letters in each syllable in a numerical order.

Zharly bolsang, arly bolma (If you are poor, do not be timid). Bar bolsang taspa, zhok bolsang saspaspa (If you have wealth, do not spread it, if you are poor, do not be shy). Barymen bazar, zhokty kaidan tabar (Let us be satisfied with what we have, because it is impossible to find what we do not have). Paidasyz bolsa, baidan bez, panasyz bolsa saidan bez (Avoid the useless husband, and avoid the shadeless valley). Bar maktansa tabylar, zhok maktansa shabylyar (If the rich boasts, he will find the possibility to boast, if the poor boasts, he will find nothing to boast). Taltangdasang taltangda, akshang bolsa kaltangda (You can boast, if you have money in your pocket). Kulme dosynga, keler basynga (Do not mock at your friend, you may repeat his fortune). Doska kulki, duspanga taba bolma (Do not be laughed by a friend, and envied by enemy). Akshany zholda tapsang-da sanap al (Count the money even if you find it on the road). Angdamai soilegen auyrmai oler (He who speaks without mind will die without pain). Akyl zhas ulannan, zhuirik tai kunannan (The mind comes from a young man, the speed comes from a young horse). Siyr syipagandy bilmes, zhaman syilagandy bilmes (A cow does not know your care, a mindless does not know your respect). Koshe bilmes zhamandar koshse kolik oltirer, soilei bilmes zhamandar sozdi ozine keltirer (Neglectful people will kill the animals when they move, mindless people will insult themselves with their words).

Sounds and Letters in Kazakh words

(Kazak sozderindegi dybystar ham olardyng kharifleri)

The Kazakh language has 24 sounds. The following are their letters: a(а), b(б), p(п), t(т), zh(ж), sh(ш), d(д), r(р), z(з), s(с), g(г), k(к), k(к), g(г), ng(ң), l(л), m(м), n(н), o(о), u(у), u(ұ), e(е), y(ы), i(и).²¹

Kazakh has 28 letters with the additional sounds from the borrowed words, such as kh(х), ch(ч), f(ф), h(һ). Overall there are 30 letters with the functional signs, such as A sign (А), and diacritic/apostrophe (’).

²¹ In parentheses, the characters proposed by A. Baitursynuly’s alphabet are given – ed.

The sounds can be **vowels, consonants and semi-vowels**²². Accordingly, the letters are divided into vowels, consonants and semi-vowels.

Vowels: a(а), o(о), u(у), y(ы), e(е).

Test. Divide the following words into syllables and underline the vowels in the syllables.

Baska kelgen baleden bastan kulak sadaga (Ears are sacrifice for the head and the problem on the head). Sokyr korgeninen zhazbas (The blind would go on one and the same familiar path). Sokyrdyng kolyna tuspe, sangyraudyng astyna tuspe (Do not fall into the hands of the blind, do not fall under the deaf). Bir ashtyng bir toktygy bar (Hunger and satisfaction goes together). Ne ekseng, sony orarsyn (You will reap what you sow). Tas pen urgandy as pen ur (Treat with food those who beat with stone). Kulak estigendi koz koror (The eye sees what the ear hears). Agash korki zhapyrak, adam korki shuberek (Tree's beauty is a leaf, human beauty is a cloth). Kimning zherin zherleseng, sonyng zhyryn zhyrlarsyn (You will sing the song of that country where you live in). Bergen zhomart emes, algan zhomart (He who gives is not generous, he who receives is generous). At erindi keler, er muryndy keler (Horse is with lips, man is with nose). Ogizdi orge salma, kanatyng talar; zhamanga zhuzing salma, sagyng synar (Do not drive the ox to the uphill, you will get tired; do not look at the neglectful, you'll lose your will). Adaskannyng artyndagysy biler; zhangylgannyng zhanyndagysy biler (The one behind the lost knows about the lost; the one who is close to the mistaken knows about the mistaken).

If the words begins with the vowels, such as o(о), u(у), e(е), y(ы) except for a(а), they are written with A sign (а) in front of their letters.

e.g.: on(но), ur(у), es(е), yrys(ы).

Consonants: b(б), p(п), t(т), zh(ж), sh(ш), d(д), r(р), z(з), s(с), ch(ч), g(г), k(к), f(ф), ng(н), l(л), m(м), n(н), h(х).

Test. Divide the following words into syllables and underline the consonants in the syllables.

Baska kelgen baleden bastan kulak sadaga (Ears are sacrifice for the head and the problem on the head). Sokyrdyng kolyna tuspe, sangyraudyng astyna tuspe (Do not fall into the hands of the blind, do not fall under the deaf). Bir ashtyng bir toktygy bar (Hunger and satisfaction go together). Ne ekseng, sony orarsyng (You will reap what you sow). Tas pen urgandy as pen ur (Treat with food those who beat with stone). Kulak estigendi koz koror (The eye sees what the ear hears). Agash korki zhapyrak, adam korki shuberek (Tree's beauty is a leaf, human beauty is a cloth). Kimning zherin zherleseng, sonyng zhyryn zhyrlarsyng (You will sing the song of that country where you live in). Bergen zhomart emes, algan zhomart (He who gives is not generous, he who receives is generous). At

²² A semi-vowel is also called as a short sound.

erindi keler, er muryndy keler (Horse is with lips, man is with nose). Ogizdi orge salma, kanatyng talar; zhamanga zhuzing salma, sagyng synar (Do not drive the ox to the uphill, you will get tired; do not look at the neglectful, you'll lose your will). Adaskannyng artyndagysy biler; zhangylgannyng zhanyndagysy biler (The one behind the one who is lost knows about the lost; the one who is close to the one who is mistaken knows about the mistaken).

Semi-vowel letters: u(ۇ), i(ي).

Practice. Distinguish the vowels u(ۇ) and i(ي) in the following words.

Bai baiga kuyar, sai saiga kuyar (The rich pours into the rich, the stream flows into the stream). Ozi toisa-da, kozi toimaidy (The eyes are not satisfied although the stomach is satisfied). Aibar kerek, al kerek, alsiz aibar ne kerek? (One needs formidability and strength, what for do we need formidability without strength?) Auru kalsa-da, adet kalmaidy (The disease goes away but the habit does not). Densaulyk zor bailyk (Health is a great wealth). Ainaldyrgan auryu almai koimas (If the disease screws the men around seriously, it will definitely make end with him). Sart baiysa, tam salar, kazak baiysa, katyn alar (If the Sarts get rich, they will build a house, if the Kazakhs get rich, they will get younger wives). Toiga barsang, toiyp bar, zhумыsyngdy koiyp bar (If you go to feast, get full and leave your work at least). At ayagyn tai basar (A horse is followed in footsteps by yearlings). Ayudan korykkan togaiga barmas (The one who is afraid of bears does not go to the hills). Zher tausyz bolmaidy, el dausyz bolmaidy (The land will not be without mountains, the country will not be without disputes). Tai tulap uyirinen shykpas (The foal will not leave its herd). Ishing udai ashiydy, hesh amal zhok eterge (Your soul is so sour because of feeling sorry, there is no way to do).

Test. Underline the semi-vowel letters in the following words.

Toi tondyniki, as attyniki (The feast if of those who have fur coats, the food is of those who are on horses). Baring birdei toishy bolsang, ku bolarsyng; baring birdei koishy bolsang, kul bolarsyng (If you are all party-goers, then you will all be cunning; If you are all shepherds, let then you will all be slaves). Aksak koi tusten keyin mangyraidy (The lame sheep baas in the afternoon). Mai sasysa tuz seber, tuz sasysa ne seber (If butter is spoiled, one can put salt to save it, if salt is spoiled, what should one put?) Tuiening ulkeni kopirde tayak zheidi (The big camel eats shots on the bridge). Bir baidyng zhurtyna eki tyshkan talasypty (Two mice fought over a rich man's house). At aunagan zherde tuk kalady (Where a horse rolls, hair remains). Atty kamshymen aidama, zhemmen aida (Do not drive a horse with a whip, drive it with bait). Koishy kop bolsa, koi aram oler (If there are many shepherds, the sheep will die). Otpen oinasang, kuiersing, balamen oinasang, sharsharsyng (If you play with fire, you will get burned, if you play with a child, you will get tired). Songgy tuiening zhugi auyr (The last camel has a heavy burden). Tai tulap uyirden shykpas (The foal will not leave its herd).

Shirikke shybyn ainalar (A fly turns into rot). Zhyrtyk uige tamshy uyir; aryk atka kamschy uyir (A flock of drops finds a torn house; the whip finds the lean horse). Baital shauyp baige almas (A mare will not win the race). Eki keme kuyrygyn usta zhetsin buirygyng (Let you hold the tails of two ships, and you will meet your end).

Consonants are divided into voiceless and voiced consonants. Accordingly, the letters may be **voiceless** and **voiced** consonants.

Voiceless consonants: b (ب), p (پ), t (ت), sh (چ), kh (خ), d (د), ch (ش), s (س), g (غ), k (ق), k (ك), g (گ).

Practice. Distinguish the voiceless consonants in the following words.

Sokyrdyng kolyna tuspe, sangyraudyng astyna tuspe (Do not fall into the hands of the blind, do not fall under the deaf). Berseng alarsyn, ekseng orarsyn (If you give, they will receive, if you sow, they will reap). At erindi keler, er muryndy keler (Horse has lips, man has a nose). Bazarga bar-da, bagyng syna (Go to the market and try your fortune). Ulyng osse, ulykty men auyl bol, kyzyng osse, kylykty men auyl bol (When your son grows up, be a neighbour with the educated, and when your daughter grows up, be a neighbour of those with a good manner). Ata korgen ok zhonar, ana korgen ton pisher (The son will sharpen an arrow after his father and the daughter tailors a coat after her mother). Atanga ne kylsang, aldynga sol keler (You get back everything what you did to your grandfather). Burkit kartaisa, tyshkan aular (When the eagle gets old, it hunts mice). It zhenggenin talaidy (The dog bites the one that won). Kuda sut zhok, zhylyda ot zhok (A swan has no milk, a horse has no gall).

Test. Underline the voiceless consonant letters in the words below.

Olgen kelmes; oshken zhanbas (The dead will not come back; the burnt out will not burn again). Zhaksy kelse kut, zhaman kelse zhut (Good people will bring good, bad people will bring misery). Tise terekke, timese butakka (If it plumps, then to a poplar, if he misses, then to a branch). Zhemisti agashtyng basy tomen (The fruitful tree's head is low). Kop tilegi kol (Many people's wishes become a lake of wishes). El kulagy elu (The country has fifty ears). Zheti ret pish, bir ret kes (Measure seven times but cut once). Koz korkak, kol batyr (The eyes are coward, the hands are brave). Zher anasy, mal balasy (The earth is the mother, the livestock is the child). Kulme dosynga, keler basynga (Do not mock at your friend, you may repeat his fortune). Tamyr tartkan tarykpas (The one with roots will never be in need). Saktykta korlyk zhok (There is no shame in caution). Shop bitken zherge biter (The grass will grow where the grass grows). Aspanga karai ok atpa, ozingning tuser basynga (Do not shoot at the sky, it will fall on your head). Ash tamagym, tynysh kulagym (The quiety in ears is better that the hungry stomach). Tez kasynda kisyk agash zhatpas (There is no crooked wood near the straightener). Sham zharygy tubine tuspes (The light of the candle will not fall to the bottom).

Koishy kop bolsa, koi aram oler (If there are many shepherds, the sheep will die). It semirse, iesin kabar (If the dog gets fat, it will bite its owner). At aunagan zherinde tuk kalady (Where a horse rolls, hair remains). Aman bolsa bul basym, tagy shygar bul shashym (If my head is safe and sound, new hair will grow again).

Voiced consonants: zh(ж), r(р), z(з), l(л), m(м), n(н), ng(ң), h(һ).

Practice. Distinguish the voiced consonants in the following words.

Taltandasang, taltangda! Akshang bolsa kaltangda (You can boast, if you have money in your pocket). Berseng alarsyng, ekseng, orarsyng (If you give, they will receive, if you sow, they will reap). Bazarga bar-da, bagyng syna (Go to the market and try your fortune). Ata korgen ok zhonar, ana korgen ton pisher (The son will sharpen an arrow after his father and the daughter tailors a coat after her mother). Oku bilim azygy, bilim yrys kazygy (Learning is the food for knowledge, knowledge is the key to wealth). Asyng barda el tany, atyng barda zher tany (If you have enough food, then learn about the country, and if you have a horse, then travel on the land).

Test. Underline the voiced consonant letters in the words below.

Zhaksydan zhaman tuady, zhuirikten shaban tuady (A noble man gives birth to the weak child, the runner gives birth to the shepherd). Ton zhagasyz bolmaidy, el agasyz bolmaidy (The coat cannot be without a collar, the country cannot be without an elder brother). Batyr ortak, bai ortak, toresi adil bi ortak (The hero is common, the rich are common, and the fair judge is common). Khannyng basyn khan zhutar, kardyng basyn kar zhutar (The king will destroy the other king, and the snow will destroy the snow). Seniki, meniki, degen kongil tarlygy, ari zhat, beri zhat degen tosek tarlygy (It is the lack of heartfulness when you use “yours” and “mine”, and it is the lack of sleeping place when you use “move here” and “move there”). Tau men tasty su buzar, kisi arasyng soz buzar (Water destroys mountains and rocks, words destroy people’s relationship). At erindi keler, er muryndy keler (Horse has lips, man has a nose). Kimning zherin zherleseng, sonyng zhyryn zhyrlarsyng (You will sing the song of that country where you live in). Bergen zhomart emes, algan zhomart (He who gives is not generous, he who receives is generous).

Voiced consonants are divided into two groups:

- 1) **compromising letters:** zh(ж), z(з), l(л).
- 2) **uncompromising letters:** r(р), m(м), n(н), ng(ң).

Practice. Copy the words below and underline the compromising letters with one line and uncompromising letters with double line.

San timeske san tidi, tabak-tabak nan tidi (A person who has never tried a fat meat got a fat thigh, bread, and a range of dishes). Sangyrauga salem berseng, atangnyng basy der (If you greet the deaf and say hello, he will say you back “Like hell!”). Kone sadakty deme, atkanyng korersing, kone etikti deme, atasyn

bilersing (Do not look at the old bow, let him see its shot, do not look at the old boots, so you know his grandfather). Zhorga mingen zholdasynan airylady; kop zhasagan kurdasynan airylady (He who is on a pacing horse will lose his companion; he who lives long will lose his peer). Zhygylgan kureske toimas (The fallen cannot get enough of the fight). Sayak zhurseng, tayak zhersing (If you walk alone, you will get hit). Tyngdamaska soilegen esil sozim, zhylamaska zhylagan eki kozim (My words spoken to the careless in vain, and drops of my eyes cried in vain). Auzy kuigen urip isher (He who has once burnt his mouth always blows while drinking). Zhegen bilmes, turagan biler (Not the one who eats, but the one who chops know about meat). Buidalagan tailaktai, zhetelegen moinkaktai (Dependent as a curbed camel and lead on a leash camel). Kongil kiri aitsa, keter, koilek kiri zhusa, keter (The muddy mood can be cleared up after outspoke, the dusty shirt can be cleaned up after wash). Shyn zhomart zhoktygyn elemes, shyn zhuirik toktygyn elemes (The real generous ignores his poverty, the racehorse ignores its sufficiency). Tulen turtpese, tunde kaida barasyng? (If trouble does not trouble, where are you going at night?).

SPELLING RULES (ZHAYU KAGIDALARY).

Spelling Rule 1

The letter A (Ā) is written at the beginning of the word with the diacritic maddah (~), and in other places it is written without diacritic.

Test. Rewrite the following words putting “~” where necessary.

(1) *Auru astan, dau karyndastan (Food is the reason for illness, a marriageable sister is the reason for dispute). Otpen oinama, kuiersing, balamen oinama, sharsharsyng (If you play with fire, you will get burned, if you play with a child, you will get tired). Ulyng osse, ulykty men auyl bol; kyzyng osse, kylykty men auyl bol (When your son grows up, be a neighbour with the educated, and when your daughter grows up, be a neighbour of those with a good manner). El erge karaidy, er zherge karaidy (The country looks at the hero, the hero is put to shame). Auzyng kisyk bolsa, ainaga okpe zhok (If you have a crooked mouth, there is no need to be offended at the mirror). Iesin syilagannyng itine suiek tasta (Throw a bone to the dog of one who respects its owner). Er kaptaly batkanyyn iesi bilmes, at biler; agaiynnyng azganyyn agaiyn bilmes, zhat biler (Not the rider, but racing horse notices its owner's drowning; not the kinsfolk, but the strangers notice the poor relatives). Arpa, bidai as bolar, altyn, kumis tas bolar (Barley and wheat may serve as a meal, gold and silver are just stones). Alystan arbalagansha, zhakynnan dorbala (It is better to carry in sacks from a close place than to carry by carts from afar).*

Note. If the letter “l” stands at the beginning of a word with another vowel, where there is no sound *a* (l̥), it should not be pronounced.

Spelling Rule 2

The letter “y” is not written only in a closed²³ syllable. In an open syllable²⁴, the letter is always written whether it is at the beginning or elsewhere.

Examples: 1) *mltk* ملتک is a word with two syllables: *ml-tk* مل-تک. Both syllables are closed, so the letter l (ل) is not written.

2) *qsy* قس-ی is a word with two syllables: *q-sy* قس-ی.

The first syllable of this word is written *sy* because it is an open syllable; *sy* is not written because the second syllable is a closed syllable. If we open the final syllables of the words *mltk* ملتک, *mysk* قس-ی, and write as *mltygy* یعیتلگم, *mysygy* یعیسیسیم, since they all belong to open syllables, these words are written as follows: *mltygy* یعیتلگم, *mysygy* یعیسیسیم.

Test. *Altyn alma, algys al, algys altyn emes-pe? (Do not get gold, get gratitude, is not gratitude golden?). Asyng-asynga, bereke bersin basynga! (Enjoy your meal, may you be blessed!). Sabasyna karai pispegi, murtyna karai iskegi (The mixer according to the wineskin for koumiss, the tweezers according to the mustaches). Zhakyn zholdyng alysy zhaman (The longitude of a short road is always dreadful). Kuldy kul deseng olgisi keler, bidi kul deseng kulkisi keler (If you call a slave a slave, it makes him die, if you call a judge a slave, it makes him laugh). Zhaksynyng zhaksysyn ait: nury tassyn, zhamannyng zhamandygyn ait: kuty kashsyn (Say the good of the blessed people: let their light shine, say the bad of the unacceptable people: let their fear lost). Zhamannan zhaksy tuady, adam aitsa nangysyz, zhaksydan zhaman tuady, bir ayak aska algysyz (A bad-mannered man may give a birth to a well-behaved child, and a noble man may give a birth to an unbelievably weak child). Dam tuzin tat, rasyngdy ait (Taste the bread and salt and tell the truth). Otirik degen duspan bar, otka suirep salady (There is an enemy called “false” that may drag you into the fire). Aramzanyng kuyrygy tutam (Lies have short legs). Zharlynyng bailygy, denining saulygy (The poor man’s wealth is his health). Erte turgannyng yrysy artyk (He who gets up early will succeed in business). Toseginge karap ayagyngdy kosil (Look at your bed and cross your legs). Zharlylyktan zhaksy zhok: zhatyp isher as bolsa (There is nothing better than poverty if you have food to eat lying down). Kanagat karyn toigyzar, kanagatsyzdyk zhalgyzyn soigyzar (Satisfaction makes you feel full, gluttony makes you kill a single horse). Barlyk ne degizbeidi, zhoktyk ne zhegizbeidi (Abundance allows to say everything, poverty allows to eat anything). Shobi zhok dep zherden tungilme, maly zhok dep erden tungilme (Do not dismiss*

²³ If both the initial and terminal letters of a syllable are voiceless (consonants), it is called a closed syllable.

²⁴ If the initial or terminal letter of a syllable is voiced (vowels), it is called an open syllable.

the land because there is no grass on it, do not dismiss the man because he has no cattle).

Spelling Rule 3

Apostrophe (‘) is put before the words with soft sounds such as a (‘), o(‘), u(‘), y(‘). There are some words without apostrophe, though they have soft sounds: k(ك), g(گ), e(ه).

Test. Copy the words below and put an apostrophe where necessary.

Ozimdiki degende, ogiz kara kushim bar; kisiniki degende, kol timeitin isim bar (I have the strength of an ox when the deal is for myself; but when for others, I have my personal deals). Iesi semiz, aty aryk: tuz zhutynan saktasyn; katyny semiz, eri aryk: ui zhutynan saktasyn (God forbid the steppe from a fat owner with a thin horse and from a fat wife with a thin husband). Balanyng sozi batpandai, kelinning sozi ketpendei (Son’s words are heavy as a batman, daughter-in-law’s words are heavy as a ketmen). Agany korip ini oser, apany korip singli oser (A younger brother grows up by seeing an older brother, and a younger sister grows up by seeing an older sister). Atasy baska attan tus, atalasy atka min (Hey, brother from another grandfather, get off the horse and brother from my grandfather, get on my horse). Tubi birge tutpeidi (Those who are of the same origin will never be angry with each other). Kordim degen kop soz, kormedim degen bir soz (I saw many words to say, and I did not see less words to say). Ozi bilmes, bilgenning tilin almas (He who doesn’t know what to do will not listen to other’s advise). Bir korgen bilis, eki korgen tanys (You become familiar if you meet once, and you become well familiar if you meet twice). Tusi kara bolsa-da, ishi sara (Although the color is black ourward, the inside is bright). It zhenggenin talaidy (The dog bites the one that won). Shortannyng ozi olse-de, tisi olmes; adamnyng ozi olse-de, isi olmes (If the pike dies, its teeth never die; if a man dies, his good deeds never die). Bilimsizben alyspa, tekke omir tauyspa (Do not struggle with the uneducated, do not spend your life in vain). Kusta sut zhok, zhylkyda ot zhok (A bird has no milk, a horse has no gall). Oku bilim azygy, bilim yrys kazygy (Learning is the food of knowledge, knowledge is the key to wealth). Zhibek asyrai almasa, zhun bolady; kyz asyrai almasa, kung bolady (If you are not able to preserve silk, it make become wool; If you are not able to treat a girl, she will become a slave). Bala, balanyng isi shala (A Child’s deeds are permanently premature). Inisi bardyng tynysy bar (He who has a brother has a breath). Seniki, meniki degen kongil tarlygy; ari zhat, beri zhat degen tosek tarlygy (deliberately used without apostrophe) (It is the lack of heartfulness when you use “yours” and “mine”, and it is the lack of sleeping place when you use “move here” and “move there”).

Note: The sounds that do not lend to softening, such as k (ق), g (ع), and sounds that do not lend to hardening, such as k (ك), g (گ), e (ه) are called **unchangeable sounds**.

Spelling Rule 4

When distinguishing between closed and open syllables (l) is considered to be a silent letter. E.g.: the primary syllables in the words *yntyk* (قنتنا), *yktyn* (نقتا), *yskyn* (نقسا), *yrgyz* (زغرا), *ylgi* (يغلا) are closed syllables.

Note

1) About the sounds *k* (ق) and *g* (غ).

Occasionally the sound *k* (ق) is changed into *g* (غ). In such cases the letter should be written as it sounds: *g* (غ).

Examples: 1) *ak-agy, bak-bagy, sak-sagy. Isting agy bilmes, zhigitting bagy biler. Isting agy bilmes, zhigitting bagy biler* (It depends not on the deed's fairness, it depends on the man's fate). *Itting sagy zhaksy* (The only dog is a good dog). 2) *Kelinning ayagynan, koishynyng tayagynan* (A good beginning starts from the bride's first step and the shepherd's stick).

2) About the sounds *k* (ك) and *g* (گ).

Sometimes the sound *k* (ك) is changed into *g* (گ). In such cases the letter should be written as it sounds: *k* (ك).

Examples: *Etik – etigi. Etigi zhaman torge shykpas. (The man with old boots does not go to tor (the honoured place). Onbek – onbegi, engbek – engbegi. Engbegi azdan onbegi-de az* (He produces less, who works less).

3) About the sounds *u* (ۇ) and *I* (ى).

The sounds *u* (ۇ) and *I* (ى) are clearly pronounced in open syllables before the sound *u* (ۇ). These sounds are ambiguously pronounced in the closed syllables. Therefore, in case with closed syllables, the closed syllables should be changed into open syllables.

Examples: 1) In writing the following words, we have certain doubts whether to write *suu, buu, tuu* or *su, bu, tu*, i.e. the sound pronounced before *u* (ۇ) is not clear, whether it sounds *u* (ۇ) or *I* (ى). If the sound *u* (ۇ) stands before *u* (ۇ), the words should be written as follows: *suu, buu, tuu*. In the words where the sound *I* (ى) stands before *u* (ۇ), the letter *I* (ى) should not be written in closed syllables, so the words have to be written as follows: *su, bu, tu*. The letter before *u* (ۇ) can be notable when the closed syllable is changed into open syllable. Let us consider the examples with *u* (ۇ) after the letters *u* (ۇ) and *I* (ى): *suu=suuy, buu=buuy, tuu=tuuy; su=sy-uy, bu=by-uy, tu=ty-uy*. As we see from the examples, we accept the pronunciation of *suuy, buuy, tuuy* instead of *syuy, byuy, tyuy*, so these words should indisputably be written as follows: *suu, buu, tuu*.

2) In writing the following words, we have certain doubts whether to write *oku, zhoru, tanu* or *okuu, zhoruu, tanuu*, i.e. the sound before *u* (ۇ) is not clear, whether it sounds *I* (ى) or *u* (ۇ). In these words with the sound *I* (ى) the syllables are closed, so the letter *I* (ى) should be omitted and written as follows: *oku, zhoru, tanu*.

If the sound *u* stands before *u* (ʒ), the letter *u* (ʒ) is not omitted and should be placed as follows: *okuu*, *zhoruu*, *tanuu*. Let us divide into syllables: *oku*=*okyuy*, *zhoru*=*zhoryuy*, *tanu*=*ta-nyuy*; *okuu*=*o-kuuy*, *zhoruu*=*zho-ruuy*, *tanuu*=*ta-nuuy*. Certainly the words should be written as *okyuy*, *zhoryuy*, *tanyuy* instead of *okuuy*, *zhoruuy*, *tanuuy*, because the root of the word *oku* is *oky*, the letter *u* (ʒ) is added to the root and as a result we get *okyu*. The letter *Y* (ʒ) is not written in a closed syllable, so it is written as *oku*. The same situation occurs with the word *zhoru*. The root of the word is *zhory*, the letter *u* (ʒ) is added to the root and as a result we get *zhoru*. Let us consider the word *tanu*, this word has two meanings: 1) to know (to recognize) someone, 2) to break a promise; the root of the first word is *tany*, the root of the second word is *tan* (*tanyamak*, *tanbak*), but the written form and pronunciation of the word *tanu* is similar. In the word *tany-u* the syllable is closed, so the sound *I* (ʒ) is not written as a result we get the written form of *tanu*. When we open the closed syllable, we get *tanyuy*. All the words similar to this word as *zhanu*, *kabu*, *zhoru* should be written according to this rule without *u* but with *u* as follows: *zhanu*=*zha-nyuy*, *kabu*=*ka-byuy*, *zharu*=*zha-ryuy*.

3) The words *alu*, *baru*, *asu* are written without *u*, because the root *al* generates *alu*, the root *bar* generates *baru*, the root *as* generates *asu* as in the following examples: *tan* generates *tanu*, the root *zhan* generates *zhanu*, the root *kab* generates *kabu*, the root *zhar* generates *zharu*. The correctness of this spelling rule can be seen when we change the closed syllable into the open syllable: *alu*=*alyuy*, *baru*=*baryuy*, *asu*=*asyuy*.

4) In the words *saur*, *zhaun*, *aul*, the letter *I* (ʒ) is not written in the syllables *ur*, *un*, *ul*, but the presence of the letter *I* (ʒ) is seen when dividing the words into syllables as in *sauu*, *zhauu*, *auu*. The letter *I* can be seen in dividing *uu* into syllables: *sauu*=*sa-uyuy*, *zhauu*=*zha-uyuy*, *auu*=*a-uyuy*.

We note the same case with the words *kuuu*, *tuuu*, *buuu*, the letter *I* can be seen in dividing *uu* into syllables: *kuuu*=*ku-uyuy*, *tuuu*=*tu-uyuy*, *buuu*=*bu-uyuy*.

5) The letter *Y* (ʒ) is not written in the words *kyiu*, *zhyiu*, *tyiu*, therefore we have to divide the words into syllables, so we may open the syllable *I* hidden within *iu* as follows: *kyiu*=*ky-iyuy*, *zhyiu*=*zhy-iyuy*, *tyiu*=*ty-iyuy*.

Word Formation (Soz tulgalary)

- 1) roots (tubir soz)
- 2) derived words (tuyndy soz)
- 3) hyphenated compound words (kos soz)
- 4) functional words (kosalky soz)
- 5) affixes (kosymshalar)

1) The **root** is a word with its original meaning and original form, e.g.: *bas* (head), *tas* (stone), *shash* (hair), *kol* (hand).

2) A **derived word** is a word with a changed original meaning and form; e.g.: *bastk* (director), *tastk* (rocky), *shashak* (knotting), *koltk*²⁵ (armpit).

3) A **hyphenated compound word** is a combination of words with the same noun. There are two types of hyphenated compound words. The first has a comprehensive dominating character, the latter has a distinguishing character.

The first group is called **collective hyphenated compound** words,

The second group is called **specific hyphenated compound** words.

The collective hyphenated compound words: *ayak-tabak* (houseware), *tosek-oryn* (bedding), *er-turman* (harness), *kiim-keshek* (garments), *zhun-zhurka* (all kinds of wool), *baka-shayan* (small animals in water), *kurt-kumyrsk*a (insects), *buta-butanak* (bushes and shrubs), *zher-su* (land, flora and fauna), *tuie-muie* (camels), *byzau-torpak* (calves), *koi-kozy* (sheep and lambs) and etc.

The specific hyphenated compound words: *zhel-bau* (rope in Nomad's house), *tosek-agash* (wooden bed), *zhuk-ayak* (chest box for beddings), *pispek-sap* (whorl), *shege-balga* (hammer and nails), *kauga-shelek* (bucket), *asyl-bek* (the honoured and titled men), *es-kul* (masculine name), *tore-tai* (masculine name), *er-batyr* (masculine name), *esen-aman* (safe and sound), *omir-kozha* (master-of-life, masculine name), *shekti-bai* (well-to-do, masculine name) and etc.

4) A **functional word** is a word that has little lexical meaning but becomes meaningful and has grammatical relationship with other words. E.g.: *da*, *goi*, *gana* as in examples, *mal-da* (cattle, too), *zhan-da* (people, too), *solai-goi* (that's it), *osy-gana* (that's all).

5) **Affixes** are not words but syllables that are added to words. They have no meaning by themselves, they cannot be used separately without being added to another word, so they are additional functional words. Affixes are divided into two groups: (1) affixes that change the form but not the meaning of the word; (2) affixes that change both the form and meaning of the word. Therefore the primary group of affixes is called **external affixes** or **direct endings**; the second group of affixes are called **internal affixes** or **direct suffixes**.

Let us consider examples for clarification it. E.g., the word *zhylky* (horse) and its affixes *shy*, *nyng*. Both affixes *shy* and *nyng* can be added to the word *zhylky*, and let us define which of them is ending and suffix: *Zhylky* = *zhylkyshy*, *zhylky* = *zhylkynyng*. In the word *zhylkyshy* (herdsman) both the meaning and form are changed, so *zhylkyshy* means not the name of an animal but a person. In the word *zhylkynyng* (horse's) only the form is changed but not the meaning, i.e. the word has the same meaning referring to the same animal. As a result we may state the following: the affix *shy* is considered to be a suffix, and the affixe *nyng* is an ending.

²⁵ Given as in the original form-ed.

There are few endings but many suffixes. The endings can be added both to the roots and derived words. The suffixes cannot be added to the roots but to the derived words only.

General rules of spelling (Soz zhazuynyng zhalpy erezheleri)

1) All root words and derived words are written as a whole with suffixes and endings, they have transferable letters and can be hyphenated. Hyphenation does not disrupt the integrity of the word (transferable letters: a(а), d(д), z(з), r(р), o(о), u(у), e (е, а, о).²⁶

2) Collective hyphenated compound words are written with the help of hyphens (-) between the words: *ayak-tabak* (houseware), *kiim-keshek* (garments), *koi-kozy* (sheep and lambs), *tuie-muie* (camels), *sauyt-saiman* (armor), *er-turman* (harness).

3) Specific hyphenated compound words are written with and without the help of hyphens:

The compound words are written as a whole without hyphenation, if both parts of these compound words are the same, i.e. they are pronounced with the same hard or soft sounds: *baskur* (woolen braid), *kolgap* (mittens), *Balzhan* (feminine name), *zhelgeser* (sieve), *aibalta* (ax), *Altynbai*, *Atantai*, *Tasbolat*, *Baimyrza* (masculina names).

Compound words are separately written with the help of hyphens, if two parts of these compound words are not homogeneous, i.e. differently pronounced with hard and soft sounds: *zhel-bau* (rope in Nomad's house), *tosek-agash* (wooden bed), *zhuk-ayak* (chest box for beddings), *Tileu-bai*, *Es-kul*, *Tore-tai*, *Zhan-temir*, *Murat-bek* (masculina names).

Functional words are written with the help of hyphens: *solai-goi* (that's it), *biledi-au* (he/she may know), *zhalgyz-ak* (only), *osy-gana* (only this), *mal-da* (cattle, too), *zhan-da* (people, too), *bar-ma?* (does it have?), *kele-me?* (does he/she come?), *tura-mysyng?* (will you live?), *zhure-mising?* (will you go?) and etc.

The functional words *edi*, *eken* are written separately from the functional words *ma*, *ba*. *Aitar-ma edi?* (would he/she say?), *keler-me edi?* (would he/she come?), *barmas-pa edi?* (wouldn't he/she go?), *aitkan-ba eken?* (did he/she say?), *korgen-be eken?* (did he/she see?), *bildi-me eken?* (did he/she know?) and etc.

4) Suffixes are added to all words. Ambiguous sounds in the suffixes are written normally as they are pronounced.

5) Endings are added to both the root word and the derived word. If the sounds *t* (т) and *d* (д) are ambiguous in endings, *d* (д) is written instead of *t* (т).

The suffixes vary depending on the last syllable of root morpheme and the endings depend on the last syllables of both roots and derivatives.

²⁶ The indicated letters are not followed by the letter after them, they (subsequent signs and characters) are written as they are at the beginning of the word – ed.

Suffixes (Zhurnaktar)

1) **Suffix *lyk*.** The suffix *lyk* is added to the root morpheme ending with vowels or semi-vowels, or the sound *r*; E.g.: *bala* = *balalyk* (*child-childhood*), *zhau* = *zhaulyk* (*enemy-enmity*), *ku* = *kulyk* (*trick-trickery*), *zhaby* = *zhabylyk* (*close-closeness*), *bai* = *bailyk* (*rich-richness*).

If the end of the root has a voiced consonant, the suffix *lyk* is changed into *dyk*. E.g.: *kymyz* = *kymyzdyk* (*kymyz-sorrel*), *khazh* = *khazhdyk* (*hajj-going to hajj*), *sal* = *saldyk* (*raft-rafting*), *kom* = *komdyk* (*spinal fat-back of the camel*), *khan* = *khandyk* (*king-kingdom*), *ang* = *angdyk* (*animal-hunting*).

If the end of the root has a voiceless consonant, the suffix *lyk* is changed into *tyk*. E.g.: *kap* = *kaptyk* (*sack-for sack*), *zhurt* = *zhurtyk* (*people-for people*), *ash* = *ashtyk* (*hungry-hunger*), *zhas* = *zhastyk* (*young-youth*), *sak* = *saktyk* (*cautious-caution*).

In words with soft sounds, the suffix *lyk* is changed into *lik*, the suffix *dyk* is changed into *dik*, the suffix *tyk* is changed into *tik*. E.g., *er* = *erlik* (*hero-heroism*), *el* = *eldik* (*people-peacefulness*), *teng* = *tengdik* (*equal-equality*), *erke* = *erkelik* (*coddle-caprice*), *kedei* = *kedeilik* (*poor-the poor*), *zhetim* = *zhetimdik* (*orphan-orphanage*), *kop* = *koptik* (*bulk-majority*).

Practice. Add the suffix ***lyk*** to the following words to make derived words.

Bas (head), *kas* (eyebrows), *murnyn* (nose), *auyz* (mouth), *erin* (lips), *til* (tongue), *kabyrga* (ribs), *arka* (back), *teri* (skin), *okpe* (lungs), *bel* (waist), *tamyr* (veins), *sal* (muscle ache), *tize* (knees), *baltyr* (ankles), *okshe* (heels), *ultan* (sole), *ata* (father/grandfather), *ul* (son), *aga* (elder brother), *ini* (younger brother), *apa* (elder sister), *zhien* (nephew (sister's children), *kuieu* (husband), *bazha* (brother-in-law (sisters' husbands), *kuda* (in-law), *zhigit* (fellow), *kart* (old man), *shal* (greybeard), *as* (meal), *su* (water), *shop* (grass), *ot* (fire), *ene* (mother-in-law), *at* (horse), *zhorga* (jockey), *aigyr* (stallion), *buka* (bull), *koshkar* (ram), *it* (dog), *kaskyr* (wolf), *tulki* (fox), *maimyl* (monkey), *ai* (the moon), *kun* (the sun), *zharyk* (light), *kar* (snow), *kuiyn* (whirlwind), *zhyl* (year), *shilde* (July), *kuz* (autumn), *tus* (day), *tun* (night), *kumis* (silver), *tos* (breast), *ala* (spotted), *sau* (healthy), *batyr* (hero), *ku* (cunning), *zhakyn* (close), *zor* (big), *igi* (good), *zhaman* (bad), *tiri* (live), *nashar* (bad), *katty* (hard), *semiz* (fat), *zhauyz* (cruel), *ras* (true), *iri* (big), *kisyk* (crooked), *sulu* (gorgeous), *korkem* (good-looking), *ademi* (beautiful), *mykty* (strong), *zhuas* (gentle), *uyang* (shy), *anggi* (lazy), *montany* (arrogant), *kiyn* (difficult), *pang* (proud), *angkau* (innocent), *nas* (grub), *salak* (slob), *shapshang* (quick), *bos* (empty), *durys* (right), *tura* (direct), *sokyr* (blind), *sarang* (stingy), *kaz* (goose), *tok* (full), *mas* (drunk), *sum* (horrible).

2) **Suffix *shy*.** This suffix is equally added to words with both hard and soft sounds and is written in the same way. A word with hard sounds is pronounced hard, and a word with soft sounds is pronounced soft; e.g.: *mal* = *malshy* (*cattle-herdsman*), *el* = *elshi* (*country-ambassador*), *zhylky* = *zhylkyshy* (*horse-*

herdsman), *tuie* = *tuieshi* (*camel-herdsman*), *lau* = *laushy* (*lease-driver*), *egin* = *eginshi* (*crop-farmer*).

Test. Add the suffix *shy* to the root words below and make them derivatives.

Ang (*animal*), *oleng* (*poem*), *nan* (*bread*), *ui* (*house*), *pesh* (*oven*), *ayak* (*dishware*), *kazan* (*cooking pot*), *temir* (*iron*), *komir* (*coal*), *kyrman* (*threshing floor*), *orak* (*scythe*), *at* (*horse*), *bie* (*mare*), *siyr* (*cow*), *balyk* (*fish*), *oiyn* (*game*), *zhyr* (*song*), *dombyra* (*Kazakh national musical instrument*), *kobyz* (*Kazakh national musical instrument*), *syrynai* (*horn*), *arba* (*cart*), *karauyl* (*guard*), *otyn* (*firewood*), *balshyk* (*clay*), *altyn* (*gold*), *kumis* (*silver*), *syr* (*secret*), *balta* (*ax*), *bata* (*blessing*), *ara* (*saw*), *etik* (*boots*), *tigin* (*sewing*), *oi* (*thought*), *toi* (*fest*), *osek* (*gossip*), *otirik* (*lie*), *kala* (*city*), *bazar* (*market*), *bas* (*head*).

3) **Suffix *shyl*.** This suffix is equally added to both words with hard and soft sounds in the same way and is written in the same way. The words with hard sounds are pronounced hard. Words with soft sounds are pronounced soft; e.g., *kazak* = *kazakshyl* (*Kazakh-devoted to Kazakh*), *zhetek* = *zhetekshil* (*lead-leading*), *kara* = *karashyl* (*black-commoner*), *kun* = *kunshil* (*sun-envious*), *kaigy* = *kaigyshyl* (*sorrow-sorrowful*).

Test. Add the suffix *shyl* to the following words to make derivatives.

Ter (*sweat*), *kir* (*dirt*), *zher* (*land*), *kaiyn* (*in-laws*), *tol* (*animal's child*), *kel* (*come*), *esep* (*report*), *auyl* (*village*), *su* (*water*), *kymyz* (*kymyz*), *zhurt* (*people*), *soka* (*plow*), *ayang* (*horse's step*), *osek* (*gossip*), *uaiym* (*worry*), *taukel* (*risk*), *yrym* (*superstition*), *amal* (*action*), *kyzyl* (*red*), *ozim* (*myself*), *ozge* (*another*), *oiyn* (*game*), *shyn* (*true*), *baska* (*other*), *erteng* (*tomorrow*), *bugun* (*today*), *erkin* (*free*), *tor* (*respected place of the house*), *kop* (*many*), *tasil* (*technique*), *adis* (*method*).

4) **Suffix *las*.** If the root word ends with a vowel, semi-vowel or *r*, this suffix is followed by *las*. E.g.: *kora* = *koralas* (*yard-neighbourhood*), *au* = *aulas* (*net-hunt*), *ai* = *ailas* (*month-one gestational age*), *aky* = *akylas* (*pay-payer*), *syr* = *syrlas* (*secret-intimate*).

If the end of the root word has a soft consonant, it ends with *das* instead of *las*; e.g.: *zhol* = *zholdas* (*road-companion*), *mung* = *mungdas* (*sadness-sympathetic*), *kan* = *kandas* (*blood-consanguineous*), *ym* = *ymdas* (*gesture-wink*), *tuz* = *tuzdas* (*salt-dinner companion*).

If the end of the root word has a hard consonant, it ends with *tas* instead of *las*. E.g.: *ot* = *ottas* (*fire-get along with*), *tap* = *taptas* (*class-one-class*), *oshak* = *oshaktas* (*family-get along with*), *kos* = *kostas* (*shelter-approve*), *borysh* = *boryshtas* (*debt-debtor*).

If the root word has soft sounds, it is followed by *les* instead of *las*, *des* instead of *das*, and *tes* instead of *tas*, e.g.: *tobe* = *tobeles* (*hill-fight*), *kol* = *koldes* (*lake-sharing the lake*), *zher* = *zherles* (*land-countryman*), *tilek* = *tilektes* (*wish-wishing*), *shek* = *shektes* (*limit-limited*), *shop* = *shoptes* (*grass-like grass*).

Test. Add the suffixes *las, les, das, des, tas, tes* to the following root words to make derivatives.

Bas (head), bauyr (liver), bu (steam), tize (knee), okshe (heel), ata (grandfather), kaiyn (in-law), kuda (father-in-law), togai (grove), sabak (stem), tabak (plate), su (water), egin (crop), tus (colour), zaman (era/epoch), karan (see), tukym (seed), kara (black), alek (busyness), odak (union), akyl (mind), paida (benefit), zharna (contribution), enshi (offspring), en (breadth), tangba (symbol), irge (foundation), sybai (neighbour), un (sound), zhailau (pasture), suat (watering hole), kongil (mood), bata (blessing), ayak (foot), otan (homeland), ru (tribe), uya (nest), oris (field), kudyk (well), tek (only), dam (taste), olzha (booty), amal (action), tileu (wish), ot (fire), shabyn (hay), konys (settlement), sybaga (share), kindik (navel).

5) **Suffix *ly*.** If the root word ends with a vowel, semi-vowel or the sound *r*; it is followed by suffix *ly*; e.g.: *bala = balaly (child-with a child), tau = tauily (mountain-mountainous), tai = taily (yearling-with a yearling), kar = karly (snow-snowy).*

If the end of the root word has a soft consonant, it is followed by *dy* instead of *ly*; e.g.: *mal = maldy (animal-with animals), saz = sazdy (melody-melodic), mung = mungdy (sadness-sad), san = sandy (number-with number).*

If the end of the root word has a hard consonant, it is followed by *ty* instead of *ly*. E.g.: *sap = sapty (line-in line), at = atty (horse-on horse), tas = tasty (stone-stony), kulak = kulakty (ear-with big ears), burysh = buryshy (corner-with corners).*

If the root word has soft sounds, it is followed by the suffix with soft sounds. E.g.: *shege = shegeli (nail-with nails), tuie = tuieli (camel-with camels), tireu = tireuli (support-supported), kegei = kegeili (spoke-spoked), urei = ureili (fear-fearful), tek = tekti (origin-well-born), zhel = zheldi (wind-windy), zher = zherli (earth-earthy), kush = kushti (strength-strong), es = esti (mind-reasonable).*

Test. Add the suffix *ly* to the following root words to make derivatives.

Kisi (person), adam (man), dene (body), bas (head), shash (hair), sakal (beard), samai (temple), iek (chin), murt (mustache), mangday (forehead), keude (chest), zhurek (heart), buiir (side), karyn (belly), tamyр (vein), tize (knee), taban (foot), tobyk (ankle), ata (grandfather), ana (mother), aga (elder brother), ini (younger brother), kuieu (husband), zhaga (collar), etek (skirt), ton (fur coat), makta (cotton), et (meat), kymyz (kymyz), airan (kefir), su (water), shop (grass), tary (millet), suly (oats), zhua (onion), agash (wood), moiyl (bird cherry), ui (house), tomar (stump), zhylyk (horse), zhorga (pacer), botaly (with colt), shagala (seagull), ang (animal), ayu (bear), kaskyr (wolf), balyk (fish), aksha (money), mai (oil), sumbe (rammer), kundak (diaper), altyn (gold), kumis (silver), akyl (mind), es (memory), umit (hope), sana (consciousness), sangylau (hole), kaigy (sadness), ashu (anger), kula (fall), kureng (brown).

6) **Suffix *lau*.** If the end of the root word has a vowel or the sound *r*; it is followed by the suffix *lau*. E.g.: *bala = balalau, (child-to give a birth to a child),*

kara = *karalau* (black-blacken), *tau* = *taulau* (mountain-mountainous), *sulu* = *sululau* (beautiful-more beautiful), *tar* = *tarlau* (narrow-narrower), *zhar* = *zharlau* (split-announce).

If the end of the root word has the soft consonants, the suffix *dau* is followed instead of *lau*. E.g.: *shal* = *shaldau* (old man-like an old man), *pang* = *pangdau* (arrogant-more arrogant), *az* = *azdau* (small-smaller), *shyn* = *shyngdau* (truthful-more truthful).

If the end of the root word has hard consonants, the suffix *tau* is followed instead of *lau*. E.g.: *ak* = *aktau* (white-whiter), *zhas* = *zhastau* (young-younger), *ash* = *ashtau* (hungry-more hungry).

If the root word has soft sounds, the suffix is also soft as follows: *leu* instead of *lau*, *deu* instead of *dau*, *teu* instead of *tau*; e.g.: *kone* = *koneleu* (old-older), *iri* = *irileu* (big-bigger), *kir* = *kirleu* (dirty-more dirty), *semiz* = *semizdeu* (fat-fatter), *keng* = *kengdeu* (wide-wider), *kem* = *kemdeu* (small-smaller), *tomen* = *tomendeu* (low-lower), *kok* = *kokteu* (blue-bluer), *sirek* = *sirekteu* (rare-less often).

Test. Add the suffix **lau** to the root words below to make derivatives.

Zhaman (bad), *mengireu* (deaf-mute), *batyr* (hero), *er* (male), *ku* (cunning), *sur* (gray), *sary* (yellow), *kedei* (poor), *zhakyn* (close), *zhuyk* (near), *ulken* (big), *zor* (huge), *otkir* (sharp), *biik* (tall), *eski* (old), *kyzyk* (interesting), *sasyk* (stinky), *bukir* (crooked), *kalyng* (thick), *zhuka* (thin), *yssy* (hot), *suyk* (cold), *kereng* (deaf), *tereng* (deep), *zhylytyr* (shiny), *tegis* (smooth), *zhaksy* (good), *kymbat* (expensive), *alys* (far), *uzyn* (long), *zhuka* (thin), *kalyng* (thick), *nashar* (bad), *suiyk* (liquid), *ashshy* (salty), *zhauyz* (cruel), *erke* (coddle), *buzyk* (spoiled), *tike* (straight), *kyska* (brief), *sholak* (short), *korkem* (beautiful), *zhuas* (timid), *uyang* (shy), *zhengil* (light), *ongai* (easy), *ylas* (dirty), *ylai* (muddy), *zhas* (young), *usak* (small), *alasa* (low), *salak* (careless), *nas* (dirty), *sakau* (tongue-tied).

7) **Suffix syz.** This suffix is added to the root word as *syz*. If it is added to a word with hard sounds, it is pronounced hard. If it is added to the word with soft sounds, it is pronounced soft. E.g.: *kulak* = *kulaksyz* (ear-earless), *iek* = *ieksiz* (chin-chinless).

Test. Add the suffix **syz** to the root words below to make derivatives.

Bas (head), *ayak* (foot), *kol* (hand), *zhol* (road), *bul* (textile), *zhem* (feed), *zheng* (sleeve), *tek* (origin), *teng* (equal), *em* (treatment), *zhel* (wind), *kol* (lake), *bet* (face), *ep* (circumspection), *at* (name), *koi* (sheep), *tuie* (camel), *mal* (cattle), *et* (meat), *sut* (milk), *sorpa* (broth), *nan* (bread), *zhan* (soul), *el* (country), *kun* (sun), *bala* (child), *zhala* (slander), *kala* (city), *kora* (barn), *albar* (yard), *au* (net), *tau* (mountain), *zhota* (ridge), *bota* (camel's colt), *kui* (state), *ui* (house), *mi* (brain), *oi* (mind), *ot* (fire), *kut* (wealth), *bak* (luck), *zhak* (jaw), *ok* (bullet), *serik* (companion), *ar* (honesty), *zhar* (spouse), *tur* (type), *tol* (animal's child), *tup* (root), *zhip* (string), *mung* (sadness), *san* (number), *ton* (fur coat), *dak* (spot), *dat* (patience), *dam* (taste), *dame* (hope).

8) **Suffix gy.** If the root word has hard sounds, this suffix is followed as *gy*; e.g.: *buryn* = *buryngy* (*before-previous*), *ar* = *argy* (*back-next*), *song* = *songgy* (*end-last*).

If the root word has soft sounds, the suffix *gy* is changed into *gi*. E.g.: *keshe* = *keshegi* (*yesterday-yesterday's*), *bugin* = *bugingi* (*today-today's*), *keyin* = *keyingi* (*after-later*), *tomen* = *tomengi* (*down-lower*).

After hard consonants, in hard words this suffix is changed into *ky*, and in soft words the suffix is changed into *ki*; e.g.: *art* = *artky* (*back-backward*), *syrt* = *syrtky* (*out-outer*), *tup* = *tupki* (*bottom-deeper*), *shet* = *shetki* (*edge-uttermost*).

9) **Suffix eke.** It is preferable to write this suffix separately with the help of a hyphen: the suffix *eke* is borrowed from the word *ake* (father): *bi-eke* (*dearest judge*), *tore-eke* (*dearest noble man*), *batyr-eke* (*dearest hero*), *nur-eke* (*dearest Nur* (first syllable of a person's name)), *ake-eke* (*dearest father*), *aga-eke* (*dearest brother*), *sheshe-eke* (*dearest mother*).

10) **Suffix nshy.** If this suffix is followed by a word with hard sounds, it is pronounced hard. If it is followed by a word with soft sounds, it is pronounced soft. E.g.: *birinshi* (*first*), *ekinshi* (*second*), *ushinshi* (*third*), *tortinshi* (*fourth*), *besinshi* (*fifth*), *altynshy* (*sixth*), *zhetinshi* (*seventh*), *segizinshi* (*eighth*), *togyzynshy* (*ninth*), *onynshy* (*tenth*), *zhiyrmanshy* (*twentieth*), *otyzynshy* (*thirtieth*), *kyrkynshy* (*fortieth*), *eluinshi* (*fiftieth*), *alpysynshy* (*sixtieth*), *zhetpisinshi* (*seventieth*), *sekseninshi* (*eightieth*), *toksanyynshy* (*ninetieth*), *zhuzinshi* (*hundredth*), *myngynshy* (*thousandth*).

Test. Add the suffix *nshy* to the following words to make derivatives.

On bir (*eleven*), *on eki* (*twelve*), *on ush* (*thirteen*), *on tort* (*fourteen*), *on bes* (*fifteen*), *on alty* (*sixteen*), *on zheti* (*seventeen*), *on segiz* (*eighteen*), *on togyz* (*nineteen*), *zhiyrma togyz* (*twenty-nine*), *otyz segiz* (*thirty-eight*), *kyryk zheti* (*forty-seven*), *elu alty* (*fifty-six*), *alpys bes* (*sixty-five*), *zhetpis tort* (*seventy-four*), *seksen ush* (*eighty-three*), *toksan eki* (*ninety-two*), *bir zhuz on* (*one hundred and ten*), *zhuz myng* (*one hundred thousand*), *zhuz on* (*one hundred and ten*), *zhuz zhiyrma* (*one hundred and twenty*).

11) **Suffix u.** If the root word ends with a vowel, it is followed by suffix *u*. E.g., *kara* = *karau* (*look-looking*), *asa* = *asau* (*passing-tameless*), *ote* = *oteu* (*pay-payment*), *bu* = *buuu*²⁷ (*tie-tying*).

Practice. Add the suffix *u* to the following root words to make derivatives.

Al (*take*), *ur* (*beat*), *saba* (*hit*), *koryk* (*be afraid*), *kure* (*row*), *adas* (*stray*), *suz* (*filter*), *as* (*cook*), *ile* (*knead*), *toz* (*wear out*), *auna* (*roll*), *kait* (*return*), *oky* (*read*), *toky* (*knit*), *surt* (*wipe*), *uly* (*howl*), *olshe* (*measure*), *kur* (*create*), *soile* (*speak*), *syz* (*draw*), *shiri* (*rot*), *kalgy* (*stay*), *sau* (*milk*), *tyi* (*stop*), *tiy* (*touch*), *zhyi* (*collect*), *oi* (*think*), *iste* (*do*), *tile* (*wish*), *zhuu* (*wash*), *buu* (*tie*), *kuu* (*run*), *tuu*²⁸ (*give birth*).

²⁷ Given as in the original – ed.

²⁸ Given as in the original – ed.

12) **Suffix *gysh*.** This suffix is followed as *gysh* if the end of the root word has a vowel, semivowel or soft consonants. E.g.: *sana* = *sanagysh* (count-counter), *oky* = *okygysh* (read-reader), *sau* = *saugysh* (milk-milker), *bu* = *bugysh* (bind-binder), *tai* = *taigysh* (slide-sliding), *al* = *algysh* (take-taker).

If the end of the root word has a hard sound, it ends with *gysh* instead of *kysh*, e.g.: *ait* = *aitkysh* (tell-teller), *tap* = *tapkysh* (find-finder), *bak* = *bakkysh* (keep-keeper), *bas* = *baskysh* (press-presser), *ash* = *ashkysh* (open-opener).

If the end of the root word has a soft sound, it ends with *gysh* instead of *gish*, and *kysh* instead of *kish*. E.g.: *soile* = *soilegish* (speak-speaker), *ek* = *ekkish* (sow-sower), *ber* = *bergish* (give-giver), *surt* = *surtkish* (wipe-wiper).

Test. Add the suffix ***gysh*** to the following root words to make derivatives.

Al (take), *kor* (see), *kures* (fight), *sakta* (save), *makta* (admire), *tasta* (throw), *basta* (start), *toz* (wear out), *kez* (wander), *kak* (knock), *zhak* (light), *kir* (enter), *surt* (wipe), *sas* (confuse), *asyk* (hurry), *tangda* (choose), *olshe* (measure), *nan* (believe), *kep* (dry), *tep* (kick), *kara* (look), *keyi* (take offence), *buiy* (be shy), *oky* (read), *ki* (cut), *muzhi* (gnaw), *bar* (go), *ku* (chase), *zhu* (wash), *bu* (tie), *oi* (think), *koi* (put), *toi* (be full), *soi* (kill), *zhe* (eat), *de* (say), *tile* (wish), *kes* (cut), *tes* (make a hole), *es* (remember), *shash* (scatter), *kash* (run away), *shesh* (decide), *tang* (tie), *zhan* (burn), *sal* (put), *bol* (be), *sol* (wither), *kula* (fall), *kala* (put), *kaz* (dig), *bar* (go), *zhar* (split), *kom* (bury), *em* (suck), *en* (penetrate), *er* (follow), *zhi* (collect), *tyi* (stop), *kuy* (pour), *i* (bend), *ti* (touch), *tut* (hold), *zhort* (travel), *kyz* (heat), *az* (degenerate), *zhyr* (scratch).

13) **Suffix *gyn*.** This suffix is followed by *kyn*, *kin*, *gin* at the end of the root words as in ***gysh***. E.g.: *ku* = *kugyn* (catch-chase), *az* = *azgyn* (little-dissolute), *kash* = *kashkyn* (run away-fugitive), *tas* = *taskyn* (stone-flood), *kosh* = *koshkin* (move-landslide), *zhur* = *zhurgin* (go-let us walk).

Test. Add the suffix ***gyn*** to the following words and make them root words.

As (pass), *kor* (see), *tok* (pour), *tur* (wrap), *tart* (pull), *zhut* (swallow), *ur* (beat), *sau* (milk), *zhet* (reach), *kut* (wait), *or* (mow), *shak* (bite), *zhek* (hate), *toz* (wear out), *shap* (ride), *kat* (harden), *tap* (find), *tol* (full), *kyr* (scrape), *uz* (tear), *bak* (herd), *bul* (be), *sok* (hit), *sat* (sell), *tai* (slip), *oz* (win), *ot* (herb), *sol* (left), *tu* (give birth), *zhyrk* (tear), *kes* (cut), *suz* (filter), *shash* (scatter), *ait* (say), *at* (shoot), *au* (topple), *koi* (put), *kos* (add), *kul* (laugh), *tyk* (stick), *tus* (go down), *ek* (plant), *er* (follow), *ak* (flow), *bat* (sink), *surt* (wipe).

14) **Suffix *k*.** If the root word has hard sounds, this suffix is added as *k*; if the root word has soft sounds, *k* is changed instead of *k*. E.g.: *ash* = *ashyk* (open-light), *tes* = *tesik* (make hole-hole).

Test. Add the suffix ***k*** to the following root words to make derivatives.

Al (take), *sal* (put), *as* (pass), *il* (hang), *toz* (wear out), *kor* (see), *kir* (enter), *bil* (know), *sez* (feel), *syz* (draw), *shiri* (rot), *bol* (divide), *ber* (give), *sau* (milk),

tus (go down), zhet (reach), oi (think), tile (wish), sasy (smell), oksii (regret), kada (pin), kys (squeeze), zhap (close), boya (paint), bit (finish), kaz (dig), zhar (split), ush (fly), sui (kiss), syn (break), kat (harden), kez (wander), tes (cut), uza (go away), kakyr (spit), kekir (burp), oz (outstrip), zhul (pull), tang (tie), buz (break), buiyir (order), es (remember), zhaz (write), zhap (close), til (slash), zhuz (swim), ile (knead), tukir (spit), tole (pay), uz (break), sol (wither), zhyrt (tear), zhai (spread), kes (cut), otyr (sit), nan (trust), zhara (suit), zhina (collect), suy (cool down), tur (stand), kus (burp).

15) **Suffix *ak*.** This suffix is added as *ak* if the root word has hard sounds, and if the root word has soft sounds, *ak* is changed into *ek*. E.g.: *tur* = *turak* (stand-abode), *kes* = *kesek* (cut-stone).

Test. Make derivatives by adding the suffix *ak* to the following root words.

Zhat (lay), kos (join), koryk (be afraid), suz (filter), zhul (pull), bol (be), zhet (reach), kom (bury), tap (find), or (mow), ash (open), ot (herb), kum (sand), shash (scatter), ait (say), at (name), i (bend), shesh (dissect), kon (acquiesce), zhur (go), kush (hug), kon (stay for night), zhat (lie), kap (bite), zhip (thaw), kop (many), kon (processed hide), tup (end).

16) **Suffix *s*.** This suffix is pronounced hard if the root word is hard, and pronounced soft if the root word is soft. E.g.: *bar* = *barys* (go-go together), *kel* = *kelis* (come-come together).

Test. Add the suffix *c* to the following root words to make derives.

Al (take), ber (give), zhur (walk), tur (stand), ait (say), kon (spend night), tart (pull), tu (give birth), at (shoot), zhap (close), sau (milk), bur (turn), bil (know), sok (hit), kak (knock), tany (recognize), zhuk (stick), toi (be full), bit (finish), shal (cover), kir (enter), shyk (exit), kor (see), tap (find), zhut (swallow), bol (divide), ur (beat), ti (touch), zhek (harness), toz (wear out), zhat (lay), uk (comprehend), kara (look), zhu (wash), bak (herd), zhul (pull), tala (tear to pieces), zhon (sharpen).

17) **Suffix *m*.** This suffix is pronounced hard when added to the word with hard sounds, and pronounced soft when added to the word with soft sounds. E.g.: *atta* = *attam* (step-pace), *tiste* = *tistem* (bite-piece).

Test. Add the suffix *m* to the following root words to make derives.

At (shoot), sal (put), zhar (split), kel (come), ket (go), as (pass), kos (add), tart (pull), suk (put into), sok (hit), kes (cut), art (load), kut (wait), zhe (eat), zhaz (write), zhyr (scratch), til (slash), kala (put), baila (tie), ora (wrap), ish (drink), shaina (chew), tut (hold), zhut (swallow), zhai (spread), syk (wring), kys (squeeze), toz (wear out), kait (return), kada (stick in), olshe (measure), il (hang), uz (break), shanysh (prick), tak (put on), turt (touch), syz (draw), ol (die), suye (prop up), suike (prop up), zhala (lick), tat (taste), ak (flow), tok (pour), sau (milk), tus (go down).

18) **Suffix *ndy*.** This suffix is pronounced hard when added to the word with

hard sounds, and pronounced soft when added to the word with soft sounds. E.g.: *kos* = *kosyndy* (double-sum), *kes* = *kesindi* (cut-segment).

Test. Add the suffix *ndy* to the following words to make derives.

Ku (run), *bu* (tie), *tu* (give birth), *zhu* (wash), *bas* (push), *as* (pass), *tas* (spill), *ak* (flow), *zhak* (light), *ur* (hit), *ek* (sow), *ok* (shoot), *zhugir* (run), *sat* (sell), *kait* (return), *surt* (wipe), *zhyr* (scratch), *zhul* (pull), *uz* (cut), *muzhi* (horn), *zhut* (swallow), *soile* (speak), *kyr* (scrape), *oi* (think), *kuyr* (fry), *or* (mow), *shakyr* (call), *kaz* (dig), *boya* (paint), *tap* (find), *zhat* (lay), *tukir* (spit), *zhapyr* (cover), *semir* (fatten), *turt* (touch), *shesh* (take off), *baila* (bind), *tala* (tear).

19) **Suffix *ma*.** This suffix is followed by *ma* if the end of the roots has a vowel, a semi-vowel, or the sounds *r* or *l*, e.g.: *sana* = *sanama* (count-do not count), *tas* = *tastama* (transfer-do not throw away), *tu* = *tuma* (give birth-relative), *sau* = *sauma* (milk-do not milk), *zhai* = *zhaima* (spread-do not spread), *kyr* = *kyрма* (scrape-do not scrape), *sal* = *salma* (put-do not put).

If the last syllable of the roots has soft consonants, they are followed by *ba* instead of *ma*. E.g.: *zhaz* = *zhazba* (write-do not write), *ong* = *ongba* (improve-do not improve), *zhon* = *zhonba* (sharpen-do not sharpen).

If the last syllable of the roots has soft sounds, they are followed by *ma* instead of *pa*. E.g.: *bas* = *baspa* (push-do not push), *at* = *atpa* (shoot-do not shoot), *ak* = *akpa* (flow-do not flow), *zhap* = *zhappa* (close-do not close), *ash* = *ashpa* (open-do not open).

If the last syllable of the roots has soft sounds, they are followed by *me* instead of *ma*, *be* instead of *ba*, *pe* instead of *pa*. E.g.: *ker* = *kerme* (tighten-do not tighten), *il* = *ilme* (hang-do not hang), *i* = *ime* (bend-do not bend), *kez* = *kezbe* (travel-do not travel), *kom* = *kombe* (bury-do not bury), *kes* = *kespe* (cut-do not cut), *ek* = *ekpe* (plant-do not plant).

Test. Make derive words by adding the suffixes *ma*, *me*, *ba*, *be*, *pa*, *pe* to the following roots.

Sal (put), *kaz* (dig), *bat* (sink), *zhap* (close), *suz* (filter), *tasta* (throw), *as* (pass), *kure* (row), *kak* (knock), *kada* (pin), *kir* (come in), *tok* (pour), *surt* (wipe), *tangda* (choose), *kara* (see), *zhek* (harness), *kydyr* (roam), *syz* (draw), *ur* (blow), *sok* (hit), *ti* (touch), *oi* (think), *kuyr* (fry), *or* (mow), *zhap* (close), *usta* (hold), *tuttyk* (handle), *ora* (wrap), *syna* (wedge), *ainal* (spin), *boya* (colour), *bas* (push), *tura* (slice), *zhar* (split), *ush* (fly), *zhala* (lick), *kula* (fall), *zhyr* (scratch), *zhuz* (swim), *kesh* (forgive), *koter* (lift), *tai* (run away), *oz* (win), *zhanysh* (crush), *zhai* (spread), *soz* (pull), *shash* (scatter), *kaina* (boil), *au* (topple), *koi* (put), *syk* (squeeze), *ki* (wear), *toky* (knit), *kys* (compress), *tara* (spread), *kosh* (move).

BASIC PARTS OF SPEECH (ATAUYSH SOZDER)

I. Noun (Zat-esim)

There are words that identify and name particular things, for instance: *zher* (earth), *tau* (mountain), *tas* (stone), *su* (water), *agash* (tree), *shop* (grass), *zhapyrak* (leaf), *kun* (sun), *ai* (moon), *zhuldyz* (star), *bult* (cloud), *kar* (snow), *zhangbyr* (rain), *zhel* (wind), *bu* (steam), *sagym* (mirage), *kisi* (human), *mal* (cattle), *ang* (animal), *kus* (bird), *baka* (frog), *shayan* (crab), *shybyn* (fly), *shirkey* (mosquito), *kurt* (worm), *kumyrskya* (ant), *kala* (city), *ui* (house), *tosek* (bed), *oryn* (place), *ayak* (leg), *tabak* (plate), *kiim* (clothes), *kazan* (cooking pot), *oshak* (hearth), *arba* (cart), *shana* (sledge), *er* (man), *tokym* (saddle cloth), *kamyt* (yoke), *doga* (bow), *arkan* (rope), *zhip* (thread), *tamak* (food), *su* (water), *mys* (copper), *kalam* (pen), *siya* (ink), *astyk* (grain), *zhemis* (fruit), *bakan* (pole), *soiyl* (cudgel), *koryk* (reserve), *tayak* (stick), *asyk* (assyk), *topai* (instep), *dop* (ball), *kobyz* (musical instrument), *domybra* (musical instrument), *sybyzgy* (whistle), *aksha* (money), *kez* (time), *kadak* (pound), *myltyk* (gun), *naiza* (spear), *kylysh* (sword), *kanzhar* (dagger), *ok* (bullet).

Words that name such things are called **nouns**. The questions asked to nouns are *Kim?* (who) and *Ne?* (what).

We ask *Kim?* (who), when interesting about a person. We ask *Ne?* (what) when interesting about other things. E.g.: 1) *At erindi keler, er muryndy keler* (Horse is with lips, man is with nose)

Kim muryndy keler? – er (Who has a nose? – The man has).

Ne erindi keler? – at (What has the lips? – The horse has.)

2) *Auruda shanshu zhaman, sozde kangku zhaman* (Stinging is bad illness among others, and slurring is a bad word among other speeches).

Ne zhaman? – shanshu (What is bad? – The stinging is bad).

Ne zhaman? – kangku (What is bad? – The slurring is bad).

3) *Zhyly – zhyly soileseng, zhylan innen shygady; katty-katty soileseng, musylman dinnen shygady* (If you speak warmly, the snake will come out of its den; If you speak loudly, the Muslim will leave the religion).

Ne innen shygady? – zhylan (What comes out of the nest? – A snake does).

Kim dinnen shygady? – musylman (Who will leave the religion? – Muslim does).

4) *It toigan zherine, er tugan zherine* (A man will strive toward the place where he was born, a dog will strive to the place where it was fed up).

Ne toigan zherine? – it (What will strive to the place where it was fed up – The dog will).

Kim tugan zherine? – er (Who will strive to the place where he was born? – The man will).

5) *As adamnyng arkauy* (Food is the mainstay of a person).

Adamnyng arkauy ne? – as (What is a person's mainstay? – The food).



*Akhmet Baitursynuly, Alikhan Bokeikhan, Mirzhakyp Dulatuly.
Orenburg, 1913*



Akhmet Baitursynuly in the centre with the students of madrasah «Galiya». Ufa



Left to right seated – Khalel Gabbasuly, Mirzhakyp Dulatuly, Akhmet Baitursynuly, Mukhtar Auezov; standing – Zhusipbek Aimaulytuly, Alkei Margulan, Abdolla Baitasuly. Kyzylorda, 1926



Left to right seated – Zhakabai Atikeuly, Turagul Abaiuly, Kokbai Zhanataiuly, Mukan Zhakezhanuly, Akhmet Baitursynuly; standing – Eldes Omaruly, Seidazym Kadyrbaiuly, Kazhymukan Mungaitpasuly, Mirzhakyp Dulatuly, Zhubandyk Bolganbaiuly. Semey, 1918



*In the centre – Mirzhakyp Dulatuly, Akhmet Baitursynuly,
on the right, seated – Aset Naimanbaiuly. China, Shaueshek, 1918*



*Akhmet Baitursynuly on Council of People's Commissars of the Kazakh ASSR.
Orenburg city, 1920*



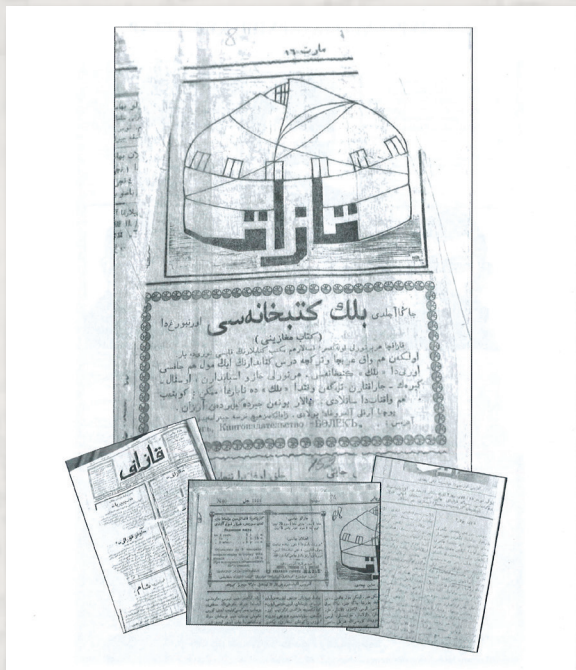
Akhmet Baitursynuly at the I Congress of Turkologists. Baku, 1926



*Akhmet Baitursynuly and Saken Seifullin in the center with the Kazakh intellectuals.
Almaty, 1928*



Akhmet Baitursynuly's books



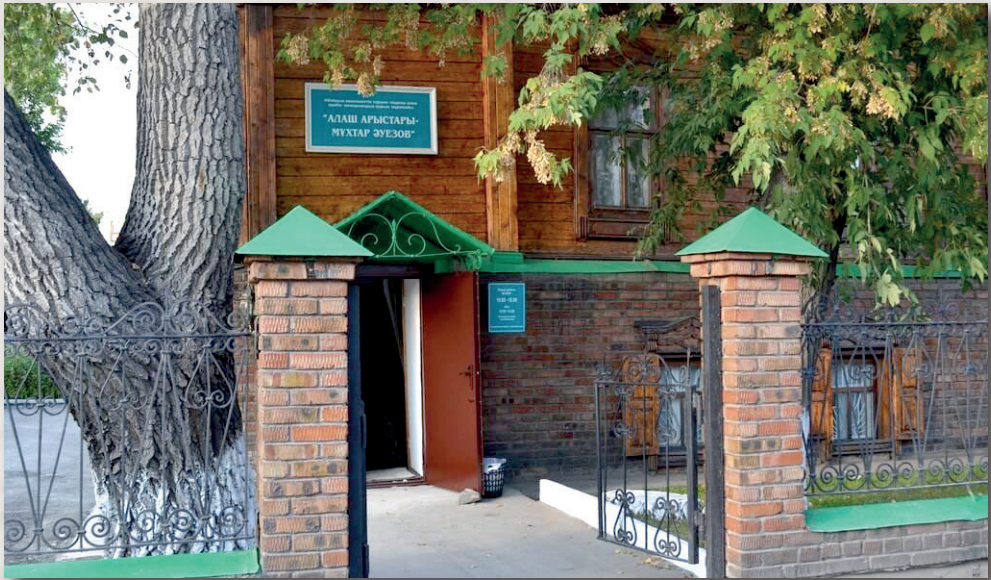
"Kazakh" newspaper published by Akhmet Baitursynuly



Lake Akkol. Birthplace of Akhmet Baitursynuly



Literature museum dedicated to Akhmet Baitursynuly and Mirzhakyp Dulatuly. Torgai



Semey. Alash founders – Mukhtar Auevov museum



A statue of Akhmet Baitursynuly in Kostanay



Almaty. Front yard of A. Baitursynuly Home Museum



*Astana. Monument to the founders of Alash movement.
(left to right– Alikhan Bokeikhan, Mirzhakyp Dulatuly, Akhmet Baitursynuly)*

As kimning arkauy? – adamnyng (Whose mainstay is the food? – A person’s).
 6) *Ananyng kongili balada, balanyng kongili dalada* (A mother’s heart is in her child; the child’s heart is outside).

Kimning kongili balada? – ananyng (Who cares about the child? – The mother does).

Kimning kongili dalada? – balanyng (Who likes to be outside? – The child does).

Ananyng kongili kimde? – balada (For whom the mother worries? – For the child).

Balanyng kongili nede? – dalada (For what the child cares? – The outside).

The words that response to the questions Who and What and show the names of things are called **nouns**.

Practice. Find the nouns in the sentences below.

Ash kisi urysskak, aryk koi tyrysskak (A hungry man is quarrelsome, a thin sheep is stubborn). *Tas pen urgandy aspen ur* (Treat with food those who beat with stone). *Emenning iilgeni syngany, erding uyalgany olgeni* (The bending of the oak means its breaking, the shame of the man means his death). *Butaga korgalagan torgaida kalady* (Who guards the bush will stay with a sparrow). *Siyр sudan zheridi, su siyрdan zheridi* (The cow keeps the water aloof, and the water keeps the cow aloof). *Ayudan korykkan togaiga barmas* (The one who is afraid of bears does not go to the hills). *Murtyна karai iskegi, sabasyна karai pispegi* (The mixer according to the wineskin for koumiss, the tweezers according to the mustaches). *Mai sasysа tuz seber, tuz sasysа ne seber?* (If butter is spoiled, one can put salt to save it, if salt is spoiled, what should one put?) *Zhel bolmai shop kozgalmas* (The grass will not move without the wind). *Zhaz shanangdy saila* (Choose your sled in summer). *Pyshak berseng kyny men, kynyn berseng, shyny men* (If you give a knife, give it with its scabbard, if you give a scabbard, give it with its knife). *Kun ortak, ai ortak, zhaksy ortak* (The sun is equal for all, the moon is equal for all, the good is equal for all). *Kazyga toisa, karta alem sasidy* (The horse’s intestine will boast and stink if it is full of fat meat). *Okzhetpes zherden kylysh suyрма* (Do not take up the saber, where the arrow does not reach). *Uidi kozgasang koshirersing, otty kozgasang oshirersing* (The one who moved the house will move, the one who moves the fire, will blow it out). *Shottyng basyn bassang, saby ozinge tier* (If you press the head of the bill, the other side will beat you). *Airan surai kelip, ayagyngdy zhasyрма* (Do not hide your zhar when asking for sour milk). *Kur kasyk auyz zhyrtar* (A dry spoon will tear the mouth). *Tokpаgy zor bolsa, kiiz kazyk zherge kirer* (If the pile is large, the felt stake will go into the ground). *Kalauyn tapsа, kar zhanar* (In case of will, the snow will burn). *Et etke, sorpa betke* (Meat is for weight, broth is for face).

Test. Underline the nouns in the sentences below.

Bagyng artkan shagyngda zhapalak salsang kaz iler (When you are lucky, you may get a goose even if you hunt with an owl). *Mal baska biter, kyna taska biter* (Livestock will grow for a person, lichen grows on a stone). *Nar zholynda*

zhuk kalmas. (There will be no cargo left on the one-humped camel). Tayak taiga zhetkizer, tai kunanga zhetkizer, kunan atka zhetkizer (A stick will deliver to a yearling, a yearling will deliver to a young horse, and a young horse will deliver to a horse). Ata dangky men kyz otedi, mata dangky men boz otedi (The daughter will be married with the glory of the father, the calico will be sold with the glory of the cloth). Agasy bardyng zhagasy bar, inisi bardyng tynysy bar (He who has an elder brother has a fur collar, he who has a younger brother has a breath). Kisi bolgan kisini kisesinen tanimyn, kisi bolmas kisini mushesinen tanimyn (I recognize a real person from his leather belt, and an awful person from his appearance). Bult ala, zher shola (The cloud is diverse, the ground is flat). Ai men kundei harkinge birdei (The moon and the sun is equal for everyone). Bi balasy bige uksar; biik-biik tauga uksar; khan balasy khanga uksar; kanatyn zhaigan kazga uksar; bai balasy baiga uksar, bailanbagan taiga uksar (The son of a judge looks like a judge; like high mountains; the son of a king looks like a king; like a goose with spread wings; the son of the rich man looks like the rich man, like an untied yearling). Kaiyrymsyz bolsa khannan bez, otkelsiz bolsa sudan bez; asusyz bolsa taudan bez; paidasyz bolsa baidan bez, panasyz bolsa saidan bez (Avoid the king with no charity, avoid the river with no ferry, avoid the mountain with no pass; avoid the husband with no use, avoid the valley with no shade). Asyk oinagan azar; dop oinagan tozar; barinen-de koi bagyp, koiyrtpak ishken ozar (He who plays assyk will defeat; he who plays with the ball will defeat; he who herds sheep and drinks sour milk will win). Uiengking tubinen uirip algan kobyzym, karagaidyng tubinen kaiyryp algan kobyzym (My gobyz made from the bottom of the maple tree, my gobyz made from the pine tree).

II. Adjective (Syn-esim)

There are words that name the attribute of things. E.g.: *zhaksy (good), zhaman (bad), biik (high), zor (huge), alasa (low), uzyn (long), kyska (short), tereng (deep), taiyz (shallow), katty (hard), zhumsak (soft), koyu (thick), suiyk (liquid), bai (rich), zharly (poor), zhakyn (close), alys (far), ash (hungry), tok (full), arzan (cheap), kymbat (expensive), kalyng (thick), zhuka (thin), zirek²⁹ (smart), keshshe (idler), otkir (sharp), topas (silly), semiz (fat), aryk (thin), karanggy (dark), zharyk (light), tunyk (dull), lai (muddy), kari (old), zhas (young), kiyn (difficult), ongay (easy), auyr (heavy), zhengil (easy), sau (healthy), auru (sick), aklydy (smart), akhmak (stupid), esti (reasonable), esalang (unreasonable), eski (old), zhanga (new), usak (small), iri (big), taza (clean), las (dirty), sak (cautious), salak (sloppy), sum (ugly), angkau (ignorant), ku (sly), mengireu (deaf and dumb), zhuan (thick), zhingishke (thin), auyr (heavy), tegis (smooth), zhuas (timid), sarang (stingy), zhomart (generous), myrza (gentleman), zhyly*

²⁹ Given as in the original – ed.

(warm), *suyk* (cold), *tar* (narrow), *keng* (wide), *budyr* (bumpy), *tegis* (smooth).

The words that show attitude of such things are called **adjectives**.

The adjective responses the question *Kandai?* (what or which). E.g.: *Zhaman tore zhan alar*. *Kandai tore zhan alar?* – *Zhaman tore zhan alar* (A bad judge will take souls. What judge will take souls? – A bad judge will take souls). *Aryk atka kamschy zhuk*. *Kandai atka kamschy zhuk?* – *Aryk atka kamschy zhuk* (A whip is a burden for a lean horse. For which horse is a burden whip? – A whip is a burden for a lean horse). The words *zhaman*, *aryk* response to the question *Kandai?* (what or which). The words that response such questions are considered to be **adjectives**.

Practice. Find the nouns and adjectives in the following words.

Zhaksy kisi (A good man); *zhaman mal* (bad cattle); *biik tau* (high mountain); *alasa agash* (low tree); *uzyn arkan* (long rope); *kyska zhip* (short thread); *tereng tengiz* (deep sea); *taiyz kol* (shallow lake); *katty kurt* (hard qurt (salty cheese)); *zhumsak nan* (soft bread); *koyu katyk* (thick yoghurt); *suiyk sut* (light milk); *bai kazak* (rich Kazakh); *zharly muzhyk* (poor fool); *zhakyn ui* (nearby house); *alys auyl* (distant village); *otkir pyshak* (sharp knife); *topas kisi* (rude person); *semiz koi* (fat sheep); *aryk at* (thin horse); *karanggy kora* (dark barn); *zharyk tun* (bright night); *tunyk su* (still water); *lai kak* (muddy puddle); *kari tuie* (old camel); *zhas aigyr* (young stallion); *kiyn kui* (difficult situation); *ongai oleng* (easy poem); *auyr zhuk* (heavy load); *zhengil sandyk* (light chest box); *sau zhylyky* (healthy horse); *auru siyr* (sick cow); *akylady bala* (smart boy); *akymak zhigit* (stupid guy); *eski etik* (old boots); *zhanga shapan* (new coat); *usak kum* (fine sand); *iri tary* (large millet); *taza zhurt* (pure people); *las kora* (dirty barn); *sak it* (guard dog); *salak katyn* (sloppy woman); *sum bala* (ugly boy); *angkau koishy* (innocent shepherd); *zhuan karagai* (thick pine); *zhingishke tal* (thin willow); *zhyly zhaz* (warm summer); *suyk kys* (cold winter); *tar shalbar* (tight pants); *keng zhaga* (wide collar); *budyr zher* (rough ground); *tegis dala* (flat field).

Test. Copy the following words and underline the adjectives.

Ash bala tok baladai oinamaidy (A hungry child does not play like a full child). *Katty zherge kak turar; kairatty erge mal turar* (Puddle covers the strong ground; cattle grows by strong man). *Zhaman saiga su tusse, otkel bermes keshuge* (If there is water in a bad stream, there will be no way to cross). *Bai kisi balpang keler; zharly kisi kaltang keler* (A rich person is like a couch potato, a poor person is dependent on him). *Zhaksy kenges zharty yrys* (A good advice is half the wealth). *Uzyn koseu kol kuidirmes* (You cannot burn your hands with a long poker). *Tura bide tungan zhok* (The honest judge has no relatives). *Auru kulki suimes, zhuirik itti tulki suimes* (Sickness doesn't love a good mood, a fox doesn't like a running dog). *Kyska zhip kurmeuge kelmes* (A short thread cannot be worn). *Kutty konak kelse koi egiz tabar* (When a welcome guest arrives, a sheep brings twins). *Otkir pyshak kynga kas; otirik soz zhanga kas* (A sharp

knife is against a scabbard; a lie is against the soul). Aryk maldy asyrasang auzy murnyng may eter (If you feed thin cattle, your mouth and nose will be full in fat meat). Karanggy uide kaban kurkureidi (A boar roars in a dark house). Kari tuie oinaktasa zhut bolady (The mass loss of the cattle comes if an old camel plays). Aryk atka auyr kamschy-da zhuk (A heavy whip is a burden for a lean horse). Zhyrtyk uige tamshy oinar (A flock of drops finds a torn house). Shaban uirek buryn ushar (A slow duck flies first). Kurgak kasyk auyz zhyrtar (A dry spoon will tear the mouth). Kuys uiden kur shykpa (You cannot leave an empty house without tasting anything)! Az aska zhasauyl bolma (Do not be a soldier for little food)! Kop aska bogeuil bolma (Do not be a handicap for much food). Zhakyn zholdyng alysy zhaman (The longitude of a short road is always dreadful). Tez kasynda kisyk agash zhatpas (There is no crooked wood near the straightener).

III. Numeral (San-esim)

There are words that denote numbers; e.g.: *bir (one), eki (two), ush (three), tort (four), bes (five), alty (six), zheti (seven), segiz (eight), togyz (nine), on (ten), on bir (eleven), on eki (twelve), on ush (thirteen), on tort (fourteen), on bes (fifteen), on alty (sixteen), on zheti (seventeen), on segiz (eighteen), on togyz (nineteen), zhiyrma (twenty), otyz (thirty), kyryk (forty), elu (fifty), alpys (sixty), zhetpis (seventy), seksen (eighty), toksan (ninety), zhuz (one hundred), bir zhuz (one hundred), eki zhuz (two hundred), ush zhuz (three hundred), tort zhuz (four hundred), bes zhuz (five hundred), alty zhuz (six hundred), zheti zhuz (seven hundred), segiz zhuz (eight hundred), togyz zhuz (nine hundred), myng (thousand), on myng (ten thousand), zhuz myng (one hundred thousand), million (million).*

When we ask the number of things, we use question words as *Neshe?* (how many) and *Kansha?* (how much).

We ask *Neshe?* (how many) to know the exact number of things. E.g. *Neshe kisi keledi? – Ush kisi keledi. (How many persons are coming? – Three persons are coming).*

We ask *Kansha?* (how much) not to know the exact number of things, but only to know the approximate number; e.g.: *Kansha kun zhuresing? – Ush, tort kun zhuremin (How much time are you going? – I am going for three or four days).*

We do not ask *Toida neshe kisi boldy?* (*How many persons were there at the wedding?*), we ask *kansha kisi boldy?* (*How many people were there?*); because it is asked not to know the exact number of people at the wedding, but only to know the approximate number. The respondent does not respond the exact number of people at the wedding, but only the approximate amount; e.g.: *not eki zhuz kisi boldy (there were two hundred people), but eki zhuzdei kisi boldy (there were about two hundred people).*

As we see from the examples above: if we ask *neshe kisi?* (*how many*

persons?), the answer will be *ush kisi* (three persons), and if we ask *kansha kisi?* (how many people?), the answer will be *eki zhuzdei kisi* (about two hundred people). In other words, we get the answer *ush* (three) for *neshe?* (how many?) and the answer *eki zhuzdei* (about two hundred) for *kansha?* (how much?). So, the words that respond to the questions such as *neshe?* (how many?), *kansha?* (how much?) and show the number of things are called **numerals**.

Neshe? (how many?) can also be asked as *nesheu?*

Practice. Find the numerals in the following words.

Bir kisi (one person), *eki bet* (two faces), *ush omyrtka* (three spines), *tort tuie* (four camels), *bes at* (five horses), *alty bala* (six children), *zheti karga* (seven crows), *segiz borene* (eight logs), *togyz ui* (nine houses), *on balyk* (ten fish), *on bes siyr* (fifteen cows), *zhiyrma som* (twenty sums), *zhiyrma tort tiyn* (twenty-four coins), *otyz tai* (thirty yearlings), *otyz alty asyk* (thirty-six bones (assyk), *kyryk zhuldyz* (forty stars), *kyryk ush kun* (forty-three days), *elu zhyl* (fifty years), *elu togyz zhas* (fifty-nine years), *alpys ara* (sixty bees), *alpys eki kurt* (sixty-two kurts (salty cheese), *zhetpis koi* (seventy sheep), *zhetpis bir lak* (seventy-one lambs), *seksen kez* (eighty years), *seksen zheti kulash* (eighty-seven spans), *toksan togai* (ninety groves), *toksan togyz torgai* (ninety-nine sparrows), *zhuz topai* (one hundred insteps), *myng put* (one thousand puds).

Test. Copy the following words and underline the numerals.

Myng koishyga bir basshy (One leader for a thousand sheep). *Eki rudan bi bolsa, el baisal tappas, eki kisi kagyssa, bir kisige oryn bolar* (If the judges are from two clans, the country will not be in peace, if two people fight, there will be room for the one). *Er karuy bes karu* (Weapons for men are five weapons). *Bir kisi myng kisige olzha salady* (One man may give wealth to a thousand people). *Bir kun dam tatkanga kyryk kun salem* (The one from whom you once tasted bread and salt, welcome forty days). *Uyingde eki katyn bolsa, oiran bolar; eki siyr bolsa airan bolar* (If you have two wives in your house, it will be a disaster; if you have two cows you would have much milk). *Elu zhylda el zhanga* (The country is new in fifty years). *Zhetesiz zhaman zhas bala toksandagy shalmen teng* (An ill-mannered young boy is like a cripple in his nineties). *Togyshardyng balasy zhiyrma beste zhaspyn der, orazdynyng balasy on besinde baspyn der* (The son of the ill-mannered considers himself as young in his twenty-five, and the son of well-mannered considers himself mature in his fifteen). *Zheti atasyn bilmegen zhetindikting saldary, azil sozdi auyrlau shetindikting saldary* (If one doesn't know his family tree until the seventh generation, it is considered to be a sign of orphanage, if one doesn't understand jokes, it is considered strange). *Otirik ekeu, shyn torteu* (The lies are two, the truths are four). *Zhigit kisige zhetpis oner-de az* (Seventy arts are not enough for a real man). *Bir tauekel buzady myng kaigynyng kalasyn; bir zhaksy soz bitirer myng kongilding zharasyn* (One risk destroys the

city of a thousand sorrows; *One blessed word cures the wounded soul*). *Bas ekeu bolmai, mal ekeu bolmas* (*The cattle will not double until you marry*). *Bireu toiyp sekiredi, bireu tongyp sekiredi* (*One jumps from satiety, the other from the cold*). *Torteu tugel bolsa, tobedegini alar; altau ala bolsa, auyzdagy keter* (*If six are not friendly, they will not even hold what is in their teeth, if four are friendly, they will get it from the sky*). *Seksen ingen botalap, segiz kelin komdasyn* (*Let eighty female camels give birth to colts and let eight brides care them*).

IV. Pronoun (Esimdik)

There are some words that may replace nouns, adjectives and numerals, they are called **pronouns**; e.g.: instead of *Nurman otyr* (*Nurman is sitting*), we say *ol otyr* (*he is sitting*). We may use *men* (*I*) instead of *mugalim* (*teacher*), and *sen* (*you*) instead of *shakirt* (*student*). Such words are called **pronouns** because they often replace other nouns.

E.g.: pronouns are as follows: *men* (*me*), *sen* (*you*), *ol* (*he*), *biz* (*we*), *siz* (*you*), *olar* (*they*), *kim* (*who*), *ne* (*what*), *kaisy* (*which*), *kandai* (*what kind of*), *ozim* (*myself*), *ozing* (*yourself*), *ozi* (*himself/herself*), *bul* (*this*), *ol* (*it*), *mynau* (*this*), *anau* (*that*), *biri* (*one*), *bari* (*all*), *meniki* (*mine*), *seniki* (*yours*), *onyki* (*his/hers*), *ozimdiki* (*mine*), *oziniki* (*his/hers*), *ozingdiki* (*yours*), *baskaniki* (*others*).

Test. Find the pronouns in the following words.

Ari zhat, beri zhat demek tosek tarlygy, seniki, meniki demek kongil tarlygy (*It is the lack of heartfulness when you use “yours” and “mine”, and it is the lack of sleeping place when you use “move here” and “move there”*). *Ozimdiki degende, ogiz kara kushim bar; ozgeniki degende, anau-mynau isim bar* (*I have the strength of an ox when the deal is for myself; but when for others, I have my personal deals*). *Kulan oz kagynan zherimes* (*The wild ass doesn't experience alienation from its herd*). *Siyr oz tilinen kyrshangky bolady* (*A cow will be sly with its own tongue*). *Ne ekseng sony orarsyng* (*You will reap what you sow*). *Kim mykty, kim nashary malim bolar, tuskende toi-tomaga belin buyp* (*Who is strong and who is weak will be know when the responsibility comes*). *Uiding zhyly-suygy kys kelgende biliner, kimning alys-zhuygy is kelgende biliner* (*You will know whether it is warm or cold in the house when winter comes, and you will know who is far or near when problem comes*). *Attyng bari tulpar emes, kustyng bori sungkar emes*. (*Not all horses are jumpers, and not all birds are hawks*). *Siz degen adep, biz degen komek* (“*You*” means politeness, “*we*” means help). *Bugin aidyng neshesi?* (*What day of the month is it today?*) *Kara kaisy?* (*Which one is black?*) *Khan kaisy?* (*Which one is the king?*) *Eldi oilagan zhan kaisy?* (*Who cares about the country?*) *Kimning zherin zherleseng, sonyng zhyryn zhyrlarsyng* (*You will sing the song of that country where you live in*). *Ony tastap muny aldyng, budan tagy kur kaldyng* (*You left that and*

got this, and you lost this again). *Ozi kandai bolsa, sozi sonдай (He looks like his words)*. *Sen sungkarsyng, men kumyn (You are a hawk, I am a fox)*. *Sagan duspan, magan zhau (Enemy to you is an enemy to me)*. *Zhylykda tulpar sen eding, zhigitte sungkar men edim (You were the jumper of the horse, and I was the hawk of the men)*. *Sen astymda sau tursang, kydyra zhaldy kyl kuyryk senen ozbas dep edim; ayagy ekeu bir basty menen ozbas dep edim (If you were healthy under me, I would have said that the wandering mane and tail would not go away from you; I would have said that you would not win me with your two legs and a head)*. *Bul sozding bari-de yras, emes zhalgan (All these words are true, not false)*.

V. Verb (Etistik)

There are some words that describe the actions; e.g.: *art (load)*, *tart (pull)*, *al (take)*, *ur (beat)*, *saba (hit)*, *sok (beat)*, *koryk (be afraid)*, *kures (fight)*, *mangyra (bleat)*, *sok (quarrel)*, *suz (filter)*, *tasta (leave)*, *shyk (go)*, *zhyk (win)*, *as (cook)*, *al (take)*, *toz (endure)*, *koz (gaze)*, *kak (knock)*, *kada (stick)*, *kir (enter)*, *tok (pour)*, *oksi (weep)*, *tangda (choose)*, *sesken (fear)*, *uly (howl)*, *olshe (measure)*, *kep (dry)*, *bil (know)*, *syz (draw)*, *ber (give)*, *bas (pull)*, *usta (hold)*, *ur (hit)*, *ti (touch)*, *oi (think)*, *kut (wait)*, *tile (wish)*, *tur (stand)*, *or (mow)*, *shak (bite)*, *zhap (close)*, *zheng (win)*, *bar (go)*, *ket (go away)*, *kara (look)*, *tara (comb)*, *zhala (slander)*, *kuy (pour)*, *tap (find)*, *koi (put)*, *toi (eat)*, *soi (kill)*, *zhoi (destroy)*, *zhu (wash)*, *bu (wrap)*, *ku (run)*, *zhi (collect)*, *tyi (stop)*, *ky (cut)*, *i (crook)*, *ki (wear)*.

Such words are called **verbs**.

The verbs respond the following questions: *ne etpek? ne istemek? ne kylmak? ne bolmak?* Generally the verbs answer the question *ne etpek?* (*what to do?*)

E.g.: *Kar zhauady, ketedi, Kar ne etedi? – zhauady. Kar ne etedi? – ketedi (It snows, it melts, What does the snow do? – It snows. What does the snow do? – It melts).*

Koi mangyraidy, tuie bozdaidy, koi ne isteidi? – mangyraidy. Tuie ne isteidi? – bozdaidy (The sheep bleats, the camel wails, What does the sheep do? – It bleats. What does a camel do? – It wails).

Kun kurkireidi, Kun ne kylady? – kurkireidi. Ot sonđi, el zhatty, Ot ne kylđy? – sonđi. El ne kylđy? – zhatty (It thunders, What does the sky do? – It thunders. The fire went out, the country went to sleep, What did the fire do? – It went out. What did the country do? – The country went to sleep).

Zhas oser, zharly baiyr; zhas ne kylar? – oser, zharly ne kylar? – baiyr (Youth will grow, the poor will get rich; What will the youth do? – Youth grow up, What will the poor do? – The poor will get rich).

The words *zhauady (snows)*, *ketedi (melts)*, *mangyraidy (bleats)*, *bozdaidy (wails)*, *kurkireidi (thunders)*, *zhatty (went to sleep)*, *sonđi (went out)*, *osер (will grow)*, *baiyr (will get rich)* respond the questions *ne etedi? ne isteidi? ne kylady?* (*what do they*

do?) and denote action. All the words that respond to the questions such as *ne etpek?* *ne istemek?* *ne kylmak?* (*what do they do?*) are considered to be verbs.

Practice. Divide the words in the sentences below. Where are nouns and where are verbs?

Kisi soileidi (a person speaks); tuie bozdaidy (the camel wails); it uredi (the dog barks); koi mangyraydy (the sheep bleats); kozy zhamyraidy (the lamb clamors); bala oinaidy (the child plays); men zhuremin (I walk); sen zhugiresing (you run); ol zhazyp otyr (he is writing); bul okyp otyr (this is reading); Birman kulip tur; (Birman is smiling); Nurman zhylap tur (Nurman is crying); zhel sogyp tur (the wind is blowing); boryn burkyrap tur (snowstorm is sweeping); koki bult torlady (clouds covered the sky); kun shykty (the sun has risen); tuman seyildi (the fog cleared); zhurt oyandy (people woke up); tosekten turdy (got out of bed); mal ordi; oriske ketti (livestock went to the field); Nurman kiindi, zhuynydy, shai ishti, kitaptaryn aldy, okuga ketti (Nurman got dressed, took a bath, drank tea, took his books, went to study). Zhaz boldy, kar eridi; sular akty; ozender tasydy (It is summer, the snow has melted; the water flows; the rivers carry). El kystaudan shykty (The country is out of wintering). Zher kogardi; mal toiyndy (The ground is covered with grass; cattle are fed). Malshy mal bagady; zhyrshy oleng aitady; dombyrashy kui tartady; eginshi egin egedi; khatshy kagaz zhazady (The herdsman graze the cattle; the singer sings a song; the dombyra player plays the kui (melody); the farmer sows the crop; the secretary writes).

Test. Copy the words below and underline the verbs.

Kus balasy kyrymga karaidy, it balasy zhyrymga karaidy (A baby bird looks at Crimea, a baby dog looks at the belt braid). Kun zhazga ainaldy, et azga ainaldy (The sun turned into summer, and meat became less). Sai saiga kuyady, bai baiga kuyady (The stream flows into the stream; the rich pours into the rich). Ongka oiyyn buzary, tentek zhiyn buzary (The right position of the assyk spoils the game, the naughty one spoils the team). Kop azga kylgan zorlygyn aitady, az kopten korgen korlygyn aitady (The many will tell about the violence they have done to the few, and the few will tell about the humiliation they have suffered from the many). Zhyrtyk tesikke kuledi (The tear laughs at the hole). Tez kasynda kisyk agash zhatpaidy (There is no crooked wood near the rule). Sharua zhaz zhazylady, kys kysylady (The labour is spread in summer and gathered in winter). Uyalmagan olengshi bolar, erinbegen etikshi bolar (The one who is shameless may become a singer; the one who is labourous may become a cobbler). Bak-bak etken tekeni kys tuskende korermiz; batyrsyngan zhigitti is tuskende korermiz (We will see the bleating goat in winter; We will see the brave guy in problem). Zher tausyz bolmaidy, el dausyz bolmaidy (The land will not be without mountains, the country will not be without disputes). Uidi kozgagan koshirer, otty kozgagan oshirer (The one who moved the house will move, the one who moves the fire, will blow it out). Kur kasyk auyz zhyrtar (A dry spoon will tear the mouth). Siyr sudan zheridi, su siyrdan zheridi (The cow keeps the water aloof, and the water keeps the cow aloof).

Esek tuie bolmaidy, siyr bie bolmaidy (A donkey will not become a camel, a cow will not become a mare). Zhaksy aigyrdyng yirini at zhaktaidy (A horse supports the herd of a good stallion). Ataly sozdi arsyz kaiyrar (The weighty words may be refused by the unconscionable). Mal koterer olimdi, dos koterer kongildi (Cattle bears the death, a friend keeps the spirits up). Birlik bolmai, tirlik bolmas (Without unity, there will be no life). Zhauga zhanyngdy ber, syryngdy berme (Give your life to the enemy but do not give your secret). Kylysh zharasy biter, til zharasy bitpes (The wound of the sword is temporary, but the wound of the tongue is permanent). El uryssyz bolmas, tau borisiz bolmas (The country will not be without wars, the mountain will not be without wolves). Ordaly kulan aksagyn bildirmes (The wild horse in herd will not show its lame horse). Zhalt-zhult etedi, zhalmap zhutady (It glares and swallows). Kara siyrym karap tur, kyzyl siyrym zhalap tur (My black cow is watching, my red cow is licking).

CONJUNCTIONS (SHYLAU SOZDER)

I. Adverb (Usteu)

Some words may serve as adverbs to complete the meaning of other words. For example, when we say *areng keldim (I barely came)*, it is obvious that I came even if I did not say *areng*, but when we add *areng*, it is obvious how I came. When we say *abden bitirdi*, it is obvious that we have finished without saying *abden*; but it is not seen how he/she finished. If the word *abden* is added to *bitirdi*, it is obvious how it has been finished, and when we say *dop tidi*, it is clear that it is reached even if we do not say *dop*; but it is not visible how it is reached; if we add the word *dop*, we can see how it is reached. If we do not say the words *ari* and *beri* when expressing *Ol ari ketti (He/she went away)* and *Men beri keldim (I came here)*, it is clear that he left and I came; but where he went and where I came is not clear without noting *ari* and *beri*.

Buryn adam az, zher keng bolgan; endi adam kop, zher tap boldy. Although we do not say the word *buryn*, it is clear that there were few people and the land was wide; but it is not visible when the people were few and when the land was wide. If we add the word *buryn*, it becomes clear when it happened and the meaning of the word becomes complete. If we say *adam kop, zher tar boldy* without saying the word *endi*, it is clear that there were few people and the land was narrow. However, it is not clear when it happened. If we add the word *endi*, it becomes clear when there were few people, when the land was narrow, and the meaning of the word becomes complete. Words that are added to the words and complete the meaning of the words are called **adverbs**.

Regularly, adverbs are replaced by other words or adverbs derived from other words. There are few truly pure adverbs in Kazakh. Adverbs, derived adverbs, and other words in the place of adverbs are all known from the questions such as

How? When? Where? All the words used in response to these question are either adverbs or indirect speech.

Test. Copy the words below and underline the adverbs.

Keshe ystyk boldy, bugin zhangbyr bolyp tur (Yesterday it was hot, today it is raining). Bylyr kar erte ketti, biyl kesh ketti (Last year snowfall stopped early, this year snowfall has stopped late). Mana basym auyryp edi, osy kezde auyrgany koidy (Recently I had a headache, and now it stopped). Durkin-durkin it urip zhatty (The dog was barking repeatedly). Songyra baryp kelermin (I will go back later). Bayagyda bir bai bolgan eken (Once upon a time there was a rich man). At artynan aulak zhur (Stay away from the horse's back legs). Nurman kitapty zhyldam okyp shykty, Birman shaban okidy (Nurman has read the book quickly, Birman reads slowly). Eki kisi aul syrtynda ongasha soilesip otyr eken (Two people are talking together outside the village). Ana kisi arman bara zhatyr, myna kisi bermen kele zhatyr (That man is going there, this man is coming here). Anda-sanda aitactagan dauys estiledi (From time to time a voice is heard). Ekeumiz zhuzbe-zhuz soilestik (We talked face to face). Osy sozimdi adeyi auzyma-auyz ozine ait (Say my words to him tete-a-tete). Kus kesh keldi (The bird came late). Ekeui dalaga birge shykty (They both went out together). Auylga zhayau kelip, zhayau zhurdi (He came to the village on foot and walked). Birge kelip, boska ketti (They came together and went in vain). «Bugin oinaiyn, erteng okyrmyn» dep zhalkau bala aitady; «bugin okiyn, erteng oinarmyn» dep isker bala aitady (“I play today and I’ll study tomorrow,” says a lazy boy; I study today and I’ll play tomorrow,” says the business-like boy).

II. Particle (Demeu)

Particles are the words that help to connect two words or two sentences; i.e.: *Mende, sende sonda boldyk (Me and you were there). Ol okydyda, zhazdyda (He studied and wrote).*

The particles *de* and *da* help to connect and bind the system between two words.

Ya ol turar, ya men turarmyn (Either he gets up or I get up). Bul zhumys ya biter, ya bitpes, yaki osy kuiinde kalar (This work will either be finished, will not finished, or will remain).

The words *ya* and *yaki* help to add and bind the systems of other words.

Men sagan urystym-ba? Aytpeşe soktim-be? Nemese soktym-ba? (Did I scold you? Did I scold you otherwise? Or did I hit you?). Balang kazaksha oki-ma? orysshа oki-ma? alde tipti boska zhur-me? (Does your child study in Kazakh? Does he study in Russian? Or does he spend his time in vain?).

The particles *ba, be, ma, me, alde, aйтpeşe, nemese* are used to add and bind the systems of other words.

There are few functional particles in Kazakh. Most of them are derived from other particles; e.g.: the following particles are derived: *uitkeni (because), suitkeni*

(as long as), uitsede (yet), buitsede (as yet), suitsede (thus far), aitsede (so far), aitpese (by cause of), uitpese (otherwise), buitpese (any other way), nemese (or).

Test. Copy the words below and underline the particles.

Ol sogan alde kuieu, alde kuda (suimeydi koi atauly meni zhuda) ya boleng, ya zhiening, ya nagashyng – aiteuir sagan uksas edi oda (He is either your brother-in-law, or your father-in-law (the so-called sheep do not love me) or your cousin, or your nephew, or your uncle, someone similar to that). Adam da, ushkan kus ta, zhurgen ang da, zhummyssyz tek turgan zhok hesh bir zhan da (A person, a flying bird, a walking animal, there is no living being without work). Men bugin sabakka bara alganym zhok; uitkeni basym auyrgannan (Because of my headache, I couldn't go to the class today). Basyng auyrgan edi, suitsede sabaktan kalganyng zharamagan eken (Though you had a headache, it was not good for you to miss the class). Alde men sylap, sipap, bakpadym-ba? (Or did not I caress and care?) Bolmasa, zhemnen kysyp saktadym-ba? (Otherwise, did I refuse in feeding?) Aitpese abzeldering sandi emes-pe? (By the way, aren't your harnesses stylish?) Zhibekten tizginingdi takpadym-ba? (Did not I wear you a silk bridle?) Okymadyng, koi bakyng, suitkende sen ne tapyng? (You did not study, you herded the sheep, and what did you find after that?) Kalaga balangdy zhiber, nemese ozing baryp kel (Send your son to the city, or go yourself). Uitse de, buitse de hesh narse onetin emes (No matter what we have done, nothing goes well). Beredi dep oilaimayn, suitse de surap kor (I do not think they will give it, try asking if you wish). Bir manisi bar shygar, aitpese nege zhazbasyn (Maybe there is a point, otherwise why do not they write). Ol sagan ursar, aitsede baru kerek (He may scold you, otherwise you have to go). Ol sening aryzyngdy zhazyp bermes, uitkeni aryz zhazbaityn adam (He won't write your complaint, he is a person who does not write complaints).

III. Conjunction (Zhalgaulyk)

There are some words in the language, functioning as connectives. These functional words are not used separately and have no denotational meanings unless they are placed in conjunction with other words. These words are called **conjunctions**. Conjunctive words are not actively met in the Kazakh language, e.g.: *menen* (and, with), *ushin* (for), *arkyly* (through, by), *takyrypty* (about), *turaly* (about, on).

Depending on the sound before *menen*, this conjunction may be pronounced as *benen*, in its short form *men* is pronounced as *ben*.

Test. Rewrite the following sentences and underline the conjunctions.

Kushti menen kurespe, bai menen tirespe (Do not fight with the strong, do not stand with the rich). Ot pen oinama, kuiersing, bala men oinama, sharsharyng (Do not play with the fire, let it burn, do not play with a child, let him get tired). Bulardyng dauy zher takyrypty, olardyng dauy zhesir takyrypty (That dispute is

about the land, this dispute is about the widow). Khabardy telegraf arkyly aldy, khatty pochta arkyly aldy (I received the message by telegraph, I received the letter by mail). Men zhazbaimyn olengdi ermek ushin, zhok-bardy, ertegini termek ushin (I do not write poetry for fun, or for a fairy tale). At turaly sozdi kyskartalyk (Let's kill time talking about horses). Kol men istegendi, moiyn men koteredi (The neck should carry what hands have done). Tas pen urgandy aspen ur (Treat with food those who beat with stone).

IV. Interjection (Odagai soz)

There are some words in the language that are used separately from the other words of the sentences, e.g.: *Apyrym-ai!* (Oh, dear!) *Shoshyp kettim-goi, ai-kai, kai!* (I am shocked, oh my God!) *Zhanym zhanga raiys tapyt-goi. Ai-kai mening oz uim, keng saraiym boz uim* (My soul has found calmness right now. Oh, This is my own house, my gray house like a castle). *Aldi-aldi, ak bopem* (Dear, dear, my little child). *Pai-pai!* (Hey! Hey!) *Kalai ayangdaidy; Au-kau! dep dauystap edi, siyr mongiredi* (How it goes? He shouted au-kau, the cow grunted). *Tars-turs etken myltykyng dausy estildi. Sorap-sorap! – degen dauys kulagyma keldi* (The sound of a gun was heard. Sorap-Sorap! – a voice came to my ears).

The following words are called **interjections**: *Ai-kai, kai! Ai-kai! Aldy-aldy! Pai-pai! Au-kau! Tars-turs! Sorap-sorap!*

There are many interjections in the Kazakh language. The interjections express joy, sadness, grief, worry, sorrow, when the soul is depressed, when the body is depressed, when the soul finds pleasure, when the body finds pleasure, as well as sounds, voices, pronounced words, words that imitate the sounds and voices of animate and inanimate objects, words expressed by animals, addresses and calls.

E.g.: *wh! ax! oibai-ai! zhanym-ai! kudaiym-ai! apyrym-ai! au! otagasy-au! apyrym-au! al! ai-kai, kai! e-e-e! oi, tangiri-ai! kos-kos! kur-kur. khosh! kosh-kosh! kuru! shore-shore! au-kau! sorap-sorap! shauim-shauim! ka! ka! shok-shok! aukim-aukim! ok! mysh-mysh! ait-ait! tars-turs! dungk-dungk! sykyr-sykyr! tyrs-tyrs! syldyr-syldyr! kuldir-kuldir! tyk-tyk! kump-kump! sart-surt! kark-kark! shyk-shyk! shyr-shyr! kangk-kangk! pys-pys!*

Test. Rewrite the following sentences and underline the interjections.

Alakai akem kitap akep berdi (Hurray, dad brought a book). Oibai! Kozi alaryp ketti (Oh no! He lost his sight). Bu korlykka kalai shydarmyn, oibai! (How can I endure this humiliation, my dear!) Uh! Zhanga adam boldym-goi (Ugh! I became a new person). Zharyktyk-au! Ne iste deisin! (Oh poor! What should I do!) Oi tangiri-ai! Zhok sozdi aitkan nesi (Oh my god! What did you say?) Apyrym-au! Myna bala talasady (My dear! This boy is arguing). Oibai-au! Kudai-au! Mynasy kim edi! (Wow! Oh God! Who is this!) E, e! Managy korgen adamym sol eken goi (Well, well! That's the person I saw). Koi, zhai otyrshy (Hey, just take a sit). Kos-

kos-zhanuar (Hey, hey, animal). «Aukim-aukim» dep edi, siyr typyrlaganyn koidy (He said “aukim-aukim” and the cow stopped mooing). «Sorap! Sorap» degen dauysty estip tuieler kudykka keldi (The camels came to the well after hearing the voice “Sorap! Sorap!”). Arbagas siyr suikenip zhatyr, «ok!» deshi (A cow is pushing a cart, say “ok!”). Tuie turyr keter, «shok-shok!» dep turgaisyng (The camel may get up, say “shok-shok!”). Kamys ishinen tars turs etken mylytk dausy shykty (The sound of a gun cracking came out of the reeds). Kump-kump! pisip sabadan kymyz kuydy (Kump-kump! After cooking, he poured kymyz from the jug). Kuldir-kuldir kisinetip, kureng mingen bar ma eken? (Is there anyone who is riding a red horse?) Al, keldik zhaman zherge endi saktan (Well, we have come to a bad place, now be careful). Ai-kai! Mening oz uiim (Oh! Hey! My own house).

Conclusion (Korytu)

So, according to their forms, words are divided into five groups as follows:

- 1) roots
- 2) derived words
- 3) hyphenated compound words
- 4) functional words
- 5) affixes

The words are divided into nine parts of speech:

- | | | |
|--|-------------------------|-------------------------------|
| 1) Noun | } Basic parts of speech | } Independent parts of speech |
| 2) Adjective | | |
| 3) Numerals | | |
| 4) Pronoun | | |
| 5) Verb | } Functional words | |
| 6) Adverb | | |
| 7) Particle (prepositions) | | |
| 8) Conjunction (conjugating) | | |
| 9) Interjection (imitative, exclamatory) | | |

Hyphenation (Tasymal)

When writing, if there is not enough space at the end of the line and the word does not fit, it is required to transfer the word, i.e., it is necessary to divide the word into two parts, leaving one part on the same line, and transferring the other part to the next line.

For hyphenation, the words should be divided into syllables, the odd syllables have to be transferred to the next line. The rule for hyphenation is as follows:

1. When transferring the word, each syllable is not divided, either it remains whole in the previous line, or it is transferred in a whole to the next line, e.g.: the word *shakyranga* (to the one who called) does not fit as a whole at the end of the line. In this case it is necessary to divide the word correctly into syllables: *sha-kyr-gan-ga*. In hyphenation of this word there are several options to transfer: (a) the syllable *sha-* will remain in the previous line and *-kyrganga* will be transferred to the next line; (b) the syllables *shakyr-* will remain in the previous line and *-ganga* will be transferred to the next line; (c) the syllables *shakyr-gan-* will remain in the previous line and *-ga* will be transferred to the next line. It is incorrect to transfer *shak-* or *shakyr-ga-* or *-nga-ny*, because, as a rule, syllables should not be separated. Here the syllables are divided, i.e., when dividing into *shak-*, the syllable *-kyr-* is referred to both lines; when dividing *shakyr-ga-*, the syllable *-gan* is referred to both lines.

2. Being a syllable, a single letter is not transferred and hyphenated from one line to another line; e.g.: in the word *a-ga-lar*, *a-* is a separate syllable. According to the rule of hyphenation, this *a-* should not remain or transferred separately to the next line.

So, how do we hyphenate and transfer the word from one line to another? (1) The word should be correctly divided into syllables; (2) The syllable should be transferred to the next line as a whole without dividing it into letters; (3) A separate syllable made of a single letter is not transferred from one line to another line.

Test. Practice transferring different words.

Workers of the world, unite!

AKHMET BAITURSYNULY

A LANGUAGE TOOL (TIL – KURAL)

Sentence system and types

A language learning book, Part 3

2nd edition

The Kyrgyz Grammar
A Language Tool
Part 3. Syntax

Kyrgyz State Publishing House
Orenburg, 1924

SENTENCE SYSTEM (SOILEM ZHUIESI)

A **sentence** is a thought made up of words. When people speak or write they express thoughts. People use the words necessary to convey the idea and connect them. Some words match on sides and are not changed when connected in a sentence. However, words that do not match on sides have to be changed in form to be correctly connected in a sentence.

Let us look at the examples for this kind of words. There are three sentences in “*Kys katty, kar kalyng, kun suyk*” (*Winter is harsh, snow is thick, days are cold*). The words in all three sentences are used without any changes in form, so they match each other. Let us look at a different sentence.

There are three sentences in “*Elding maly dalada, bitken zhany zhalada, kobi zhatyr kalada*” (*The cattle of people in the steppe, the lost souls are slandered, many lie in the city*)” as well. All the words in them were changed in form to match each other when connected in a sentence. If we do not change them, the words do not fit and sound right together. Take a look at what happens when the words are not changed.

“*El, mal, dala, bitken, zhan, zhala, kop, zhat, kala*”. From these words, can we understand the idea given in the sentence “*elding maly dalada, bitken zhany zhalada, kobi zhatyr kalada*”? – Certainly, not.

Therefore, uttered words do not always make up a sentence. Only words of the speaker that are understandable to the listener can make a sentence. Thus, meaningful words are crucial when making a sentence. Otherwise, simply a set of any words do not compose a sentence. There are various rules, patterns, and knowledge about how to make a valid sentence. This knowledge is called the **sentence system**.

The sentence system is divided into two: one direction studies words in a sentence; the second direction studies types of sentences. Word of a sentence are called **sentence parts**.

PART ONE

Parts of a Sentence (Soilem musheleri)

Parts of a sentence are divided into two groups: the **main parts** and the **secondary parts**. The **main parts** are always present in the sentence, if they are omitted, then their absence is immediately felt. For example, “*asyl tastan, akyl zhastan*” (the young man is resourceful) or “*balany zhastan, katyndy bastan*” (Teach the child from the cradle, and the wife from the doorstep). One can notice that the word “*shygady*” (becomes) in the first example and “*uiret*” or “*uiretu*” (teach) in the second one are missing. In the next sentences “*zhygylgan kureske toimas*” (a defeated wants a fight) or “*auzy kuigen urip isher*” (once bitten, twice shy), the word “*adam*” (man) is omitted. The complete and full sentences would be as follows: “*asyl tastan shygady, akyl zhastan shygady*”; “*balany zhastan uiret, katyndy bastan uiret*”; “*zhygylgan adam kureske toimas*”; “*auzy kuigen adam urip isher*”.

The **secondary parts** might be included or excluded in sentences. When necessary, then the sentence contains them, and when they are unnecessary, they might be omitted. Moreover, their absence makes no difference at all.

The sentence contains two main parts: 1) **main part (bac mushe)** and 2) **determining part (bayanshy mushe)**.

The **main part** is the main word in the sentence that integrates all other words. What kind of word is this? All sentences describe the action, state, and the essence of something. And the subject identifies who or what the sentence is about. The **determining member** describes the action, state, and the essence of the subject. These are the internal qualities of the subject and the predicate. They have external qualities as well. The important external qualities of the subject are the answers to the questions: **kim? ne?** (who? what?). The external qualities of the predicate are the answers to the following questions: **ne etpek? ne kylmak? kai etpek? ne bolmak? neshik? nemene? kalai? kimdiki? neniki? kaisy?** (what to do? what is going on? how to do it? what will happen? how? what? how will it happen? whose? which?).

To make it convenient we call the main part the **subject**, and the **determining part** – the predicate. From now on, we will use these short words **the subject** and **the predicate** for our convenience.

Let us learn how to determine the subject and the predicate based on the example of some sentences.

§ 1. Subject (Bastauysh)

Parts of speech that can serve as a subject:

First, nouns can function as subjects. *Bala oinady* (A child plays). *At shabady*

(*A horse lopes*). *Ot zhanady* (*Fire burns*). Let us find the subject in the given sentences on the back of internal qualities. To find it we should define the meaning of each example sentence.

Sentence 1: *Bala oinaidy* (*A child plays*). Who are we talking about? – About a child.

Sentence 2: *At shabady* (*A horse lopes*). What are we talking about? – About a horse.

Sentence 3: *Ot zhanady* (*A fire burns*). What are we talking about? – About a fire.

As can be seen, we are talking about *bala*, *at*, and *ot*. It means that these words have internal qualities of the subject, therefore we refer to them as the subjects.

Now we will try to find it based on the external qualities. For this, we need to put the next questions: **kim? ne?** (who, what). The words that can be considered as the answers to these questions are the subjects. Sentence 1: *Bala oinaidy* (*A child plays*). Who plays? – *bala*. Sentence 2: *At shabady* (*A horse lopes*). Who lopes? – *at*. Sentence 3: *Ot zhanady* (*Fire burns*). What burns? – *ot*. The words that answer the questions “**kim? ne?**” (who? what?) are *bala*, *at* and *ot*. It means that **the subject** possess external qualities. We refer to these words as to the subjects because they have both **internal** and **external** qualities.

Bala, *at* and *ot* are the nouns that describe names.

Second, nominal adjectives can also function as subjects. For example, “*Kop korkytady; tereng batyrady*” (*Mass can intimidate, depth can drown*.) The main words being discussed in these sentences are *kop* and *tereng*. Study the external quality: Who scares? – *kop*. What drowns? – *tereng*. The answers to the questions “**kim? ne?**” (who? what?) are *kop* and *tereng*. Because of internal and external qualities, these words are the subjects of these sentences. *Kop* and *tereng* are the adjectives that function as the name of a specific object or set of objects.

Third, nominal numerals can function as subjects. For example, “*Berermenge beseu kop. Bireu toiyp sekiredi*” (*Five is much for the giver. One jumps from satiety*). According to the internal quality, the subjects are *beseu* and *bireu*, because the main word in the first sentence is *beseu*, in the second – *bireu*.

As for the external quality, What is much for the giver? – *beseu*. Who jumps from satiety? – *bireu*.

It can be seen that the external qualities of the subject are found in the words *beseu* and *bireu*. Since both internal and external qualities are found in the words *beseu* and *bireu*, they are considered to be subjects.

Beseu and *bireu* are the numerals that function as the name of a specific item.

Fourth, pronouns can function as subjects. For example, “*Men keldim; sen ketting. Ol tereng; bul taiyz*” (*I have come; You have gone. This is deep but that is not deep*).

The first sentence tells about *Men*, the second is about *Sen*, the third – *ol*, the fourth – *bul*. That’s why the pronouns *Men*, *sen*, *ol*, *bul* are the subjects. We conclude that according to the internal qualities. Let us look at the external

qualities: Who has come? – *men*. Who has gone? – *sen*. Which one is deep? – *ol*. Which one is not deep? – *bul*. The words that answer the questions “**kim? ne?**” (who? what?) are *men*, *sen*, *ol* and *bul*, so these are undoubtedly the subjects.

The internal qualities of *Men*, *sen*, *ol* and *bul* make these words the subjects.

These are the pronouns that function as subjects.

Fifth, verbs that turned into nouns and pronouns. For example, “*Alyspak zhok; atyspak bar*” (*Fighting has done; Shooting still continues*). “*Oku ongailandy. Zhygylgan kureske toimas*” (*Learning has become easy. A defeated wants a fight*).

We are talking about the word *alyspak* in the first sentence, *atyspak* in the second, *oku* in the third, and *zhygylgan* in the fourth sentence.

The words *alyspak*, *atyspak*, *oku* and *zhygylgan* function as subjects due to their internal qualities. What has been done? – *alyspak*. What still continues? – *atyspak*. What has become easy? – *oku*. Who wants a fight? – *zhygylgan*. The external qualities make them subjects too.

Alyspak, *atyspak* are base forms of the verbs; *oku* is a verb that turned into a noun; *zhygylgan* is a participle.

Sixth, adverbs and the words that function as adverbs might function as subjects. For example, “*Ari alystatady*³⁰” (*further makes distant*), “*beri zhakyndatady*” (*closer brings near*), “*shapshang asykytyrady*” (*quick makes a rush*), “*songyra keshiktiredi*” (*later slows down*). The main words in these sentences are *ari*, *beri*, *shapshang* and *songyra*. Internal qualities prove that these are the subjects. What makes it distant? – *ari*. What brings near? – *beri*. What makes a rush? – *shapshang*. What slows down? – *songyra*. Based on their external qualities, the words *ari*, *beri*, *shapshang* and *songyra* are the subjects too.

The above-mentioned words are adverbs or words that function as adverbs.

Seventh, particles or words used as particles might function as subjects. For example, “*Alde*” *az aitylady*, “*ya*” *kop aitylady*, “*yaki*” *sirek aitylady*” (*‘Either’ is used rarely, ‘or’ is used frequently, and ‘whether’ is used seldom*). We are analyzing the words “*alde*”, “*ya*”, and “*yaki*”. They must be the subjects according to their internal qualities.

What is used rarely? – “*alde*”. What is used frequently? – “*ya*”. What is used seldom? – “*yaki*”.

The external qualities make the words “*alde*”, “*ya*”, and “*yaki*” the subjects.

“*Alde*”, “*ya*”, and “*yaki*” are particles.

Eighth, prepositions or the words that function as prepositions might function as subjects. For example, “*Ushin*” *ush aitylganda*, “*arkyly*” *bir aitylmaidy*” (*‘for’ is said three times, ‘through’ is not said even once*). The main words are ‘*ushin*’ and ‘*arkyly*’. They function as subjects. We have come to this conclusion due to their internal qualities.

³⁰ The error made by the publisher has been corrected – ed.

Let us consider the external qualities. What is said three times? – “*ushin*”. What is not said even once? – “*arkyly*”. Based on their external qualities these prepositions function as subjects. “*Ushin*” and “*arkyly*” are prepositions.

Ninth, interjections might function as subjects. For example, “*A, Kudai!*”, “*O, Kudai*” *syiyingannyng belgisi*; (‘*God!*’ and ‘*My God*’ are the signs of worshipping); “*Tek!*”, “*tait!*”, “*shait!*” *buiyrgannyng belgisi* (‘*Hush!*’, ‘*Shh!*’, and ‘*Nah!*’ are the signs of ordering). The words under consideration are “*Kudai*”, “*Tek!*”, “*Tait!*”, “*Shait!*”. These are the subjects. We have found this statement based on internal qualities.

Let us analyze external qualities. What are the signs of worshipping? – “*Kudai!*”. What are the signs of ordering? – “*Tek!*”, “*Tait!*”, “*Shait!*”. According to their external qualities they function as subjects.

“*Kudai*”, “*Tek!*”, “*Tait!*” and “*Shait!*” are interjections.

Tenth, a whole sentence might function as a subject.

For example, “*Seniki, meniki*” *degen kongil tarlygy* (‘*Your and mine*’ mean soul greed); “*Ari zhat! Beri zhat!*” *degen tosek tarlygy* (‘*Move away and move back*’ mean a crowded bed).

The words under consideration are “*Seniki, meniki*” and “*Ari zhat! Beri zhat!*”. That is why these words must be subjects due to their internal qualities. What about the external qualities?

What is soul greed? – “*seniki, meniki*”. What is a crowded bed? – “*ari zhat! Beri zhat*”. The external qualities make these words the subjects too.

In conclusion, we may say that nine of the parts of speech might function as subjects: 1) Noun, 2) Adjective, 3) Numeral, 4) Pronoun, 5) Verb, 6) Adverb, 7) Particle, 8) Preposition, 9) Interjection and the whole sentences.

Compound subject. When the subject consists of two or more words, we call it a **compound subject**.

For example, 1) *Tamagy zhoktyk tapyrar* (Lack of food makes someone earn). We are talking about the food shortage. What does make one earn? – *tamagy zhoktyk* (the subject consists of two words).

2) *Asyk oinagan azar* (The one who plays asyk will lapse). The sentence is about the one who plays asyk. Who will lapse? – *asyk oinagan*.

3) *Zhonge tartkan zhonder* (The one who tidies up things will fix them). The sentence is about the one who tidies up things. Who will fix them? – *zhonge tartkan*.

4) *Sypyra zhalmanz zhalmar* (The one who eats every bite takes up much). The sentence is about the one who eats every bite. Who will take up much? – *sypyra zhalmanz*.

5) *Tony zhaman tongar* (The one with an old overcoat will feel cold). The sentence is about the one who wears an old overcoat. Who will feel cold? – *tony zhaman*.

6) *Zheti atasyn bilmegen – zhetim* (*The one who does not know his seven ancestors is an orphan*). The sentence is about the one who does not know his seven ancestors. Who is an orphan? – *zheti atasyn bilmegen*.

As a rule, nouns function as subjects. If there is a subject, then there is a noun too. However, it may be mentioned or sometimes is hidden. The subjects that are formed from other parts of speech are initially used instead of or through the nouns. All of the above-mentioned sentences have subjects. If we analyze these subjects thoroughly, all of them either are used instead of nouns or function as auxiliary to the noun. Let us consider these subjects in detail, namely the way they became subjects.

Subjects that are made of parts of speech except for nouns:

First of all, it is an adjective. For example, *Kop korkytady; tereng batyrady* (*Mass can intimidate, depth can drown*). When we say that ‘*kop korkytady*’ we do not mean *kop, shop* (*many, grass*), we are talking about *adam* (*a man*). When we say ‘*tereng batyrady*’, we mean *tereng su* (*deep water*). So ‘*kop*’ and ‘*tereng*’ are used instead of *kop adam, tereng su* (*many people, deep water*). To make it easy, the words *adam* (*people*) and *su* (*water*) are not mentioned but kept in mind.

The second is numeral. For example, “*Berermenge bes-de³¹ kop, alarmanga alty-da az. Bireu toiyp sekiredi*” (*Five is much for the giver, six is not enough for the receiver. One jumps from satiety*). When we say about *bes de* and *alti da*, we mean some things. If we were talking about the numbers only, then we wouldn’t value or estimate it. If the words *bes* and *alti* were simple numbers without a particular thing, then even thousand wouldn’t be too much for the giver; even one thing wouldn’t be little for the receiver. The giving and receiving people estimate the quantity because we are talking about some things, not just numbers. So *bes* and *alti* mean some things.

Moreover, when we say “*Bireu toiyp sekiredi*”, we do not mean the number but a person. The word *bireu* functions as the subject here.

The third is a pronoun. For example, *Men keldim; sen ketting³². Ol tereng³³, bul taiyz* (*I have come; You have gone. This is deep, but that is not deep*).

As pronoun names the object, the subjects that are formed from pronouns are used instead of nouns. *Men, sen, ol* and *bul* are pronouns that are used instead of nouns.

The fourth is a verb. For example, “*Alyspak zhok, atyspak bar*” (*Fighting has done; Shooting still continues*). “*Oku ongaylandy. Zhygylgan kureske toimas*” (*Learning has become easy. A defeated wants a fight*). The words *alyspak* and *atyspak* are used instead of *alys* and *atys*.

Alyspak, atyspak and *oku* are nouns made from verbs that name particular actions. *Zhygylgan kureske toimas*, here we are not talking about an animal or

³¹ Given as in the original form – ed.

³² The error made by the publisher has been corrected – ed.

³³ The error made by the publisher has been corrected – ed.

a tree, it is obvious that we are talking about a man. Thus the word *zhygylgan* functions as the subject because it means ‘*zhygylgan adam*’ (*a defeated man*). For convenience, the word man is omitted in the sentence but kept in mind.

The fifth is an adverb. For example, “*Ari alystatady, beri zhakyndatady, shapshang asyktyrady, songyra keshiktiredi*” (*Further makes distant, closer brings near, quick makes a rush, later slows down*). If we do not shorten the sentence for convenience, then this sentence will sound like that:

“*Ari deu alystatady, beri deu zhakyndatady. Shapshang deu asyktyrady, songyra deu keshiktiredi*” (*To say further makes distant, to say closer brings near, to say quick makes a rush, to say later slows down*).

The word ‘*deu*’ (to say) is omitted. ‘*Deu*’ is a noun made of a verb. The words, *beri*, *shapshang*, and *songyra* function as subjects because are used instead of ‘*ari deu, beri deu, shapshang deu, songyra deu*’ (*to say further, to say closer, to say quick, to say later*).

Particles, prepositions, and interjections that function as subjects follow this rule too.

If we dig deeper, it is the noun that functions as a subject. Other parts of speech might function as a subject when used instead of or through the noun.

§ 2. Predicate (Bayandauysh) Parts of speech that function as a predicate (Bayandauysh bolatyn soz taptary)

In the first place, a verb can be a predicate. For example, *Koi urikti* (*A sheep startled*). *It urdi* (*A dog barked*). *Adam aikailady* (*A man shouted*).

To begin with, let us look at inner qualities which determine predicates in the sentences. What does a predicate do? As mentioned above, it should be describing either an action, state, or the essence of the subject. That is, first subjects should be identified in the given sentences. Then, we need to determine a word that describes either an action, state, or the essence of the subject.

Sentence 1: *Koi urikti*.

What startled? – *koi*. The subject is *koi*.

The word *urikti* describes what the sheep did, that is its action.

Sentence 2: *It urdi*.

What barked? – *it*. The subject is *it*.

The word *urdi* describes what the dog did, that is its action.

Sentence 3: *Adam aikailady*.

Who shouted? – *adam*. The subject is *adam*.

The word *aikailady* describes what the man did, that is his action.

Therefore, the words that describe actions of the subjects in the sentences turn

out to be *urikti*, *urdi*, and *aikailady*. These words correspond to inner qualities of the predicate. This way those words should be predicates.

This time, let us analyse external qualities of the predicate.

External qualities of predicate answer questions such as “**ne etpek?**”, “**ne kilmak?**”, “**kaitpek?**” (what will subject do), “**ne bolmak?**” (what will happen), “**neshik?**” (how), “**nemene?**” (what), “**kalai?**” (how), “**kimdiki?**” (whose), “**neniki?**” (of what) or “**kaisy?**” (which). So, these are called **predicative questions**.

Which words in these sentences answer predicative questions? Let us look at it.

Sentence 1: *Koi urikti*.

What did the sheep do? – *urikti*.

Sentence 2: *It urdi*.

What did the dog do? – *urdi*.

Sentence 3: *Adam aikailady*. What did the man do? – *aikailady*.

Words that answer predicative questions “**ne etti?**” “**kaitti?**”, “**ne kyldy?**” (what did they do) are previously mentioned *urikti*, *urdi*, and *aikailady*. That is, external qualities of the predicate also refer to the same words. Since both inner and external qualities are similar, verbs *urikti*, *urdi*, and *aikailady* are predicates of the sentences.

Participles and adverbial participles can also function as predicates. Both simple and complex participles can be predicates in a sentence. Only complex participles can function as predicates in a sentence. Let us look at the examples for both cases. Examples of simple participles as a predicate:

1) *Men – soileushimin, sen – tyngdaushysyng* (*I am the speaker, you are the listener*). Here *men* and *sen* are being discussed (based on inner qualities).

Who is the speaker? – *men*. Who am I? – *soileushimin*. Who is the listener? – *sen*. Who are you? – *tyngdaushysyng* (this is based on external qualities).

2) *Zaman ozgergen; bilim kushheigen* (*The times have changed; the knowledge was expanded*). Here “*zaman*” and “*bilim*” are being discussed.

It says that times have changed, knowledge was expanded (those are inner qualities).

What has changed? – *zaman*. Times have done what? – *ozgergen*. What was expanded? – *bilim*. What happened to knowledge? – *was expanded* (those are external qualities).

3) *Bireu beretin, bireu alatyn* (*Someone gives, someone takes*).

4) It is about someone. It says that someone *beretin* and *alatyn* (inner qualities). Who gives? – *bireu*. Someone does what? – *beretin*. Who takes? – *bireu*. Someone does what? – *alatyn* (external qualities).

Examples of complex participles as predicates:

1) *Bala zhylai bergen* (*The baby was crying*).

Who was crying? – *bala* (subject). What was the baby doing? – *zhylai bergen* (predicate).

2) *Ospan okyp zhurgen (Ospan was reading).*

Who was reading? – *Ospan* (subject). What was Ospan doing? – *okyp zhurgen* (predicate).

3) *Asan aitkan eken (Asan has said).*

Who has said? – *Asan* (subject). What has Assan done? – *aitkan eken* (predicate).

Examples of adverbial participles as predicates.

4) *At tulai berdi (The horse was kicking its heels).*

What was kicking its heels? – *at* (subject). What was the horse doing? – *tulai berdi* (predicate).

5) *Alzhan alyp berdi (Aljan has brought).*

Who has brought? – *Alzhan* (subject). What has Aljan done? – *alyp berdi* (predicate).

6) *Tauyk usha almaidy (Hens cannot fly).*

What cannot fly? – *tauyk* (subject). Hens cannot do what? – *usha almaidy*³⁴ (predicate).

7) *Akyn aita beripti (Akyn kept speaking).*

Who kept speaking? – *akyn* (subject). What did Akyn do? – *aita beripti* (predicate).

Second, adjectives can function as a predicate. *Kys zhaksy (The winter is nice)*. *Mal semiz (The cattle is fleshed)*. *El tok (The people are sated)*.

What is nice? – *kys*. What is fleshed? – *mal*. Who is sated? – *el*. *Kys*, *mal*, *el* are subjects. First, the word that function as a predicate has to describe either an action, state or essence of the winter, cattle, and people, which is the inner quality. Second, predicate has to be an answer to predicative questions which is the external quality.

Let us take a look at it.

Sentence 1: *Kys zhaksy*. What is winter like? – *zhaksy*.

Sentence 2: *Mal semiz*. What is cattle like? – *semiz*.

Sentence 3: *El tok*. What are people like? – *tok*.

Here the words *zhaksy*, *semiz*, and *tok* describe the state of the winter, cattle, and people, also they are the answer to the predicative question “**kalai?**” (what is it like?).

Both and inner and external qualities of a predicate refer to these words. Therefore, these words are predicates in the given sentences.

The words *zhaksy*, *semiz*, and *tok* are adjectives.

Third, a noun can function as a predicate. For example, *At – kolik (A horse is a transport)*. *Atshy – kisi (A horse-breeder is a man)*. *Kamshy – karu*³⁵ (*A whip is arms*).

What is a transport? – *at*. Who is a man? – *atshy*. What is arms? – *kamshy*. *At*, *atshy*, *kamshy* are subjects. A predicate needs to have corresponding internal and external qualities.

³⁴ The error made by the publisher has been corrected – ed.

³⁵ The error made by the publisher has been corrected – ed.

What a horse is? – *kolik*. Who a horse-breeder is? – *kisi*. What a whip is? – *karu*. The words *kolik*, *kisi*, and *karu* describe the essence of a horse, horse-breeder and a whip. Therefore, they correspond internal qualities of a predicate.

The words *kolik*, *kisi*, and *karu* are answers to the question “**nemene?**” (what) of a predicate. This corresponds to external quality of a predicate. Both and inner and external qualities of a predicate refer to these words. Therefore, these words are predicates in the given sentences.

Kolik, *kisi*, and *karu* are nouns.

Fourth, numerals can function as subjects. For example, *Er kezegi – ush* (*Three is a hero's turn*). What is three? – *er kezegi*. *Er kezegi* is a subject.

A predicate must possess corresponding inner and external qualities.

A hero's turn is what? – *ush*. The word *ush* describes what a hero's turn is. Since it is describing its essence, the word is a predicate (according to its inner quality).

The word *ush* is an answer to the question “**nemene?**” (what) of a predicate. This corresponds to the external quality of a predicate. Determined inner and external qualities prove the word ‘three’ to be a predicate.

The word *ush* is a numeral.

Fifth, pronouns can function as predicates. For example, *Medeui – men* (*Medeu is me*). *Omary – ol* (*Omar is him*). *Otegeni – ozi* (*Otegen is him*). Who is me? – *Medeu*. Who is he? – *Omar*. Who is him? – *Otegen*. The words *Medeu*, *Omar*, and *Otegen* are subjects. A predicate should possess corresponding inner and external qualities.

Who is Medeu – *men*. Who is Omar? – *ol*. Who is Otegen? – *ozi*.

The words *men*, *ol*, and *ozi* are defining who *Medeu*, *Omar*, and *Otegen* are. Therefore, the words are predicates.

Moreover, the words *men*, *ol*, and *ozi* are answers to the question “**kaisy?**” (which).

Since all the words have corresponding internal and external qualities, they are predicates.

Men, *ol*, and *ozi* are pronouns.

Sixth, verbs along with interjections and other words can function as predicates. For example, *Mylytk tars etti* (*The gun went bang*). *Ot zhylt etti* (*The fire blinked up*). *Kun zhaz boldy* (*The day felt like summer*). *Et az boldy* (*The meat was little*). *Beretini bes eken* (*What is given is five*).

What went bang? – *mylytk*. What blinked up? – *ot*. What felt like summer? – *Kun*. What was little? – *et*. What is five? – *Beretini*.

Mylytk, *ot*, *kun*, *et*, *beretini* are all subjects. Predicates should have inner and external qualities of a predicate. What did the gun do? – *tars etti*. What did the fire do? – *jilt etti*. What was the day like? – *zhaz boldy*. What was the meat like? – *az boldy*. What is given is what? – *beretini*. The words *Tars etti*, *zhylt etti*, *zhaz*

boldy, *az boldy*, *bes eken* describe the action, state, and the essence of the gun, fire, day, meat, what is given. Moreover, these words are answers to predicative questions. Therefore, they are predicates.

In “*tars etti*”, ‘*tars*’ is an interjection, ‘*etti*’ is a verb.

In “*zhylt etti*”, ‘*zhylt*’ is an interjection, ‘*etti*’ is a verb.

In “*zhaz boldy*”, ‘*zhaz*’ is a noun, ‘*boldy*’ is a verb.

In “*az boldy*”, ‘*az*’ is an adjective, ‘*boldy*’ is a verb.

In “*bes eken*”, ‘*bes*’ is a numeral, ‘*eken*’ is a verb.

What can be seen here is that a verb along with other parts of speech turn out to be a predicate. This kind of a predicate consisting of two or three words, that is more than one, is called a complex or compound predicate.

Seventh, a whole sentence can be a predicate.

For example, “*Bilemin degen* – “*bulemin*” *degen* (“*Bilemin*” means “*bulemin*”). What is “*bulemin*”? – “*bilemin*” (subject). What ‘*bilemin*’ is? – ‘*bulemin*’ (predicate). This way external and internal qualities of a predicate were identified. Let us look at the internal quality. What is being discussed? – “*Bilemin degen*”. What is being described? – that it is “*bulemin*”. In this particular example, both subject and predicate are whole sentences.

A predicate conjugates only according to the person of the subject.

For example, *Men kitap okydym* (I read a book). *Sen zhazu zhazdyng* (You wrote notes). *Ol shai kainatty* (He boiled some water). *Men zhaspyn, sen zhassyng, ol zhas, biz zhaspyz, siz zhassyz* (I am young, you are young, he/she is young, we are young).

It is incorrect to say *men kitap okydy, sen zhazu zhazdy, ol shai kainattym* or *shai kainattyng*. In this way, words in the sentence are not connected to each other and not conjugated appropriately.

Such conjugation according to the person is not only intrinsic to simple verbs as predicates, but also other parts of speech that function as predicates.

For example, *men zhaspyn, sen zhassyng, ol zhas, biz zhaspyz, siz zhassyz*, and so on. However, this rule does not apply to when particles “*da*”, “*de*” are added and we have to say “*da*”.

For instance, *men-de zhas; sen-de zhas; ol-da zhas. Biz-de zhas; siz-de zhas; olar-da zhas*.

Note. This rule is still applicable when particles “*da*”, “*de*” are added to predicates formed from verbs.

A predicate conjugates both according to singular and plural forms of a subject. However, this rule is not consistent and regular.

For example, *men baramyn; sen barasyng; ol barady. Biz baramyz; siz barasyz* or *sender barasyngdar; olar barady* (“*barady*” instead of “*baradylar*”). *Men saumyn; sen sausyng; ol sau. Biz saumyz; siz sausyz* or *sender sausyngdar*,

olar sau (“sau” instead of “saular”). What can we conclude from these examples? A predicate conjugates according to singular, plural forms of the subject in the first person. However, in the third person, the verb takes the singular form instead of the plural.

As a result, a predicate agrees with a singular subject in all three persons but does not agree with a plural subject in the third person.

First person (Basym zhak)

If a subject is in the first person, a predicate agrees with the given person. If the subject is in different persons, that is there are few subjects and all are in different persons, then the predicate conjugates according to the dominant, i.e. first person.

It is known that first person is a speaker, the second person is a listener, and third person is an extraneous element. If the first, second, and third person come in one sentence, the first and second person dominate over the third person. Therefore, a predicate that describes the action, state, and the essence of both speaker and listener takes first person. For example, 1) *Men, sen – ekeuimiz baramiz* (You and I – two of us are going). 2) *Men, sen, Omar – usheumiz ketemiz* (You, Omar and I – three of us are going). In the first sentence, both *men* and *sen* are subjects. Two of them are of different persons: *men* is the first person, *sen* is the second person. The predicate “baramiz”, that refers to actions of both subjects, takes only first person.

In the second example, all three words *men, sen, Omar* are subjects. Three of them are of different persons: *men* is the first person, *sen* is the second person, *Omar* is the third person. The predicate “ketemiz”, that refers to actions of both subjects, takes only first person.

This is what is called dominant person. If the first, second, and third person come in one sentence, the first person dominates over others.

If a speaker talks about the listener and a third person, excluding themselves, they direct the speech towards the listener. As a result, the second person dominates over the third person. A predicate that describes an action, state, and the essence of both the listener and the extraneous person is the second person. For example, *Sen, Omar ekeuing kelpersingder* (Both Omar and you will come). “Sen” and “Omar” are subjects in this sentence. Two are of different persons: *sen* is the second person, *Omar* is the third person. The predicate “kelpersingder”, that refers to actions of both subjects, takes the second person. If the second and the third person come in one sentence, the second person dominates over the third one.

Compound predicate (Kosarly bayandauysh)

As mentioned above, if a predicate consists of two or three, i.e. more than one word, it is called a “compound” predicate.

A simple predicate is expressed by a simple verb, a compound predicate also contains auxiliary verbs. There cannot be a predicate without a verb. Parts of speech other than a verb always need a verb to function as a predicate. Often, auxiliary verbs accompany other parts of speech. Auxiliary verbs may be hidden and not hidden (visible). However, there is no doubt that any predicate contains a verb.

Let us look at the examples of hidden and visible auxiliary verbs.

1) *Kun zhaz boldy* (It was summer days); 2) *Et az boldy* (Meat was little).

In the first example, *kun* is the subject, *zhaz boldy* is the predicate. In the second example, *et* is the subject, *az boldy* is the predicate. Both predicates *zhaz boldy* and *az boldy* consist of two words. Since, there are two words they are called compound predicates. A compound predicate has to have an auxiliary verb. In the predicates “zhaz boldy” and “az boldy”, the word “boldy” is an auxiliary verb.

2) *Agash korki – zhapyrak* (Leaves prettify a tree); *Adam korki – shuberek* (Clothes prettify a man). In the first and second examples, *korki* is the subject. In the first sentence, the predicate is *zhapyrak*, in the second sentence – *shuberek*.

The words *zhapyrak* and *shuberek* serve as predicates without a verb. However, this is not true. There are hidden verbs in the examples. We can see those hidden verbs if we write full versions of the examples above: *Agash korki zhapyrak bolady*; *Adam korki shuberek bolady*. In this case, we can see that the auxiliary verb in both examples is the word “bolady”.

The following are the parts of speech that serve as predicates together with a verb: **1) nouns; 2) adjectives; 3) numerals; 4) pronouns; 5) verbs (in the form of participles and adverbial participles).**

For example, 1) *Zhaman zhurisenin kul bolady* (Misbehaving leads to being a slave to someone); 2) *Zhaksy zhurisenin bul bolady* (Being a good person will bring luck); 3) *Zhup negizi eki* (It takes two to tango). 4) *Ospan osy* (This is Ospan). 5) *Ol bizding korgaushymyz* (He is our defender). 6) *Ot zhanyp tur* (Fire is burning). In example 1) *kul bolady* is the predicate, *kul* is a noun, *bolady* is an auxiliary verb; 2) *bul bolady* is the predicate, *bul* is an adjective, *bolady* is an auxiliary verb; 3) *eki* is the predicate, *eki* is a numeral, there is a hidden auxiliary verb *bolady* (*Zhup negizi eki boladi*). 4) *osy* is the predicate, *osy* is a pronoun, there is a hidden auxiliary verb *bolady* (*Ospan osy bolady*). 5) *Korgaushymyz* is the predicate. *Korgaushymyz* is a participle. There is also a hidden auxiliary verb *bolady* (*Ol bizding korgaushymyz bolady*). 6) *Zhanyp tur* is the predicate. *Zhanyp* is an adverbial participle, *tur* is an auxiliary verb.

SIMPLE AND COMPOUND SENTENCES (ZHALANG SOILEM MEN ZHAIYLMA SOILEM)

A sentence that consists of only two parts, a subject and a predicate, is called a **simple sentence**. As explained above, the subject and the predicate are main parts of the sentence; except for them there are secondary parts of the sentence. The sentence that is composed of parts other than the subject and the predicate is called a **compound sentence**.

Parts of the sentence other than the subject and the predicate are used and put in a sentence when appropriate.

The purpose of speaking is conveying thoughts to someone. The aim of the speaker is to completely communicate own ideas to the listener. To do so, the speaker needs to use appropriate words. Some words are used for defining, the others for complementing, and some are used for specifying ideas. For this reason, secondary parts of a sentence are divided into three: 1) attribute, 2) object, 3) adverbial modifier.

§ 3. Attribute (Anyktauysh)

Attribute is a word in a sentence used for clarification something. For example, let us look at the sentence *Kyska zhip kurmeuge kelmes* (*Short string cannot be tied*). What cannot be tied? – *zhip*. What cannot be done to string? – *kurmeuge kelmes*. Here, *zhip* is the subject, *kurmeuge kelmes* is the predicate. What is the function of the word “kyska” (short)? If we do not use the word “kyska” in this sentence and write it as “Zhip kurmeuge kelmes”, it will be unclear which string cannot be tied. It will sound as if all strings cannot be tied. However, what cannot be tied is not all types of string, it is only short string. The word “kyska” clarifies what string cannot be tied. Therefore, the word “kyska” is used for defining here. This type of word is called an **attribute**. This is the internal quality of the attribute. There is the external quality as well. It is answering questions such as “**kandai?**” (what kind of), “**ne?**” (what), “**neshe?**” (how many), “**neshinshi?**” (what number), “**kimning?**” (whose), “**ne etushi?**” (what is the subject doing), “**ne etken?**” (what has the subject done). These are called attribute questions.

Attribute in a sentence can be identified through the given questions and the internal quality.

Parts of speech that serve as attributes (Anyktauysh bolatyn soz taptary)

First, adjectives can function as attributes. 1. For example, *Ash kisi urysskak* (*A hungry person is quarrelsome*). Who is quarrelsome? – *kisi*. What a hungry person is like? – *urysskak*. What kind of person is quarrelsome? – *ash (kisi)*. If we say “kisi urysskak” without the word “ash”, the sentence seem to imply

that all people are quarrelsome. In fact, not all people are quarrelsome but only hungry people are. The word “ash” defines what type of person is quarrelsome and answers the attribute question “**kandai?**” (what kind of). For this reason, the word “ash” is an attribute in that sentence. The word is an adjective.

2. For example, *Altyn zhuzik zhogaldy* (*A golden ring was lost*). What was lost? – *zhuzik*. What happened to the ring? – *zhogaldy*. What kind of a ring was lost? – *altyn* (*zhuzik*). If we say “*zhuzik zhogaldy*” without the word “*altyn*”, then it is unclear what kind of a ring was lost, it may be any ring. The word “*altyn*” defines what type of a ring was lost and answers the attribute question “**kandai?**” (what kind of). For this reason, the word *altyn* is an attribute in that sentence. The word is an adjective that refers to the material of the ring.

Second, nouns (proper and common) serve as attributes.

First example, *Asan auylnai keldi* (*The village chief Assan came*). Who came? – *auylnai*. What did the village chief do? – *keldi*. Which village chief came? – *Asan* (*auylnai*).

If we say “*auylnai keldi*” without the word “*Asan*”, then it will be unclear which village chief came, it may be any village chief. In the sentence “*Asan auylnai keldi*”, the word “*Asan*” defines which village chief came and answers the attribute question “**kay?**” (which). For this reason, that word is an attribute. *Asan* is a proper noun.

Second example, *Khan Zhanibek kaigyrdy* (*Khan Zhanibek grieved*). Who grieved? – *Zhanibek*. What did Zhanibek do? – *kaigyrdy*. Which Janibek grieved? – *Khan Zhanibek*. If we say “*Zhanibek kaigyrdy*” without the word “*khan*”, it will be unclear which Janibek grieved since there are a lot of people called Janibek. The word “*khan*” defines which Janibek it was and answers the attribute question “**kai?**” (which). Therefore, the noun *xan* is an attribute in that sentence.

Third example, *Arystan, ang padsasy*³⁶, *auyrypty* (*The lion, the king of beasts, was ill*). Who was ill? – *arystan*. What happened to the lion? – *auyrypty*. Which lion was ill? – *ang padsasy* (*arystan*). If we say ‘*aristan aurypti*’ without “*ang padsasi*”, it will be unclear whether the lion or the human being called *Arystan* was ill. The collocation “*Ang padsasi aristan*” makes it clear which lion was ill. Since “*ang padsasi*” both answers the attribute question «**kay?**» (which) and defines which lion was ill, it is an attribute in that sentence. *Ang padsasy* is a noun.

Fourth example, *Sheberding koly ortak* (*A craftsman’s work is a universal treasure*). What is universal treasure? – *sheberding koly*. A craftsman’s work is what? – *ortak*. Whose work is a universal treasure? – *sheberding*. If we say “*koly ortak*” without the word “*sheberding*”, it will be unclear whose work is a universal treasure, it may be about anyone’s work. Since the word “*sheberding*” makes it clear that craftsman is being talked about in the sentence and it also

³⁶ Given as in the original form – ed.

answers the attribute question **‘kimning?’** (whose), it is an attribute in the sentence. Sheberding is a noun (genitive case ending).

Third, numerals may serve as attributes (both cardinal and ordinal). For example, 1) *Ush zhyl otti* (*Three years passed*). 2) *Tortinshi zhyl zhetti* (*The fourth year has come*). What passed? – *zhyl*. Years did what? – *otti*. How many years passed? – *ush* (*zhyl*). If we say “*zhyl otti*” without the word “*ush*”, it will not be clear how many years passed. It may be understood as “*one year passed*”.

Otken bir zhyl emes, ush zhyl (*Not one but three years passed*). The word “*Ush*” clarifies how many years passed and answers the attribute question “*neshe?*” (how many). As to the second example, if we say “*zhyl zhetti*” without the word “*tortinshi*”, it will not be clear which year has come. The word “*tortinshi*” defines the number of years and answers the attribute question “*neshinshi?*” (which number). Since the words “*ush*” and “*tortinshi*” define the number of years in the given sentences, as well as answer the questions “*neshe?*” and “*neshinshi?*”; they are attributes.

“*Ush*” is a cardinal number, whereas “*tortinshi*” is an ordinal number.

Fourth, pronouns may serve as attributes. For example, 1) *Bizding auyl koshti* (*Our aul has moved*). 2) *Osy at zhuirik* (*This horse is fast*). 1) Who has moved? – *auyl*. What did our aul do? – *koshti*. Which aul has moved? – *bizding* (*auyl*). 2) What is fast? – *at*. What is this horse like? – *zhuirik*. Which horse is fast? – *osy*. If we say “*auyl koshti*” without the word “*bizding*”, it will not be clear which aul has moved. The word “*bizding*” defines the aul that has moved and answers the attribute question “**kai?**” (which).

As to the second example, if we say “*at zhuirik*”, it will be unclear which horse is fast and it implies as if all horses are fast. The word “*osy*” defines which horse is fast and also answers the attribute question “**kai?**” (which). Therefore, the words “*bizding*” and “*osy*” are attributes, because they define the words in the sentences, as well as answer the attribute questions. Both words are pronouns: one is a subject pronoun, the other is a demonstrative pronoun.

Fifth, attributes can serve as predicates (mostly in the form of a participle). For example, 1) *Alushy adam aldandy* (*Receiving person was deceived*). 2) *Bargan kisi kelmedi* (*The one who is gone did not come*). 1) Who was deceived? – *adam*. What happened to the receiving person? – *aldandy*. What person was deceived? – *alushy* (*adam*). 2) Who did not come? – *kisi*. What did the gone person do? – *kelmedi*. Which person did not come? – *bargan* (*kisi*). If we just say “*adam aldandy*” without the word “*alushy*”, it will be unclear what person was deceived; it may refer to any person. The word “*alushy*” defines what person was deceived. The word “*alushy*” answers the attribute question “**ne etken?**” (doing what). In the second example, if we say “*kisi kelmedi*” without the word “*bargan*”, it will be unclear what person did not come; it may refer to any person. The word “*bargan*” clarifies which person did not come. “*Bargan*” answer the attribute question “**ne etken?**” (having done

what). The words “alushy” and “bargan” are attributes. Both are participles: one is in the present tense, the other is in the past.

Note. Other forms of a verb also can function as an attribute along with the participle form of a verb. For instance, *Almaktyng bermegi bar* (*The beauty of a debt is its payment*). What is the beauty of a debt? – *bermegi* (subject), the beauty of a debt what? – *bar* (predicate). What is payment? – *almaktyng bermegi* (attribute). Similarly, other forms of verbs can function as attributes.

Sixth, an adverb can serve as an attribute. For example, “*Abden*” *ning aityluy zhingishke* (“*Abden*” *has soft pronunciation*). What is soft? – *aityluy* (subject). What kind of pronunciation does “*Abden*” have? – *zhingishke* (predicate). What has soft pronunciation? – “*abdenning*” (attribute).

Thus, “*abden*” *ning* is an attribute in the given example. If we say “*aityluy zhingishke*” without the word “*abden*”, it will be unclear which word’s pronunciation is being discussed in the sentence. The word “*abden*” *ning* clarifies which word’s pronunciation is soft.

Accordingly, the following particles, conjunctions, interjections, and whole sentence can function as attributes.

For example,

1. “*Da*” *nyng maganasy eki turli* (“*Da*” *has two different meanings*). What is different? – *maganasy* (subject). What meanings does “*da*” have? – *eki turli* (predicate). Different meanings of what? – “*da*” *nyng* (attribute).

2. “*Menen*” *ning aityluy eki turli* (“*Menen*” *has two different pronunciations*). What is different? – *aityluy* (subject). What pronunciation does “*menen*” have? – *eki turli* (predicate). Different pronunciation of what? – “*menen*” *ning* (attribute).

3. “*Oibai*” *dyng ayagy zhylau boldy* (“*Oibai*” *ended in crying*). Crying is “*oibai*”’s what? – *ayagy* (subject). How did “*oibai*” end? – *zhylau boldy* (predicate). What ended in crying? – “*oibai*” *dyng* (attribute).

4. “*Adam boldy*” *degenning aldy zhaily* (*The beginning of “adam boldy” is rewarding*). What of “*adam boldy*”³⁷ is rewarding? – *aldy* (subject). What is the beginning of “*adam boldy*” like? – *zhaily* (predicate). The beginning of what is rewarding? – “*adam boldy*” *degenning* (attribute).

§4. Object (Tolyktauysh)

An object is a word that gives additional information about an action, state, and the essence of something. Often, the word that describes the action, state, and the essence of something is a predicate. Therefore, most times, the object is a part of sentence that completes the predicate. For example, “*Mergen kus atty*” (*The shooter shot the bird*). Who shot? – *mergen*. What did the shooter do? – *atty*. What did he shoot? – *kus*. Here, “*mergen*” is the subject, “*atty*” is the predicate. What the word

³⁷ The error made by the publisher has been corrected – ed.

“kus” is? To find it out, we need to identify why this word was mentioned in the sentence. We may analyze without the word “kus”; will there be any downsides of it and what will it be? If we say “*mergen atty*” without the word “kus”, what we learn is that the shooter shot something – we do not know what he shot. In other words, we know about the action of the shooter and do not know what the action was directed to. A sentence like this is incomplete. The word that can complete this idea is “kus”. If we say “kus atty”, we can learn what the action was directed to. As a result, there will be no downside due to the absence of the word “kus”. “Atty” is a predicate. The word becomes a complete predicate. As “kus” gives extra information about the word “atty”, it is an object. This is based on its internal qualities.

In addition, an object has external qualities as well. It refers to answering the questions. Look at the object questions: “**kimge?**” (to who), “**nege?**” (to what), “**kimdi?**” (who), “**neni?**”, “**ne?**” (what), “**kimde?**” (on who), “**nede?**” (on what), “**kimnen?**” (from who), “**neden?**” (from what), “**ne kyluga?**”, “**ne etuge?**” (to do what), and “**kim?**” (who), “**ne?**” (what) along with conjunctions such as “**men**” (with), “**ushin**” (for), “**tuuraly**” (about), “**takyrypty**” (on the topic of) and others. In a sentence, we can identify an object by asking these questions and according to the above-mentioned internal qualities.

Parts of speech that function as objects:

First, a noun can serve as an object (with and without endings, with conjunctions). For example, 1) *Akesi balasyňa kitap satyp aldy* (A father bought a book to his son). 2) *Asan Usen men akyldasty* (Assan talked to Ussen). 1) Who bought the book? – *akesi*. What did the father do? – *satyp aldy*. What did he buy? – *kitap*. For whom he buy the book? – *balasyňa*. 2) Who talked? – *Asan*. What did Assan do? – *akyldasty*. With whom did Assan talk? – *Usen men*.

In the first example, the words “kitap”, “balasyňa” complete the predicate “satyp aldy” and answer the object questions “**ne?**”, “**kimge?**”.

In the second example, the word “Usen men” completes the predicate “aqyldasty” and answer the object questions “**kim men?**”.

Therefore, the words “kitap”, “balasyňa”, and “Usen men” are objects. The words “kitap”, “balasyňa”, and “Usen men” are nouns (the first word has no ending). Objects that have no endings and conjunctions are called **direct objects**.

Second, an adjective with endings can function as an object.

For example, *Kushtiden isti ozdy* (The employed outdoes the strong). Who outdoes? – *isti*. What does the employed do? – *ozdy*. Who does he outdo? – *kushtiden*. Here, the word “kushtiden” completes the predicate “ozdy” and answer the object question “**kimnen?**”. This is why, “kushtiden” is an object. “Kushtiden” is an adjective (with an ending).

Third, a numeral with an ending can function as an object.

For example, *Bala tort pen besti kosa almady* (The child could not add five to

four). Who could not add? – *bala*. What did the child do? – *kosa almady*. What could not the child add? – *besti*. To what could not the child add? – *tort pen*. Here, the words “*besti*”, “*tort pen*” complete the predicate “*kosa almady*” and answer the object questions “**neni?**”, “**nemen?**”. Therefore, these words are objects. The words “*besti*”, “*tort pen*” are numerals (with an ending and a conjunction).

Fourth, a pronoun can serve as an object. For example, 1) *Bizde azyk zhok* (*We have no food*); 2) *Sende zhazyk zhok* (*You do not have any fault*). 1) What we do not have? – *azyk*. Food is what? – *zhok*. Who does not have it? – *bizde*. 2) What you do not have? – *zhazyk*. How? – *zhok*. Who does not have? – *sende*. Here, the words “*bizde*”, “*sende*” complete the predicate “*zhok*” and answer the object questions “**kimde?**”. Therefore, these words are objects.

The words “*bizde*”, “*sende*” are pronouns (with endings).

Fifth, a verb can function as an object. Often, a verb can be an object in the form of a participle. 1) For example, *Kuresuge darmen zhok* (*Have no strength to fight*). Do not have what? – *darmen*. Strength is what? – *zhok*. Strength to do what? – *kuresuge*. 2) *Zhumash zhuru ushin kaigymady* (*Zhumash was not worried about walking*). Who was not worried? – *Zhumash*. What did Zhumash do? – *kaigymady*. Was not worried about what? – *zhuru ushin*. 3) *Korushyny torushy alady* (*The overlooker catches the guard*). Who catches? – *torushy*. What does the overlooker do? – *alady*. Who does the overlooker catch? – *korushyny*. 4) *Zhaman syilagandy bilmes* (*A bad person does not understand when shown respect*). Who does not understand? – *zhaman*. A bad person does not do what? – *bilmes*. Does not understand what? – *syilagandy*. In the first example, the word “*kuresuge*” completes the predicate “*zhok*”. In the second example, the word “*zhuru ushin*” completes the predicate “*kaigymady*”. In the third example, the word “*korushyny*” completes the predicate “*alady*”. In the fourth example, the word “*syilagandy*” completes the predicate “*bilmes*”. Also, the words “*kuresuge*”, “*zhuru ushin*”, “*korushyny*”, “*syilagandy*” answer the object questions “**nemenege?**” (to what), “**nemene ushin?**” (for what), “**kimdi?**” (whom), “**neni?**” (what). Therefore, they are objects (“*kuresuge*”, “*zhuru ushin*” are the nominal verbs, “*korushyny*”, “*syilagandy*” are participles in the present and past tense).

Sixth, an adverb can function as an object. For example, “*Ani*” *den* “*mini*” *kop aitylady* (“Downsides” are discussed more than “the song”). What is discussed more? – *mini*. What is done to downsides? – *kop aitylady*. Downsides are discussed more than what? – “*ani*” *den*. Here, “*ani*” *den*” completes the predicate “*kop aitylady*” and answers the object question “**neden?**” (from what). Therefore, the word is an object. “*Ani*” is an adverb.

Accordingly, following particles, conjunctions, interjections, and whole sentences can function as objects.

1) “*Ashe*” *den* “*tagy*” *kop zhumsalady* (“*Tagy*” is used more “*ashe*”). What is used

more? – “tagy” (subject). What is done to “tagy”? – “kop zhumsalady” (predicate). Tagy is used more than what? – “ashe” den” (object). *Ashe, tagy* are adverbs.

2) Men “deyin”nen “sheyin”di kop aitamyn (*I use “after” more than “before”*). Who uses “after” more than “before” – *men* (subject). What do I do? – *kop aitamyn* (predicate). What do I use more? – “sheyin”di (object). I use “after” more than what? – “deyin”nen (object). “Deyin” and “sheyin” are conjunctions.

3) “Oi, Alla!”ngnan oibaiym tynysh (“*Oh*” is calmer to say than “*Oh my God*”). What is calmer? – *oibaiym* (subject). “Oh” is what? – *tynysh* (predicate). “Oh” is calmer than what? – “Oi, Alla!”ngnan” (object). “Oi, Alla!” is an interjection.

4) “Bai bol” degennen adam baiymaydy (*A man cannot become rich just after saying “Be rich”*). Who cannot become rich? – *adam* (subject). A man cannot do what? – *baiymaydy* (predicate). A man cannot become rich after what? – “*bai bol*” degennen (object). “Bai bol” is a whole sentence.

§ 5. Adverbial modifier (Pysyktauysh sozder)

Adverbial modifiers describe the actions. The word that names the action in the sentence is a predicate. Thus, adverbial modifiers describe predicates. How do they describe predicates? First, they describe the time, then the place, third the manner, fourth the cause, fifth the purpose of the predicate. So, there are five types of adverbial modifiers: **adverbial modifier of time, adverbial modifier of place, adverbial modifier of manner, adverbial modifier of cause, adverbial modifier of purpose**. Describing the time, place, manner, cause and the purpose of an action is the internal quality of an adverbial modifier. There are external qualities as well. Every type of an adverbial modifier has questions it answers. They are the external qualities. We can identify adverbial modifiers by analyzing their internal and external qualities.

a) Adverbial modifier of time (Mezgil pysyktauyshy)

Since the **adverbial modifier of time** refers to the time of an action, it answers the questions “**kashan?**” (when), “**kai uakyt?**” (what time), “**kansha uakyt?**” (how much time) (with and without endings).

Parts of speech that can function as an adverbial modifier of time. First, an adverb of time can function as an adverbial modifier of time.

1) For example, *Mana kar zhaudy* (*It snowed not long ago*). What happened? – *kar*. Snow what? – *zhaudy*. When did it snow? – *mana*.

Second, an adverb of time formed from a noun can function as an adverbial modifier of time.

2) For example, *Erteng boran bolar* (*There will be a snow storm tomorrow*). What will there be? – *boran*. The snow storm will do what? – *bolar*. When will the snow storm be? – *erteng*.

Third, a noun used as an adverb of time can function as an adverbial modifier of time.

3) For example, *Khatshy kuniboiy zhazdy* (*The secretary wrote all day long*). Who wrote? – *khatshy*. What did the secretary do? – *zhazdy*. How much time did the secretary write? – *kuniboiy*.

Fourth, a noun and a numeral together can function as an adverbial modifier of time.

4) For example, *Oku on sagatta bastaldy* (*The class started at ten o'clock*). What started? – *oku*. The class did what? – *bastaldy*. What time did it start? – *on sagatta*.

“Mana” in the first, “erteng” in the second, “kuniboiy” in the third, “on sagatta” in the fourth example refer to the time of the actions and answer the questions “**kashan?**”, “**kansha uakyt??**”, “**kai uakytta?**” of the adverbial modifier of time. Therefore, these words are adverbial modifiers of time.

“Mana” is an adverb of time; “erteng” is an adverb of time formed from a noun; “kuniboiy” is a noun used as an adverb of time; in “on sagatta”, “on” is a numeral, “sagat” is a noun.

b) Adverbial modifier of place (Meken ppsyktauyshy)

Since the **adverbial modifier of place** refers to the place of an action, it answers the questions “**kaida?**” (where), “**kaidan?**” (from where), “**kalai?**” (how).

Parts of speech that can function as an adverbial modifier of place:

First, an adverb of place can function as an adverbial modifier of place.

1) For example, *Aty arman bara zhatyr* (*The horseman is going there*). Who is going? – *aty*. What is the horseman doing? – *bara zhatyr*. Where is he going? – *arman*.

Second, an adverb of place formed from a noun can function as an adverbial modifier of place.

2) For example, *Tysta tykyr estildi* (*Rustle was heard from the outside*). What was heard? – *tykyr*. Rustle what? – *estildi*. Where was it heard? – *tysta*.

Third, a noun can function as an adverbial modifier of place.

3) For example, *Kapash kalaga ketti* (*Kapash left for the city*). Who left? – *Kapash*. What did Kapash do? – *ketti*. Where did he go? – *kalaga*.

Fourth, an adverb of place formed from a pronoun can function as an adverbial modifier of place.

4) For example, *Mukan munda keldi* (*Mukan came here*). Who came? – *Mukan*. What did Mukan do? – *keldi*. Where did he come?³⁸ – *munda*.

Fifth, a pronoun used as an adverb can function as an adverbial modifier of place.

5) For example, *Ospan osynan attandy* (*Ospan departed from here*). Who departed? – *Ospan*. What did Ospan do? – *attandy*. From where did he depart? – *osynan*.

Sixth, an adverb formed from a noun can function as an adverbial modifier of place.

6) For example, *Konak tyska shykty* (*Guests went outside*). Who went outside? – *konak*. What did the guests do? – *shykty*. Where did they go? – *tyska*.

³⁸ The error made by the publisher has been corrected – ed.

Seventh, an adverbial participle that became a noun, an adverb can function as an adverbial modifier of place.

7) For example, *Kalashy elge karai buryldy* (*The vendor headed to the village*). Who headed? – *kalashy*. What did the vendor do? – *buryldy*. Where did he head to? – *elge karai*.

“Arman” in the first, “tista” in the second, “kalaga” in the third, “munda” in the fourth, “osinan” in the fifth, “tiska” in the sixth, “elge karai” in the seventh example refer to the places of the actions and answer the questions “**kaida?**”, “**kaidan?**”, “**kalai karai?**” of the adverbial modifier of place. Therefore, these words are adverbial modifiers of place.

“Arman” is in an adverb of place, “tysta” is an adverb of place formed from a noun, “kalaga” is an adverb formed from a noun, “munda” is an adverb of place formed from a pronoun, “osinan” is a pronoun used as an adverb, “tyska” is an adverb formed from a noun, “elge karay” is an adverbial participle that became a noun.

c) Adverbial modifier of manner (Syn pysyktaushy)

Since the adverbial modifier of manner describes the manner of an action, it answers the questions “**kandai?**” (what like), “**kalaisha?**”, “**kaityp?**” (how).

Parts of speech that can function as an adverbial modifier of manner:

First, adverbs of manner can serve as adverbial modifiers of manner.

1) For example, *Tazy tulkige areng zhetti* (*The hunting dog barely got up to the fox*). Who got up to? – *tazy*. What did the dog do? – *zhetti*. Who did the dog get up to? – *tulkige*. How did the dog get up to? – *areng*.

Second, a noun used as an adverb can serve as adverbial modifiers of manner.

2) For example, *Kus ushar zhuiesi men aspandagy* (*Birds fly according to rules*). Who flies? – *kus*. What do birds do? – *usnar*. Which birds? – *aspandagy*. How do they fly? – *zhuiesi men*.

Third, an adverb formed from a noun can serve as adverbial modifiers of manner.

3) For example, *Bala shalkasynan tusti* (*The child fell on the back*). Who fell? – *bala*. What happened to the child? – *tusti*. How did the child fall? – *shalkasynan*.

Fourth, a noun used as an adverb can serve as adverbial modifiers of manner.

4) For example, *Asker zhayau zhurdi* (*The army went on foot*). Who went? – *asker*. What did the army do? – *zhurdi*. How did they go? – *zhayau*.

Fifth, an adverb formed from a pronoun can serve as adverbial modifiers of manner.

5) For example, *Omar olai demedi* (*Omar did not say so*). Who did not say? – *Omar*. What did Omar do? – *demedi*. What did not he say? – *olai*.

Sixth, a numeral can serve as adverbial modifiers of manner.

6) For example, *Balshy nokatyn tort-tortten sanady* (*The fortuneteller counted peas in fours*). Who counted? – *balshy*. What did the fortuneteller do? – *sanady*. What did he count? – *nokatyn*. How did he count them? – *tort-tortten*.

Seventh, an adverbial participle can serve as an adverbial modifier of manner.

7) For example, *Ot saulap zhandy* (*Fire was burning high*). What was burning? – *ot*. What happened to the fire? – *zhandy*. How was it burning? – *saulap*.

“Areng” in the first, “zhuyesi men” in the second, “shalkasynan” in the third, “zhayau” in the fourth, “olay” in the fifth, “tort-tortten” in the sixth, “saulap” in the seventh example describe the manner of the actions and answer the question “**kalai?**” of the adverbial modifier of manner. Therefore, these words are adverbial modifiers of manner.

“Areng” is in an adverb of manner, “zhuyesi men” is used as an adverb, “shalkasynan” is an adverb formed from a noun, “zhayau” is an adjective used as an adverb, “olay” is an adverb formed from a pronoun, “tort-tortten” is a numeral, “saulap” is an adverbial participle.

d) Adverbial modifier of cause (Sebep ppsyktauyshy)

Since the adverbial modifier of cause describes the cause of an action, it answers the questions “**neden?**” (due to what), “**nege?**”, “**nelikten?**”, “**ne sebepten?**” (why).

Parts of speech that can function as an adverbial modifier of cause:

First, a noun can function as an adverbial modifier of cause.

1) For example, *Atasy ashtan olipti* (*His grandad died of hunger*). Who died? – *atasy*. What happened to his grandad? – *olipti*. Why did he die? – *ashtan*.

Second, a participle can function as an adverbial modifier of cause. For example, *Bala uyalganynan kyzardy* (*The child blushed with embarrassment*). Who blushed? – *bala*. What did the child do? – *kyzardy*. Why did the child blush? – *uyalganynan*.

Third, an adverb formed from a pronoun can function as an adverbial modifier of cause. For example, *Sondyktan ot zhanbady* (*This is why the fire did not burn*). What did not burn? – *ot*. What happened to the fire? – *zhanbady*. Why did not it burn? – *sondyktan*.

“Ashtan” in the first, “uyalganynan” in the second, “sondyktan” in the third example describe the cause of the actions and answer the questions “**neden?**”, “**ne sebepten?**”, “**nelikten?**” of an adverbial modifier of cause. Therefore, these words are adverbial modifiers of cause.

“Ashtan” is a noun, “uyalganynan” is a participle, “sondyktan” is an adverb formed from a pronoun.

e) Adverbial modifier of purpose (Maksat ppsyktauyshy)

Since the adverbial modifier of purpose describes the purpose of an action, it answers the questions “**nege?**” (why), “**ne ushin?**” (what for).

Parts of speech that can function as an adverbial modifier of purpose:

First, a verb can function as an adverbial modifier of purpose.

1) For example, *Zhurt oleng tyngdauga zhiyldy* (*People gathered to listen to the song*). Who gathered? – *zhurt*. Why did the people gather? – *tyngdauga*. To listen to what? – *oleng*.

Second, a nominal verb can function as an adverbial modifier of purpose.

2) For example, *Zhigit kyz tangdau ushin zhuripti* (*The young man set off to find a girlfriend*). Who set off? – *zhigit*. What did the young man do? – *zhuripti*. What for did he set off? – *tangdau ushin*. To find what? – *kyz*.

Third, a noun can function as an adverbial modifier of purpose.

3) For example, *Bireu tanysyna konakka barypty* (*Someone visited an acquaintance*). Who visited? – *bireu*. Someone did what? – *barypty*. Visited who? – *tanysyna*. Why did he visit? – *konakka*.

“Tyngdauga” in the first, “tangdau” (ushin) in the second, “konakka” in the third example describe the purpose of the actions and answer the questions “**nege?**”, “**ne ushin?**” of an adverbial modifier of purpose. Therefore, these words are adverbial modifiers of purpose.

“Tyngdauga” is a verb, “tangdau” is a nominal verb, “konakka” is a noun.

§ 6. ISOLATED WORDS (BURATANA SOZDER)

There are isolated words that can be used in sentences apart from other parts of a sentence. There are two types of isolated words. First, **parenthetical words** are inserted in sentences where necessary and do not relate to other words in a sentence. The sentence still makes sense even if we omit parenthetical words.

Second, **address words** are used to draw someone’s attention.

These words are not connected to other words in a sentence as well.

a) Parenthetical words (Kystyrma sozder)

Auru, arine, zhaksy narse emes (*Being sickness, certainly, is not a good thing*). *Azirme, shukir, zhaman emespiz* (*For now, thankfully, we are doing good*). “*Arine*” and “*shukir*” are parenthetical words in the given sentences. They have no relation with other words. If we omit them, the sentences will not suffer from it. For example, if we say *auru zhaksy narse emes* (*Being sickness is not a good thing*) or *Azirme zhaman emespiz* (*for now we are doing good*), the sentences still make sense even without the words “*arine*” and “*shukir*”.

b) Address (Karatpa sozder)

Kyzym, sagan aitamyn, kelinim, sen tyngda! (*My daughter, let me tell you something, my daughter-in-law, listen to me*). *Soz tyngdangyz, aleumet!* (*Listen to what I will say, people*) *Ai, Alzhan, kaida barasyng?* (*Aljan, where are you going?*)

Kudai, ongda! Ongga basta! (God, help)... Here, “kyzym”, “kelinim”, “aleumet”, “Alzhan”, “Kudai” are address words because the sentences are directed at them.

EXAMPLES WHERE WE NEED TO DISTINGUISH PARTS OF A SENTENCE (SOILEM MUSHELERIN AIYRUGA KEREK SOILEM MYSALDARY)

In order to distinguish parts of a sentence, we need to follow three steps of actions to do with the examples: **1) transfer poems into proze, 2) define parts of a sentence, 3) assign students a task to find definite types of a sentence.**

At arydy, ton tozdy (The horse became weak, the coat wore out). Bult shykty, zhel kusheidi, dauyl boldy, kun zhaudy (The clouds appeared, the wind got up, there was a storm, and it rained). Kun batty, ymyrt zhabyldy (The sun has set and darkness has fallen). Kaskyr shapty, koi urikti, it shulady (The wolf attacked, the sheep startled, the dog barked). Egin shikty, astik arzandady, el togaidy (The harvest has come out, the grain has fallen in price, people began to live better).

Tau tauga kosylmaidy, adam adamga kosylady (Mountains and valleys do not meet but people do). Zhomart zhoktygyn bilmeidi, zhuyrik toktygyn bilmeidi (Generosity does not depend on wealth). Zhaksy zhatyrkamaidy. Angkau angdamaidy, anggi tyngdamaidy. Zhalkau zharatpaidy (The absent-minded do not notice, the silly do not understand). Auru azdyrady, suyk tongdyrady (Illness is exhausting, cold is chilling). Ulken bastar, kishi kostar (The eldest starts, the youngest follows). Eski zhanga bolmas, zhaman zhaksy bolmas (Old will not be new, bad will not be good). Shirik shiritedi, buzyk buldiredi (One rotten apple spoils the whole barrel).

Bireu ekeu bolmas, ekeu usheu bolmas (One is not two, two is not three). Alarmanga altau az (Six is not enough to receiver). Zhuzdi myng zhygady (A man who conquers himself is greater than one who conquers a thousand men). Tugel torteu ala altaudy alady (There is strength in unity, not in plurality). Kyryktan elu kop (Fifty is more than forty). Birinshisi berdi, ekinshisi aldy (The first gave, the second took).

Men keldim Myrzalyngnyng ordasynda (I came to Myrzalin's palace). Sen magan karamadyng (You did not look at me). Ol sagan atyn bere almaidy (He cannot give you his horse). Ozim bara almady, sozim zhetе almady (I couldn't go myself, so my message wasn't delivered.). Olar koship ketti, bizdiki erukaldy (They have moved, we have to follow them). Ozi zhygylgan okinbeidi (The one who stumbles does not offend himself). Etting bari kazy bolmas, itting bari tazy bolmas (All is not gold that glitters). Bular bugin zhuredi, olar erteng ketedi (These go today and they go tomorrow).

Sozding rasynday aytmaq kerek. Kopke unamak kiyn. (To be honest it is hard to please everyone). At ustagan azabynan kutylar (Whoever has a horse will get rid of torment).

Asykkkan zhetpes, buiyrghan ketpes (You cannot fight fate). As kadirin ashykkan biler, at kadirin asykkkan biler (We never know the value of water until the well is dry). Berushi besti kimaidy, alushy altyny azsynady (Five is much for the giver; six is not enough for the receiver). Eskergen eski asynan saktaidy (Forethoughtful prepares in advance). Uyalgan tek turmas (A guilty mind betrays itself). Atkannyng kusyn zhatkan bailanar (The one who caught his prey gives to the guest). “Tagy” zhuan aitylady, «abden» zhingishke aitylady (‘Tagy’ has hard vowels, ‘abden’ has soft vowels). “Tipti” – nyktaulyk usteu, “adamsha” – synaulyk usteu (‘Tipti’ is an amplifier adverb, ‘adamsha’ is an adverb of manner). “Ma”, “ba” suraganda aitylady (‘Ma’, ‘ba’ are used while asking). “Da” eki maganada aitylady (‘Da’ has two meanings). Otyrgandardyng kulagyna “oibai” estildi (Present people heard ‘oibai’). “Aitak” koiylady, “attan” estildi (They stopped saying ‘aitak’ and started shouting ‘attan’). “Shauim-shauim” — odagai (‘Shauim-shauim’ is an interjection). “Arkyly” – zhalgaulyk (‘Arkyly’ is a conjunction). “Menen” – men bolgan (with “menen”). “Taman” zhakyndaudy korsetedi (‘Taman’ means to approach). “Kordim” degen kop soz, “kormedim” degen bir soz (Turning a blind eye).

Ashu – kapir; akyl – dos, akylunga akyl kos (Anger is infidel, intellect is friend, be smarter). Zhaksy soz suiindiredi, zhaman soz kuiindiredi (A kind word caresses, a bad word is depressing). Akymakty uiretu – olgendi tiriltu (Teaching a silly is as to revive the dead). Oku tubi – toku, oner aldy – kyzyl til (Learning is work, the most important art is eloquence). Timagan auyzda bale bar (There are problems from a person who talks a lot). Til kylyshstan otkir (A word is sharper than a sword). Adam sozinen zhazar, siyr muyizinen zhazar (A person is punished for word he says, a cow is punished for butting). Zhuzding korki – sakal, sozding korki – makal (Beard adorns the face, proverb adorns the word). Taudy, tasty zhel buzard, adam zatty soz buzard (Wind destroys mountains and stone, the word destroys humanity). Tamak tok, koilek kok, uaiym zhok (There are clothes, there is food, there are no worries). Auzy zhaman eldi bylgar, ayagy zhaman tordi bylgar (A bad person destroys relationships). Zhastyk – mastyk (Youth is unconsciousness). Ongka oiyn buzard, tentek zhiyn buzard (Asyk in a vertical position will ruin the game, a mischief-maker will upset the company). Zhaman erkek toi buzard, zhaman aiel ui buzard (A good woman is the key to a happy family, a good man is the key to a strong country). Elsiz kolge baka aigyr (In an unattended place, even a frog can be the owner). Bireuding ozi zhaksy, bireuding kozi zhaksy (Being biased towards someone or something). El kulagy elu (People are curios). Aldynggysy alty, keyingisi zheti (The previous is six, the following is seven). Soilegen – men, tyngdagan – sen (I am talking, you’re listening). Bergen – ozi, algan – ozi (A greedy man takes what he gives away). Malyng – anau, uryng – mynau (If there are cattle then there will be thieves). San surauy – “neshe?”, syn surauy – “kandai?” (To know the number you ask “how many”, to know the description you ask “what like”).

PART TWO

TYPES OF SENTENCES (SOILEM TURLERI)

§ 1. General types (Zhalpy turleri)

1) Affirmative sentence (Bolymdy soilem)

A sentence that simply states something is called an **affirmative sentence**. Study the following examples. *Edil boiy togai bar; togai tolgan nogai bar; Buryl atta bugau bar; ony da keser egeu bar; Som temirge balga bar; sumsynganga Alla bar (There is a grove along the Yedil river; the grove is full of nogai; A roan horse is in fetters; there is a rasp that can saw it off; There is a hammer for pig iron; there is Allah for dark-minded people); Kas zhorgadan zhortak tuar; kas batyrdan korkak tuar; Kas sheberden shorkak tuar (A true pacing horse may trot; a true hero may be coward); Sai saiga kuiar; Bai baiga kuiar (A gulley pours in a valley; Wealthy share with the wealthy). Katty zherge kak turar; Kairatty erge mal turar (Thrift is the key to accumulation). Kop korkytar, tereng batyrrar (Mass can intimidate, depth can drown). Ulken bastar. Kishy kostar (The eldest starts, the youngest follows).*

2) Negative sentence (Bolymsyz soilem)

A **negative sentence** states that something is not true or incorrect. Let us look at the examples. *Zher zhutuga toimaidy; ot otynga toimaidy, kisi oiga toimaidy, bori koiga toimaidy (The earth will not be sated to swallow; fire will not be sated with firewood, man will not be sated with thoughts, wolf will not be sated with sheep). Zhalgyz agash ui bolmas, zhalgyz zhigit bi bolmas. Tez kasynda kisyk agash zhatpas (You cannot build a house out of one tree, a lonely man cannot be a boss, a straightener doesn't need a crooked tree). Bailyk murat emes, zhoktyk uyat emes (Wealth is not an ideal, poverty is not a vice). Tura bide tugan zhok; tugandy bide iman zhok (A fair judge has no relatives, an unfair judge has no conscience). Siyr sipagandy bylmes, zhaman silagandy bylmes (A cow does not understand when stroked, a bad person does not understand when shown respect). Otken kelmes, oshken zhanbas (The deceased will not rise again, what is over cannot be returned). Tubi birge tutpeidi (People who have common ancestors do not offend each other). Sham zharygy tubine tuspes. Sokyr korgeninen zhazbas (Candle light will not fall to the bottom. The blind would go on one and the same familiar path).*

3) Complete sentence (Tolymdy soilem)

A sentence that has main parts is called a **complete sentence**. Look at the examples. *Olgen kelmes, oshken zhanbas (The deceased will not rise again, what is over cannot be returned). Bergen alar. Ekken orar (No pain, no gain). Zher tausyz bolmaidy; el dausyz bolmaidy (No earth without mountains, No people*

without strife). Kop korkytady; tereng batyrady (Mass can intimidate, depth can drown). Arzannyng sorpasy tatymas (A cheap product has no quality). Sokyr korgeninen zhazbas. (The blind would go on one and the same familiar path). Agash korki zhapyrak, adam korki shuberek (The beauty of a tree is in leaves, the beauty of a person is in clothes). Koyandy kamys oltirer (A hare is killed by a reed). Sai saiga kuiar; bai baiga kuiar (A gully pours in a gully; Wealthy share with the wealthy). Tentek shokpar zhiyar (The mischievous man collects batons). At aunagan zherinde tuk kalar (Nothing happens without a trace). Tau men tasty su buzar; adamzatty soz buzar (Water destroys mountains and stones, the word breaks friendship). Asyl tastan shygar; akyl zhashtan shygar (The young man is resourceful). Altyn, kumis tas bolar; arpa, bidai as bolar (Gold and silver are only stones, and barley and wheat are food).

4) Incomplete sentence (Tolymсыз soilem)

A sentence that does not have one or both of main parts is called an **incomplete sentence**. Let us look at the examples: *It toigan zherine, er tugan zherine (A man is drawn to where he was born, a dog is drawn to where it has ate). Barymen bazar, zhokty kaidan tabar (Be satisfied with what you have). Akyl zhas ulannan; zhuirik tai, kunannan (Young people show resourcefulness, yearlings show speed). Kulme dosynga, keler basynga (Do not laugh at someone else's misfortune). Asyng-asyng asynga; bereke bersin basynga (Thanks for the treat, may you be well!). Asyng barda el tany; atyng barda zher tany (When there is something to treat, invite people; when there is a horse, go get acquainted with the area). Auru astan, dau karyndastan (Squabble is caused by bad relatives, illness caused by bad food). Alystan arbalagansha, zhakynnan dorbala (The oats are cheap, but the boats are expensive). Shalkaiganga shalkai; paigambardyng uly emes, engkeigenge engkey, atangnan kalgan kul emes (If somebody is haughty, act the same: he is not a Prophet; if someone takes off their hat to you, do the same: they are no slave to you). Balany zhashtan, katyndy bastan (Teach the child from the cradle, and the wife from the doorstep).*

5) Simple sentence (Zhalang soilem)

A sentence that consists only of main parts is called a **simple sentence**. Look at the following examples. *El kondy (People settled). At aunady (A horse rolled). Koi mangyrady (A sheep bleated). Aspan ashyk (The sky is clear). Et zhasyk (The meat is lean). Kymyz susyn (Qymyz is a drink). Kop korkytady, tereng batyrady (The mass scares, the depth drowns). Ulken bastar, kishi kostar (The eldest starts, the youngest follows). Olgen kelmes, oshken zhanbas (The deceased will not rise again, what is over cannot be returned). At tepti, kaskyr kapy (The horse kicked, the wolf bit). At azar, ton tozar (The horse becomes weak, the coat wears out). Otyñ bar, ot zhok (There is fuel but there is no fire).*

6) Compound sentence (Zhaiylma soilem)

A sentence that contains secondary parts besides the main parts is called a **compound sentence**. Look at the following examples. *Akyl zhastan shygady; asyl tastan shygady* (The young man is resourceful). *Koyandy kamys oltirer; erdi namys oltirer* (A hare is killed by a reed, and a djigit dies of honor). *Sai saiga kuyady, bai baiga kuyady*. (The rich man pours on the rich, the ravine pours on the ravine.) *Ananyng kongili balada, balanyng kongili dalada* (Mothers think about their children, children think about games). *Bilegi tolyk birdi zhygady; bilimi tolyk myngdy zhygady* (The strong conquer one, the educated conquer thousands). *Eki katyn algannyng dau uyinde; zhaman katyn algannyng zhau uyinde* (Whoever has two wives has quarrels in that house, and whoever has a bad wife has an enemy in that house). *Katty zherge kak turar* (Thrift is the key to accumulation). *Zhuirikten shaban tuady, zhaksydan zhaman tuady* (A fast horse may become slow, a good person may become bad). *Karataudyng basynan kosh keledi* (The nomad is coming from the top of Karatau). *Men keldim Myrzalynyng ordasyna; soz aittym kasyndagy moldasyna* (I came to Myrzalin's palace and spoke to the mullah). *Uiinge soiles kyldym kesh uakytta* (I came to you late to talk). *Kesh mezigil kele zhatty eki kisi* (There were two people walking in the evening). *Kazaktyng kazak iisi turgan shakta Alashtyng balasyna keregimsing* (Alash need you while Kazakhs are still alive).

§ 2. TYPES OF SENTENCE ACCORDING TO STYLE OF SPEECH (AITYLUYN SHA AIYRYLATYN SOILEM TURLERI)

There are four types of sentences according to style of speech.

1) Interrogative sentence (Surauly soilem)

An **interrogative sentence** is a sentence that asks a question. Study the examples. *Sen tamak ishting be?* (Did you eat?) *Uide kim bar?* (Who is at home?) *Sonshama bul bidaidyng dani kop pe?* (Is there so much grain in this wheat?) *Suymdy nege bylgap ylaylaysyng?* (Why do you stir up my water?) *Mumkin be ylaylauga osy aradan?* (Is it possible to stir up from here?) *Akengdi aldyngdagy tanimysyng?* (Do you recognize your father?) *Usheuin asyrauga kop kerek pe?* (Is it costly to sustain three of them?) *Osyndai elde uakiga azgana ma?* (Are there few incidents in such a country?) *Boshkening kaisysynyng puly kymbat?* (Which of the barrels is more expensive?) *Tura zhol sonan artyk tabamyz ba?* (Will we then find a direct way back?) *Mysyk zhan, bul zherdegi zhurttar kandai?* (Dear cat, what are the people like here?) *Zalaldan baska narse isteding be?* (Did you do anything other than damage?) *Ongai ma arystannan alu aktap?* (Is it easy to justify and get it from the lion?) *Shymshyk maktandy ma, oinady ma?* (Is the yellowbird bragging

or playing?) *Kunynga turar ma sol zhegen tauyk?* (Is this chicken worth its price?) *Tauyk pen men be zhalgyz oinaitun?* (Is it only me playing with the hen?) *Kuimei me bireu ushin bireu okka?* (Does someone get a bullet instead of the other?)

A question mark (?) is put at the end of interrogative sentences.

2) Exclamative sentence (Lepti soilem)

An **exclamative sentence** is a sentence in which people express their mood such as when they are sick, satisfied, amazed, envious, upset, pitiful, disappointed, delighted, feared, and rejoiced. They are pronounced in an exclamation tone. For this reason, they are called **exclamative sentences**.

Look at the following examples. *Uf, Alla! Bitti kanyim! Shykty zhanym!* (Oh God! I am out of blood! My soul was taken!) *Ei, shirkin, zhaksylykty bilmeytugyn*³⁹! (Hey you, who knows no kindness!) *Zharaidy, barekeldi, sabaz-ai!* (All right, great, well done!) *Ya, Rabbym! Sol uakytta dedi arystan.* ('Oh, gods!' the Lion cried then.) *Zhasagan zhalgyz zhan ie ai! Kairan, erkin zamandaryng! Dariga, ol zamannyng bari otti!* (These are free times! What a pity! Those days are over!) *Alda sorly bishara balalar-ai! Zhasynan olgen eken analary-ai!* (Poor things, were left motherless!) *Tamasha karaganga nuryng kandai? Mynau koz, mynau moiyn, muryn kandai!* (My dear, how beautiful you are, how pleasing! Ah, what a neck, what pretty eyes!) *Olgen eken, apyrymai!* (Oh god, he's dead!) *Ku baksy! Otirikshi. Alzhygan shal! Atymdy aiyrpysyng boska menen.* (The cunning shaman! Liar. Crazy old man! You took my horse from me.) *Kannan kan, etten etim, bauyr zhurtyym! Ua, dariga, otting bastan kyzzyk zhas!* (Sadly, youth is fleeting!) *Atteng, dunie-ai, kalganyng goi aiyrlyyp! Alakai-ai, atam keldi goi!* (Hooray, grandpa is here!)

An exclamation mark (!) is put at the end of exclamative sentence.

3) Imperative sentence (Tilekti soilem)

An **imperative sentence** is a sentence said to make someone do something you wish.

For example, *Balalar, okuga bar, zhatpa karap!* (Children, go study, do not lie down!) *Al, keldik zhaman zherge!* (Well, we've come to a bad place!) *Endi saktan! Zholama sol zhaktagy ozenge akkan.* (Now, beware! Do not cross the river on the left) *Soilep kal, kyzyl tilim!* (Speak up, my eloquence!) *Koruge zhazgai edi, Kak tagalam!* (It would be nice to see it, God!) *Kolda, onghsheng aruak!* (Spiritual ancestors all over!) *Kosh, sau bol. Karkaraly, zhuylmagan. Aidai ber kalsa adamyng kuylmagan.* (Goodbye, Karkarali. If you have someone left who has not been kicked out, keep doing it.) *Aldi-aldi, ak bopem! Zhylama, bopem, zhylama!* (Rockabye, baby, rockabye! Do not cry, baby, do not cry!) *Tiling tart! Zheter!* (Hold your tongue! Enough!) *Hamanda saktan!* (Always beware!) *Aigyrshyp momyndarga akyr, inim!* (Boss it and

³⁹ Given as in the original form – ed.

shout at the humble, brother!) Ashyp ait! Bukpei barin! (Tell the truth! Do not hide!) Esh kaimykpa! (Do not worry!) Aitshy baksym Kudai suigen! (Tell me, my wizard, who is loved by God!) Dostarym osyndai bir is etelik! (Let's do something like this, my friends!) Zhanymdy bir shybyndai ki, aksakal! (Sacrifice my life, old man!) Ak suiek etsin meni! Ait balykka! (Tell the fish to make me a nobleman!) Kelingder, boz balalar, atty alyngdar! (Come here, young man, take a horse!)

Imperative sentences are not pronounced simply but in raised tones. This is why, often an exclamation mark (!) is put at the end of these sentences.

4) Simple (declarative) sentence (Zhai soilem)

Sentences that do not ask, express emotions or order to do something are called **simple (declarative) sentences**.

For example, *At erindi keledi, er muryndy keledi. (A good horse is chubby, a good lad is nose-y). Ozing koigan zeketshi, bizding elde Zhuz-bai bar. Zhanga munyng zholdasy kara tamyр Dadan bar. (There are hundreds of bai, who consider themselves collectors of zakat in our country. He has a friend, Dadan) Erip zhurgen songynda kyryk-otyzday adam bar. (There are about forty or thirty people who are following) Shongmuryн degen molda bar. (There is a mullah called Shonmuryн) Atyna zhemdi iluge alty ennen kylgan dorba bar. (There is a bag made of six widths to hang the fodder on the horse).*

§ 3. TYPES OF SENTENCES ACCORDING TO STRUCTURE (KURYLUNSHA AIYRYLATYN TURLERI)

Two types of closeness occur between sentences. First is **internal closeness**, second is **external closeness**. Internal closeness is the closeness in terms of the meaning. External closeness occurs when sentences are combined. Sentences that have only internal closeness are called **simple** sentences. Sentences that have external closeness are called **complex** sentences.

1. Adjoining (simple) sentence (Irgeles soilemder)

1) *Kun ashyq. Togailar shat. Yng-zhyng orman. (It is sunny. The groves are happy. The forest is full of noise).*

2) *Kun kesh boldy. At boldyrdy, el korinbedi. Batyr sasaiyn dedi. (It was late. The horse was tired, the country could not be seen. The batyr was almost afraid).*

3) *Bissimilda bezgeldek! Bulai zhatsyn duadak! Sybagama kongyr kaz. Ulesime ush uirek. Eki sartka bir tartar, akkudy batyrekeng artar. (Bisimilla, little bustard! Here is a great bustard! Get the graylag goose and three duck's share. Crake for two sarts, batyr takes the swan).*

Sentences in the first example are only close in discussing the weather. Sentences in the second example are only close in discussing the events happened in the evening. Sentences in the third example are only close in discussing the order of allocation.

Thus, sentences in all three examples only have closeness of meaning and nothing else. For this reason, they are uttered separately with pause. In writing, they are separated with a full point (.). A semicolon (;) is put when they are closer.

2. Composite sentence (Kurmallas soilemder)

There are two types of composite sentences: 1) addition; 2) coordinated addition. If the sentences are connected to each other in the form of an elliptic addition, then this sentence is called an elliptic compound sentence. If they are connected to each other in the form of an coordinated addition, then this is an coordinated sentences.

1) Sentences with elliptic compound sentence (Syiysuly kurmalas) ⁴⁰

1) *Karabai men Sarybai angga shykty* (*Karabai and Sarybai went hunting*).

2) *Eky dos birin-biri suidy, kushty* (*Two friends hugged each other*).

3) *Kolga aldy tatulykty, arazdykty* (*He dealt with friendship and conflict*).

4) *Dalada, oida, kyrda, orman-tauda sau kalgan zhan bolmady bul indetten* (*There was no person that escaped the pandemic in the steppes, lowlands, highlands, woods and mountains*).

Each of the sentences are a sentence with homogenous parts. For example, the first sentence is a combination of two sentences. Separate sentences are as follows: *Karabai angga shykty. Sarybai angga shykty*. They were combined so as not to repeat the same words. The second sentence is also a combination of two sentences and consists of homogenous parts. Separate sentences are as follows: *Eki dos birin biri suidy. Eki dos birin biri kushty*.

The third sentence is also a combination of two sentences and consists of homogenous parts. Separate sentences look like that: *Kolga aldy tatulykty. Kolga aldy arazdykty*.

The fourth sentence is a combination of two sentences. Separate sentences look like that: *Dalada sau kalgan zhan bolmady bul indetten. Oida sau kalgan zhan bolmady bul indetten. Kyrda sau kalgan zhan bolmady bul indetten. Orman-tauda sau kalgan zhan bolmady bul indetten*. One feature of such kind of sentences is that several parts in the sentence function similarly. For example, in the first sentence two parts function as subjects – *Karabai and Sarybai*. In the second sentence, two parts function as predicates, they are *suidi* and *kushty*. In the third sentence, two parts function as objects – *tatulykty* and *arazdykty*. In

⁴⁰ The error made by the publisher has been corrected – ed.

the fourth sentence four parts function as adverbial modifiers of place, they are *dalada, oida, kyrda, orman-tauda*. In this case, homogenous parts of the sentence are separated with a comma.

Comma is inserted unless there are words such as ‘men’ (and), ‘yaki’ (or), ‘ham’ (and) between the elliptic compound sentences.

2) Coordinated sentences (Kiysuly kurmalas)

When we speak of compound sentences, the clauses that make them may be independent or dependent. If the clauses are independent, the sentence is called a **compound sentence**. If the sentence has one independent and at least one dependent clause, it is called a complex sentence.

Compound sentences have 5 types of coordination:

1) **copulative**, 2) **adversative**, 3) **disjunctive**, 4) **causative-consecutive (deductive)**, 5) **compound sentence of cause (inductive)**.

Copulative coordinated sentence are made up of several sentences whose information is added together. For example, “*Ulken bastar, kishi kostar*” (*The eldest starts, the youngest follows*) or “*El de zhatty, ai da batty*” (*People have gone to bed, also the moon has set*).

Clauses of **adversative coordinated** sentences contradict each other. For example, “*Kylysh zharasy biter, soz zharasy bitpes*” (*The sword wound ends, the word wound does not end*) or “*Men bardym, sen uide bolmadyng*” (*I went there, you were not home*).

Disjunctive coordinated sentences express an idea of choice or alternative. For example, “*Ne sen turarsyng, ne men turarmyn*” (*Either you get up or I get up*), “*Ya atyng zhazym bolar, ya er-turmanyng shygyndar*” (*Either your horse will perish or your harness will wear out*).

Causative-consecutive (deductive) coordination is when the predicate of this sentence includes sentences with a meaningful and capacious content of the sentence. For example, “*Sabyr tubi sary altyn: sargaigan zheter muratka; asykkan kalar uyatka*” (*Patience is a virtue: a patient person will achieve their goals; a hurrier will embarrass himself*), “*Shalkaiganga shalkai: paigambardying uly emes; engkeygenge engkey: atangan kalgan kul emes*”* (*If somebody is haughty, act the same: he is not a Prophet; if someone takes off the hat to you, do the same: he is no slave to you*).

In a **compound sentence of cause** the following sentence summarizes the previous one. For example, “*Ne ogiz oler, ne arba synar – ekeuning biri bolar*” (*Either the bull will die or the cart will break – one of the two will happen*), “*mal da kerek, zhan da kerek, bilim de kerek – bari de kerek*” (*We need both cattle and people souls and knowledge – everything is needful*) or “*Kok shalgyn, agash, bulak bari zhaksy*” (*Green meadow, tree, spring – everything is good*)*.

* A causal connection is formed when the meaning of the previous word is revealed by subsequent words through a colon.

* Such a connection occurs in places where words are combined together and pronounced as if in a single syllable.

The clauses of a compound sentence are first separated with a comma, then with a semicolon. In causative-consecutive coordinated sentences and compound sentences of cause, colon is placed before the clause of cause and hyphen is inserted before the summarizing sentence.

The difference of complex sentences is that they consist of independent and dependent clauses. They are called **superordinate** and **dependant** clauses respectively.

A dependant clause is an incomplete quasi-sentence. It cannot deliver a complete idea without the superordinate clause. The dependant clause is under the influence of the superordinate clause. In the sentence, the dependent clause serves the same function as the word in the superordinate clause that it refers to. Let us look at the examples:

a) Dependant subject clause (**Bastauysh bagynyngky soilem**)

“*Atanga ne kylsang, aldynga sol keler*” (*The way you treat your parents will come back to you*). Here, “*aldynga sol keler*” is the superordinate clause. “*Atanga ne qilsang*” is the dependant clause. Let us see what word in the superordinate clause does the dependant clause refer to. For this, we need to make a question regarding the superordinate clause. What will come back to you? – *atanga⁴¹ ne kylsang, (sol)*. ‘Sol’ is the subject of the superordinate clause. The dependant clause ‘*atanga ne kylsang*’ refers to that word and answers the subject question ‘**ne?**’ (what). Therefore, the dependant clause is called a **dependant subject clause**.

The feature of a dependant clause it is being an incomplete sentence.

b) Dependant attribute clause (**Anyktauysh bagynyngky soilem**)

“*Kimning zherin zherleseng, sonyng zhyryn zhyrlarsyng*” (*When in Rome do as the Romans do*). The superordinate clause is “*sonyng zhyryn zhyrlarsyng*”, the dependant clause is “*kimning zherin zherleseng*”. Let us see what word in the superordinate clause does the dependant clause refer to. For this, we need to make a question regarding the superordinate clause.

Do as who does? – *kimning zherin zherleseng (sonyng)*. ‘Sonyng’ is the attribute of the superordinate clause. The dependant clause “*kimning zherin zherleseng*” refers to that word and answers the attribute question question ‘**kimning?**’ (whose). Therefore, the dependant clause is called a **dependant attribute clause**.

Besides ‘**kimning?**’, there are other attribute questions such as ‘**kandai?**’ (what like), ‘**kansha?**’ (how many), and ‘**kaisy?**’ (which). If there are dependant clauses that answer these questions, they are also called dependant attribute clauses.

For example, 1) *Tusi kandai bolsa, isi sondai boldy* (*People’s actions depend on their personality*). What do people’s actions depend on? – *tusi kandai bolsa (sondai)*
 2) *Kushi kansha bolsa, har kim sonsha koterme* (*You can endure as much as the strength you have*). How much can you endure? – *kushi kansha bolsa (sonsha)*.

⁴¹ The error made by the publisher has been corrected – ed.

c) Dependant object clause (Tolyktauysh bagynyngky soilem)

“*Uyada ne korseng, ushkanda sony alarsyng*” (*What you see in the family you will use in an adult life*). The superordinate clause is “*ushkanda sony alarsyng*”, the dependant clause is “*uyada ne korseng*”. Let us look what word does the dependant clause refer to. In order to do this, we need to put a question to the superordinate clause. What will you use in an adult life? – *uyada ne korseng, (sony)*. “*Sony*” is the object clause of the superordinate clause. The dependant clause “*uyada ne korseng*” refers to this word and answers the question “**neni?**” of the object clause. Therefore, this dependant clause is the **dependant object clause**.

Apart from “**neni?**”, there are other questions such as “**kimdi?**” (whom), “**kimge?**” (to who), “**nege?**” (to what), “**kimmen?**” (with who), “**nemen?**” (with what). So, dependant clauses that answer those questions are also object clauses.

For example, 1) *Kim zhalkau bolsa, zhoktyk sogan zholdas* (*He who is lazy will be poor*). Who will be poor? – *Kim zhalkau bolsa, (sogan)*. 2) *Kim men auyldas bolsang, sony men kauymdas bolarsyn g* (*You will have common interests with whom you live together*). With whom will you have common interests? – *Kim men auyldas bolsang, (sony men)*⁴². The same with other examples.

d) Time clause (Mezgil pсыktauyshynyng bagynyngkysy)

“*Kashan zher otayady, mal sonda suteiedi*” (*When the grass grows cattle gives milk*). The superordinate clause is “*mal sonda suteiedi*”, the dependant clause “*kashan zher otayady*”. Let us look what word does the dependant clause refer to. To do this, we need to put a question to the superordinate clause.

When does the cattle give milk? – *Kashan zher otayady, (sonda)*. “*Sonda*” is the time clause of the superordinate clause. “*Kashan zher otayady*” refers to that word and answers the question “**kashan?**” of a time clause. Therefore, this dependant clause is the time clause.

Apart from “**kashan?**”, there other questions of a time clause such as “**kashanga deyin?**” (until what time), “**kashannan beri?**” (from when). So, dependant clauses that answer these questions are time clauses.

For example, 1) *Kashanga deyin uykym kelmese, sogan deyin otyramyn* (*I will stay up late until I want to sleep*). Until what time will I stay up late? – *Kashanga deyin uykym kelmese, (sogan deyin)*. 2) *Kashannan beri ozim zhure bastadym* – *sonan beri maldyng ongi kire bastady* (*From the time I started to care about the cattle, the cattle become fleshed*). From when did the cattle become fleshed? – *Kashannan beri ozim zhure bastadym*. The same with other examples.

e) Place clause (Meken pсыktauyshynyng bagynyngkysy)

“*Egin kaida bolsa, bereke sonda bolady*” (*Welfare is where the harvest is*).

⁴² Given as in the original form – ed.

Here, “bereke sonda bolady” is the superordinate clause. “Egin kaida bolsa” is the dependant clause. Let us look what word does the dependant clause refer to. To do this, we need to put a question. Where is welfare? – *Egin kaida bolsa, (sonda)*.

“Sonda” is the place clause of the superordinate clause. “Egin kaida bolsa” refers to this word and answers the question “**kaida?**” of a place clause. Therefore, this dependant clause is the place clause. Apart from “**kaida?**”, there are other questions of a place clause such as “**kaidan?**”, “**kalai karay?**”. Therefore, all clauses that answer these questions are clauses of place.

For example, 1) *Aldynggy arba kai zherden zhurse, songgy arba so zherden zhuredi* (The last cart follows the way where the first cart was). What way does the last cart follow? – *Aldynggy arba kai zherden zhurse, (so zherden)*.

2) *Zhel kai zhakka kusa, kangbak solai karai domalaidy* (Tumbleweed rolls the way the wind blows). Where does the tumbleweed roll? – *Zhel kai zhakka kusa, (solai karai)*. The same with others.

f) Clause of manner (Syn ppsyktauyshynyng bagynyngkysy)

“*Kalai baksang, atyng solai zhurmek*” (As you graze your horse, it will behave similarly). Here, “*atyng solai zhurmek*” is the superordinate clause. What word does the dependant clause refer to? Let us ask the question to find out.

How will your horse behave? – *kalai baksang, (solai)*. “Solai” is the adverbial modifier of manner of the superordinate clause. The dependant clause “*kalai baksang*” refers to the word “solai” and answers the question “**kalai?**” of the clause of manner. This is why, the given dependant clause is the clause of manner.

The clause of manner has other questions apart from “**kalai?**”. For example, “**kalaisha?**” (how come), “**kansha?**” (how many) and others. In this way, dependant clauses that answer this kind of questions are clauses of manner.

For example, 1) *Kalaisha ulgi pishilse, solaisha kiim tigilmek* (As the pattern is prepared, so the clothes will be made). How will the clothes be made? – *kalaisha ulgi pishilse, (solaisha)*.

2) *Kansha is kyla bilse, sonsha zhумыs onbek* (They will be productive depending on how much they can do). How productive will they be? – *Kansha is kyla bilse, (sonsha)*. The same with others.

g) Causal clause (Sebeb ppsyktauyshynyng bagynyngkysy)

“*Olar koshe almaidy, uitkeni koligi zhok*” (They cannot move because they do not have a car). Here, “*Olar koshe almaidy*” is the superordinate clause, “*uitkeni koligi zhok*” is the dependant clause. What question does the dependant clause answer?

Why cannot they move? – *uitkeni koligi zhok*. This dependant clause answers the question “**nege?**” (why). This question is the question of a causal clause. This is why this part is the dependant causal clause.

Apart from “**nege?**”, there are other questions of a causal clause. For example, “**neden?**”, “**nelikten?**”, “**ne sebepten?**” (because of what). A dependant clause that answers these questions are also causal clauses.

For example, 1) *Kar az bolgan song, su sonan tasymady* (Since there was little snow, rivers did not overflow). Why did not rivers overflow? – *kar az bolgan song (sonan)*.

2) *Maly zhutap kalgan song, el sondyktan zhudedi* (Because there was not enough cattle, the people were exhausted). Why were people exhausted? – *maly zhutap kalgan song, (sondyktan)*.

3) *Ne sebepten shop bolmady, sol sebepten mal zhutady* (The cattle was scarce because there was no grass). Why was the cattle scarce? – *because there was no grass, (sol sebepten)*. The same with other examples.

h) Purpose clause (Maksat pсыktauyshynyng bagynyngkysy)

“*Orakshy, shop shabaiyn dep, togaiga bardy*” (To mow the grass the reaper went to the grove). “*Orakshy togaiga bardy*” is the superordinate clause, “*shop shabaiyn dep*” is the dependant clause.

For what did the reaper go to the grove? – *shop shabaiyn dep*.

This dependant clause answers the question “**ne ushin?**” (for what). “**Ne ushin?**” is the question of a purpose clause. Therefore, “*shop shabaiyn dep*” is the dependant purpose of clause.

Apart from “**ne ushin?**”, there is also a question of a purpose clause like “**nege?**” (why) . This is why, a dependant clause that answers the question “**nege?**” is also a dependant purpose clause. For example, 1) *Olen tyngdagysy kelip, zhurt zhiyldy* (Wanting to listen to the song, people gathered together). Why did the people gather together? – *Olen tyngdagysy kelip*.

2) *Bata bermekshi bolyp, aksakal kolyn zhaidy* (To give his blessings, the old man lifted up his hands). Why did the old man lift up his hands? – *bata bermekshi bolyp*. What draws attention here is that “**nege?**” is used both in an adverbial modifier of cause and adverbial modifier of purpose. This is why, we cannot know whether the dependant clause is an adverbial modifier of cause or an adverbial modifier of purpose only based on the question. We need to look at the meaning. If the dependant clause describes the reason of the action, then it is an adverbial modifier of cause. If the dependant clause describes the purpose of the action, then it is an adverbial modifier of purpose.

For example, 1) *Koshpekshi bolyp, auyl ui zhykty* (To move to another place, the people took down the houses).

2) *Tuie zhok bolyp, auyl koshe almady* (Because there were no camels, the village could not move).

In sentence one, why did the people take down the houses? – *koshpekshi*

bolyp. This is the adverbial modifier of purpose, because they took down the houses with the aim of moving.

In sentence two, why could not the village move? – *tuie zhok bolyp*. This is the adverbial modifier of cause, because the reason why they could not move is the absence of camels.

i) Conditional clause (Shartty bagynyngky)

“*Koseu uzyn bolsa, kol kuimeidi*” (*If the rake is long, you will not burn your hands*). “*Kol kuimeidi*” is the superordinate clause, “*Koseu uzyn bolsa*” is the dependant clause. In what case will the hands not burn? – *Koseu uzyn bolsa*, so the condition under which hands will not burn is for the rake being long enough. This is why such dependant clause is called a **conditional clause**.

The feature of a conditional clause is not the question but the presence of condition. Therefore, we find the conditional clause not by the question but by looking for the condition.

For example, 1) *Tokpagy zor bolsa, kiiz kazyk zherge kirer* (*If the beater is large, felt will enter the ground*). Here, the felt will enter the ground if the beater is large, so the condition is in the beater being large. This is why, “*tokpak zor bolsa*” is the conditional clause.

2) *Berseng, alarsyng* (*If you give, you will receive*). Here, the condition is that if you give something to someone, they will give something to you as well.

j) Adversative clause (Ereuil bagynyngky)

“*Tartsa da bar kushterin ayamai-ak, asylan zhuk ornynan kozgalmady*” (*They could not move the load even they put all effort*). “*Asylan zhuk ornynan kozgalmady*” is the superordinate clause, “*Tartsa da bar kushterin ayamai-ak*” is the dependant clause. The dependant clause says “*zhukti tartty*”, (they pulled the load) the superordinate clause says “*zhuk kozgalmady*” (the load did not move). The meanings of two sentences contradict each other, this is why the dependant clause that contradicts the superordinate clause is called an **adversative clause**.

The feature of the adversative clause is having the disagreement tone.

For example, 1) *Kuni boiy karasa da, taba almady* (*Although he was looking for the whole day, he could not find it*). 2) *Kys katty bolsa da, mal aman shykty* (*Even though the winter was harsh, the cattle was safe*).

SIMPLIFICATION (YKSHAMDAU)

Dependant clauses are pronounced in two forms:

1) **in full form,**

2) **in simplification form.** Even if not all dependant clauses are expressed

in full form but most can be turned into simplification. A simplification is the transformation from the full form into a simplification. In the Kazakh language, the simplification form is more common than the full one. Most dependant clauses, turned into simplification, are absorbed and disappear into dependant clauses. Which type of dependant clause is more appropriate and more artistic when writing, that type is chosen. Therefore, if the simplification form is not more artistic than the full form, then such sentences do not need to be simplified, and such sentences are not considered to be contractive. The dependant clause can be simplified by: 1) a noun, 2) an adjective, 3) a participle as auxiliary verb, 4) an adverbial participle.

For example: 1) *Tusi kandai bolsa, isi sondai boldy.* (*What the dream is, that is the case*). This is the full form. In a simplification form, we say "It was in a dream" (through a noun). 2) *It zhuirik bolsa, ony tulki suimes* (*If the dog is fast, then the fox does not like it*). In short, we say "A fox doesn't like a fast dog" (here through the adjective). 3) *Kalai pishilse, kiim solai tigilmekshi* (*How the pattern is made, so the clothes will be sewn*). In a simplification form, we say "The clothes will be sewn by the pattern" (here through the form of verb that became the noun). 4) *Atanga ne kyslang, aldynga sol keler* (*What you will do to your grandfather will happen to you*). In short, we say "Done to grandfather will happen to you" (here through a participle as auxiliary verb). 5) *Olar koshe almady, uitkeni koligi zhok boldy* (*They couldn't move because they did not have a car*). In a simplification form, we say «*They couldn't move not having a car*» (here through an adverbial participle).

In the 1st example, the dependant clause of the sentence "what will be the dream" disappeared, became the word "in a dream" and entered the superordinate clause of the sentence. In the 2nd example, the dependant clause of the sentence "if the dog is fast" disappears but becomes two words "fast dog" and goes into the superordinate clause of the sentence. In the 3rd example, the subordinate clause "how the pattern is made" disappeared, became "by the pattern". In the 4th example, the dependant clause "what you will do to your grandfather" disappeared, and the words "done to grandfather" fell into the superordinate clause. In example 5, the dependant clause "because they did not have a car" becomes more of a simplification and turns into a superordinate clause "not having a car". Here, the dependable clause, like the previous sentences, has not disappeared but has only shrunk. The reason is that it was a simplification with the help of the adverbial participle. Dependant clause simplification with the help of the adverbial participle do not lose the state of the sentence even when being a simplification.

Between dependant and superordinate clauses in their full form there is a negative comma. The dependant clause of a sentence in a simplification form is not separated by any punctuation mark when it is not included in the superordinate clause of the sentence. If the dependant clause of the sentence, although simplified

but not absorbed by the superordinate clause of the sentence, remains an independent sentence, then it is deprived of a negative comma, as in its full form.

3) Parenthetical sentence (Kystyryndy soilem)

Sometimes, within one sentence, the second sentence is pronounced parenthetically. Those parenthetically pronounced sentences are called **parenthetical sentences**.

For example: 1) *Bugin, Kudai biledi, zhauyn bolsa kerek (Today, God knows, it should rain).* 2) *Azir, Allaga shukir, zhaman emespiz (So far, thank God, we are not bad).* 3) *Osy zholy, asylyk bolmasyn, alyp kelemiz-ak (This time, do not jinx it, we will bring it).* In the 1st example, inside the sentence "It should rain today" there is a parenthetical sentence "God knows". In the 2nd example, inside the sentence "So far we are not bad" it is parenthetically said "thank Allah". In the 3rd example, inside the sentence "This tishaime we will bring it", there is a parenthetical sentence "do not jinx it".

Therefore, the phrases "God knows", "thank Allah", "not jinx it" are parenthetical sentences. Parenthetical sentences are separated from parenthesized sentences with a negative comma.

4) Sentence with direct speech (Keltirindi soilem)

A speaker or writer, when he speaks or writes, speaks or writes, quoting an old proverb, or what someone said. Words or proverbs spoken or written by someone in this way are called **sentences with direct speech**.

Example: 1) *The parable: "Alin bilmes alek" degen osynday aure bolgan zhannan kapyt.* ("A person who has not calculated his strength gets into a mess" was said by a fussy person). 2) *Bir kuni bulbul kusty esek kordi. Kasyna soz aitpakka zhakyn keldi. "Sirtingnan sayragysh dep zhurt maktaidy, Tyngdaiyn, dostym, biraz saira" dedi.* (One day a donkey saw a nightingale bird. He came closer to say a word. "You are praised for being a songbird. Well, I'll listen to you, my friend, sing"). In the 1st example, the sentence with direct speech "A person who has not calculated his strength gets into a mess" – is a proverb. In the 2nd example, the sentence with direct speech "You are praised for being a songbird. Well, I'll listen to you, my friend, sing" – is donkey's words.

In the sentences with direct speech, a speaker says the proverb or what someone said without any changes or says with changes only the meaning of them.

If it is said in the first way, the proverb or someone's word is called direct speech; if it is said in the second way, it is called indirect speech.

Example: 1) *Sonda esek soz aitady bulbul kуска: "Maktauly bar goi anpaz ar bir tusta", solardyng bari dagy ademi ange tauyktyng aigyryndai emes usta* (Then the donkey said to nightingale: "There is a praised singer everywhere. It is a pity

that you are unfamiliar with our rooster. You would be more alert if you learned a little from him”). Here from the word “Then”... till the word “everywhere” they all are donkey’s words. They are said without any changes. Therefore, it is direct speech. 2) *Shal turyp ornynan esen-aman, zhakyndap zhумыskerге keldi taman, aumeser akыly zhok, it, dongız dep, baygusty balagattap sokty zhaman* (The old man got up and approached the worker, called him stupid, a dog and a pig, and greatly humiliated the poor thing). Here from the word “The old man”... until the word “thing” the old man’s words are not said directly without changes but only the content was stated. That is, not the direct speech of the old man but the indirect speech was said. So, it is indirect speech.

Direct speeches are written into the quotation marks (“”). In indirect speeches, punctuation is put as in simple sentences. For example: *Shal aitty: «Kormeymisin ne etkeningdi? Zheligip zhyndanuga zhetkeningdi?» Bardai-ak akeng kuny sonsha shanshyp. Terisin iske algysyz etkeningdi* (The old man said: “Did not you see what you did? Do you see that you are about to be mad? As if you are stung by the price for your father's life? Cannot you see that you're devaluing his death?”). The old man’s words are written into the quotation marks.

5) Complex sentence in periodic form (Oramdy yaki ornekti soilem)

In speech, you can also briefly say and express a thought. The thought can be said long and obliquely. When you say prolonged thought, when we say a long speech, the way of thinking can change at any moment. This type of speech is called complex sentence in periodic form. For clarity, let's give an example.

For example, 1) *Bailykka kim turganda, Dosan turgan; Kasynda Baizhan symam kosa turgan. Koradan on tort myng koi birden orgen. Alaman shennen shykkan Asan turgan; Shapsa kylysh otpeitin Musam turgan, Soileidi magan nege osy ant urgan?* (There was Dosan for the wealth; beside him was Baijan. Fourteen thousand sheep came out of the barn at once. The warrior Asan was there; why does the invincible Musam speak to me?). Here, the idea grows from the beginning until “Musam turgan...” Further, starting from “soileidi...” the thought changes its initial direction.

2) *Khisapsyz bai bolsang da Karynbaidai, Sakhy bop mal shashsang da Atymtaidai, Padsadai Amir-Temir din tuzetip. Bolsang da aidik batyr Arystandai. Bolsang da Zhirensheidi tilge sheshen, Akyrda zhatar ornыng tar lakyt zhai* (Though you are immensely rich like Karynbay, even if you give out cattle like Sahi and Atymtai, practice religion like Amir-Temir. Although you are as big as a lion. Even if you are a master of rhetoric like Jirenshe, in the end, you will find yourself in a narrow tomb). Here, the idea developed until the word “sheshen” and then another idea started.

3) *Istambul padsa bolsang da Kuddys Shamga, Bukar men khukim etseng de*

Khundistanga, Agylshyn, Kytai, Maskeu, Rumdy alyp, Din tuzep amir etseng de bul zhihanga. Tutsang da zheti ykylymnyng barin tegis, Kirersing akыр bir kun koristanga (Be the ruler of Jerusalem or Syria, even if you reign Buxara and India or have conquered England, China, Moscow, Romania and are spreading religion to people. Even if you conquer all seven parts of the world, one day you will end up in a graveyard). Here, the idea developed until the word “tegis” and then another idea starts.

4) *Kosylyp bir neshe adam, ortaktasyp, Ui salyp ortasynan duken ashyp, Saudasy, zhugymdy bop baiyp abdan, Shat bolyp kongilderi sudai tasyp, Akshany tobedei kyp uyip koiyp, Ulesip otyr edi shuylidasyp. Uyi zhanyp barady dep khabar beredi, Zhugirip kelip bireu tusi kashyp (A few people built a house together and opened a shop in the middle of it, Trade went well, they were very happy, They earned a lot of money, They would allocate it and make noise. Someone reports that the house is on fire).* Here, the thought develops until the word “shuylidasyp” and then another idea starts.

EXAMPLES OF SENTENCES IN WHICH IT IS NECESSARY TO DISTINGUISH THE TYPES OF SENTENCES (SOILEM TURLERIN AIYRUGA KEREK SOILEM MYSALDARY)

In order to distinguish the types of sentences, three different actions are performed with sample sentences:

- 1) Transformation of sentences expressed in verses into poetic ones.
- 2) Differentiate between types of sentences.
- 3) Make the students find the right types of sentences.

Minsiz taza meruert su tubinde zhatady. (Pure pearls, like dew, lie at the bottom of the sea.) Su tubinde zhatkan zat zhel tolkytsa, shygady. (If the wind touches the sea, the pearls will float on the water.) Adam da, ushkan kus ta, ang da – zhumyssyz tek turgan zhok eshbir zhan da, kishkene kongyz da zhur zhugin suirep; barady aralar da ushыp balga. (Neither a man, nor a flying bird, nor an animal – not a single soul is without work, even a small beetle also drags its cargo with it.) Shygady tokyldaktyng tok-tok dausy, sairagy sargaldaktyng synggyrlagan. (The loud-sounding voice of a woodpecker bird sounds knock-knock.) Ozende balykshylar au karap zhur, togaida orak dausy shang-shung organ. (Fishermen are watching a net in the river, and the sound of a sickle mowing is in the grove.) E, zhanym, men zholaushy zholym alys; adam zhok bul mangaida magan tanys. (Oh, my soul, I am a traveler, the road is long; there is no familiar person in this neighborhood.) At dostym, zhugim auyr, kalym bitti. (Oh, horse, my friend, my load is heavy, my strength is over.) Emespin zhure alatyn endi tipti. (I cannot even walk now.) At ogan eshbir zhauap kaitarmaidy. (The horse does not react to him in any way.) Karangdar, shara bar – ma myna sorga? (See

if there is a way out of this problem?) Ayagyn at keledi basyp zorga. (The horse steps with difficulty.) Okinip otken iske at keledi. (A horse goes to the repentant cause.) Men kata etken ekem... ah! dedi. (It turns out I was wrong... Ah! – he says.) Kush kemidi. (The power is running out.) Aibyndy tu kulady. (The heroic banner fell.) Keshe batyr – bugin korkak. (A hero yesterday is a coward today.) Erikke umtylgan ushkyr zhany kisende. (A sparkling soul, striving for will, in horseshoes.) Kan suyngan; zhurek solgyn sogady. Birlik, eldik, erlik, kairat, bak, ardyng – zhauyz tagdyr zhoidy barin ne bardyng. (The blood has cooled; Unity, nationality, heroism, strength, happiness – evil fate has destroyed everything that is.) Oipyrm-ai! Alla-ai zhasagan, kysyldy-гой shybyn zhan! (Oh my god Allah, Who created, torments my little soul.) Kuat kemip barady. (The power is decreasing.) Sauykshyl esil elim-ai! (The healing bright land is mine!) Saryarka sairany zherim-ay? (Saryarka is my merry land.) Kumistei taza suy bar – aidyn shalkar kolim-ai! (With crystal clear water – the lake with a smooth surface is mine!) Kinaldyng-au, shybyn zhan! (So tormented, little soul.) Toktalsaishy ystykkani! (Stop the hot blood!) Karlygash, kairan zharym-ai! (Swallow, my holy half!) Karashygym, zhanym-ai! (The only one, my soul!) Kulagyma keledi alystan aschy zaryng-ai! (Your intense suffering comes to my ear.) Tusti-гой kysym zhanyma! (The pressure on my soul has increased!) Tunshyktym-гой kanyma! (I am suffocating with my blood!) Zharaly kuba zhonda kim zarlagan! – Bul – kazak; Tangirige zar etken kazak! (In the broken treeless ridge who wept! – This is a Kazakh; a Kazakh in need of the Almighty!) Kinalyp kandy azap shekken kazak! (The Kazakh who suffered from torment!) Aiteuir kandy azaptan kutkarar dep, okygan azamatyn kutken kazak. (Expecting finally liberation from bloody suffering, the Kazakh who was waiting for an educated man.) Akengdi aldyngdagy tani-mysyng? (Do you know your father?) Balam, sen baikap kara, ashyp kozing, kezek ber bir azyrak sozge taksyr! (Son, you look carefully, opening your eyes, give a turn for one word, merciful!) Taksyr-ai, esh zhazygym zhok-гой mening! (Dear God, there is no fault of mine!) Zhabir-гой bireu ushin kuidirgening! (Oppression is for someone your burning!)

Undeme! Zheter! Kazir pursatym zhok! (Shut up! Enough! I do not have time now!) Alda, sorly, bishara balalar-ai! (Ahead, poor children!) Zhasynan olgen eken analary-ay! (It turns out their mothers died from an early age.) Zhok eken pakyrldyng shamalary-ai! (There is no opportunity for the poor!) Ai! Kustar, tyngdangyzdar kulak salyp! (Hey! Birds, listen carefully!) Kezekpen zhem tasyngdar ushyp baryp. (Take turns flying, carry the food.) Usheuin asyrauga kansha kiyn? (How hard is it to feed three people?) Etingder az kun kaiyr bolip zharyp! (Give a few days to charity!) Kokek kus, zhuning tulep zhur-гой beker! (The cuckoo bird, your fur is shedding in vain!) Azyrak zhetim ushin zhulsak neter? (What will happen if we take it for the poor?) Kaiyrdyng bul duniyede zhetimge etken baska is sauabyna bar-ma zheter? (In this world, does charity have other things that orphans will be enough to do?) Boztorgai, karap turma sen de tekke! (Lark,

do not look standing up in vain!) Zhuresing boska sharlap ushyps kokte! (*Flying tired in the sky for nothing in vain!*) Daladan togailardan tamak izde! (*Look for food in the groves from the steppes!*) Bulardyng usheuine kop kerek pe? (*Do these three need much?*) Sar moyn, er zhetti-goi balalaryng! (*Yellow neck, your children have grown up!*) Baleden Kudai saktar birer zharym! (*Some kind of attack, God will probably save it in places.*) Bulardyng kundiz-tuni zhanynda bol! (*Be near them day and night!*) Zhoktatpa pakyrlyardyng analaryn! (*Do not leave the poor alone.*) Sandugash, nagylaiyn seni kairap! (*Sandugash, why should I look at you!*) Koyarsyn oktyng-oktyng ozing sairap! (*You will gradually stop singing yourself!*) Kongilin bir az-gana kotermeke. (*To cheer up a little bit.*)

Zarlynyng zhetim kalgan sory kaynap! (*You are an orphan!*) Dostarym, osyndai bir is etelik! Zhastardy zhetim kalgan kisi etelik! (*My friends, let's do one such thing! – Let's say it was orphaned.*) Ezgiler ormanda da bar ekenin osyndai sauap ispen korsetelik! (*Let's show that there are oppressors in the forest too!*) Dariga, men bai bolsam zhurttan askan! Uilerdi saldyrar em kandai tamnan! (*Dariga, if I am going to be rich! I would build huge houses!*) Bakyl bol, serik atym irenzhome! (*Be careful, do not be offended, my faithful horse!*) Daml al! Kosh, aman bol! Meni umytpa! (*Get some rest! Goodbye, be healthy! Do not forget me!*) Ayagym times altyn uzengginge. (*My feet will no longer touch the golden stirrup.*) Kelingder, boz balalar, atty alyngdar! Zhetektep togaiyma ap baryngdar! (*Come, guys, take a horse! – Bring him to the forest grove!*) Zhabyngdar zhauabyna tukti kilem! (*Cover with a pile carpet!*) Zhemine eng kalauly suly alyngdar! (*Give him the most desirable oats to feed!*) Bulaktyng suymen ham suaryngdar. (*Let's get water from the spring.*)

Ensap, uyat, tereng oi, Oilagan zhan zhok; zhauyp koi! Tamagy toktyk, zhumysy zhoktyk Azdyrar adam balasyn. (*There is not a soul who has thought about shame, about deep thoughts! – When a person is satisfied and out of work, it spoils a person.*) Otirik shagym toldy-goi, Oilanar uaktyng boldy-goi. (*There are a lot of lies and complaints; after all, it is time to think.*) Keshtep kaitar zhol emes; Zhol azygym mol emes. (*The past is gone, I went on the road without supplies.*) Bir kisi myngga, Zhon kisi sumga Ali zheter zaman zhok. (*It is not a time when one person can handle thousands, a good person with a terrible person.*) Kadirli basym, Kayratty zhasym Aigaimen ketti; amal zhok! (*My respect and energetic age have passed. What can I do?*) Kosh, korykty eling. Korkytkan sening onering kaisy? Aityp ber! (*Let the people be timid. Shame on you who frightened your native people. Tell us.*) Bauyrynga tartkan, syryngdy aitkan syrlysyng syrty ainalar. (*Those with whom you are friends, they will turn away from you later.*) Ne ol emes, bul emes: Mening de kunim kun emes. (*I do not live properly either.*)

Ishim olgen, syrty sau, bugingi dos – erteng zhau. (*Inside is dead, outside is healthy, today a friend is an enemy tomorrow.*) Alashtyng adamynyng bari malim:

Kim kaldy tarazyga tartylmagan. (*Everything is known: who stayed and who did not.*) Degender men zhaksymyn tolyp zhatyr, zhaksylyk oz basynan artylmagan. (*There are many who say they are good, but kindness is not to be seen.*)

Khalykka zhagaiyn deseng, kazanyng bolsyn. (*If you want people to like you, set the table.*) Momynnyng esebin ku tabady, kudyng esebin Kudai tabady. (*The account of the meek is found by the cunning, the account of the meek is found by God.*) Kudaiga syiynghan kurttai ushady, adamga syiynghan murttai ushady, kim bai bolamyn demeidi, Kudaiy kalamaidy; kim bi bolamyn demeidi, khalky kalamaidy, (*Who worships God, he flies like a worm, who worships a man, he falls dead. If someone wants to get rich, then God does not allow it; If someone wants to become the head, then the people do not want him.*) Zher tausyz bolmaidy, el dausyz bolmaidy. (*The earth does not exist without a mountain, the country does not exist without disputes.*) Tai zhamany zhorga bolady. (*A bad shearer can become a pacer.*) Adam zhamany molda bolady. (*A bad person can become a mullah.*) Zhangylmas zhak bolmas, surinbes tuyak bolmas. (*The one that did not fall, the one did not rise.*) Buryngynyng kisisi – bugingining kishisi. (*A man of the past is a retarded person.*) Argymak birde zhaldy, birde zhalsyz; er zhigit birde maldy, birde malsyz. (*A steed with fat, then without, a brave guy with money, then without.*) Erding erligin bilmegen Kudaidyng birligin bilmeidi. (*Whoever does not recognize the courage of men does not recognize the unity of God.*) At baspaimyn degen zherin ush basady; er kormeimin degen zherin ush koredi. (*Three times he will visit the land that he did not think to set foot on, three times he will see people whose lands he never thought to see.*) Adaspaimyn degen zhigitti karanggy tuman adastyrazy. (*A guy who wants not to get lost is misled by a dark fog.*)

At basyna kun tusa, auyzdykpen su isher; er basyna kun tusa, etigi men su kesher. (*If necessary, the horse will drink water bridled, if necessary, the man will wade in boots.*) Er otirik aitpaidy, ep otirik aitady. (*A man doesn't lie, it is flexibility.*) Erding atyn ya aty shygarar; ya katyny shygarar. (*Either the horse or the wife will glorify the name of the young man.*) Esepdar bolmai, bai bolmaidy, esersok bolmai, er bolmaidy. (*Not having reports, not being rich, not being stupid, not being a man.*) Alyp anadan, at bieden tuady. (*A giant is born from a mother, and a horse is born from a mare.*) Uaiym tubi tengiz: batasyng da ketesing; tauekel tubi kaiyk: minesing de otesing. (*Melancholy is like the abyss of the sea, if you fall into it, you will drown; a risk is a boat, if you take a risk, you will swim out.*) Argymak atyng kuyrygy – ari zhibek, ari kyl. Kas zhaksynyng belgisi – ari myrza, ari kul. (*The tail of a good steed is both wool and hair, a good person is both generous and helpful.*) Bai bolaiyn degen zhigit ayirbasshyl keledi, adam bolaiyn degen zhigit karyndasshyl keledi. Zhangbyr zhausa, zherding yrysy, zhaksy tusa, elding yrysy. (*If it rains, it is good for the earth, if a good person is born, it is good for all the people.*) Biik taudyng tobesin korip, tubine barma; zhaksynyng atyn estip, uisine barma. (*Do not go to the bottom, seeing*

the hill of a high mountain; do not go home, hearing the name of a good one.) Zhorganyng kadyryn zhelgende bileidi, zhaksynyng kadyryn olgende bileidi. (You will find out the price of a pacer when riding, the price of a good horseman after his death.) Zhamannyng aitkany kelmeidi, sandyraktagany keledi. (The delirium of a bad person can come true.) It kutyrsa, iesin kabar; torgai kutyrsa, burkitke shabar. (The dog will get mad – it rushes at the owner; the sparrow, enraged, rushes at the golden eagle.) Aryk maldy asyrasang, auzy-murnyngdy mai eter; zhaman kisini asyrasang, auzy-murnyng kan eter. (If you feed a thin animal, your mouth and nose will be in fat, if you feed a bad person, your mouth and nose will be in blood (i.e. do not expect good from an ungrateful one)) Zhaksydan zhaman tuady: bir ayak aska algysyz; zhamannan zhaksy tuady: adam aitsa, nangysyz. (Good begets evil, evil begets good.) Kas zhaksynyng belgisi – oz uine ozi kul; kas zhamannyng belgisi – oz uyine ozi syi. (A good person works as a slave in his own house, a bad person acts like a king or queen.) Zhaksyga berseng asyngdy, zhaksy syilar basyngdy; zhamanga berseng asyngdy, itke tastar basyngdy. (Good people know the worth of help but bad people do not.) Zhuirik shaban bolady, moinynan zhal ketse; zhaksy zhaman bolady, kolynan mal ketse. (A fast horse can become slow, a good person can become worse.) Karga maktanyp, sungkar bolmaidy; esek maktanyp, tulpar bolmaidy. (A crow cannot be an eagle, a donkey cannot become a horse.) Kisi aklyly men bai bolgansha, oz aklylyng men zharly bol. (It is better to be a beggar with your own mind than to be rich with someone else's mind.) Zhalgyz zhurip zhol tapkansha, kop kisi men adas. (It is better to have company than to walking alone.) Zhalgyzdyng zhagy zhogalsa da, tabylmaidy, kopting ogy zhogalsa da, tabylady. (If a loner loses his jaw, it will not be found, but if a sociable person loses his bullet, it will be found.) Engkeygenge engkey, basyng zherge zhetkenshe, shalkaiganga shalkai, tobeng kokke zhetkenshe. (Respect those who respect, ignore those who ignore.) Ozi bitken zhanzhaldy, zhanym deseng bolmas-pa; alty ul tapkan katyndy kanyng deseng bolmas-pa? (Is it not possible to say "my soul" after a scandal; is it not possible to say "my dear" to a wife who has given birth to six sons?) Atadan altau tugansha, zhalgyz tusa, ne etedi, elge tulga bolgaly, karagaiga karsy butak bitkenshe, emenge aiyr butak bitse, ne etedi – kуска tугыр болгалы. (What is it if not six are born from the father, but one who will become the son of his people, what is it if an oak tree grows a forked branch that will become a roost for a bird, than the shrub surrounding the poplar disappears?) Ozingnen tumai, ul bolmas; satyp almai, kul bolmas. (If he is not born of you, he is unlikely to become a son. Until you buy him, he is unlikely to become your slave) Ak sungkardyng balasy, aldyna koimai, zhem zhemes. (The golden eagle chick will not eat until food is put in front of it.) Argymak attyng balasy, az ottap, kop zhusaidy; asyldardyng balasy, az soilep, kop tyngdaydy. (The steed is the brainchild of a horse, grazes a little, sleeps a lot; the child of noble people speaks little, listens a lot.) Agaiynnyng kadirin, zhalaly bolsang, bilersin. Ata-ananyng kadirin, balaly bolsang, bilersin. (You appreciate

your relatives when you are slandered. You appreciate your parents when you have children yourself.) Agaiyndy zhamandap, tugandy kaidan tabarsyng; argymakty zhamandap, budandy kaidan tabarsyng. (*Scolding relatives, where will you find a relative; scolding a horse, where will you find such a horse.*) Baska elde sultan bolgansha, oz elingde ultan bol. (*Be a citizen in your own country before becoming a sultan in another country.*) El agasyz bolmaidy, ton zhagasyz bolmaidy. (*People do not happen without a leader; and a fur coat – without a collar.*) Mal bitpes dep, erden tungilme, shop bitpes dep zherden tungilme. (*Do not be disappointed in a man who has not made cattle, do not be disappointed in the land where grass has not sprouted.*) Mal tappas zhigit bolmas: kuraryn ait; Bala tappas katyn bolmas: turaryn ait. (*Anyone can make a fortune, but the point is to increase it, every woman can give birth to sons, but the point is their survival.*) Bas ekeu bolmai, mal ekeu bolmas. (*Until you get married, you will not get rich.*) At aunagan zherinde tuk kalady. (*Where the horse will roll, there will be a hair left.*)

Bilmegen attyng syrtynan zhurme. (*Do not follow a horse you do not know.*) At ayagan zherge karar, kus ayagan kokke karar. (*The horse looks at the ground with pity, the bird looks at the sky with pity.*) Kutty konak kelse, koi egiz tabady. (*When a welcome guest arrives, a sheep brings twins.*) Eshki egiz tauyp koidan aspas; it egiz tauyp, elden aspas. (*Even though goats bring twins, they will not catch up with the number of sheep; even if dogs bring twins, they will not catch up with the number of people.*) Bir biening emshegi eki: biri ketse, suti zhok; bir tuyening orkeshi eki: biri ketse, kushi zhok. (*The mare has two udders: there will be no one, there will be no milk; the camel has two humps: there will be no one, there will be no strength.*) Tuye kashyp, zhukten kete almas. (*A camel cannot run away from a pack.*) Alty kun atan bolgansha, bir kun bura bol. (*Be a sire camel for one day than a gelding camel for six days.*) Auyzy kisyk bolsa da, baydyng uly soylesin. (*Although his face is crooked, let the son of the bai speak.*) Bagyng zhurgen shagynda, zhapalak salsang kaz iler; bagyng kaitkan shagynda, lashyn salsang, az iler. (*While you are young you are active and strong.*) Zhemesse de mai zhaksy, bermese de bai zhaksy. (*Butter is still a valuable product even if you do not eat it, a rich man is still good even if doesn't share anything.*) Zharlylyk, seni kaiteyin: zhandai dosty zhat etting; karilik seni kaiteyin: soiler sozge mat etting. (*Poverty steals friends, old age steals speaking ability.*) Bai kasyna koship bar da, baiymasang, magan kel; ku kasyna koship bar da kur almasang, magan kel. (*If you stay with the rich and you do not become rich, come to me.*) Urlyk kylsang, zhalgyz kyl: ekeu bolsang biri aigak; otkel otseng, buryn ot: arttan otseng, zhol taygak. (*If you steal, then do it alone: one of the two is a witness; if you cross the bridge, go first: the road is slippery.*) Aityskan song dau emes-pe, alyskan song zhau emes-pe? (*Dispute after quarrel, enemy after fight.*) Tapkan kuansa da, tanygan alady. (*The one who finds is happy, but the one who recognizes takes it away.*) Ali kelgen alyp-ta, shalyp-ta zhygady. (*If you can, you*

will do it any way.) Bi aitkandy kul da aitady, kul auzynyng duasy zhok. (The slave also says what the bi says, there is no blessing in the mouth of the slave.) Arly aryna karasa, arsyz «zhengdim» deidi. (If the conscientious man preserves his honor, then the unscrupulous believes that he has won.) Kongansha konak uyalady, kongan song konak iesi uyalady. (Before arrival, the guest feels shy, after arrival, the owner feels shy.) Konak az otyryp, kop synaidy. (The guest will sit a little but see a lot.) Konak kelse, et piser, et pispese, bet piser. (When a guest arrives, the host cooks the meat, if he has no meat, the host feels ashamed.) Baryngda batyp ish; zhogyngda satyp ish. (When you have something, eat for the future, and when there is nothing, buy and eat.) Zhaksy as kalgansha, zhaman kursak zharylsyn. (It is better to burst a bad stomach than wasting good food.) Kisi kandai bolsa, asy sondai. (We are what we eat.) Zhetimning auyzy aska tise, murny kanaidy. (If the unfortunate mouth reaches the food, then blood flows from the nose.) Akymak, aldyndagy astan urkip, ashtan olipti. (A silly, frightened by what was in front of him, starved to death.) Zhogalyptabylgan mal olzha; auyryp zhazylgan zhan olzha. (Lost and newly found cattle is prey; a recovered person is luck.)

ORTHOGRAPHY (ZHAZU TARTIBI)

We need to study. No one says that you do not need to study. Therefore, when it comes to controversial things, we must understand that controversial things are the way to bring order. Therefore, while people have not come to a compromise among controversial things, let's talk about how to bring indisputable learning to the right path.

There are two different types of education which are necessary for Kazakhs: one is Muslim, the other is Russian. In recent times, those who have studied in Russian for six or seven years, do not know how to speak and write in Russian. To know Russian well, you need ten to fifteen years. Not everyone manages to study so much time. Therefore, I will tell you about the necessary, affordable training than to study in Russian. It is not necessary to study for so many years in Muslim, Kazakh. For some reason, when you study in Russian, most of the time is spent learning the language. The time it takes to learn a language while studying in Kazakh turns into a time when you need to learn other things. Therefore, knowledge studied in Russian for 6-7 years can be studied in Kazakh in three years. It takes 8-9 years to learn to read Russian and write correctly. It takes a year or two to write correctly in Kazakh. When I talk about studying in Kazakh, I do not mean learning by the Muslim way nowadays, I am talking about the study in the Kazakh language. There is a lot of uneven Muslim education now, it will take no less time to study and write a letter than it does to learn Russian. Because books in Nogai, Turkish, Farsi, Arabic are mixed, children begin to fuss, their heads get confused and their brains explode. Therefore, if the study is

indisputable, then it is necessary to choose the tools for learning. A good tool does not strain the soul. A study guide is also good if it doesn't stifle the soul. The beginning of each case is difficult. If there are no problems at the beginning, then everything will go well. If so, let's talk about a good tutorial first.

The best tutorial is a book that teaches a child. It should have a writing order that is good and easy for children. The order of writing is when a language has a symbol (letter) for each existing sound. Nowadays, there is no symbol for every sound in our writing. How many different sounds do we record with one symbol. For example: with «o - و» we write 5 different sounds, with «ا - ا» – we write 3 different sounds. Is not it violence, what if we ask children to pronounce differently words that are pronounced differently, while writing the same words? Then they will suffer how to read the same written word correctly. Therefore, before choosing a textbook, it is necessary to adjust the order of writing. Then the tool should be selected in the same way. Saying that it would be good if the order of writing was as I would like, I present it to you.

The sounds in the Kazakh language and their written symbols (letters). There are 24 sounds in the Kazakh language. Of these, five are vowels, seventeen are consonants, and two are semivowels.

Vowels: ا(a), و(o), ұ(u), ы(y), е(e). Consonants: б(b), п(p), т(t), ж(zh), ш(sh), д(d), р(r), з(z), с(s), г(g), к(k), қ(k), г(g), н(ng), л(l), м(m), н(n). Semivowels: ұ(u), ь(i). Among these sounds, **k** and **g** are always pronounced hardly, **g**, **k**, and **y** are always pronounced softly. Each of the 19 other sounds is pronounced in two ways: one is pronounced hard, the other soft. If we say that 19 sounds require one letter for hard pronunciation and one letter for soft pronunciation, for example -س، ت،⁴³ then 19 sounds will require 38 letters, This would require 43 letters, including **k**-ق and **g**-غ, which are always pronounced hardly, including **k**-ك, **g**-گ and **i**-ي, which are always pronounced softly. There is no letter in the Arabic alphabet that reaches 43. The alphabet of another country is not accepted by the Kazakh. The Arabic alphabet was spread among Kazakhs along with religion. It is difficult to remove the alphabet associated with religion and get another alphabet. Even so, we will have to find a way to convey Arabic letters to Kazakh sounds. How to find a way if we cannot change the type of Arabic letters too much? There is such a way, in my opinion:

Consonants are subordinated to vowels. That is, if the vowels are pronounced hard, the consonants in their row are also pronounced hard. If the vowels are pronounced soft, the consonants are also pronounced soft. In this case, if we define soft and hard pronunciation of vowel letters, then we also define soft and hard pronunciation of consonants.

For the soft pronunciation of vowels as a-ا, o-و, u-ۇ, y-ى, we use this symbol » (warning symbol), it is placed before the word having a diacritic function.

⁴³ The characters of the hard s, t sounds of the Arabic language should be written.

CHRONOLOGY OF LIFE

- September 5, 1872** – *Born in the fifth auyl of Sarytubek of Torgai uyezd, Tosyn volost*
- 1886** – *Entered a two-year Russian-Kazakh school in Torgai*
- 1891** – *Graduated a two-year Russian-Kazakh school in Torgai*
- 1891** – *Enrolled the Orenburg Kazakh Teachers' school*
- 1895** – *Graduated from the Orenburg Kazakh Teachers' school*
- 1895** – *Published his first article “Kirgizskie primety i poslovitsy” (Kazakh omens and proverbs) in Turgaiskaya Gazeta*
- June 1, 1895** – *Teacher at Aryngazy school, Aktobe uyezd, Bestamak volost*
- 1896** – *Published the article “Bestamak volost of Aktobe uyezd” in Turgaiskaya Gazeta*
- 1896** – *Began his teaching career in Aktobe uyezd, Karabutak a two-year type of Russian-Kazakh school*
- 1897** – *Teacher in the second Auliekol school, in Kostanay uyezd, Amankaragay volost*
- 1899** – *Teacher in Mengdikara volost school in Kostanay uyezd*
- 1902** – *Teacher in the Kostanay pedagogical school*
- May 1, 1902** – *The clerk to the director of folk school in Akmola, Semey volost*
- Spring of 1904** – *The principal of a two-year school in Karkaralinsk*
- June 26, 1905** – *One of the authors of “Karkaraly petition”*
- 1908** – *Imprisoned in the Semipalatinsk prison*

- 1909** – *Published his first book in St.Petersburg “Kyryk mysal” (Forty fables)*
- November 17, 1909** – *Deputy of the State Duma N. Skalozubov wrote a letter to the Minister of Internal Affairs regarding the release of Baitursynuly Akhmet from the Semey pre-trial detention centre*
- 1910** – *Moved to Orenburg having a limited right of residence in Kazakhstan*
- 1911** – *Published “Masa” (A Mosquito) a collection of poetry in Orenburg*
- 1912** – *Published his first academic textbook. “Oku kuraly. Birinshi kitap. Kazakhsha alifba. Balalarga arналған алippe” (The textbook. The first edition. Kazakh alphabet for children) in Orenburg*
- 1913** – *Published his second textbook “Oku kuraly. Ekinshi kitap. Alifbaga jalgastı” (The textbook. The second edition. The second textbook)*
- 1913** – *The Orenburg governor issued a permit to A. Baitursynuly to publish a newspaper in the Kazakh language*
- February 2, 1913** – *Published the newspaper “Kazakh” together with M.Dulatuly in Orenburg and became the chief editor*
- 1913** – *The “Kazakh” newspaper published a “Reply letter” to Zh. Seidalin’s article who raised the issue of convening a congress*
- 1914** – *Published “Til – Kural. Kazakh tilining sarfy. 1-inshi zhyldyk” (A language tool. Word building in Kazakh language. Course book for the first year learners) in Orenburg*
- 1914** – *Published “Til – Kural. 2-inshi zhyldyk. Etymology (The word system and its types)” (A language tool. Course book for the second year learners. Etymology) in Orenburg*

- 1914** – *Published “Kazakh alphabet” book in Orenburg*
- 1915** – *Published the second edition of “Oku kuraly” (The textbook) in Orenburg*
- 1916** – *Published “Oku kuraly” (The textbook) in Orenburg. The second edition of the first year course book*
- February 3, 1916** – *Visited St. Petersburg with A.Bokeikhan and N. Begimbetov on the issue of conscripting Kazakh men into the army*
- May of 1916** – *Visited Torgai*
- 1916** – *Released the articles together with A.Bokeikhan and M. Dulatuly “Alash figures”, “To Kazakh people”, “A letter to Kazakhs” dedicated to the events of 1916*
- August of 1916** – *Organizer of Orenburg Council delegates from Torgai, Uralsk, Aqmola, and Zhetisu oblasts*
- March 17, 1917** – *Member of the Civil Committee of Torgai District*
- April 2-8, 1917** – *Organizer and chairman of the First All-Kazakh Congress of Torgai region. Member of the bureau of All-Kazakh Congress*
- May 11, 1917** – *Signed an appeal “Citizens of Alash” with the Alash intellectuals calling to suspend the flow of immigrants to China and published an article about the establishment of “Shura-i-Islam” organization in the newspaper “Kazakh”*
- July 4, 1917** – *Appointed a deputy of the All-Russian Constituent Assembly from the Bureau of All-Kazakh Congress*
- July 21-26, 1917** – *Organizer of the First All-Kazakh Congress, Deputy chairman*
- August 8, 1917** – *Chairman of the Mezhlis of the Torgai district council*

- August 20-25, 1917** – *Appointed a deputy of the All-Russian Constituent Assembly from the 2nd All-Kazakh Congress in Torgai region*
- October 19, 1917** – *Appointed a deputy of the All-Russian Constituent Assembly from the party “Alash”*
- October 21, 1917** – *Developer of the “Alash” party program published in the newspaper “Kazakh”*
- November of 1917** – *Deputy Chairman of the Torgai District committee of the “Alash” party*
- November of 1917** – *Elected to the All-Russian Constituent Assembly from the “Alash” party from Torgai District №1*
- December 5-13, 1917** – *Organizer of the 2nd All-Kazakh Congress. Member of the educational commission of Alash Orda*
- 1918** – *Released “Til – Kural. Kazakh tilining sarfi. I-inshi juldıq” (A language tool. Word building in Kazakh language. Course book for the first year learners) in Tashkent*
- 1918** – *Member of the Torgai District Military Council of Alash Orda*
- 1918** – *Led the Alash Orda delegation to Shaueshek, China*
- March of 1919** – *Visited Moscow to meet with the leaders of the Soviet government on behalf of the Alash Orda government*
- June of 1919** – *Participated and delivered a speech at an extraordinary meeting “On the autonomy of the Kyrgyz Council” held by the People's Commissariat for Nationalities of the RSFSR*

- July of 1919** – *By the decree of the People's Commissariat for Nationalities of the RSFSR, a revolutionary committee was established to administer the Kyrgyz region. Akhmet Baitursynuly was appointed Deputy Chairman*
- September 19, 1919** – *Met and talked with M. Kalinin who visited Orenburg about the formation of an autonomous state, its borders and the actions of local Bolsheviks*
- 1919** – *Published his article “Revolution and the Kazakhs” in the newspaper “Life of Nationalities”*
- April 15, 1920** – *Published the “Declaration” on taking the side of the Bolsheviks in the newspaper “Izvestia of the Kyrgyz Region”*
- May 17, 1920** – *Wrote a letter to V.Lenin criticizing Soviet policy*
- August 14, 1920** – *Participated and spoke at the approved council under the People's Commissariat for Nationalities of the RSFSR on the issue of “Draft decree on the Kyrgyz Republic”*
- August 16, 1920** – *Participated and made a speech before the commission of the presidium of the Central Executive committee, where a resolution “On determining the territory formation of the Kyrgyz region” was adopted*
- August 26, 1920** – *By the decree of the All-Union Central Executive Committee and the People's Commissariat for Nationalities of the RSFSR, the Kyrgyz (Kazakh) Autonomous Soviet Socialist Republic was founded*
- October 22, 1920** – *By the decree of the All-Union Executive Committee, the Orenburg region became a part of the Kyrgyz Autonomous Soviet Socialist Republic*
- 1920-1921** – *Commissioner of Public Education of the Kazakh ASSR*

- 1921-1926** – *Head of the Academic Center*
- 1920** – *Published his instruction manual for teachers “Bayanshy. A guide for Kazakh teachers” in the city of Kazan*
- 1920** – *Published his book “Til – Kural. Kazakh tilining sarfi” (A language tool. Word building in Kazakh language) in Kazan, Tashkent*
- October 25, 1921** – *Released his article “Once again about the famine in Kyrgyz Republic (Kazakh)” on the journal “Life of Nationalities”*
- 1921** – *Republished his books “Oku kuraly” in Kyzylorda, “Oku kuraly for adults” in Semey, “Oku kuraly. Kazakhsha alifba” in Tashkent*
- 1922** – *M. Dulatuly's article “Baitursunov Akhmet Baitursunovich (a biographical sketch)” was published*
- May 18, 1922** – *Made a report at the All-Kyrgyz Congress of Public Education Employees*
- July 8, 1922** – *Released his article “About Kazakh intellectuals” in “Engbekshi kazakh” newspaper*
- July 14, 1922** – *Published his article “On the state of Kazakh enlightenment” in “Ak zhol” newspaper*
- August of 1922** – *Turkistan intellectuals celebrated Akhmet Baitursynuly's 50th anniversary in Tashkent*
- September 24, 1922** – *Made a speech at the opening ceremony of the Press House in Orenburg*
- September 27, 1922** – *Issued an appeal to “All Kyrgyz poets, writers and lovers of Kyrgyz literature” to collect spiritual values in the newspaper “Stepnaya Pravda”*

- September 28, 1922** – Released the article “Enlightenment and hunger” in the newspaper “Stepnaya Pravda”
- 1922** – “Oku kuraly”, “Til – Kural” were published again in a new edition in Tashkent
- 1922-1925** – Chairman of the Scientific-Literary Commission of the People's Commissariat of Education and the Society of Kazakh Territory Research
- 1923** – Published his articles jointly written with E. Omarov on “Kazakh writing is the new rules of writing”, “New rules of writing in Kazakh language”
- 1923** – The Kazakh intellectuals organized events on his 50th anniversary in Orenburg. M.Auezov, S.Seifullin and others made reports
- 1923** – His books “Oku kuraly”, “Til – Kural” were republished in Orenburg
- July, 1924** – Participated in the first meeting of Kazakh teachers in Orenburg and delivered a keynote speech on the Kazakh alphabet with its spelling rules
- 1924** – Published the textbooks “Alippe astary”, “Oku kuraly”, “Sauat ashkysh” (Basics of the alphabet, Textbook, Literacy basics) in Orenburg
- 1925** – Released an article “It is time to use the name Kazakh” in Ak zhol newspaper
- 1925** – The textbooks “Oku kuraly”, “Til – Kural” were published in Orenburg, Kyzylorda
- 1926-1928** – Teacher in the Kazakh Pedagogical Institute of Tashkent

- February** – *Made a report on the topic of Alphabet and terminology at the First All-Union congress of Turkologists in Baku*
- 26-March 5,**
- 1926**
- 1926** – *“Adebiet tanytkysh”, “Alip-bi”, “Alippe. Ulkender ushin”, “Sauat ashkysh”, “Til – Kural” (The textbook on Literary studies, The alphabet for adults, Basics of literacy, A language tool) were published in Tashkent and Kyzylorda*
- 1927** – *The textbooks “Alip-bi”, “Til – Kural”, “Dybys zhuiesi men turleri”, “Oku kuraly” were published in Kyzylorda*
- 1928-29** – *Professor of Almaty Kazakh State Institute*
- 1928** – *The books “Alip-bi”, “Til – Kural”, “Til zhumsar” were published for the third time*
- 1929** – *“Til zhumsar”, “Prakticheskaya grammatika” (Language deliverer, Practical grammar) were published in Kyzylorda*
- 1929** – *The textbooks on “Til zhumsar”, “Soileu, oku, zhazu tilin zhumys tazhiribesi arkyly tanytatyn ekinshi kitap” (Language deliverer, The second textbook on practical Speaking, Reading, Writing) were published*
- 1929** – *Accused of participating in the Alash movement and released in 1934*
- 1934-1937** – *Lived in the city of Almaty*
- December 8,**
- 1937** – *Victim of political repression*
- November 4,**
- 1988** – *Acquitted by decision of the Central Committee of the Communist Party of Kazakhstan*

differently, we read hard if there is no «ء». If so we read «ت» hard as «ط», if there is no «ء». We read «س» hard as «ص», if there is no «ء». Therefore if there is «ت» it is not needed «ط», if there is «س» is not needed «ص» and if there is «ج» is not needed «ژ».

It is taken «ج» instead of «ش» for the reason that in books and magazines in Kazakh language, there are few words with «ش», almost none, mostly written «ج» rather than «ش». If we consider other Turkic languages they write «ش» while we write «س», «ج» instead «ش». Example: bas – bash, kas – kash, tas – tash, aksha – aksha, kansha – kansha, shara – shara اراچاق – اشناق – اشقأ – اشقأ.

The sound «ش» in all languages is close to «ج» than «س». Therefore it is taken «ج». There is no any disadvantages of taking this. Example: ىچىنيا (ekinshi) is suitable than ىشنىكى (kansha) is good than اشناق. It is not written «ء» before the words having «ق» and «غ». They would not be pronounced softly even if we write them. It is not written «ء» before words with «ك» and «گ». They would be pronounced softly even if we do not write them.

However, there are other Arabic or Farsi words that have become a Kazakh word. Example: from Arabic *alghan adal – khalal, aram – kharam, al – khal*. From Farsi *an – ahn, kozha – khoazha* اجوق – اجوخ – اجوق. They are changed, not the old ones. Should these words be removed from the Kazakh language? Or they should be saved? Let a large number of people decide! I am on the side of conservation myself. In other nations, words taken in violation are preserved. With this project, we will print the alphabet. Therefore, I ask the students to show what they did not like and say what they liked.

A.B. BAITURSYNULY'S REPORT ON ORTHOGRAPHY (First All-Union Congress of Turkologists, Baku)

Baitursyn (Applause). First of all, it is necessary to raise the question of what is required from writing. All that is required is to successfully and accurately convey the sounds of the language. Secondly, it should be easy to learn orthography. These two are the main requirements. There is an argument going on here. One says that spelling is related to the alphabet, the other says that there is no such connection. In fact, orthography, if the alphabet is imperfect, will be related to the alphabet. Take, for example, the Russian alphabet. There are disadvantages in the Russian alphabet, for example: “e”, “yu”, “ya”. Let’s continue. Professor Shcherba: said “xvastalsa and xvastalsya”. Why do they confuse it so much? The reason is that there is no symbol corresponding to the sound “a”. For example, you can see from the words “daryu”, “dayu” that “yu” is pronounced absolutely differently. Therefore, there is no corresponding symbol

in the Russian alphabet. Now let's take these words: “tebe” or for example: “chtenie”, or “dobroe”. Here, it seems like the sound “e” heard, but when we say “tebe”, it is more likely “tibie”. Therefore, in the Russian alphabet there is no symbol worthy of the sound “e”. If the alphabet is imperfect, then this flaw really affects orthography, and if the alphabet is perfect, that is, it is a decent, clear symbol for each sound, and this symbol never changes, that's another matter. Now the next question. What should be the basis for this? Will we follow an etymological or historical, or, finally, a phonetic principle? In my opinion, the most perfect orthography is phonetic orthography. If you resort to another orthography, then this is for a different reason. Orthography largely depends on the language itself, on the properties of the language. If we take the Russian language, for example, which uses the etymological principle, then we should call this language chaotic, anarchic, because one word, changing the stress, takes a different form. For example: “vada”, “vody”, when the accent changed, where the sound “a” stood, “o” appeared. This language is the most anarchic, chaotic language. When the situation is like this, it will really be necessary to follow this etymological principle. I do not know other languages very well, but I know Kyrgyz and Kazakh well from our languages. These languages are the most compatible languages. They have very strict laws of sound, each sound gives the reaction that the chemical element gives at the end of the word. This is the most mature, most harmonious language. If other Turks have the same language, it makes no sense to take this etymological principle as a basis. Then about the involvement of learning in orthography. Perfect orthography is phonetic orthography. Phonetic writing has been used by us, Kazakhs, for more than one year, excellent results have been obtained. The literacy of a child who studied our alphabet for a year is the same as the literacy of those who graduated from a 4-year Russian school. And those of us who completed 4 years of study write equally competently, as well as those who have completed 9 years of Russian school. Think for yourself how much this phonetic way of writing makes studying easier. Here, due to its social significance, this literacy should be very easy for people to learn, and phonetic writing in the learning process facilitates the learning of not only children but also adults. And here I have to move on to the historical principle of writing. There are Turkic peoples who still do not deviate from their traditions. For example, the Azerbaijanis and Ottomans, who still adhere to the historical principle of writing. They consider it apostasy to change principles. You cannot be like that! Moreover, although they adhere to this, but others are punished by saying they are backward. Here I have to say this, because since we adhere to the Arabic alphabet, most people think that we are an element of lag. No. We finished writing the “holy” letter a long time ago. As for the use of the phonetic approach, we use a word that is necessary from another language in

the colloquial speech of the people, although not in scientific use. For example, the Kyrgyz consider the word “azhal” to be their word, they do not say that the Arabic word “gakol” was changed by the Kazakhs to their own. There are many such new words. The word “komissar”. Kazakhs say “kamiser”. Then we should leave this word for the Europeans, as they say? But Kazakh articulation does not tolerate such a word structure. Therefore, we get alien words in the form in which they are easy for Kazakh pronunciation. Similarly, other Turkic peoples should take into account the pronunciation, articulation, and not the origin of the word. (Toraga kongyrauy (Chairman's call). Leaving a lot to do, I will say one thing: when opening the congress here, Comrade Agamaliogly and Comrade Pavlovich said that the alphabet itself hinders progress, and as for other languages, for example, Russian, the Russian script is similar to Chinese in comparison with our language. Here, every word has to be memorized, such are English, German, French; compared to our writing literacy, this is real Chinese writing literacy. And we only remember 24 sounds, all of them are in this language. There should be as many words in each language as there are images of these words. Why? Because their writing cannot convey a single sound correctly.

A.B.BAITURSYNULY'S REPORT ON THE PRINCIPLES OF KAZAKH TERMINOLOGY (The First All-Union Congress of Turkologists, Baku)

Baitursyn (Applause). My report will be about how we, Kazakh scientists and literary workers, form terminology for folk literature and, secondly, what principle we adhere to when compiling terms.

1. My main thoughts on the creation of the term are set out in the theses, with which the delegates of the congress may be familiar. This report of mine does not, in principle, add anything new to them. Unlike supplementation and addition, the main thoughts are explanatory, clarifying in nature. The clarity of what is stated in the thesis will not cause misunderstanding. Only the compactness of the content may slightly overshadow the correct understanding of the thoughts I have expressed. Therefore, based on what I have stated in my thesis in my report, I intend to speak out without going beyond the limits of concretization as necessary.

2. I think there is no doubt that in our time the best support of life is a cultural support, so in modern advanced states this is based on cultural support. In fact, who can deny that where culture is weak, there is little harvest on earth, machines do not work well, industry and trade develop little, the fight against diseases and mortality becomes unsuccessful, nature does not obey, the natural forces of nature bring disasters and poverty to people!? Nowadays, culture is the loudest necessity

of life. A life that does not rely on culture is forced to undergo various accidents. You will find an example without looking for it from afar. The famine of the 21-22's is still burning in my memory. How many times have we starved before. There is often such hunger in the life of Russia. How do we explain the existence of such a phenomenon when there are countless infinite natural resources? Of course, the low culture of the people. Drought, repeated every two years in a row, leads farmers to a wild state. This leads to the fact that even one winter leads livestock to the same state. This suggests that in our country, culture has not been able to conquer nature. If the cultural form of agriculture and cattle breeding were high, this would not be mentioned.

3. Modern culture is not something that any nation or race does, but the result of the efforts and skills that all of humanity exerts. In the culture of each nation, in addition to what they themselves do, there are things that penetrate from the outside, and their communication is facilitated by relationships that are distinguished by friendliness and hostility. In culture, a transition occurs when one nation submits to another, and peoples peacefully interact with each other. At the same time, the similar proximity of religion, customs, public organizations, habits, instincts, psychology, etc. facilitates the process of penetration from the outside and mixing of cultures.

Culture as a continuation of the development of creation in living nature requires comfortable conditions for its development. The Turkic peoples living in Russia have not had such. The Turks were the only peoples who have no similarity with them in everyday life, besides with the heads of government who adhere to the policy of Russification, Orthodoxy, enslavement in relation to the ruling, bulatans. Because of this, there was an absolute distrust of the government and dislike for Russians, as well as dislike for Russian culture. On the other hand, some Turkic peoples, who managed to absorb the spirit of religious intolerance, began to treat everything that does not belong to the Muslim, to imitate the Muslim origin. It also had a negative impact on the development of their own culture, say, literature.

4. Russian spiritual culture had no influence on the prosperity of the spiritual life of the Turkic peoples in Russia until the last ten years due to the policy of the Russian government. The permutations took place only among the Turks themselves. It was here that the analogies of being that I was talking about came to the rescue. The Turkic peoples perceived spiritual culture from each other more easily than from the Russians, but they had nothing to gain from each other. Only the creed and writing were the only things that could be exchanged. While any sphere of culture could not be as closely connected with spiritual life as language, along with religion and writing, religious and secular literature began to penetrate, and with it words from an alien language. The languages gradually became more and more variegated, the natural convolutions and forms in the language disappeared; in a word, native languages became more and more polluted. Only the Turkic peoples,

whose religion and written literature did not take root deeply, were able to get rid of such a disaster. For example, among the Kazakhs and Kyrgyz, religion did not have the influence of spiritual slavery, and religious literature was not widespread among them. Thanks to this, the language was on its natural path of development.

5. From what has been said, it can be seen that the development of the culture of the Turkic peoples in Russia was negatively influenced by the dependent position in their religious and secular life. Now, having freed themselves from any kind of slavery, the Turkic peoples are striving to accept all aspects of modern cultural life. Accepting spiritual and material things of higher culture, they must accept both concepts and ideas.

There is not even enough vocabulary in the native language to reflect these concepts and ideas. The entire Turkic people are faced with the task of either choosing a word from a foreign language, or adapting the lexicon of their language, i.e. developing linguistic terminology to reflect concepts and ideas taken from higher culture.

Since I do not have sufficient information about the work of other Turks on terminology, I can only state the essence of this matter among the Kazakhs. I treat the issue of terminology among other Turks only in passing.

As stated in the theses of my report, before the 1905 revolution, we, the Kazakhs, were not given any permits to publish in our native language. Only after this revolution pamphlets, magazines, newspapers, textbooks in the Kazakh language began to be published. In parallel, work was underway on the phonetic and grammatical study of the nature of the Kazakh language, alphabet reform in accordance with the requirements of phonetics, grammar formation. The Kazakh language only in a short time, in a word, began to perceive a processed, clear type that allows you to consciously control yourself.

We, the Kazakhs, have adhered to a principle that differs from others since the release of our printed word. We have always taken into account the popular side of the masses and tried to make it more understandable to both literate Kazakhs and illiterate. We tried to make sure that every thought thrown into the crowd could be understood by every person, be interested in mass knowledge, correctly understand the surrounding reality, and delight the consciousness.

The first condition necessary to achieve this goal, we consider the intelligibility of the language of works to the mass people. In this regard, we had to express in our native language those concepts and ideas that were not in the minds of the people before, and now we have to involuntarily overshadow the Kazakh word.

It was necessary to create a special organism necessary to combine terms related to the prosperity of the cultural side of life and the development of the printed word; without this, the same concept could sound in different structures under different words. In order to develop a unique terminology, to avoid the language barrier, a special commission created at our Academic Center had to

strictly adhere to certain principles. These principles were approved and adopted at the first meeting of Kazakh experts held in Orenburg in June 1924. These principles are as follows:

a) It is necessary to take the Kazakh word, which fully corresponds to this concept, and not to another language. This is done in order to avoid the division of the language into syllables, i.e. so that there are no joints: the language of the above and the language of the following, the language of the literate and the language of the illiterate. For us, Kazakhs, this is a very important point: the proportion of literate is small, there are no public readings and lectures organized for people yet; both listeners and students are completely random people. Reading books such as printed newspapers, magazines, pamphlets, whoever published it, wherever it came from, the language should be understandable to the general public. This is the only way a small number of literate people could serve a large number of illiterate people.

b) If there is no such word in the Kazakh language, then you need to take it from related languages for the Kazakh language. This is done for the following reason: 1) most words in related languages do not have a common form but have common roots; therefore, they are easy to understand and hear, and the pronunciation is not as alien as the words of a non-native language; 2) the Turkic peoples were constantly present and involved in each other, so their words do not have a common root and, possibly, they are familiar with representatives of other Turkic languages.

c) World terms of common use can be accepted but changed and introduced into the nature of the Kazakh language. If there is a Kazakh word replacing such terms, both should be placed in order to give the society the right to choose. By terms of general use, we do not mean Arabic but common European terms. The reason they prevail over Arabic terms is that we are attracting European culture, not Arab culture. The achievements of European culture can be fully reflected by the European language itself. However, borrowed terms must obey the Kazakh pronunciation, that is, sound laws emanating from the habitual articulation of our language should be applied to them. This is necessary in order to make foreign words your own.

d) Other language words incompatible with the nature of the Kazakh language must undergo specific changes in accordance with the Kazakh pronunciation. This means: firstly, foreign-language sounds of other language words are replaced by the necessary sounds, respectively; secondly, suffixes of other languages are replaced by suffixes of the Kazakh language; thirdly, double sounds are perceived in the usual way; fourth, foreign-language suffixes of the Kazakh language change in accordance with the requirements of the language in accordance with pronunciation preferences, for example: Orenburg – Orenburg, Samara – Samar, pukhovoi – bokebai, pokrov – bokyrau, Adamovskoi – Adamau, etc.

We, the Kazakhs, currently possess a unique Kazakh language. This is due to the principle that keeps our language from clogging, in other words, our language

is not classified as folk and literary, a simple folk language or the language of the intellectuals. Our language would otherwise have found itself in the same situation as in other Turkic languages, where there is already a printed word. I know how Anatolian Turks and Azerbaijanis speak. If they spoke the language they write in, there would be little left of Turkic. In their so-called literary language, the Turkic character seems to me to be a kind of grammatical framework, in which worn-out, oppressed, alien words are embedded. The Alabajak language is a Tatar language, which, it seems to me, has had written literature for a long time, after the language of the Anatolian Turks and Azerbaijanis. This language is also one of the languages that have been abused by barbarians. It even seems to me that the Uzbek language is a language that is sufficiently polluted. Such is the Crimean literary language. A literary language is just emerging in the Bashkir language, in connection with their desire to protect themselves from barbarism. Turkmen literature has also followed this path. One of the languages freed from foreign linguistic influence, barbarism, is Kyrgyz, which adheres to our principles of the Kazakh language in creating a literary language.

In conclusion, I must say that I think our principle, which is the basis of the literary language, is correct, because this is the surest way to make the printed word understandable to the masses. And the printed word, as I have already said in this theses, plays a crucial role in raising the cultural level of the masses. We should measure the level of our culture not by the amount of knowledge accumulated above, but by the amount of knowledge spread to the masses below. The struggle for survival without high culture in the modern global nature of the economy and competition is something like a war of those who do not have weapons with those who have weapons. Every day it becomes more and more obvious that in any field of activity there should be developed technology and special knowledge. Only with a high level of culture can the current socio-economic situation be raised correctly and successfully. Large-scale industry, reflecting the specifics of modernity, requires the high cultural level of workers. Agriculture, the pillar of our well-being and prosperity, requires a high level of culture of the rural population. All these “-zations”, “-cations” such as Sovietization, colonization, electrification, industrialization, etc. require the active participation of the masses, the consciousness of the masses must be flexible and energetic, and such qualities do not develop if a person is limited only by physical labor. Education and work are two inseparable sides of the same process. Education is a means that a person spends on active goals, the uneducated masses cannot actively participate in the construction of society, they become passive. A properly constructed printed word plays an important role in arming the masses with knowledge, so it should be understood first of all by the people.

That's one thing. The second one is still here. We, the Turkic peoples, tend to lag behind the highly cultured peoples, with whom we cannot yet follow on an equal path of progress. Many things and high cultures in their everyday life are not yet

available to our masses. We are separated from highly cultured peoples by a thick wall of linguistic originality, which in many ways hinders free movement in an effort to join European culture. The cultural forces and cultural levels of the Turkic peoples are not the same. If some Turks have advanced in cultural development, others may lag behind. Printed works should be understandable to each other so that one of them can use achievements at least in the spiritual sphere. The first step in this direction would be the liberation of the Turkic languages from the domination of barbarism. It seems to me that it would be right if the Kazakh language stood in the terminology and literary language of the Turkic peoples. Thus, each of them, having got rid of the dependence of someone else's word and having cleaned it from the dirt of the influence of another language, would make their printed word understandable both to their people and to other Turkic people (Applause).

AKHMET BAITURSYNULY'S REPORT IN SUPPORT OF THE ARABIC ALPHABET

To those who say that the report should be in Kazakh, the speaker before me said that it should be in Russian language, because this is not a meeting that is done to agitate, unite people but a meeting at which substantive issues are considered, and Russian comrades had to participate in the discussion on the subject.

I will take the practical side and the teaching side of the question. First of all, it should be noted that getting the Latin alphabet is not a problem caused by the need for life. It is not that it is a need or that it is just necessary.

We do not need it because we have quite a few more alphabets than others that we can use.

The alphabet is not something whose essence is inaccessible to the human mind. The alphabet should not be either a distinctive feature or a mysterious secret that immediately leads to the top of culture.

The alphabet is a paradise of symbols for the basic sounds of the language. The more they are enough for the sounds of the language, fit the appropriate sound, easier to read and write, easier to teach, better suited for installation on modern means of art, the better the alphabet.

If so, it turns out that the ABC is what is criticized, and the good-bad is what needs to be checked.

The Kazakh language has long distinguished which sounds exist in the language, each sound is assigned a sign. It is good for reading, even better for writing, easier to learn than Russian, German, French, English. What else do you need?

No! It is necessary to leave the Arabic letter and take the Latin ones, the Arabic letter has already been called unacceptable, good spelling cannot be corrected

with it, printing cannot be corrected with it, it cannot be installed on typewriters, or the various artistic tools that have emerged these days. The Arabic letter is inconvenient for them.

That's what the Azerbaijanis thought, who first raised the question of letters. So do our Latins, who see themselves as innovators, others as old.

Even if there are no misconceptions here, but there is an ambiguity, because what we see in practice is not at all what they think. Therefore, I believe that we have the right to tell them "to look carefully".

No alphabet can be compared to the alphabet that we have created from Arabic letters. No spelling that we know can be compared to the spelling that we have corrected with an Arabic letter. No one can say that it is in vain. We see that the Arabic alphabet has been installed on a typewriter, a letter printing machine.

The corrected Arabic letter is such that two different letters can be put on the typewriter, for example: Arabic and Russian. You can put two pictures on the letterpress machine. The cases of letter typesetters will also be simplified. Previously, when printing machines were large, it was possible to type standing up, now that printing machines have become smaller, it is possible to type sitting down. The work will be productive if typing while sitting does not tire quickly. At the same time, as soon as the printing machine becomes smaller, printing will become easier. From this side, the work will be even more productive.

All this indicates that the Arabic letter is a convenient, suitable alphabet from any point of view.

Ninety per cent of the Turkic population has been using the Arabic letter for a long time. Everyone has the culture of writing with an Arabic letters (the culture of writing is everything that has to do with the letter, for example: literacy, art-knowledge, teaching, a way of teaching spelling, publishing, printing specialists, writing specialists, everything written, printed, and much more).

It is not easy for people with a culture of writing to leave one alphabet and get another. It takes time to gradually leave, you need a lot of extra finances. It is necessary to have strength, the work of a man. First of all, such finances, forces and deeds are needed for parallel learning of two letters, for literacy. Secondly, publishing stores will be created in parallel, work will go on in parallel, and everything that is printed will be printed equally in two alphabets. It will be two costs, two jobs. Extra finances, extra strength – this is what is needed.

Not only the Kazakhs, but also any Turkic people do not have such finances and energy, which can bear double losses and double work.

We need even more finances and energy to switch to the Latin letter right away. Even the Turkic peoples do not have such great finances and energy. To teach all teachers the Latin alphabet at once, to immediately translate letters in

printing houses into Latin, to teach people the Latin alphabet, to print educational books in Latin, to teach literate Arabic Latin literacy is not a job that can end in ten days, for ten million.

Therefore, replacing letters is not an easy matter. It is a matter of great gravity, both on the part of the country and on the part of the peasantry of the country. This is not a question that is easy to solve with words. This is a serious problem that cannot be looked at lightly.

If the Latin alphabet had more visible superiority and usefulness than the Arabic one, then the country would rejoice, especially the literate would rejoice, support and encourage. There is no such advantage, utility, there are many minuses and disadvantages than the Arabic letter.

Since the problem of replacing Arabic letters with Latin was raised, many people have compared them, balancing the advantages and disadvantages. The old alphabet has also been tested and researched quite deeply. Thanks to this in-depth verification, both alphabets received a lot of criticism, descriptions that had not been paid attention to before.

My words are my only opinion, not what I found myself, but what many have searched, studied and researched.

When balancing the two alphabets, checking and weighing them, we should pay attention to the following:

- 1 – how compatible is it with the sound of the language?⁴⁴
- 2 – which of them is easy to read as a printed or written word?
- 3 – which one is easier to write with, easier to recognize what is written?
- 4 – which one is suitable for printing (well-placed for printing, productive for work).
- 5 – what is optimal for learning (literacy)?
- 6 – what is better in terms of artistry and eye comfort?

To begin with, let's compare the sound of the language in terms of sufficiency and absence. We received 14 letters in the finished form without modification from the Arabic letter to the Kazakh alphabet, and we added a rule to 5 letters.

At least 15 letters were taken from the Latin alphabet without changing. Others were taken with changes. Thus, 7 letters are suitable for changing, others are not suitable, the sounds " ng " and " y " are unsuitable and the symbols n, j are obtained.

In contrast, the Arabic alphabet is better in terms of sufficiency for the sound of the language.

Let's look at the easy-to-read side.

⁴⁴ This is not a symbol

From a reading point of view, no matter what alphabet the word is printed or written with, it looks like an figure. On the other hand, Chinese figure writing, as well as other lettering writing, is the same thing, only one figure is different.

The best Latin letter is two different lines, a straight line, a circular oval line. All Latin systemic letters come from different combinations of these two different lines. When you look at a string of words printed in consecutive Latin letters, it seems that something is smoothly drawn between the two lines. The letters are located close to each other, they look like bricks placed side by side. If there is only one suspended, then a few come above the line. There will be fewer additional marks on top.

German educator, psychologist Ernst Meimann and other experimenters when testing such a law of consciousness noticed the following. Printed words with a letter protruding from down or up, or letters with an additional sign applied on top are quickly recognized and quickly read.

Arabic letters do not shrink between two lines, as if they were being pulled on a wire, like soldiers lined up inside a word. The path stretches along one line, constantly exceeding one line, both up and down. In addition, the letters have signs at the top and bottom, as well as dots above them. There is no uniformity, there is no unambiguity. One of the letters is high, one is low, one is long, one is short, which gives the expression of a word curved like an open figure. On the other hand, something that has additional signs makes speech noticeable to the eyes and quickly learned.

You can see in the following example to what extent letters which are or are not on the same side can help aggravate or ease reading.

Let's take several identical, one-sided, monotonous stick figures, as well as their number, space occupied and height. They are the same but not identical, not one-sided. So let's take the second non-monotonous stick figures, put them under those sticks and see which ones are easiest to count. Of course, the bottom is easy to count. If you take a book or newspaper printed in Latin letters, and take a book or newspaper printed in Arabic letters, which of the letters of the words resembles sticks?

Naturally, Latin will be the upper, Arabic – the lower. This advantage of the Arabic letter lies not only in the single edition but also in the writing. Because there will be fewer differences between a word printed with an Arabic letter and a word written in Latin. If it is easy to read there, then it is easy here too.

Even when it comes to distinguishing poorly written letters, the Arabic letter is better than the Latin one. Various additional signs with letter types are also very helpful here.

There are those who want to prove that there is an advantage in the fact that there will be a great letter in the Latin alphabet. Only those who do not see that there is more harm than good from this great letter think so. Only those who are not concerned with the increase in the number of letters, the increase in letter

registers, the complication of letterpress, typewriters, the burden of literacy, do not think about the great property of the Latin letter.

When we teach children Russian, we are not grateful to the great letters, and the typesetters of letters also probably do not thank the great alphabet.

Which one is suitable for writing? Let's move on to this question.

When we read a word, we read the whole word, we write the whole word too. Therefore, when criticizing two alphabets, regardless of the spelling of the capital letter, we criticize the spelling of the whole word.

A literate person writes with manual skills when writing. When we write, we do not write every letter, we write in the usual way. Thoughts will not be in the list of letters but will be in the list of words. The eye will control the correctness of what is written, the more literate a person is, the more he writes, the more visual control skills he will have. It is not difficult to see this in a recording without systematically writing the sound. For example: when you write the word Mahmud, your hand writes by itself.

While reading, the burden will be on the eyes, not on the hands. While writing, the load is not on the eyes but on the hands.

In order to distinguish which inscription will be convenient for writing, you will need to take the experience of teaching based on the load on your hands in other works.

With a Latin consecutive alphabet, the orientation of the movement of the hands is opposite to the orientation of the clockwise movement. From left to right is the direction of the letter.

When writing with Arabic letters, the direction of movement of the hand coincides with the clockwise orientation. On the left edge, the inscription goes from right to left.

When we look at the worker who rotates the machine, at the women who sew with a manual machine, everything rotates clockwise. Everything that is done manually, for example: sewing with a needle, rowing, everything is done clockwise, goes from right to left. So that it is not visible that this is being done. This is all so that your hands do not get tired. With repeated movements, clumsy movements to the side, the hand gets tired quickly. So, for example: when writing in Russian, there is fatigue of the hand, when writing in Kazakh, the hands do not get tired.

The Russian scientist-teacher Bolognsky says that the fatigue of the hands is in the structure of small muscles. I will add to this – it is easier to collect snow than to scatter snow. From left to right, the hand moves in the direction where the snow lies, and as you move it becomes more difficult. From right to left, the hand moves in the direction where the snow is going, and as you move it becomes easier. The hand relaxes and does not get tired.

If so, people who accuse the Arabic script of being written from right to left without checking, are talking into the void.

In which writing system is there less hand movement?

When writing a Latin letter, all hand movements become large, full. When writing with an Arabic letter, the movement of the hand, as well as when writing with figures, is often small. The fineness of the curvature makes it easier to write and is suitable for quick writing. Therefore, a small curved inscription is taken as a figure.

The Arabic letter is also criticized because of the multiplicity of dots. It is true that the dot causes the burden of writing, but it turns out to be 20-30% less compared to Latin.

The only inconvenience that we experience when we write in Arabic script is writing numbers. The fact that we can increase the number, that we can write from right to left, then the digits of the large number should have been on the right, and the digits of the smaller one should have been on the left. I write in the order in which it will be convenient for many, because they have fewer disadvantages.

When it comes to writing, I have to talk about typewriters.

Until recently, the installation of an Arabic letter on a typewriter occurred as follows: on the one hand, the course of Russian typewriters was adapted to the orientation of the Arabic inscription, on the other – the Arabic letter stretched and contracted, adjusting to the step of the typewriter.

Now engineer Shaikalyi has found a button through which the typewriter can be adapted to the letter, and not the letter to the typewriter. Currently, a machine-building shop has been opened in Kazan by the same engineer. The typewriters they manufacture have alphabets configured, both in Tatar and Russian. This will be very convenient for our Turkish institutions that conduct business in both languages.

The development of the art of life depends on the needs of life.

The transformation of the Arabic Letter into a means of art has been happening only recently. It depends on the state of life tied to culture, history, and rural life. In imperial times, all the affairs of institutions were conducted in Russian. This was due to the fact that ordinary people had a low culture, and there was no need to write with typewriters.

After the changes, each nation became a republic and conducted business in its own language. A typewriter was necessary. Due to this need, measures to find solutions were also considered. This led Arabic letters being introduced to the typewriter. The typewriter was combined with the Arabic letters. This developed and led to the fact that two different letters could be installed in one typewriter: Tatar and Russian.

As life became more diverse, the peasantry became larger and the needs

became greater, and the way of life and art grew. The fact that meetings and groups were held in the Tatar language and should now be recorded with numbers which the Tatars are starting to create. Since the skill of writing from right to left, then the writing of signs will have the same orientation.

Now let's compare which alphabet is easier to teach. Learning to read ultimately means recognition of the figure of the word. At the same time, if we are talking about a printed figure and a written figure, then it is considered that this is learning to read.

We have already said that Arabic letters have advantages over Latin in terms of speed of cognition. In this regard, the Arabic letter had one drawback, which may now disappear. It was a change in the form of the word when adding the ending. For example, if we add to the word "kazak" ending of the genitive case, it would be «kazakdyng», and the letter «k» could be changed.

Latin letters do not have this but also has a disadvantage. Latin letters have a large-small double sign. In addition, the printed letter and the written letter have a different shape. One word will contain two different figures. Instead of recognizing one, you will need to recognize two at a time. Thus, you will need to recognize two types of printed letters, two types of writing, two printed word figures, two writing figures. This means that instead of one job there will be four, four or eight jobs. Arabic doesn't have this.

Another advantage when learning the Arabic letter is the ease of writing at first.

The Latin letter was originally considered a virtue of goodness, and this is the individuality of the printed letter. However, this is not for long, as the reading of the word with the letter disappears more and more, the holistic reading of the word increases, the benefits of individuality decrease. The Arabic letter is preferable to express the figure of the word quickly.

Thus, in terms of ease of learning, the Arabic letter is more preferable than the Latin one.

Now let's see which of the two letters is more suitable for publishing, optimal as an artistic tool, suitable for printing, and flexible for business production.

The transition of the Arabic Letter to print occurred at the end of the 16th century. The transition to print was not made by the Arabs themselves. It was made by Italians in Venice.

They did not know what to take and what not to take because they did not understand the Arabic letters. They took the Arabic letter in the same form as it was written and transferred it to the printed form. 29 Arabic characters that were

printed without good knowledge of letters turned into more than 200 printed characters.

How did it increase so much? This was due to:

1. Without distinguishing 2-3 letters that are written in a bundle, they formed a special printed sign. For example: instead taking two letters as «lj», they took writing form «lĭj», and took «lĭj» itself as sign. Instead of writing «mj» as three letters «mĭj», they took «lmj» sign itself. 25% of the more than 200 printed characters were also formed in this way. When they are printed, the printed signs will amount to about 150.

2. Due to the fact that the letters were not separated where they needed to be, the end of the previous letter was separated and connected to the beginning of the next letter. It was added to the end of the next letter, then to the beginning of the last one. Thus, the shape of one letter has a different appearance.

3. In handwritten form, judging by the fact that the letter is above or below the line, different links were also known as different letters, and they made a cheap distinctive printed seal on them.

4. Since at the end of the word, they did not know the length of the letter ending, then the letters containing it were distinctive signs, distinctive printed symbols.

So, because of the error, 29 characters have become more than 200 printed characters.

The printed letter in the same form was distributed among Muslims and was not corrected until the end of the nineteenth century.

In 1882, in St. Petersburg, the Crimean Tatar Ilyas Boragansky, in Kazan Galiaskar Kamal and Juzeuly renamed some letters from those created by Italians and created a printed alphabet. The number of printed characters decreased and dropped by 150.

The combined symbols were gradually lost. From this, the printed symbols were reduced by 100-110 (Kazakh 80-81).

Since 1907, Italians have undertaken corrections to separate the letter limit from its corresponding value.

From the very beginning, Akparovich and Raxmankululy were contenders on this path in 1907. Then, in 1921-22, Idrisovich Muxambet also began to do the same. In the last years of Bernashuly and Tukayuly (1924-28).

The project of the last two was acceptable and sent to the printing houses. They reduced the printed alphabet only in two forms and brought the cash box to 50 (41). At the same time, the requirement to make alphabetic symbols of a single form was fulfilled. Numerous projects had been born out of this requirement. Of those projects, the Soviet Union adopted the projects that were in Kazan, in which alphabetic symbols were combined into a single form. Such projects were the work of Alparuly, Tokayuly, Sharafuly, and Idrisuly.

From a monotonous letter to the image of a word, only the image of the word

changes, as if we had discarded the Russian sign of completeness. The benefits of receiving it are considerable. The big benefit is that the printed alphabet will reduce by 30-31 for the Tatars. Ours will be reduced to 24-25.

Secondly, it facilitates the work of creating an alphabet.

The third one is ideal for use in artistic instruments.

Fourth, it facilitates learning, printing letters, correctional work.

In exchange for many advantages, we lose the ending that we pulled at the end of the word. Now let's compare it with the Latin alphabet. In the Latin alphabet, letters are capital and lowercase, two by two. Latin consecutive letters are quite adapted to printing. The Latin alphabet is suitable for the peoples of Europe, but it is not suitable for us. The Turkic peoples cannot use them. Because the Latin letter cannot be obtained without modification. At least 25-30% will be changed. If the Latin letter cannot be obtained without modification, the typewriters on which the Latin letter is installed also cannot be obtained without modification. Its meaning lies in the fact that no typewriter or printing machine can be used without modification.

On the one hand, this is true, and on the other hand, Latin letters are also not found in sufficient condition in the printing houses of Turkic cities. Not only in Kyzylorda but also in Kazan, Ufa, Tashkent, Samarkand.

When the Azerbaijani Latin compilers of alphabets prepared the alphabet in Latin and were going to print, they did not find Latin letters anywhere. It took 5-6 months to prepare elsewhere. Upon arrival, there was no person who could freely type a Latin letter. A course for 40 people was established.

When Azerbaijanis experienced in Latin letters, mature local culture, and skillful craft had passed way, other Turks, especially our Kazakhs, could not prepare themselves.

The Latin part of the Azerbaijani letters is 46-47. Both the upper case and lower case are represented. Kazakhs will have a Latin part of 46-47, below the 3rd corrected position of the Arabic letter (correction of Burnashuly and Tokayuly). According to the third correction, it will be 41. According to the last correction, there will be only 24-25. It will be half the size of Latin.

Since we do not have information about the capacity of the Latin letter for printing⁴⁵, we take information about the capacity of Russian letter, since there is a small difference between the Russian alphabet and the Latin alphabet.

With regard to Russian 12-size⁴⁶ non-veneer⁴⁷ and 10-size non-veneer, 40 thousand foreign books are included in the usual printed list. This is for books. For the newspaper, the size of 10 in the collection without veneer contains 50 thousand foreign books.

In the old state of the Arabic letter, the 12-size "normal" type when veneered

⁴⁵ The printed sheet is equal to 4 handwritten

⁴⁶ Typographic font size

⁴⁷ Non-veneer – space

holds 40 thousand insignificant letters. The 14-size veneering holds 32-35 thousand insignificant letters. From the letter corrected in the third form, the same insignificant one fits. The 10-size veneered from the last letter in the corrected form holds 54 thousand book and newspaper letters. In the 8th size, when laying veneer, 65 thousand insignificant letters fit.

When you build most of the old alphabet, the productivity of the day's work is 10-15% lower than the Russian one. The work of the alphabet in its third form, was no more and no less than the Russian. In the most recent corrected form, the output of the works exceeded the Russian by 10%.

Thus, from the printing point of view, the old alphabet was worse than the Latin one, and the corrected alphabet turned out better.

As for the convenience of installing Arabic letters on a typewriter, the old letter is also suitable for it. The Komenes newspaper, published in Baku, uses an old printed alphabet from America. The corrected new letter produces not a one-figure, but a two-figure alphabet and a typewriter will be released.

Now it remains to say a few words from the point of view of artistry and comfort for the eyes. We know that artistry is something that excites everyone, but we know that European writers say that the Latin letter looks the same as the lines of the form, and the Arabic letter is colorful and artistic.

As for the convenience for the eyes, when writing the printed word is easy to read. This alphabet should be harmless and comfortable for the eyes, because such a letter does not tire the eyes. It has been said that the Arabic letter is better than the Latin one in terms of ease of reading, since it does not tire the eyes.

Superficially, correcting an Arabic letter is something familiar, normal, and taking another letter seems like something of a coup. In order for this to be a coup or a big coup, there must be a great benefit from the change made.

There is not that much benefit from Latin letters, not even a small benefit. We can not say that we are doing this with the aim of being on a par with Europe, when even the Russians are not trying.

If Latin letters were a symbol in the form of a number, then it would be possible to use the letter as a unit. Whoever wrote the numbers, we understand that the Latin letter is not a symbol, like the numbers and the Chinese letters.

Where it is possible to compromise with others, we make a compromise. For example, I said that we write numbers from left to right. We do this in order not to differ from others, even if it does not suit us, but the inconvenience is minimal.

If you need to combine the spelling of different languages with the same letter on the globe, then you need to take a Chinese symbol. If you take it, it will be clear and all would write it. If we take a Latin letter, we will only understand our own language and other languages that have the same origin. We do this without the Latin letter.

Latins deliberately do not approach the corrected letter, taking an Arabic letter

compared to two letters in the form in which it was violated by the previous Italy. If there is more benefit from replacing with the Latin alphabet, or if the harm from Latin letters is less than from Arabic, we would prefer the Latin alphabet without contempt for their correction. It is quite obvious that the cost and labor of correcting the Arabic Letter is not a thousand, but a million times less than the transition to Latin.

The overall result of all that has been said above is as follows:

1. The Arabic letter is easier to write and read than the Latin letter. It turns out to be very useful in the practice of literate people.

2. During literacy training, the advantage of the Arabic letter is greater than the Latin one.

3. From the publishing side, the old Arabic letter is worse than the Latin one, but the new one is better.

4. When installed on typewriters, the new Arabic letter is significantly superior to the Latin one, the old one also indicates that it can also be installed.

5. The Arabic alphabet is quite comparable to the sounds of the Kazakh language, and it is easy to create an alphabet. The Kazakh orthography is the simplest, most convenient orthography for the masses.

Thus, the obvious criticisms of comparing the two alphabets indicate that there is no reason to raise the issue of replacing letters. Those who are trying to raise this issue are engaged in wasting time.

From the point of view of correcting the alphabet and orthography, productive work has been done recently, and in this regard we stand before the European and American peoples.

In terms of adapting letters to artistic means, we see that they are superior to them. We need to put more effort to develop the part in which we are lagging behind.

The background of the image is a soft-focus photograph of a desk. On the right side, there is a dark-colored pen, a pair of round-rimmed glasses, and a small, dark cylindrical object, possibly a container for pens or a small jar. The desk surface is covered with papers, some of which have faint, illegible handwriting. The overall color palette is muted, with greys, browns, and soft whites, creating a scholarly and artistic atmosphere.

LITERARY STUDIES
(ADEBIETTANU)

ایمان

LITERARY STUDIES (ADEBIET TANYTKYSH) INTRODUCTION

The objects that we see, touch, and perceive, all the things that surround us are natural – created by nature, or they are artificial – created by human actions. Forests, seas, mountains, rocks, rivers, water springs – these things are natural, the creations of nature; a brick, a garden, a ditch or a well – they are artificial objects made by human labour. Everything that comes from nature refers to the world of nature. All the artificial things produced by a man refer to the world of art because they are created involving human mind, methods, crafts, skills and artistic power.

Art has diverse ranges. Some build houses, dig ditches, sew shoes, make horse carts, do felting, and manufacture dishes, and many other necessary objects are created for the household. Others build stunning mosques, outstanding houses, or paint elegant pictures. They create a beautiful song, impressive kui⁴⁸ or charming words. However, there is a distinction between the former mentioned type of art and the latter. The objects produced as the result of the former type of art serve as necessary instruments for everyday life. While creating them they prefer “warmth to beauty”, thus not aiming them to be attractive but easy to use, convenient and durable. Things that come from the latter kind of art rather than making them more warm or comfortable are aimed at producing objects more beautiful to please one’s eye and soul. The former type of art stems from man’s animalistic need for survival. The latter type of art appeared from the need to nourish the human soul. Therefore, the craft used to produce the first type of art is mundane art, or a craft for living, and the latter is Kornek oneri⁴⁹ or the craft of art.

KORNEK ONERI AND ITS BRANCHES (KORNEK ONERINING TARAULARY)

Kornek oneri covers five branches:

The first branch constitutes the craft of designing and building fashionable palaces, mosques, madrasahs, houses, and shelters using stones, bricks, wood or other objects. This type of art is called architectural work (in Europe – architecture).

The second branch, the art of modelling image out of clay, caving it from stone or wood, giving the object a form and a character is called fine arts (in Europe – sculpture).

The third, the art of depicting a thing on the process of action, applying various paints, colours, giving it a shape, position, image. This type of art is called visual arts (in Russian – painting).

The fourth is the art of singing by governing melodies and tunes of the song.

⁴⁸ Kui – Kazakh musical composition performed mainly with national instrument dombyra.

⁴⁹ Kornek oneri – the craft of art.

Its tempo and articulation that is pleasant to ears, impressive to the mood elevating spirits and playing different kui. This is the art of auez ⁵⁰ oneri (in European – music).

The fifth form of art describes an object’s state, condition, type, colour, and action using words. It is – the art of words (a noble word – in Kazakh, adebiiyet⁵¹ – in Arabic, literature – in European).

Poetic speech is considered the foremost form of art. A Kazakh proverb states, “The art of speech is a principal art”. Kazakh people who guarded and cherished the word and knew the value to the words said this saying. The art of poetic speech covers the functions of all the previous mentioned types of arts. No matter how tremendous architectural palaces are, how imaginative or stylish paintings exist, no matter how beautiful songs and music live, it is possible to describe their images or introduce them all using only words...

THE ART OF LITERATURE (SOZ ONERI)

The art of literature appeals to three basics of human consciousness:

- 1) intellect or mind;
- 2) imagination;
- 3) state of mind (emotions, feelings)

Mental activity means being aware of the state of things, understanding and recognising them and thinking rationally. The faculty of imagination means showing the ideas in your mind by finding similarities with certain objects, through visualizing, presenting and describing it. Function of a feeling is to reflect and choose critically.

The objective of the language is to convey anything as much as the mind understands, as much as the imagination views the world, as much as the soul reflects on it. If you can find someone who can use them all, the language is as good as it can get, but it is not easy to find someone who is able to use the language. It requires a great proficiency to express one's ideas as they are, imagination as it is shown, feelings as they are reflected using language, and without sharing it with others. The difficulty of expressing one's interests verbally is evidenced by the following fact: A prominent Russian poet Pushkin amended some of his poems 13 times. The greatest Russian thinker and master of speech Leo Tolstoy used to change the language of his works even after they had been published. These examples prove the difficulty of depicting with words what is in one’s mind, imagination and heart. When even the masters of poetic speech were unable to express their interests in words and found it difficult, would it be easy for others

⁵⁰ Auez – a pleasing sound.

⁵¹ Given as in the original – ed.

to do so? Therefore, not everyone knows how to create words from words, and not all of those words are good.

*It is true that everybody wants to be a poet,
But genuine poets only few of us become.
Who of us, among Kazakhs,
Can compose a poem, whose form would
Be a thing of silver, and the words pure gold?⁵²*

– as Abai once said, many can create poems, although few do it well. “There are numerous variety of horses, and each runs to its own strength”. Each poet, each writer composes his/her words in his/her own way and builds ideas based on his/her preferences. They deliver their ideas in their own way, their lexical stock differs individually, and they possess distinct features in their vocabulary. Explaining those features is rather challenging. It could be recognized after reading each author’s work and getting really familiar and close with their words. Only when someone is familiar with the works of masters, will they identify their styles wherever they encounter them. For example, someone seeing a knife might guess, “this knife is that particular blacksmith’s trademark”; or seeing a saddle of a horse say, “this is that saddle maker’s work”. In the same way, once you are introduced with the works of masters of words and familiarize yourself with their vocabulary, you may recognize their unread and unnamed works at once, even if you have not read them before. The feature, which distinguishes one’s style, is language or lexicon. The style is defined by how authors usually create their language, how they make a habit and practice of using words complying to their standards. Although each has his/her own practice, the process should not prevail over applying general terms of word formation. Writers first apply the general rules of language, only later if they have any, they use their own special method on top of that. That is why, first writers should know the rules of word composition.

PART ONE

THE SCIENCE OF LITERATURE (SOZ ONERINING GYLYMY)

The material of the literature is the word.

A bundle of words is called a language. Words generating the literature are also called language or lexicon.

The language of a literary work is of two types: 1) Poetic language 2) Ordinary language. Poetic language uses particular expressive words; ordinary language is uttered without any expressiveness. When poetic speech is applied, the expression sounds very artistic, as the poet applies special connotation.

⁵² An extract from Abai’s poem “Poetic speech, the Queen of literature ” translated by Olga Shartse in 1972.
Ref: Abai Kunanbaiuly, Selected poems. Progress Publishers, Moscow 1970.

When ordinary words are used, the expression seems very plain or bare, since no specific connotation was applied. Hence, the former is called artistic expression, and the latter is called ordinary or plain expression.

What do we really call the art of speech?

When we successfully convey our thoughts, fantasies or our feelings about some object with the help of words, this process becomes the art of speech indeed. Transferring our thoughts, imagination, and feelings in a thoughtful way, revealing the plot of speech, its borders, polishing the patterns of speech, and communicating them outside with words is called production of words. As mentioned before, composing words this way requires a lot of skill. While creation of words requires art, art requires science. Thus, the study of literature is born.

There are two sides of literary work: 1) internal opinion, 2) external language. Consequently, a study of literature is divided into two: 1) the study of the form of a literary work, 2) the study of the language of a literary work.

The study of the language exposes the system of language derived from laws of sounds, words, sentences, and the study of the form reveals the systems of content derived from literature. Hence, the study of literature is classified as arrangement of language or lexicon in terms of connotation, and a system of “Kara soz”,⁵³ “Daryndy soz”⁵⁴ in terms of content. Meantime, each branch will be discussed separately.

Stylistics (Til kiysyny)

Word stylistics is the study of laws and requirements of a word, which make it aesthetic. The aim of the study of expression is to make known the requirements for the purity of expressed fine words, study their various types, introduce the exemplary works of literary talents, demonstrate what masters of art could do and what could be done with the word.

The art of creating a story is like a craft of building a house. In order to build a house, one needs multiple things. One of the things a builder needs is soil, he kneads it, and afterwards bricks are cast from the mixed clay. He lays bricks and builds different houses. The success of a house depends on the quality of the clay and bricks. However, it mostly depends on the way the bricks are constructed. The quality of the house is also depends where the brick is laid, how it is laid, in short, it depends on the project of the house. The more inventive the architect is the more stylish and beautiful the house will be built.

Words are the material one needs in order to build words and create a meaningful story. As brick is made from the soil, words are made from the sound. As different houses are built from bricks, different stories are built from words.

⁵³ Kara soz – words of wisdom, a speech.

⁵⁴ Daryndy soz – artistic, poetic speech.

As variety in the types of houses depends on the clay and brick, and especially on the construction of bricks, story's variety depends on how sound of a word, the word itself and mainly how the words are organized. If the clay is terrible, the brick will not be good, if the brick is not good, the house will not be built well. In the same way, if the sounds of words are wrong, if the combination of sounds is not good, indeed, words will be unpleasant to one's ears; and if order of the words is bad, words with pleasant sounds will not make a good speech.

Therefore, as the significance lies in laying the bricks and planning the design of the project, the beauty of any story lies in organization of the words and the narration of the story. The more inventive is the architect, the more stylish and beautiful is the house; the more inventive and skilful the writer is, the more thoughtful, effective and beautiful his words are. In order to build a good house, an architect must know the characteristics and qualities of the materials used to build the house. He must know the proper placement of those materials. He should be well aware of various bricklaying patterns, and feel certain about constructing a successful house by following the design of the project. To know about those details well, one needs to acquire the knowledge of architectural science. Also, in order to combine words with words and create something meaningful, one needs to know the science of literature. Being able to define the terms and features of sounds, words and sentences is equal to being able to identify the qualities and properties of items needed for a house. Supplying the house with necessary materials and beginning to build it is equal to learning the meaning of a sound, word, sentence, using each of their elements in the proper place, and starting to make an intelligible discussion.

The speaker does not share his opinion to himself he shares it with others. Therefore, he should talk in a way that others are able to perceive his speech without difficulties. Consequently, the speaker must be able to use the spoken language well, which means he has to understand the meaning of each word properly, and correctly compose sentences. A person learns his mother tongue from adults by listening. Then one learns it from books on literacy. Later he develops his knowledge through reading prominent writers' works, and then applies the language on his own through reading or writing. Knowing all the words in Kazakh language does not indicate knowing how to use the language well. Using words properly means being able to choose exact words that correspond to the thought that is to be expressed and to order those words in the right place in a sentence. Although the Kazakh language is a common tool for everyone in a Kazakh-speaking environment, not everyone uses the language the same way. Everyone uses each word in their own way, and applies it differently. Not only do they use different wording in a story that delivers their whole idea but also in a short greeting as well. For example, someone asks, "*amansyz ba (How do you do?)?*", someone says, "*esensiz be (Hello, how are you?)?*", another one would say "*Salemet zhursiz be (How are the things with you?)?*", the fourth one would say

“*Kuyli, kuatty zhursiz be (How is your health? Are you ok?)*”? All of them have the same purpose. Each person wants to learn how others are doing, to send wishes and well-being, but everyone uses different words and asks in their own way.

Furthermore, when everyone conveys his own opinion, he/she uses words in the mother tongue differently. In summary, everyone applies words as they wish and conveys them for their linguistic convenience. The words that everyone uses as they want and convey as they see it belong to that person’s speech.

Knowledgeable arrangement of laws and requirements of a proper word is called the logic of language or *stylistics/ til kiysyny*.

Word Choice analysis (Soz talgau)

As discussed above, the language of a literary work is of two types. One of them is poetic language and the second ordinary. The difference between these two languages is as follows: ordinary language usually opts for the correctness, clarity, purity and accuracy of words. Poetic language selects not only the correctness, clarity, purity and accuracy of words but also their artistic and lyrical features.

The following are the general rules to assess whether the word is expressive or likeable in an artistic work:

1. Correctness of a word

Word correctness means the accurate use of each word and sentence. In order to do so, we need: to know well the suffixes, endings and conjunctions that change the meaning and form of the words, and use them appropriately.

In order to use words accurately in a sentence with the elements of case system, plural forms and being able to connect words properly; To make good sentence combinations, complex and correct structures, and competent organization.

Language purity (Til tazalygy)

Language purity means not mixing the words of the mother tongue with the words of foreign origin. Whenever there is a necessity of using the words of foreign origin, it is advisable to choose words that people are accustomed to, that are familiar to hear and have an understandable meaning.

Famous Russian writers often avoided the following kinds of words:

- a. They avoided using archaic words;
- b. Avoided the use of neologisms;
- c. Avoided using other languages if there is already an existing word in their own native tongue;
- d. Avoided dialects used in one area but not used in the other.

Ultimately, when Kazakh literature is not fully developed, we do not choose between words in Kazakh as modern or old and we do not avoid using local dialects. One thing that we avoid is neologisms, new words.

For a new country like ours, which has just tasted the fruits of civilization, taking existing foreign words from civilized countries and getting used to mixing them with our own, might mean losing touch with the native language or the native language being completely extinguished. Therefore, when translating literary works and scientific books of civilised countries into Kazakh, we must not be too enticed by existing words in other languages. Instead, we should look at our own language and find words. Only then, the language of our literature will remain pure, and the rules of selection mentioned above will be realised.

Language clarity (Til (lugat) anyktygy)

Language clarity refers to the state when one's speech is clear, meaningful, easy to understand, and doesn't leave one in doubt. The speaker should clearly understand the matter he is discussing, so that the speech is explicit and meaningful. Usually, one states explicitly the things s/he knows, and unclearly the things they vaguely know of. For this reason, one's speech is understood clearly, while the other's we have to guess, make predictions and only suppose.

Language accuracy (Til daldigi)

Language accuracy is when an assumed notion matches the meaning of the word. It is necessary to distinguish the meaning of a word correctly, in order to choose the right word for the concept. Usually, synonyms violate the language accuracy.

Synonyms are the words with similar meanings. For example, such words as *batyrlyk* (courage), *erlik* (heroism), *batyldyk* (bravery), *otkirlik* (baldness), *ozhettik* (fearlessness). Although these terms mean to be courageous, each has its own connotation. Interchanging words without being aware of or realising their connotation, leads to an error in language accuracy. The following errors cause language inaccuracy:

If there are redundant words with the same meaning in the sentence.

For example:

a) *Keybireuler duniye kuugysh, mal zhyigysh, paida kylgysh keledi.* (Some people chase after wealth, love and seek profit)

b) *Oz kozimmen korip, koz aldymnan atkaryp kelip otyrmyн.* (I saw it with my own eyes, witnessed with my eyes)

c) *Onyng kalyptangan erte turatyn adeti bar edi.* (He had a regular habit of getting up early)

Redundant expressions that will not change the meaning of the sentences even if they are omitted are: “mal zhyigysh” (*gather cattle*), “paida tapkysh” (*love of gain*), “koz aldymnan atkaryp” (*witnessed with my eyes*), “kalyptangan” (*regular*). Although they are in the sentences, the expressions do not add any supplementary meaning, making them redundant. They do not add to the necessity of the sentences being complete without them.

When words with similar meanings occur together, for example: “*Men kartaigan shagynda baiy zhok dep bakkan zhok, kuii zhok dep kuigen zhok, kairaty zhok dep karaskan zhok, ali zhok dep asyragan zhok*” (*As I became old no one cared for the one who had no husband, tended the one who had no conditions, aided the one who had no power, supported the one who had no strength.*) The expression seems only externally beautiful; however, extra words do not add to the opinion in the sentence, just increase the number of words in it.

Language aesthetics (Til kornektiligi)

Along with preciseness, purity, clarity and accuracy of the words, language aesthetics also requires the words to be aesthetically beautiful. A concrete object is more understandable to a person than an abstract one, and the state of an animated object is more familiar than the state of an inanimate object. That is why when a person speaks in order to make his speech quite intelligible, he describes abstract objects as concrete, literal objects as figurative, and animate as inanimate. Using phrases like: *ak kongil, sholaq akyl, aram oi*, or saying, *kun burkip tur, naizagai oinady, su kaitty*, and others, such as, *kazanning kulagy, oshaktyng buty, uiding tobesei*, making abstract objects concrete, inanimate objects animate and literal objects figurative has become a habitual choice. Not only are such words used habitually but also on purpose.

PART TWO

I. PROSE AND POETRY (KARA SOZ BEN DARYNDY SOZ ZHUIESI)

It was mentioned above that there are two types of expressions: direct or bare, and artistic. Whichever we use, both are considered speech. However, when we distinguish them according to their core structures, the direct expression will be named speech and artistic expression as poetic verse or lyrics. Since spoken language, lyrical speech and poem creation do not add to the distinction of direct and artistic speech, thus it would be more convenient to name direct speech as “*kara soz*” and artistic speech as “*daryndy soz*”. If we judge the meanings of words relying on their figurative side, not on their habitual, regular use, then the meanings of “*kara soz*” and “*soileu*”⁵⁵, “*daryndy soz*” and “*zhyrlau*”⁵⁶ and “*tolgau*”⁵⁷ will have the same meanings and can be used interchangeably. Prosaic speech and poetry can both be lyrical and non-lyrical.

Speech is valued for being pleasant: for artistry of its features and power of its words. The artistry of the word implicates beauty of the melody and harmony of its patterns.

The beauty of the melody may be expressed by arranging and harmonizing

⁵⁵ *Soileu* – speaking, a communicative speech.

⁵⁶ *Zhyrlau* – poetry, creating poems.

⁵⁷ *Tolgau* – lyrical poems.

words in terms of sound. The power of words occurs from using techniques that add more force to a regular meaning of a word. All of these were discussed in the section on language (vocabulary) choice. It should be stressed out why some words seem direct and others artistic; that is because of the following.

As was mentioned previously, bare or plain words can be substituted by the notion of bare or ordinary expressions, and artistic word can be a substitute for a poetic verse delivered with an artistic expression.

When a word is uttered in a bare or direct sense, the emphasis falls on the attention of the mind. As a result, it shows profound understanding, powerful meaning and argumentative thinking which is aimed to help the reader to comprehend it better.

While using the word in an artistic or figurative form, the emphasis is on imagination and creativity. The aim is to please the soul with the help of wholesome vision, targeted meaning and appealing creativity of the word.

A word makes sense because of its accuracy. It pleases the mind because of its harmony of connotation, and by harmony we mean alignment, agreement. We mentioned that harmony is the foundation of beauty when discussing about poetic sentences. There is no need to talk about it once again.

A Kazakh proverb says; “a proverb beautifies the speech, a beard beautifies the face.” The functions of ‘proverb’ and ‘beard’ should not be understood as expressing beauty itself. Human thought and attitude are the ones that make them equal to beauty: first the word, second the face.

There are two ways of thinking: when a person thinks, he thinks objectively, relying on the features of a thing or subjectively, relying on his feelings. Any object has different characteristics. Initially, some of these characteristics are essentially natural features, while others are characteristics imposed by people.

For example, we call one thing warm, the other cold, the third flat, the fourth bumpy, the next hard, and the last soft.

These features are inherent characteristics of things. Some of these descriptions a person may like, while others may not. For instance, a warm thing, a smooth thing or a soft thing may be pleasant and attractive to a person. However, a cold thing, a rough thing or a hard thing may be unpleasant and unattractive. Qualifying these things as pleasant and attractive, the second ones as unpleasant and unattractive is not an objective opinion but a subjective one. Moreover, when speaking about some matters we use either subjective or objective viewpoints. For instance, when we talk about a person from an objective viewpoint we describe his colour, appearance, personality, actions, relations, life-style, and from subjective point we say whether we like him or not, respect him or not.

Likewise, melodies of songs are attributed with an objective opinion. The impression that songs make on us attributes to the subjective viewpoint.

When we want to investigate more about a thing and get to the truth, when we want to

learn everything about some situation, or want to know the real personality of someone; then the best way to do it is to take into account only objective points and disregard the subjective. As a result, we will get a proper observation. In this case, sometimes we do not need subjectivity when using objective views. Beauty is the subjective viewpoint. When we say that subjectivity does not need to be included while discussing a matter objectively, we mean objectivity doesn't need beautification. The objective description of a thing is the factual side of it. The subjective side is imposed to a thing by a person, like a scandal, a blame, a gossip, and labels or make up face creams.

If the essence of the proverb is only to beautify the words, and the essence of the beard is only to beautify the face, then the truth does not need such things. Like cosmetic face powder which beautifies the face, beautiful speech just shades the face of reality. However, the more open it is, the more bare it is, the more it is transparent, the brighter will the truth be. Decorating the truth is the same as wanting to make the glass beautiful by scraping the glass and thus making the light less reflected in it. In fact, words intended to be reasonable are kept away from the ornamental things like beards and moustaches. For this reason, that type of speech is called direct or bare speech. Words that are formed to please the mind with their amusement and beauty sound attractive to people by charming them with words such as a beard and a proverb. Therefore, they are called artistic words or poetry. The narration of direct words based on the objective point of view and opinion is truth or true story. Narration of a poetic word based on the subjective viewpoint and imagination is not real, thus it is a fictional story. Poetic speech is the language of soul; direct speech is the language of mind and reason. Direct speech evaluates the richness of mind and poetic speech refers to the faculty of imagination. Direct speech deals with the facts and states the reality as it is. Artistic speech communicates things by the way they are perceived with senses and grasped by imagination. Direct speech conveys the information as justified as the mind makes it possible, delivering it meaningfully and truthfully. Artistic speech is able to interpret the discourse as far as the imagination can depict it, and expresses it in the form of assumption. However, direct speech describes real things and existing objects in the world.

Poetic speech even discusses possible things that are likely to be or to happen. It assumes that some things happened, which did not, and non-existent things existed which did not. Only a person who is gifted in poetry can compose a beautiful story born from creativity and imagination. This is the reason why direct speech is called prosaic or plain speech and artistic words are called poetic speech. What is told in prose should be understood as something that existed in reality and exists in that state, and what is said in poetry should be understood as something that will or might exist, even though it did not happen or does not exist in that state. In short, the prosaic speech is a description of an objective natural world already created, and poetic speech is a description of a subjective imaginative world.

While discussing the objective world, we describe it objectively in a plain prosaic language. While discussing the subjective world, we describe it in a poetic language as our soul fathoms, assigning it connotations. However, if expressiveness is required to make the objective world more accurate, poetic expressions might be used instead of bare words.

The difference between a prosaic word and poetic word can be distinguished by their role and function as follows: poetic word brings colour to a person's ideas, makes the heart sing, while prosaic word is used only for understanding.

In Arabic a prosaic work is called *nasyr*⁵⁸, and poetic work *nazym*⁵⁹. While using Arabic we call them by these names, while using Kazakh we assume them as prosaic word and poetic word.

II. POETRY (DARYNDY SOZ)

Since it was stated that poetry means the works of poetic language, there is no need to mention it again. It is clear from the types of prosaic words that prose is the language of scientists and orators. Meanwhile, poetic speech is different. It is the language of poets, the speech of gifted, talented people. Normally, poets do not describe things as they are, deliver accurate information, or try to prove them as scientists do. This type of communication, delivery seems routine, ordinary and plain for poets. Poets understand all of these as their hearts desire, as their mind interprets and describe as they see fit. Afterwards they spend all of their art and talent to show their understanding of the world using words, thus making his product an artistic work. Therefore, the craft applied creating their work is called poetry.

The people of civilized countries divide poetic word, i.e. works with artistic expression into three categories according to the way they are told: 1) Epic/Story telling; 2) Lyrical poems; 3) Drama. Although this categorization fits the types of written literature, it does not fit in with oral poetry. Therefore, the works of Kazakh oral literature are divided not by how they are told but by their use. If they are not divided this way, then many kinds of folklore will not fit into these three categories indicated above and will be abandoned. When discussing folklore, we mention only artistic works. There are no works written in direct or bare language in Kazakh oral literature. It should be explained why there are not such works of oral literature.

Nations with no writing do not have literature in direct language or academic language, because there is no art or science in an illiterate nation. Science is an understanding of the world, i.e. nature: if science does not exist, the understanding of the world will not be accurate. Since they could not understand the world properly, due to a lack of a faculty of mind capable of combining all

⁵⁸ *Nasyr* – Prose, a prosaic work in Arabic.

⁵⁹ *Nazym* – Poetry, a poetic work in Arabic.

the information about the world, our ancestors wrongly understood and wrongly narrated the nature's power, phenomena and features. That is why the words of ancients, such as fairy tales and poems about the world seem to us to be entirely false and our mind does not comprehend.

Every nation had a period of time when they did not know how to write or read, so falsehood like fairy tales exist in every culture.

Literary words should be organized and divided into categories. People also divided oral speech into three basic types according how they were told: 1) aueze, 2) tolgau, 3) aityts⁶⁰. The reasons why they are divided this way will be seen from the description of each type separately.

1. Prose/Epic/Story telling (Aueze)

The narrator does not involve himself in the action, and describes an event or a story from the external world.

Note. Mentioning the external world means that an individual has two worlds: the inner world and external world. The inner world of an individual is made up of mind, mood, imagination, and many others comprising a person's spirit. The other things such as other people, creatures, things, the entire world as whole are considered to be an external world. Epics are the words about the external world.

When a poet narrates an Epic poem he does not speak as if he is involved in the story or as one who experienced it, he narrates it as if he observed the event from outside, witnessed it or heard from someone else. Describing events this way is an external type of narration. This is why Epics refers to the third-person narration in artistic speech. However, since the narrated story happened and narrator used an expressive language to deliver it, it will be called epic verse.

2. Lyrical poetry (Tolgau)

The one who narrates lyrical poems takes the material not from external world but from inner world. Initially, the poet narrates the lyric to depict his state of mind, sorrow, rights, grief, regrets, and joys. Secondly, he narrates the lyric, in order to share the situation and things in inner world with external world: to make others aware, empathize and understand his state. In short, a lyrical poem is a signal of a heart when it is bursting with emotions, a cry of a soul, a song a heart sings. Being a poet is not only being able to express one's own emotions, but it is also being able to understand other people's feelings and lyrically narrate them.

Although we distinguish aueze as the verses of the external world and tolgau as the verses of inner the world, there is a big similarity between the two worlds. When we recognise a thing, our recognition becomes double-sided. These matters were already discussed in chapters "Kara soz" and "Daryndy soz". When different

⁶⁰ Aityts – improvised song competition of two akyns, a form of oral folk song; drama.

things are weighed and comprehended, our attitudes towards these concepts and notions are also involved in it. A person does not only observe, notice, contemplate or make judgements about his environment but also creates an attitude towards them. A person feels sadness towards one thing he learned, rejoices at the other, fears of some, or is shocked by the other. At the point when an external world that is felt and an inner world collide in a person's mind, these two become inseparable. It is impossible to separate the thought that was perceived from the outside world and attitude that is close to mind without entangling them with each other. A human mind is not a photo camera that shoots images only as it sees. When a person gains a new understanding, they evoke both thoughts and feelings in the mind.

What does not awake a person's state of mind is not felt, it is abstract. There are moments; however, when a person's attention is directed either to the external or to the inner world. Sometimes, if the external matter scares or exhilarates, or if it surprises in a good sense, it attracts a person's attention and steals the focus. Sometimes a person is caught up in his own thoughts, his imagination, his mood, and does not notice the events that are happening around him, the things that are being done, the wonders of his environment or the external world. This happens when a person's attention is diverted from the external world to the internal one. Most of such people concentrate their attention to their inner world. Sometimes both external and internal worlds have identical power and draw our attention equally. For example, for anything beautiful, we are pleased, we rejoice. The more unattractive, the worse it is, and the more we hate it.

Making conclusions to what is said before: fairy tales – a type of prose that discusses the external world, poetry – discusses the state of the inner world; however, this shouldn't be understood that they cannot be interconnected.

3. Drama (Aityas)

During aityas two poets test each other in, combat as if they are fighters in wrestling. The techniques and methods of knocking down one another in wrestling are also applied to aityas. In aityas they do not just use ordinary words, they apply a poetic singing, they dispute with the help of verses; for this reason only poetic singing it is called – aityas. The name of aityas without music is *azil-eregis*⁶¹. Earlier, perhaps, poetic aityas might have developed from jokes and disputing; however, nowadays only the poetic type is considered aityas. As aityas is comprised of a poetic word, the creator himself should be a poet. Along with being a poet, a technique is needed. Just as the power partners with technique in wrestling, so does a poet partner a technique during aityas. An experienced poet without any method of creating poems could be defeated even by an ordinary poet who can use the techniques of aityas.

While competing in aityas, they discuss different matters and try to find

⁶¹ *Azil-eregis* – the name of drama without music.

different flaws in each other's words. Very often, they mention each others' personal flaws, and of the nation and country, satirizing their features. Thus, Aitys is beneficial for society. Consequently, this is an advantage for societies to reveal a person's, a country's, a nation's flaws, negative actions, and traits, in order to improve the worse traits of human nature. Since that was observed, aitys began to gain a different form. Initially, although aitys was an improvisational competition between two real poets, lately poets invented aitys by themselves. For example, a poet started playing the roles of rivals creating verses and singing on behalf of both sides. They created the poems of both sides and simulated them as if these were the two poets singing aitys. Thus, aitys became not a real performance, a type of literary composition. Meantime, when poets wished to convey a person's, country's, or nation's improper deeds, wrong character traits, intentions, they did not tell it from the first perspective, rather they created two aitys participants who said those words. Furthermore, from this type of aitys, they made demonstrations to the public, shared the negative behaviours and personalities of people. They made it look as if it came from two participants, when it came from two poets. If it were to continue on this path, this type of performance might have been developed into "alang aldanyshy⁶²", a public entertainment. The point of naming this type of aitys *alang aldanyshy* is as follows: what we see on the stage is not the reality of life, it is just an image. In the same way that mirrors reflect lights when it falls on them, the lights of life are reflected on the stages, not the reality. Due to the fact that various situations occur on stage in public entertainment, such as human conflicts and clashes, arguments and disputes among people, fights and attacks, joys and sorrows, this type of literature is understood in European language, not as "aitys", it is understood as "drama". Had Kazakhs not taken a specimen of European literature but improved their literature on their own, undoubtedly, Kazakh aitys would have grown into *alang aldanyshy*, or would be turned into new forms such as drama or tragedy. Since we borrowed this form from other peoples, the genres of drama and tragedy entered the literature unexpectedly.

Aueze, *tolgau*, *aitys – tartys*⁶³, the oldest type of speech among them is *aueze*, the middle one is *tolgau*, and the third is drama-tragedy. Although aitys has existed in Kazakh as a type of oral literature, drama and tragedy appeared in civilized countries when they developed their writings and art. With the exception of the verbal type of aitys, Kazakh literature has had a new written form of compositions comparatively recently. Strictly speaking, drama and tragedy did not exist in Kazakh oral literature.

⁶² *Alang aldanyshy* – a public entertainment, performance.

⁶³ *Tartys* – drama.

THE ERA OF CRITIQUE (SYNDAR DAUR)

The era of Critique in Kazakh literature is a substantial word undergone review or was embellished after the critique: the first meaning is when literature gains specific criticism and the secondary meaning is flawless, lyrical and possessing literary colours.

The meanings of both descriptions characterise the recent condition of Kazakh literature. Unless literary criticism establishes fast, the literary words cannot be perfect. Although Kazakh folklore or religious literature might be very good, there is no beauty without flaws. The more beautiful one side will be, the more flaws would be on the other side. Despite writing powerful poetry, the difference in embellished wording between the two eras is enormous. The reason was that, although akyns⁶⁴ had a poetic intuition about what makes an artistic speech artistic, they did not clearly know this.

Therefore, they could not create perfect speeches. The knowledge of audience regarding artistic speech was at the same level as them. Thus, the audience could not test or assess the poets' speeches. A person who cannot differ what makes a precious stone, precious iron, or a precious product priceless, would not know how to find them the best stone, iron, or product. Before the era of critique, Kazakh poets and the society that listened to poets did not know what made the word artistic, subsequently failing to appreciate the value of the word.

Usually, a person does not see his personality flaws as flaws, and flaws at his home do not seem as disorders. So does any nation: their drawbacks in their traditions, customs, in habits do not seem as flaws. A person may realise his character flaw while meeting someone without such faults, the disorder in the house is noticeable after one notices the house without any defects. People's bad habits are noticeable in contrast with others' good habits.

Accordingly, the faults, flaws and poor habits of Kazakh poets and their words were revealed after being introduced to the critical literature of European nations. Only after having gained experience, having taken lessons from European literature, did some critics appear in Kazakh literature to refine the bones, and reform the shapes and forms of artistic works. Abai's works particularly had a profound influence on the renewal of Kazakh literature. Although there were writers along with Abai, they could not demonstrate a new form of a fine word as Abai did. For this reason, the era of literary critique in Kazakh literature starts from Abai's works.

It should be noted, that the above-mentioned phrase 'embellished the help of criticism' should not be accepted to mean that the words became refined after they have been criticized. "Created after critique," means when the writer and the critic was the same person. After becoming acquainted with European literature, Kazakh

⁶⁴ Akyn – a folk bard, improvising poet and singer in Kazakh culture.

poets began to discover how to gain the purity of the word. Revealing the secrets of creating a fine word means being aware of the criticism. For example, when a horse trainer knows the secrets of a fast racehorse, he can start to test its qualities. So, the writer who is aware of the preciousness of the word can make its critique. If a person who is able to give a critique also knows how to write, his poetic works will come out through the criticism, as he knows the elements of the criticism.

As a racehorse has certain features, a pure word also has certain characteristics. So, the word becomes pure if those characteristics are applied properly. However, it should not be understood that everyone who can recognize a fine word can be a good poet.

By knowing the features of a pure word, a man cannot be a poet. However, if a poet knows the price of a fine word, he would create his words authentically and flawlessly. A reader or listener should also be aware of the characteristics of the fine word. After Abai, people were able to distinguish a fine word. Both, speakers and listeners began analyzing the verses after his works, since he explicitly showed them the examples of fine and quality, as well as in some sense educating the public on the features of the fine word. In his poem “Poetry is the Queen of poetic speech”, Abai evaluates the worth of a good poem, criticizes the ignorance of Kazakh poets and listeners who do not recognize the above-mentioned ideas of a fine word and informs them to read that poem by Abai. That is why, it is not only poets who need the characteristics of a fine word, but also listeners. A person who is able to examine what is a good word knows how to give a critique; as a result, his analysis and choice of words becomes stronger. Consequently, the knowledge of main features of the fine word becomes one of the most important parts in speech system.

Previously, we mentioned that Kazakh written literature is divided in the same way as other literatures regarding the ways they are told. However, we did not specify the sections, parts or branches those categories are divided into.

Now let’s present the types of words like sections, parts, branches that belong to those three categories and list each of them in terms of their specific characteristics.

N o t e: Kazakh literary criticism follows the European model and will continue in that direction. Not all types of words in European literature have been completely classified in our literature. It is likely to be arranged in recent future even it hasn’t yet come to that. This is why, when we organise the types of speeches in the era of critique, we will be classifying the types of European literature that hasn’t arrived yet. Therefore, the types of speeches that belong to the poetry are as follows:

I. Epic or Prose (story telling types):

1. Fairy tales (Ertegi zhyr);
2. Historical epics (taryikhi zhyr);

3. Epic poem (Aueze zhyr);
4. Great story (novel) (Uly anggime);
5. Prose (Uzak soz);
6. Legend poem and story (Angyz oleng zhane anggime);
7. Anecdote (Kongildi soz);
8. Fable (Mysal);
9. Short stories (Usak anggimeler).

II. Terms related to Lyrical poetry:

There are many types of lyrical verses, the main types of which are:

1. Poems (Sap tolgau);
2. Idyll (Markaiys);
3. Elegy (nalys (Munngaiys));
4. Patriotic poem (Namystanys);
5. Ode (Suktanys);
6. Philosophical poems, poetry of contemplation (Oilamaldau).

There are many types of contemplation poetry:

1. Condemnation poetry (Sogis tolgauy iakii dattau);
2. Satirical/humorous poetry (Kulis tolgauy iakii kulkileu);
3. A poetry to embarrass (Maskaralau).

Satirical poetry itself is divided into three types:

- a) Farce (Mazak);
- b) Irony (Myskyl);
- c) Parody (Kuulyk).

Parody is also of two types: one is a satire, the other is humour.

III. There are several types of terms comprising aitys, i.e. drama

The main types are:

- 1) Words of discussion, contest (Aitys soz);
- 2) Words of dispute, drama (Tartys soz).

The word of dispute is divided into three main parts within itself:

1. Heroic tragedy (Mert iakii alektekti tartys);
2. Drama (Sergeldeng iakii azapty tartys);
3. Comedy (Aramtar iakii aureshilik).

If a word of dispute is accompanied by music, this type of performance would be musical. If it has witty language, it is called a parody. If the language uses comic elements, it is a satirical comedy. Comedy based on some mysteries or magic is called mysterious/magic comedy.

Some of these types of elements exist in Kazakh literature, and some do not. Some of the types of speeches are still new, undeveloped, or immature. The types of speeches that exist in our modern literature will be discussed below with their distinctive features.

THE GREATEST KAZAKH POET

A leading Kazakh akyn is Abai (birth name Ibrahim) Kunanbaiuly. Never in Kazakh history has there existed a wider-known akyn as him. You will not find a man who does not know Abai in Akmola or Semey oblys⁶⁵. In Turgai oblys bordering the Aqmola region, hardly anyone, even no one knows Abai. It was because his words were not published. Unless his verses are published, neither Abai's name nor his words will be spread in Turgai oblast. If someone said they have never heard about Abai and his works, people in Akmola or Semey oblys would be quite surprised. When I first visited Akmola region, they were in shock to learn that I did not know or never heard of Abai.

Whenever people talked about poets and their words, you would not find a single man who did not praise Abai's words. Earlier, before my acquaintance with Abai's verses, I did not fully trust those men who praise the poet's works. I decided that it was consistent with Kazakhs certain feature. They prefer their own stallion to someone else's racing horse. At that time, I thought Abai was just like our Abubakir, Seidakhmet or Akmolda.

By chance, in 1903 I got hold of a copybook with Abai's verses. Reading it I understood that it was unlike other poets' words. It was so different, so much so that I was taken aback by unfamiliarity of words and sat there startled for a long time. The verses had few words, but the meanings were various and deep. When you are introduced to Abai's words for the first time and if you read them quickly, you will not understand the whole meaning at once, you will just have a little grip of his poems. Apart from people who are used to thinking deep into his words, many would not get the ideas even if they were to read the notes for thousands of times. His language becomes comprehensible only when someone makes it understandable by providing its interpretation.

Consequently, it is true that Abai's language is complex to grasp. This complexity arises not because Abai could not express his thoughts, but because of the reader's inability to reach that degree of comprehension, and this is a drawback. Whatever he writes about, he delves into its roots and core, hidden essence and features of the matter. While he reveals the mysteries of things, their characteristics, the entire words impact people's minds testing readers' awareness and becoming an examination to their knowledge. As the reader tests the words, so do the words test the reader. Abai's poetry differs from his contemporaries. His writing is singular, exceptional and progressive. This uniqueness and exception were not only prevalent in his words, and also in his personality. Although we have not seen Abai in person, we know about him through people's stories who saw him. Having discussed his words, we should also acknowledge what kind of person he was too.

⁶⁵ Oblys – oblast (Russian), region, one of the types of administrative divisions in Soviet union which still exists.

Abai is Kazakh from the nomadic clan of Tobykty in Semey region. His great grandfather Irgyzbay was born in Torgai oblast, near the river Yrgyz. Yrgyzbay was a chieftain of the tribe, a hero and a bi⁶⁶. When the territory of Tobykty clan was small, they moved from Turkistan region to Chinghiz mountains considering the place would have favourable conditions for cattle. His grandfather Uskenbai bi was known as a just leader among his people. They say Uskenbai biy was able to settle such big issues not only in his own families and also of other distant tribes who came to him seeking for justice. Abai's own father Kunanbai was one of the prominent leaders acknowledged by people. Descending from the black bone, he became a sultan of the commoners by struggling and disputing with the ruling Tore⁶⁷ -sultans who were appointed by the aristocracy. His mother Ulzhan baibishe⁶⁸ was a descendant of Bertis bi from Boshan tribe of Karakesek, who lived in the territory of Abdirei, Myrzhyk in Karkaraly uyezd. Abai's uncles from his mother's side, masters of jokes, Kantai and Tontai were popular by reprimanding with laughter and winning with jokes. Tontai was a considerably wealthy person. People would notice that other than the rest khodzhas⁶⁹ and mullahs often visited him when he became sick. A year before his death, mullahs paid a visit to see him, and Tontai used to joke, "I feel uneasy in front of hodjas and mullahs to have recovered so many times, now I should better die."

Abai was born in 1845, the year of the snake. His mother called him softly "Abai" instead of his birth name Ibrahim. The name given affectionately by his mother remained popular. Abai was taught at home from 10 to 13 by a mullah. Right before turning 13, he went to study to Akhmet-Risa madrasah in Semey. While studying there he learnt Russian language for about three months. Spending 4 more years in madrasah receiving religious education and 3 months learning Russian language, thus he completed his studies. Abai did not behave well as a child; from the age of 15 he began joining the grown-up discussions. Abai gradually became his father's companion while Kunanbai disputed with Tore-sultans oppressing Kazakh people. Soon at the age of twenty, Abai earned the reputation of a witty orator among people. He was clever and had an exceptional memory. Abai knew much about the ancient biys of the past, their speeches, wise solutions of country leaders, their quotes, acceptable jokes, proverbs, sayings preserved among the folks.

Undoubtedly, if times had been different Abai would have been one of the most prominent biys of the Alash⁷⁰. However, he was born when knowledgeable men were not needed anymore, when ignorance and wealth were valuable. He was born at a time when leaders were not educated men, but those who were wealthy and had more livestock. While Abai used his knowledge, others used their wealth and

⁶⁶ Bi – an influential figure in the power structure of traditional Kazakh society, elected from the eloquent members of the community as one who proved his/her knowledge of the law.

⁶⁷ Tore – descendant of Genghis Khan, considered to be Kazakh aristocracy.

⁶⁸ Baibishe – first wife in the polygamous family; also elderly wife, respected woman, as well as form of address to a hostess.

⁶⁹ Khodzha – Master, Lord, school teacher, the title is also closely related to other terms in Sufism.

⁷⁰ Alash – another name for the Kazakh people.

people looked up to wealth. Thus, leadership of the people did not easily come to him. Nevertheless, Abai did not give up and disagreed with his contemporaries questioning them, “Is wealth more important than knowledge?” For this reason, he desperately disputed with the opponents falling into intrigues of the party. He dedicated his talent and knowledge to the party life. It was entirely possible that only the clan of Tobykty might have been a witness to the fruits of his education had he stayed with the party. Possibly, he would become one of the many Kazakhs who loved power and later would not be needed by anyone, thus would die in that reputation. God saved Kazakhs from that misfortune (“Kazakh”, 1913, No. 39).

In around 1880, Abai made an acquaintance with a very educated Mikhaelis, who had been exiled to the steppes, and Gross who aimed to collect some cultural principles of Kazakh traditions. The two often visited Abai. They noticed that he was not a common person and directed him to realise there were better things than being a governor. Abai was smart enough to receive the directions and inquire that path on his own. They introduced Abai to famous Russian poets, such as Pushkin, Lermontov, Nekrasov, the masters of prose Tolstoy, Saltykov, Dostoevsky and word critics, such as Belinsky, Dobrolyubov, Pisarev. Abai’s friends made it clear that poets as Pushkin, Lermontov and Nekrasov had more respect than Kazakh biy or volost major. Abai then understood that writing poems and texts is one of the main values in the world of educated people. If society considers being a poet and writing poetry having no value, it is not the fault of poetry but of not using it correctly. In fact, Abai realised that disrespect for poetry and poets was caused by Kazakh poets who used their art for begging. Therefore, with these thoughts Abai took up poetry.

In his youth, Abai wrote humorous poems for fun, love verses for girls, epistles and later he gave them up as he became more self-conscious. Had he not met Mikhaelis and Gross, he might have stayed the same. What exemplary, expressive, noble and deep ideas in his poems would have been left buried in the ground then?! It is an immense luck for the Kazakh people that Abai’s poetry remained. Kazakh children would certainly be grateful to those who directed Abai to the path of poetry. After being acquainted with Russian poets and discovering the value of poetry, Abai appealed to it differently. He viewed poetry in a different way and treated it with uttermost respect. He showed the advantage of poetry over other types of speeches and explained why it was so. Abai described poems in his words since the majority of speakers and listeners were ignorant. Most of the poems that people read and listen did not belong to real poems, and if there were poets, only few of them could be selected as writers. He discussed the quality of a verse stressing that people usually listen to poems that are less meaningful, easy for ears, that blow like breeze rather than listening to meaningful, significant and deeply impressive words. From this description, we see Abai was a critic and knew best what was required for a good poem.

A person of writing should be both a writer and a critic. One needs to possess a mastery of thought to create expressive and artistic poems. In order for words to be

attractive, appropriate and sweet, criticism is also required. In order for words to be meaningful and significant knowledge is demanded. Abai possessed all these three qualities. On top of that, Abai was a leader, a model, and a spreader of morals. A variety of models of poetic words and patterns of expressions can be found in Abai's poetry. Although he did not create those patterns himself but borrowed from Russian literature, he still was a pioneer in showing that their poetic verses and forms suited the Kazakh literature. Abai knew the rules of creating a good poem. That is why his poems are always complete and wholesome from all perspectives. There is only one drawback in that the number of feet was not counted and well-placed. This would be a disadvantage when reciting the poem or singing it. It disrupts the flow of the voice and takes away from the beauty of the poem. For example, it may run smoothly flat then suddenly canter away, and while trotting turn into an amble. Nevertheless, this could be improved. If we change the place of a three-syllable foot with four-syllable foot of the poem and replace them with each other, it will be remedied. Apart from that I do not see any errors in Abai's poetry. Some refer to the "difficulty" of his words, they occur not because the poems could not be well-structured, but because of the novelty of the patterns. Since it was distinct from the poetry Kazakh people were used to reading, it was unfamiliar for them. That was the reason for it being considered difficult.

Abai was a critic himself and evaluated his works. No one could examine and successfully find fault in his verses. We may conclude by referring to the following poem, and discern what a critic Abai was:

Poetic speech, the Queen of literature, implies ⁷¹
The finest words put well together by the wisest bards.
Words that a person easily can memorise,
Words that will smoothly flow and touch the heart.

Lines cluttered with unnecessary words
Speak of the poet's helplessness and lack of culture.
Alas, there are so many ignorants among the poets,
So many readers who're not competent to judge.

At first, we know, there was the ayat and the hadis,
And in composing them the beitas, too were used.
Why would the Prophet choose this form of writing
If it had neither harmony, nor melody, nor rhythm?

A learned mullah in his evening prayers,
A seer in his predictions and his omens

⁷¹ Poetic speech, the Queen of literature – Abai's poem translated by Olga Shartse in 1972. Ref: Abai Kunanbaiuly, Selected poems. Progress Publishers, Moscow 1970.

Will rhyme his speech and chose his words with care
To give them a harmonious and flowing sound.

It is true that everybody wants to be a poet,
But genuine poets only few of us become.
Who of us, Kazakhs, can compose a poem, whose form
Would be a thing of silver, and the words pure gold?

Let's take my predecessors, for example:
The biys, who had a well-known predilection
For garnishing their speech with proverbs. The akyns –
Those wingless poets who could neither read or write,

Who spun their crudely rhymed and worded tales
And, fingering the strings of their kobyz or dombra,
Cried out their lofty-sounding dedications,
And then passed round the hat, collecting coppers.

A shame that they should thus discredit poetry.
By fawning on the rich, by tricks and the flattery,
They managed to get gifts of cattle and of sheep.
While living on the charity of other clans
They boasted of the fabulous riches of their own.

They did not flatter everybody – just
the purse-proud bais.
But still they did not make a fortune for their pains.
And, judging by their like the Kazakhs had the notion
That poets windbags were and poetry was nonsense.

I shall not speak in proverbs like a clever biy,
Nor shall I beg for coppers like an old akyn.
I shall keep to the point because the moment's ripe
To speak of you, my reader, and improve your mind.

Abai could appreciate not only pure art or poetry; he also discussed many other matters. In each of his discussions, his competence of the issue and insight perception of the matter is evident. Abai's poems are outstandingly exceptional when compared with the poems of other Kazakh poets. He does not focus on the superficial but covers the deep and thoughtful essence of the matter. It is indisputable that other poets' word mastery and poetic skills were not inferior to Abai's; however, their knowledge was. You cannot find

in Abai's speech the like of dejected words from Abubakir, "it was an insult to the noble that tea and shoes were used by everyone". Other poets try to fill their knowledge with the bulk of fine words. On the contrary, Abai loved to express the state of a thing as it was notwithstanding poem's beauty or politeness. For example, in the poem "The quality of a horse", there are words that are unpleasant for the ears in terms of politeness, but since these were the words necessary to show its body parts, it would not be complete if they are not mentioned. As soon as you read Abai's poem "The quality of a horse", you imagine as if that good horse is standing in front of you because he describes its complete image without omitting any of the parts of a good horse. Abai was aware of many things, while writing he never backed or had double thoughts thinking that "this would be hard for people to perceive or that would be disservice to politeness". He wrote of truth as a truth, about deep matters as deep. Using his innate intellect, Abai read a lot of European books, in order to understand the truth and to speak with deep thoughts. According to writer Alikhan Bokeikhan Abai read books by prominent European thinkers as Spencer, Lewis and Draper regarding translation works. Among poets, he passionately read the verses by a thoughtful mastermind, Russian poet Lermontov. This being the reason why many common people could not understand Abai's philosophical ideas easily. Noticeably, even people who read and memorised Abai's poems have difficulties in understanding the meanings of some of his verses. If we study this poem, there is no fault in the idea and in the way it was delivered. The reader is at fault if s/he fails to understand. One of the hard poems to understand is the following:

Time is like whisps of fog on the hills.⁷²
You watch them and boredom your spirit fills.
You look at the chain of featureless days
And a sense of fatigue their flow instils.

Days like as twins, days gloomy and grey,
Like birds they arrive and they fly away.
Someone among them conceals your death,
Yet which will be last, only Allah can say.

Your soul and your consciousness make up your I;
Flesh and blood are its envelope, doomed to die.
But the soul is immortal, and so, for its sake,
Bear all, let your conscience be ever awake.

By day and by night
The flesh seeks delight

⁷² Time is like whisps of fog on the hills – Abai's poem translated by Dorian Rottenberg in 1972. Ref: Abai Kunanbaiuly, Selected poems. Progress Publishers, Moscow 1970.

But how trivial, how petty it is, how trite.
Love, conscience and truth – let them be your guide
Till the time when you merge with eternal night.

For wealth with your soul, you will have to pay.
For honours – from slander your heart will despair.
Life will not be deceived – it will break you one day
Like a thread grown thin, will long wear and tear.

Man deems that this world of ours is his own,
But in fact it belongs to Allah alone.
All that men possess are their flesh and goods,
Yet they too will dissolve in the vast Unknown.

Let your heart feel compassion for other's woe.
Work selflessly for your fellow men, so
That for loving His children Almighty God
His blessings on you will also bestow.

All people are different each has his worth.
Strong, together, are those who were weak since birth.
To everyone deal out mercy and truth.
Give aid to all men – 'tis your mission on earth.

Who is bad, who is good, one cannot say for sure.
False spirits may often appear to be pure.
Only scoundrels praise themselves out aloud,
The richest in virtue in words are poor.

There is nothing wrong with these words, wrongly said, false, puzzling or hidden in Abai's speech. Every word is correct, honest and appropriately spoken. If readers do not understand his language, it only shows Abai's progressiveness. He is so ahead of his time that readers could not follow his ideas.

Abai should be introduced to and understood by every Kazakh. His book of poems was published in 1909. However it is not fully spread in the country yet.

It is surprising that the published book has not been distributed in other volosts except Akmola and Semey. Abai's words ought not have been locked up in the Semey's book store, but should be delivered to all bookselling shops in the regions where there are Kazakh children. In order to introduce Abai to as many respectable people as possible, we are going to release some of his moral and expressive poems in the newspaper, and show them to the majority.

The background of the page is a light, faded image of a desk. On the desk, there is a pen, a pair of round glasses, and a notebook. The notebook has some handwritten text in Urdu, which is partially visible at the bottom right of the page. The overall tone is soft and educational.

**METHODS OF TEACHING
(ADISTEME)**

METHODS OF TEACHING THE MOTHER TONGUE (ANA TILINING ADISI)

Teaching the native language begins with the alphabet. Therefore, discussions about the methodology of teaching the native language will start by discussing the teaching of the alphabet.

Almost two years has passed since the new Alib-Biy⁷³ was released. We published it intending to use two different methods of teaching the alphabet.

One of the two previous methods used was the sound method, and the other was an American method (the whole word teaching). The idea behind the sound method was that since this method was familiar to teachers, they would be able to use it. On the other hand, the idea of teaching using the American method did not mean that teachers were familiar with it. It was only assumed, that those who knew the method could be teaching it.

Some people who are familiar with the teaching methods know that techniques of teaching the alphabet can be appropriate, or sometimes unfavorable depending on the characteristics of each language and its spelling system.

It is unknown which way of teaching the alphabet is used by teachers, and to what extent it is easy or difficult for them to teach it in comparison with the previous “Oku kuraly”⁷⁴. There is no information about it. Consequently, it would be impossible to introduce the methods of teaching a native language without the alphabet.

Before explaining how to teach, it would be better to explain what teaching is, specifically, what teaching the alphabet means, what methods and techniques were used in practice; overall, brief information about the history of the teaching process. One should not live both with and without history, despite the saying “be both with honey and without”. Getting to know the history, introducing to the events of the history lessons, and using it in practice is the basis of the human method.

Teaching is art. No one can touch the limits of art: Art develops and grows. The actions of present artistic people are proof of that.

Since teaching is art, teaching the mother tongue is also a form of art. Consequently, existing idea of critique in other types of arts will be relevant to use in this field as well.

Language teaching includes teaching reading, teaching writing and teaching speaking. Actually, teaching speaking is not officially taught, as it is learnt first from parents, and then from a child’s surroundings. Reading and writing are not like that, they require special training.

Human beings could survive without reading or writing before because few needed them. It was not difficult to live without reading and writing as they were not necessary. Nowadays, the number of literate people who can read and write has increased. It is for an illiterate to survive among the literate majority; since among the literate majority, an illiterate person will seem as deaf and mute, without ears, and without language.

Certainly, what will be the condition if there is a deaf and mute among the crowd,

⁷³ Alib-Bi – Kazakh alphabet. This textbook was first published in 1912 in Orenburg.

⁷⁴ Oku kuraly – Akhmet Baitursynuly’s “The Textbook” (1912) is one of the first alphabets written in the Kazakh language. This alphabet for new teaching was revised and published several times until 1925.

if there are no ears who would hear the one who is speaking, and if there is no language that will share one's thoughts?

Therefore, it is clear to understand the value of literacy in present days. Literacy is as if a mute acquires a language to speak, the deaf gains ears to hear and the blind gains eyes to see. Since ancient times, the doors to the gems of the knowledge were opened through reading and literacy to humanity.

Consequently, it has been a long time since the seekers of knowledge made efforts to discover accessible and clear ways to teaching reading and writing, to open the doors of the cognition to willing people as quickly as possible. For this, they applied various ways and used different methods.

So far, they have tried various methods. The so-called new methods of today are all renewed versions of the old methods. They just reorganized them into new forms.

Language is a tool for living. Teaching language (meaning teaching reading, writing, speaking) is teaching to apply those tools of living. Thus, the art of teaching language is the art of living. The art of living will be changing depending on the type of associated things of a living.

A change in lifestyle means a change in the way of living.

For example, a device in a car. Not many tools can be newly found in a car. Even in a new car old details could be used in the construction of a new design.

Since teaching language has become the art of living, its methods also change according to their necessity, as the details of the car do. However, when it changes, not all its methods are updated. The new ways will be few, and the rest mostly will consist of new combinations and constructions of old methods.

Necessity generates both mechanism of a car or other methods of art. Necessity produces action. Action seeks methods. There is no method of life created from imagination, if it is unnecessary for a living.

Labour is determined by the necessity of living and the method is determined by practical work.

Thus, learning was discovered by the necessity of living, and methods of teaching were discovered by teaching process. Many techniques might have been discovered, many methods might have been used, since men found the need to learn and people who taught emerged. There is no need to introduce them all, and most of them lost their traces in history. What we know for sure are methods that existed in the recent past, which history is known and methods we might have glimpsed ourselves.

We believe it is necessary to introduce teachers to the main ones, though not all of them. Rather than limiting by introducing only one method as the saying goes "the river in front, the wall behind", it will not be redundant to introduce the various methods and approaches that might help growing in different ways when necessary.

For this reason, our next discussion will firstly be about the general types of methods of teaching alphabet, and later about specific methods. Afterwards, the focus will be on the ways of teaching Kazakh alphabet.

Human beings have used many teaching methods since its development. Though there are numerous general ways of teaching, the main types of teaching methods are not many. Depending on their differences, teaching methods are divided as follows:

1) The core of some methods is adding and collecting. These types of methods are called generalised (synthesis) or synthetic methods.

2) The core of some methods is analysing or breaking into parts. All those methods are called specification (analysis) or it is called an analytical method.

3) Some methods include both addition and breakdown. These approaches are called synthesizing-analysing or synthetic – analytical method.

Let us introduce the basis of these methods including various ways of using strategies that belong to each.

Synthetic method (Zhalpylau adisi)

One of the main differences of this method from other strategies is moving from simple parts to more complex, whole ones. When we take, for example, a native language, it begins with teaching a letter or a sound, then syllables are combined, and after that syllables are joined into words. Alternatively, teaching starts with the teaching syllables at once, and then a word is constructed from syllables.

The synthetic method is the oldest type of teaching strategy. Ancient Greeks and the Romans applied this method. Arabs also used it.

When using this method, initially all letters are acquainted and learnt. For example, (*alib*), (*bi*), (*ti*) ... in Arabic, *a* (*az*), *б* (*buki*), *е* (*vedi*)... in Russian. Subsequently, Arabs put commas on top or under the letters forming a syllable, Russians first combine all the vowel sounds, and then combine them into syllables. As soon as all the letters are introduced and blended into syllables, learners are taught to combine syllables into words. The synthetic method comprises of three stages of teaching literacy: *alib-bi*, *ezhik*⁷⁵, *surakh*.

Even so, this way of teaching was very difficult. Many of us who was taught and witnessed the syllabic method may confirm that learning reading by this type of method was a complex teaching strategy. Although the synthetic method disappeared towards the mid XIX century in European countries, this method was still popular in our country until the XX century.

We cannot state that syllabic reading was complicated only in our country, and easy for others. In Russian language, for instance, it was even harder. In other European countries, the situation was the same.

Therefore, a number of strategies were applied to ease the syllabic method. In ancient times, some civilization like Rome where art was developed, children's toy bones shaped like letters were used instead of assyk⁷⁶ to teach the alphabet. Children used to stick the twig through the bone letters that were carved into the wood. Recognizing the letters of the alphabet, learning them by heart while playing games was not as boring for the children as just memorizing the alphabet. On the contrary, using stick pointers for the letters developed

⁷⁵ Ezhik – syllable-by-syllable reading of Arabic.

⁷⁶ Assyk – talus bone of a sheep, bone dices.

the learners' visual senses, as well as aural and kinetic abilities, thus helping to engrave the images of the letters in children's memory.

In recent times, the development of published images simplified teaching the alphabet. For this, the objects that started with alphabetic letters were used. Primarily, the pictures of those objects were painted on the books. For example, to learn the letter *alib* (*a*) the images of *arba*, *aina*, *ara*, for the letter *bi* (*b*) the images of *balta*, *balga*, *bota* were drawn. Pictures of objects that correspond to new letters' sounds were used. For instance, for the 'S' the sound the image of a snake, since its sound reminded of snake; for 'R' the picture of a dog, 'M' for the picture of a cow. A poem was composed of words that matched the letters of the alphabet and those were attached at the end of the alphabet book. Some educators even tried to paint pictures resembling letters. Some taught letters as stories so that students can memorize letter sounds better. For instance, if we want to teach our old *alib* with *maddah*,⁷⁷ we would compose the following story: *On my way from school, I noticed a pillar, so instead of painting the pillar here, better to draw a stick with a letter font. A bird was flying straight to the pillar. The bird did not sit on it, but was flying around and put maddah on top of alib. As I was observing with the thought of what could happen, the bird whirling chirped "a" then flew away. When you see in the book a letter like a pillar, remember about the bird and say "a" (ا).* Thus, narrate a story to children this way.

In fact, all those methods assisted to simplify the teaching process. However, it was so easy that no whip was used. The phrase "As elderly need a walking stick to support their steps, so do children are in need of a stick to learn" was still not abandoned.

In the XVII century, an English philosopher Lock⁷⁸ argued that a whip and stick approach should not be used as teaching tools. The learning process should not be like a job, it should be like playing games.

Toys should be shaped like a cube. On its six sides, six letters should be attached. While playing and seeing those alphabet blocks constantly children will get used to the letters. They will add letters and make up words without specific memorization or syllabic reading. Locke's idea was correct. Children would easily learn letters, combine them into syllables, syllables into words while playing with cubes. Although John Locke's alphabet blocks are not used in schools instead of toys, families with little kids still use them.

The advocates of Lock's ideas improved the methods of teaching based on games. They added the variety to the games too. For instance, sweet bread was baked in the form of letters, and later children played with those bread letters. After children had learnt the letters, combined syllables and words with them, teachers rewarded children letting them eat the sweet bread. The inventor of this method – J.B. Basedow⁷⁹, suggested that schools should have bakeries where they would cook letter shaped bread.

Actually, the idea of letter shaped bread is fun for a learning process. However, above mentioned types of methods assisted the alphabet-learning process making it easier to cope with.

⁷⁷ Ezhik – syllable-by-syllable reading of Arabic.

⁷⁸ John Locke (1632 – 1704) – an English philosopher and physician, political theorist.

⁷⁹ J.B. Basedow (1723-1790) – a German educational reformer, teacher and writer.

Some educators proposed teaching letters *a, be, te* instead of *alib, bi, ti* believing that way would be easy for learners to remember. When combining letters into words this made learning easy.

The Swiss educational reformer Pestalozzi⁸⁰ thought that teaching to memorize words is more suitable than teaching to memorize alphabet. Before teaching the alphabet, children should be taught first to combine letters into syllables, then into words, only after that letters should be shown. In that case, children would be aware of combining syllables and words, remaining work will be just learning the letters.

Some educators believed the syllabic method and learning syllables by heart were suitable strategies. A person who was used to combining each letter into a word would not be able to read fast. In order to avoid that drawback some teachers accepted the idea of teaching memorizing syllables rather than teaching how to combine words and form syllables. Therefore, syllabic pairs of consonant and vowels sounds were taught first, instead of introducing vowel sounds and consonants separately and afterwards combining vowels and consonants to form syllables. For example: they learnt as *ba, ta, pa, zha...* Afterwards syllables were used to create words. For instance, *bata, bapa, bazha*.

This method assisted fast reading. However, reciting the components of syllables without understanding why they were pronounced that way was meaningless. This made the learning process boring and exhausting.

Although the letter method of teaching (combining a letter to a letter) began to lose popularity, it existed until the mid of the XIX century. Proponents of the sound method have long existed and since people were used to the letter method, it lagged behind comparatively.

V. Ikelzamer⁸¹, the author of a German language textbook who lived in the XVI century, spoke of the sound method. He backed the idea of the sound method by stating: “Learning is recognizing letters. However, those who name letters as *be, te se* do not understand this, as they are not naming letters but syllables. Teaching the alphabet with the syllabic method takes a long time. A letter should not be taught by its name, it should be by the sound it makes. To represent the essence of a sound, it is necessary to explain the way it is produced. For example, to pronounce “b” and “p”, mouth is closed, lips are attached to each other first freely then tightly. When pronouncing “t” and “d”, the tongue touches the top of your inner teeth, the other sounds should be taught the same way.

Teaching using the Ikelzamer method meant first distinguishing the sounds of words, and then the letters are shown as signs of those sounds. There is no doubt that Ikelzamer’s method was a real sound method, and learning it was much easier than syllabic method. However, at a time when the letter method was very popular, it was not very popular among the common people and remained unused. 300 years later, tutor trainers discovered Ikelzamer’s sound method by themselves.

At the end of the XVIII century, the sound method began attracting people’s attention.

⁸⁰ J.H.Pestalozzi (1746-1827) – a Swiss pedagogue and educational reformer.

⁸¹ V. Ikelzamer – a German writer and educator, the author of “Literacy education” in the XVI century.

The sound method gradually replaced the letter method. Good methodologists who graduated from seminaries in Germany contributed to strengthening and development of the sound method. Different methods were worked out and tested in practice, experiments were made in those seminaries. Therefore, those who came out of the seminaries were good methodologists. At one time, the model of teaching methodology everyone was adapting from Germany.

Initially, a German pedagogue, Stephani⁸² defined, explained and showed the advantages of the sound method. One disadvantage of previous methods he underlined was that in former methods the sound, letter and the name of the letter were not differentiated. He stated that all three were not divided as different, and described each separately.

In relation to his idea, a sound is a variety of voices. Letters are symbols appointed to each type of voice. *Alib, bi, tii...* – are the names of each symbol. A sound can be pronounced and if it can be pronounced, it can be heard as well. However, letters cannot be heard or pronounced, just seen. While reading, we do not name the letters, we pronounce the sound that they represent. Here, reading is like kui, mouth is like dombyra⁸³, letters are like notes. It only shows which keys to press it says.

Teaching using Stephani's method is as follows. The teacher first takes the letters of the vowel sounds, shows each one by one, and tells the pupils how to pronounce each of them. He pronounces the sound corresponding to the letter himself. He also asks children to repeat after him. After the vowels have been presented, the consonants are grouped according to their difficulty of articulation. The first group includes premature vowels, the second group – consonants, the third group comprises of consonants that are difficult to write.

After children are familiar with one group of symbols, they are introduced to the letters of vowel sounds. The teacher should not prompt how to combine the sounds. The children should do it themselves. For example, they need to combine two letters and make a syllable. The teacher holds the last symbol and asks the children to elongate the first sound. The learner does not stop stretching the sound unless the adjoining letter is open. Stretching the sounds should not be practiced only once, but needs to be drilled several times. At first, the letter is pronounced long, then short, then a bit shorter than the previous, and lastly, it is pronounced very short. Stephani demonstrates this method in a line:

M – – – – a

M – – – a

M – – a

M – a

If the letter has a sound that is not possible to stretch, for example *b, p, t...* The child will pronounce it several times until s/he opens the last letter.

As soon as children learn reading in syllables, they move to reading words. We will stop here about the history of the synthetic method and turn to the history of other methods.

⁸² Heinrich Stephani (1761-1850) – a German pedagogue.

⁸³ Dombyra – Kazakh national musical string instrument.

THE ANALYTICAL METHOD (ZHALKYLAU (AIYRYNGKY ADIS))

The analytical method is the opposite of the synthetic method. If the function of the synthetic method is to move from simple parts to complex (whole), from specific to general, the function of the analytical method is to move from the general to specific.

A supporting idea to confirm the advantage of the analytical method over the synthetic was born at the end of XVIII century in France. The proponents proved the advantage of the method in the following way: when introducing the child to something new, we do not introduce him with its different parts, we acquaint it as a whole material. For example: when introducing shapan⁸⁴ we do not start the acquaintance from the sleeves, collar, edge and brims, we introduce the shapan as a whole thing. It is said that when teaching reading, it is necessary to start teaching the word as a whole, and not teaching its letters and syllables.

According to them, alphabet books or other books are not necessary in order to learn reading. By using familiar words and showing them to children, learners will be able to recognize the words and will start the reading. It is said that for children memorizing meaningful words is both easier and fun rather than learning words that have no meaning.

When the idea of this teaching method began spreading in France, there were followers of this opinion in Germany too.

One of the advocates of this method was a German scholar Friedrich Gedike⁸⁵. Gedike justified it in the following way: Our knowledge and everything we learn from the environment comes to us through analysis. We distinguish the specific materials quicker than abstract ones and the whole object than its each part. Teaching children reading literacy ought to follow this path, as teaching should be based on the introduction of the whole material, it should not be as if we teach an unknown abstract letter of the alphabet.

In 1791, the German scholar Gedike published his alphabet book in the analytical method that taught the whole word first. He was able to teach his five-year old daughter to read books in three months. Teaching someone to read any word in three months was a breakthrough at that period.

So, how many words could Gedike take to teach to one letter?

For example, to teach the letter “a” he used such words: *ar, azyk, argyn, as, akyl*.

The first line of words on the first page of the book was like this. Words on the rest of lines would be different. However, the letter “a” might be included in them. In this case, the sound “a” does not come in the beginning of the word. It would be in the middle or at the end of the word. The proper nouns including “a” in the beginning of the words stand on their own in a different line, afterwards they would be repeated after every two-three lines. The letter “a” is highlighted sometimes with red and in other with black colours so that it is distinguishable. Teaching started from reading the whole word. A teacher demonstrates the words on the first line, and then reads them. Children

⁸⁴ Shapan – a spacious long national garment.

⁸⁵ Friedrich Gedike (1775-1803) – a German educator.

repeat the words after the teacher as it was shown to them. They learn those five words unless they are able to identify them and show. Only after this drill they start to divide the words into syllables.

The teacher pronounces the word “a-r” without combining the sounds and asks children how the syllable is divided and how it is pronounced, later children say each part separately. The teacher does the same job with the second, third, fourth, and the fifth words. Since they all have the same initial sound and others do not, the “a” sound is heard unique. Then the teacher indicates that the symbol of this sound is the letter “a”. So the teacher uses the same method while explaining other words with other letters. As long as the children have completed the first page of the work and reached the reading level, they were introduced with the words on the second page.

While this method was suitable for teaching an individual child, it was not suitable for teaching large groups of children at school. The main disadvantage of the method was drilling and memorizing the word. As whole word teaching was clearer than a letter or a syllabic method, children do not understand why something written as “at” should be read as “at”. Therefore this method is not suitable.

The teacher who gave a new life to the universal method and developed it as a teaching strategy was a famous French educator Jacotot.⁸⁶

Jacotot believes teaching is basically giving a skill of learning. If the child's desire to learn is motivated, he or she will acquire the knowledge by himself without any help from others. In order to provide the necessary, it is necessary to teach the child in a natural way. Nature creates things as a whole. A person also perceives natural as whole things. A teacher should always bear this in mind. If we were to teach a child a song, would we first teach them the type of voice (musical note), voice level (tone), and then teach the song itself. Or would we start from teaching the song first? If we introduce the child to a plant, do we introduce its flowers and leaves first? If we introduce an animal, do we introduce the bones first? We basically introduce them as a one entity. A child should also be taught in the same way. Jacotot proves teaching should begin from the introduction of the material as a whole thing rather than from its parts, which is introducing the specific thing before the abstract one.

Similarly to the other educators mentioned above, he believed that alphabet books are unnecessary. No special book is required to teach a child, any book will do. He stated that if you open a page of any book, teach them to read the sentences, divide them into words, divide the words into syllables, separate syllables into letters, afterwards the child will learn to read, since all the letters of the alphabet can be found on one page.

There are those who use Jacotot's method with modifications even today. The so-called American method is based on Jacotot's strategy.

Jacotot's teaching method is as following: On the page of the book, for example, is the following sentence – “All the meetings are in places near the city”.

The teacher cuts each word in the sentence separately, lines them up on the board,

⁸⁶ Jean-Joseph Jacotot (1770-1840) – a French pedagogue and innovator of a universal method of education.

indicating each word and reading them aloud. Then children start reading it, they read aloud in groups and individually, and they repeat the words as shown below:

All
All the meetings
All the meetings are in
All the meetings are in places
All the meetings are in places near the city

Reading this way is carried out until children recognize each word in the sentence. After that, the teacher takes out the first word, divides it into syllables and reads it by marking the syllables. Children are taught in the same way, the teacher asks how many syllables the word is divided into. After teaching all words and pronouncing them separately in this way, the teacher asks the children to show one of the syllables or the other. The teacher asks the places of the specific syllables in a particular word and shows this or that syllable. The questions like which one is the first syllable or last syllable of a certain word are also asked.

That way, children will be able to recognize several types of syllables in one sentence.

The same method is applied in introducing the letters. The teacher takes one syllable, for example “la”, and he puts a space between the letters, reads them separately, and then asks children to do so. He asks the way how it is divided. The teacher tells the names of the first and last letters and how they are read in combination. Afterwards, the teacher asks children to find the letters they know in other words. Learners discuss the letters in the second, third or other syllables, so the sequence of actions continues in the same ways.

As soon as children learn one sentence in this way, they take others and teach them in the same way. The only requirement is; 1) Children must certainly know what they have learned. So the lesson should start from the first sentence. 2) When a new sentence is introduced, children should show the familiar letters and syllables from the previous lessons themselves.

By the time children are able to read about ten sentences, they can recognize letters, they could combine syllables, they are already used to reading and in the end they were ready to learn on their own.

Although Jacotot was an expert educator, and his approach was full of mastery, he could not avoid a drawback in his theory as Guedike did. That disadvantage was memorizing words they read without acknowledging why they should read them that way. Despite its disadvantage Jacotot's method was widely used. After the Germans understood Jacotot's teaching strategy, they considered adopting Jacotot's letter method to the sound method. In fact, there was a time when the analytical method and the synthetic methods, both flourished and developed at the same time. From that point, both of them were combined and became one type of method – analytical-synthetic method. This will be discussed next time.

THE ANALYTICAL–SYNTHETIC METHOD (ZHALKYLAULY-ZHALPYLAU ADIS)

Both methods, synthetic and analytical are used in combination as the analytical-synthetic method.

This method is divided into several types of approaches.

I. The “Small word (Shagyn sozdi)” approach. This type aims to teach children how to read and write every word they have opted to learn. The method was widely supported by the first German teachers such as Pogel, Thomas, Belme and other educators who modified it while using. All of them are focused on:

Using the alphabet book. The alphabet book contains; 1) Pictures 2) Printed and written words that show the names of pictures 3) Other words similar to previous words. 4) Words created with the previous letters, new sentences made up from familiar words and short stories made up from sentences. 5) All the letters of the alphabet are in alphabetical order. The last is not for teaching but to show the list of the letters that have been taught.

At the same time, alphabet books are compiled with the aim of differentiating teaching in terms of other aspects, according to: 1) The number of words. 2) The types of words. 3) The arrangement of words. 4) Stories that are offered for reading.

The stages of the teaching procedures are the following:

1. The teacher shows a picture of a letter from the book. Then they demonstrate it on the board and create a story about it. The story moves the children. While discussing the topic, the children and the teacher talk to each other, tell riddles and poems on the topic, or the teacher tells them himself. The advantage of this stage is that it really acknowledges what has been learnt and leads children to speak.

2. The children draw pictures in their copybooks. The drawing is not intended to teach children how to paint. It also does not matter how they draw, children will draw as best as they can. The advantage of this method is that all children love drawing, they will enjoy being involved in the work, they will have fun holding pencils, and their hands will get used to pencils.

3. Copying the names of pictures. The teacher writes the whole word on the board. The children copy it into their notebooks. Before copying the word, the following is done: While the teacher is writing the word on the blackboard, children should look at the board and observe. After the teacher finishes writing, the children imitate the teacher's writing on the air using their index fingers along the inscription on the board. After this exercise is practised, they write the word on their copybooks using pencils.

4. Guessing the word. To do this, the teacher takes a specific word and pronounces it intelligibly. Especially the word with the letter that is required to learn.

5. Separation of words from letters. To do this, the teacher writes the letters separately leaving gaps between them. The children guess the letter and write it

several times. Having learned some letters, the teacher takes each letter separately and writes it on the board, asking in which word and in what place the letter occurs. The children guess the letters and choose the letter in the word.

6. Composing words from letters. Once children are familiar with letters, they make up words using them.

7. Print recognition. In order to do this, the printed word is placed under the written one and the letters of the two words are compared.

While applying the “Small word” approaches, the children will no longer get bored of memorizing letters or words as in the previous methods. One side of the work is in teacher’s hands, the other side is in children’s, and both will be focused on learning. The learners’ minds will not just be a vessel of knowledge as if one part works like a human’s and the other works like a machine.

Undoubtedly, the method has an advantage over the previous methods. It allows children to develop the reading skills, being able to read only a few words. Due to its advantage, the method is widespread in all literate countries. Europeans use it depending on their language and spelling regulations. That is why this method of teaching may be called differently. Regardless of its name, the idea of each method is the same. Russians, despite having methods of teaching the alphabet, call it differently. The Tatars, for example, also have methods of teaching the alphabet and they call it differently. So our Kazakhs have the methods of teaching the alphabet, but all of them are based on the stages of the small word method.

II. The type of “Writing and reading (Zhazyu-okyu)” method. Some methodologists suggest teaching both writing and reading. Others suggest teaching reading exclusively through writing. The latter approach is more proper due to the description of the method, because the followers of this method underline that it is better to start teaching writing first than reading.

They acknowledge it with the argument: “If there is no writing, there is no reading. Writing came before reading. Writing gave a birth to reading.”

When teaching reading, we have to study writing and reading histories.

Although this method itself is not widely used in the world, it has been developed to improve other common methods. Before that, teaching to reading was ahead of writing. After the method of “Writing-reading” was founded, both were used simultaneously. When teachers taught reading, they would teach to write what they were learning. When they started lessons with writing, they taught to read the same material.

This method of “Writing-reading” is widely used by Russians and other people in Russia who adopted the teaching method from Russians.

III. “Sound method (Dybysty adis)”. There are five basic approaches of teaching the sound method:

1. Conversation with children.
2. Preparation works for teaching and learning.
3. Distinguishing sounds from words.

4. Introduction to letters.

5. Making up words out of familiar letters and reading them.

Conversation (Anggimelesu). Conversation aims to get to know children better. After the conversation, children become close to the teacher, and the teacher knows about their situations. With the help of conversation, children get to know the names of things at school. They will learn about the rules of behaviour and regulations at school.

Preparatory work for teaching learning (Okyuga dayarlaityn ister). Firstly, this is an explanation of what the notions of “soz”⁸⁷ and “dybys”⁸⁸ denote. Secondly, distinguishing the sounds of the word. Before introducing the notion of the word “Soz” teacher asks children to say one word. Using that word the teacher then adds another word and asks how many words the phrase has. For example, if children say “taktai”⁸⁹ the teacher adds “taktai ulken”⁹⁰ and asks children how many words there are. Therefore, after several practices with the words and sentences they will know what the notion of “soz” denotes.

To introduce the notion of the word “Dybys” teacher uses two ways. First, the teacher pronounces a sound and asks what sound he has uttered. The children repeat the sound they have heard. The teacher gives other examples, the children answer the same way. After practicing it several times, the children will understand what “dybys” means. In the second method, the children's eyes are closed and the teacher rattles or taps on something. Whatever the teacher does, he or she asks the children; “What did you hear?” The children say what they heard. Then the teacher produces another sound. They ask again the same question. Children answer saying what sound they heard, after practicing this several times and after responding to the questions children will understand what “dybys” denotes.

In order to differ sounds in the words, the teacher says a word or has the children to say a word. Then the teacher takes one word, divides it into syllables and says it separately. When dividing the word into syllables, the syllables are separated and each syllable is heard distinctly. After having practised with several words children's ears will get used to distinguishing the syllables.

Being able to distinguish syllables, they start working on sounds. The teacher uses words suitable for division into syllables. Then they take the syllables and produce the sounds separately or stretch the sound as if singing a song. The latter is suitable for children to learn quickly. When a syllable is stretched, it becomes clear which sound is pronounced. For example, if we use the word “ara” (a bee) and separate the syllable “ra” then stretch each sound as “r” or “a” our ears will distinguish each sound. One important thing here is the syllables of the first examples should be easy to stretch: this will make the organization of the work uncomplicated.

After having learnt the distinguishing sounds, the teacher goes on how to combine them. There are proponents who suggest making syllables by combining sounds and

⁸⁷ Soz (Kazakh) – a word.

⁸⁸ Dybys (Kazakh) – a sound.

⁸⁹ Taktai – a board.

⁹⁰ Taktai ulken – the board is big.

then making words by combining syllables. However, there are also those who do not support this idea. The proponents' have two opinions: the first group states that before showing letters, the children should be able to make words out of sounds. The second group suggests that it is necessary to introduce letters that make sounds, afterwards they make words and combine the syllables. Initially, the three opinions who state that it is not necessary to combine the sounds are wrong. It would be right if they say the sound method is not relevant. However, if they state that combination of syllables is not relevant, then, this idea is wrong. Second, the opinion, which suggests that letters should be combined while reading, is also an incorrect idea. It will be late and there will be no use of doing it. In that case, there is no need to separate the sounds of the word and teach it, this could be done while teaching writing.

Being able to distinguish the sounds of words is necessary for writing and being able to make words by combining sounds as required at reading. Combining a sound to another is easier than joining a letter to a letter. Learning should be easy. It is the main significant way of teaching.

Introduction to letters (Ariptermen tanystyryu). After being able to distinguish the sounds of the word, after being able to combine different sounds to make a word, children are then introduced to letters. The way of introducing the alphabet is a list of orderly arranged letters on the book. If there are separate letters at the beginning of the alphabet book or letters in a word, for example, “a”, “c”, the words with these sounds are taken as examples and they are separated into sounds. The teacher shows the symbol of the sound and indicates the letter on the alphabet. The teacher points out that the symbol of the sound is a *letter*. He or she asks children to write the letter down on their copybooks and then asks them to find the letter among other words.

Then, learners have to combine words out of letters. As soon as children have been acquainted with the division of syllables, made up words with them any step they take will not cause a difficulty in the learning process, because children are familiar with the methods of teaching. To begin with, they will be working with the sounds of words. Then they pass to reading by syllables. In the end, they do reading.

Let us now talk about the next type of method, the method of “whole word” which is recently used by European methodologists, and then finish our discussion about the general history of the method.

This is a type of method for people who have spelling conventions developed in their languages. English and French spellings are as older as the Arabic spelling, and the spelling and reading of words with the old spelling rules do not match. For example, Arabs write “*tirky*” but read as “*tarakkyi*”. English and French spellings are even worse. If we were to write according to their spelling, we would write “*zhoi*” and read “*zhua*”. When a language has such spelling rules, the value of sounds is nothing. The word is recognized and memorized with the help of pictures; the letter only replaces the function of a picture.

People currently use this method differently depending on the convenience of

their language and spelling rules. The method originated in America and any book is used until the middle of the year. Children only read what the teacher writes on the board. Reading does not start with a particular letter or sound, it starts with reading the whole words. For example, a boy caught a grasshopper and brought it to school.

The teacher asks the children; “What did he bring?” The children answer: “He brought a grasshopper.” The teacher writes the sentence “He brought a grasshopper” on the board. He reads it himself and children read it too.

Then using the word “a grasshopper”, they take other sentences as examples. The teacher writes it, reads, and teaches children. By doing so, the spelling of the word “a grasshopper” is repeated over again, and children will become familiar with the word and recognize it at once. If they recognize it at once, they will read it immediately. Other words for reading are explained the same way.

Thereby, in half a year, children will recognize and will be able to read 125 small words. They will not discuss any sounds for two months. Only after children are thought they have considerably learned how to read certain words, they start to differ the sounds of the words.

In order to distinguish sounds between words, the teacher takes related words. Most related words have the same sounds. When it comes to phonics, the newly learned words are sorted out according to their groups. By looking at them constantly and reading them, a child will distinguish the sounds and letters of the common sounds presented in all the words.

In America, learning to read and write does not begin with an introduction to letters, it begins with the writing of a whole word. In the beginning, words that have fewer letters are used to make the learning easy.

WHICH METHOD IS BEST?

Many methods exist of teaching the alphabet alone. Were we to discuss each method applied and altered by each methodologist, we would not be able to count them. Moreover, if we were to disregard European methodologists and focus only on the teaching methods of Russian pedagogues, that would cover several pages of a journal. Fearing to become too tedious, we did not mention one single Russian pedagogue.

If we were to gather all the main types of previous methods used in teaching alphabet and ask, no one would be able to differentiate which one is good, which one is bad.

The Russian thinker Leo Tolstoy⁹¹ believed: (a person with the experience of teaching children) “There is no good or bad method. Using only one method is a sign of inexperience; a sign of proficiency is applying different methods, and also, being able to produce a method when needed. A teacher should try to learn more about teaching methods and use them as a support system”.

If Tolstoy believed so, the conclusions of the methodologists who have conducted

⁹¹ Leo Tolstoy (1828-1910) – a Russian writer, from his book “About teaching methods”.

experiments are not totally different. Summarizing the opinions of the rest about teaching methods, it turns out that each method has its own use.

What does this mean?

A method is usually born from demand. Depending on the demand of teaching requirements, any method could be rated good or bad. For example, if we talk about the method of teaching literacy, it cannot be stated that a method of teaching literacy, which is suitable for one nation, can be acceptable for other nations too. If the language rules and spelling system of both nations are the same, then probably one method may fit for teaching the both nations. If language rules and the system of spelling or letters are different from other languages, then no one can predict whether the method of teaching literacy will fit those nation's literacy issues.

Some nations do not use letters in their writing system they use symbols. However, even if some nations had letters, time by time, their languages have altered, and as a result, their letters do not correspond to the sounds in their languages. Since some nations have difficulty in corresponding letters to their sounds at first, their spelling and pronunciation of words are different. Some nations have difficulties assigning letters according to their sounds due to their language rules. Therefore, a disparity occurs between the spelling and pronunciation of words. As some nations have a strong correspondence between the sounds and letters in their languages, there is also a strong correspondence between the spelling and pronunciation of their words.

One of the nations that do not use letters in their writing system, and instead they apply symbols is for example, Chinese. Their writing is different from our symbols. In our language ○○ is (argyn⁹²), // is (kipchak⁹³), ψ is (tore)⁹⁴. In Chinese = is (mouth) Λ is (dog). If the mouth symbol and the dog symbol are next to each other, for example, the word = Λ means, “barks”. If our writing was a symbol instead of a letter, we would read |○○ψ| “argyn toresi” by placing the argyn symbol and the tore symbol side by side; We would read “kipchak tore” by placing the kipchak symbol and the tore symbol | // ψ |.

An example of the Chinese writing system is that while teaching writing, a teacher has nothing to do with sounds or letters. If a learner knows the characters for each word and can put those characters, it means he knows how to read and write in Chinese language. We quickly learnt how to write “mouth”, “dog”, and “bark”. Who said learning Chinese letters was difficult? Where are those who make fun of “Chinese writing” when they see a difficult writing?

It was easy to recognize and mark the symbols of the 2-3 words given as an example above, wasn't it? Where is the difficulty?

It was easy because the number of words taken were few. It would have been easy to learn Chinese if the number of Chinese words were 10, 20, or 30 words, even 100 in a letter. However, if the number of words comprises of 10,000, 20,000,

⁹² Argyn – the Argyn tribe of Middle zhuz, a constituent of Kazakh ethnicity covering central and eastern Kazakhstan.

⁹³ Kipchak – the Kipchak tribe of Middle zhuz, a constituent of Kazakh ethnicity covering central and eastern Kazakhstan.

⁹⁴ Tore – descendant of Genghis Khan, considered to be Kazakh aristocracy.

30,000 words, it will certainly take longer time to recognize the symbols for each of those plenty of words. It takes a lot of effort not to forget and memorize so many characters. A person is regarded fully knowledgeable in Chinese only when he knows 50,000 characters. Readers of the “New School” journal might estimate by themselves whether it is easy or hard to memorize words by heart. Therefore, let us turn the discussion to the other systems of writing.

Some languages that have a discrepancy between their letters and their sounds are English, American. The spelling and pronunciation of words are so apart from each other in that language that the proverb “written as dog, but read as pig” might have been about them. On the contrary, the French language has a better writing system than English spelling.

However, French is also not without flaws. Firstly, the discrepancy occurs between sounds and letters assigned to them. In French, there are numerous rules to each letter, plenty of additional markings. There are around 100 rules for 26 letters. In accordance with those rules, one letter is pronounced differently in various places. Although some letters exist in a word, they are not pronounced. When some letters come together with other sounds, they lose their sound. Let us look at these examples for clarity.

It is written “be au” (beau), it is pronounced “bo”.

“Oreille” (oreille) is a written form and it is read as “orei”.

It is written “Moi” (moi), read “muva”.

“Koin” (koin) is written and read as “kuvek”.

It is written “aiquille” (aiquille), read “egui”.

If this is considered a better kind of writing system, then what would be the similarity between the writing and pronunciation of the worst writing system?

Regarding such systems, you cannot separate the sounds inside the word and write it according to the way the letter is pronounced.

If so, you do not need to distinguish the sounds of the word. For example, if you write the word “egui” as “aiquille” and the word “muva” as “moi”, what separates the sounds of those words?

Therefore, although the systems of writing in English, American, and French languages are letter-based, the meaning is close to symbol writing system. Here, words are not written by placing letters according to their sounds, but letters are combined to make up a symbol of a word. The difference between such writings and Chinese writing is only in the composition of characters. Chinese make up word symbols from lines not called as letters, English, American, and French make up word symbols from lines called letters.

The Russian language is another example where the spelling and pronunciation of words are different because of their language rules. They do not have the ability to write letters according to their sound. It is impossible to designate letters corresponding to their sounds in Russian: for instance, “beard” in Russian is “barada” (boroda), “beards” is called “borody” (borody), “tyrma” in Russian is “barana” (borona), “tyrmany” is “borynu” (boronu).

In our language, the word or the form is not changed when a plural form suffix or other suffixes are added. In the Russian language, it is not the same. Not only is the suffix, but also the entire form is changed. The sound “o” changes into the sound “a”, and the sound “a” is modified to the sound “ы” /iy/ in Russian.

Since the sounds of the word are so variable, it is impossible to set letters corresponding to the sounds of the words in the Russian language. The spelling and pronunciation of the word will remain separate, if the letter is not used corresponding to its sound.

Some words in languages with such a spelling system can be written as they are pronounced, and some words can be written from memorizing their forms regardless of their sounds. For example, in Russian language while one word is written as pronounced, ten more will be written from memorization. Hence, for such languages as Russian or others it becomes rather unnecessary to distinguish sounds in words.

As there is a strong conformity between sounds and letters, there is also strong correspondence between the spelling and pronunciation of a word. An example of a writing system is our Kazakh language and the Kyrgyz language. The sound in these languages represents each existing letter, and the letter does not lose its recognized sound wherever it is placed. When words are written, they are often written representing the sounds that are heard. If we compare it with Russian, where one word is written corresponding to its sound, and ten words are written regardless of their sounds, in Kazakh language, ten words are written according to their sounds, and only one word is written regardless of the sound.

Therefore, it is very important for us to be able to distinguish the sounds inside the word. While being able to correctly distinguish the sounds of a word and accurately represent designated letters for them, a learner will learn at least 60-70% of the spelling.

Our writing system is different from the English, American, and French writing systems. Their writing system is close to the Chinese character system in some respect. The closest system of writing to us is Russian, as at least one out of ten words has a match in spelling. However, when compared with Russian the closer writing system to us is said to be Italian (because there is a lot of correspondence between the spelling and pronunciation of words).

In short, the following can be summarised from the above-mentioned: First, writing has two bases: 1) Symbol-based 2) Letter-based. Second, the spelling systems of letter-based writing is different. Third, depending on the spelling systems, letter-based writing is both close and distant from symbol-based writing.

All spelling in use today is divided into four systems: 1) Symbolic system (Tangbasha zhuie). 2) Habitual (historical) system (Dagdysha (tariksha) zhuie. 3) Relative system (Tuyssha) zhuie. 4) Sound system (Dybyssha zhuie).

Symbolic spelling is a spelling, which has similar regulations and basics with symbol-based writing, for instance, like Chinese.

Habitual or historical spelling is a spelling that has been in use since ancient times, for example, English.

Relative spelling is a type of spelling that considers not only the word itself, but also the pronunciation of other related words with shared roots, for example, as in Russian.

Sound spelling is a spelling that uses ‘written as pronounced’ way of writing, for example, Italian, German, and Kazakh.

All the spelling systems mentioned are spelling systems of the letter-based writing system. It is clear that some of these spelling systems can be close to symbolic writing. As the distance between the pronunciation and spelling of the word increases, the spelling system will be closer to symbol-based writing. As the correspondence between the pronunciation and spelling of the word increases, the spelling system will move away from the symbol-based writing.

Correlation and discrepancy in the spelling system will certainly influence the method of teaching literacy.

Would the Chinese teach using the sound method, when they write the word “mouth” with the following (=) sign?

Although there is no such a sign, there is a spelling rule where “dog” is written as “pig” and the word “moi” is read as “muva”. Is it appropriate to use the sound method for English, American, or French speakers?

However, it is evident that the sound method seems to be inconvenient not only for them but also to Russian people who write “boroda” and read “barada”.

Under these conditions, all of them use the symbolic method, since they write using symbols or their writing system is close to symbol-based writing. Therefore, the “whole word” method is called “the symbolic method”. This is when a word written by using letters is shown in a symbolic meaning and taught as a symbol.

There is no argument that the Kazakh and Kyrgyz who use sound spelling, who write the word “sakal” and read it as “sakal”, write “tyrma” and read it as “tyrma”, should use sound method, because other nations with the sound spelling system use the sound method. For example, the Italian people.

There are those who say that we should also use the “whole word” method because others are using it. Regrettably, they are not paying attention to whether the method is meaningful to use in our language or not. It is true that we may apply the “whole word” method. Nevertheless, we are not intending using this method as English, American, or French out of necessity, or at least as much as Russian. We will use it, if it is more convenient and easier to teach using the “whole word” method in comparison to teaching with the sound method. Thus, it is better first to ask the question, which one is more suitable, and then, depending on the given answer, determine which one should be used.

Whatever we determine as suitable for teaching literacy; there should be appropriate evidence to support its relevance.

In order to check the methods of teaching literacy, it is first necessary to establish what literacy is, to clarify its basics and what are not.

What kind of person do we call a literate person? A person who can both read and write.

Once we clarify whether the basis of literacy is reading or writing, we will identify the literacy method itself. This is because whatever the basis, the method of teaching literacy would be the same.

Is there a person who can read but cannot write? – Yes. Many older people knew how to read but did not know how to write.

Can we call them a complete literate people? – No, we cannot. They are a semi-literate people.

Is there a person who knows how to write, but he cannot read? – No. Those who know how to write can also read.

Is literacy based on reading or writing? – Certainly, it is writing.

In fact, the origin of literacy shows that literacy is based on writing. Literacy was not founded by the necessity to read, it was founded by the necessity to write. Writing was born out of necessity, and reading became an additional skill to writing, making the writing its core and reading – a surface component.

All of these prove that the basis of literacy is not reading but writing.

Therefore, since the basics of literacy are not reading but writing, then the method of literacy should be in writing rather than reading.

What does this mean? It means that when assessing literacy methods, they should be regarded not as methods of reading but as methods of writing. The type of method that is effective for teaching writing would be an effective way of teaching reading, since reading is supplementary skill that exists along with writing.

Being able to write means being able to recognize the sounds of the language; being able to distinguish letters that coincide with a particular sound; also being able to represent familiar letters; moreover, being able to name the letters with corresponding sounds.

When a person can write all the letters quickly, when they are able to name the written letters, in other words, when they can write and read fast, they achieve literacy and become a literate person.

Therefore, a literacy method is a set of different methods practiced in teaching process.

Writing is listing images of the letters. Reading is representing the sounds of letters.

Any work might be difficult until you learn the ways of achieving it. Once you learnt its ways, everything becomes easier. Getting things done quickly happens when it is made repeatedly and its implementation becomes a habit.

Teaching literacy is like babies learning to walk. During early attempts, children step one foot at a time and stand, and then they will be able walk briskly. Afterwards, they walk normally although slowly. Then they are able to run at full effort, which means they are ready for any competition, as it is time for them to use walking as an art of proficiency.

Even adults when they are taught to new things, they behave the same way. For

example, when adults learn skating, roller skating or riding bicycles, they are not able to use them right away. At the beginning, just like babies, they cannot control their bodies, as if their limbs do not listen to them, as if they cannot follow their directions, they do everything with care as if they are counting each step and each movement separately. Having learned the method, they will move more boldly, ride more bravely. They start riding in their own style. After they have learned to feel comfortable in it, they would reach the level to compete in skill with the others.

Similar to that, before children and adults have learned the methods, it is difficult for both to recognize and separate sounds in words, combine individual sounds and form words. After learning the method, the difficulties with separating and combining disappear. All that remains is practice and familiarizing. Repeating actions is a requirement for practice and familiarization.

Both writing and reading are not something that needs to be done once. It is an essential part of learning and is acquired every day at school.

Consequently, children should be taught writing and reading until they have finished school. Moreover, they will be able to turn this process into a form of art by cultivating aesthetical writing and skilful reading.

The function of the literacy method is to reduce the initial difficulty before learning to write and read. It provides assistance, for example, such as a wooden push toys for children when they start walking, and sledges for those who are learning to skate.

On this note, following the natural ways of teaching and learning processes, let us discuss the sound and the whole word methods.

The sound method is a way of teaching learners by giving them assistance such as push toys, and a sledge. Those who learn to walk this way move forward with the assistance of a cart or a sledge, as they cannot control their bodies. Training the body and adapting parts of the body while relying on them is like learning its method. Even if a learner moves slowly with one-step or two steps, if he or she uses his limbs himself, he will move with the efforts of his own body. As time passes, since the parts of the body perform each movement by themselves, experience it, and feel it, they quickly understand the mechanism of the movement and quickly learn the methods of learning. The way of teaching the sound method would look like this if described as an example.

As for the method of whole-word teaching, it is not giving a cart to a learner and allowing him to lean, move by himself and pull the cart on his own.

The method of whole word teaching is like attaching a learner to a cart and teaching by letting someone else slide the cart, or pull it. It is like attaching the learner to a sledge and teaching by letting someone else slide it. A child who cannot ride by itself would when it does not make any effort to slide but moves with someone else's assistance. Skating by someone who cannot skate would seem as if it is skating by someone who can.

However, the movement will continue only as far as the assistance does, and outside

help will always be required to move forward. This is because whoever moves without his own effort requires someone else's energy. Hence, while someone is always riding and moving using other person's strength, he is not able to quickly understand the mechanisms of movement and learn its methods, since his own conscience was not engaged and his body strength was minimally involved.

The way of teaching the whole word method can be explained with these examples.

If we take the examples of the two methods of teaching to walk and skate not as examples of literacy methods but as the methods of teaching a child to walk and an adult to skate, which of the above two methods would be better suited for teaching walking and skating?

Moreover, there is no doubt that the former method is better. Therefore, if we take the sound method, which is similar to the previous method, and the whole word method, similar to the last method, and without connecting them to any languages, spelling or alphabet systems, and check their essence, the superiority goes to the sound method, which is indisputable.

If we accept the appliance of the whole word method, even if it is inferior to the sound method, then, like other nations, we would need it to have no options, depending on the condition of our language, spelling, and alphabet system.

It will be clearer after the literacy methods in Kazakh language will be shown whether there are no other options but to need that method.

Our next discussion will be on the methods of teaching Kazakh literacy.

Publisher: The publisher is not a party to the writer's critique of sound method or whole word method, or his opinion towards it. The management recognizes that opinions are one-sided. As this issue is still an unfamiliar topic for Kazakh teachers, this article is being published as a form of discussion. We ask people who are familiar to the works of methodology and pedagogues to write your opinions about it. The publisher will also write its opinion in one of the last issues.



PUBLICISM

پبلک

REVOLUTION AND THE KAZAKHS

Although the February revolution was quite understandable to the Kazakhs, the October (social revolution) seemed so incomprehensible to them. As they welcomed the first revolution with excitement, they met the second revolution with great fear. For those who know the Kazakh people, it is natural and understandable for them to look at these revolutions in this way. The Kazakhs understood the first revolution and greeted it with joy at once. Firstly, it saved them from the oppression and violence of the Tsarist government, and secondly, it reinforced their hope of the ultimate dream of self-government. Basically, the incomprehensible nature of the second revolution for the Kazakhs is explained without any judgement, because the Kazakhs before that had neither a capitalist society nor class differentiation. They did not even have demarcated ownership of property, as in other nations and many consumer goods are considered to be public property. The October Revolution terrified Kazakhs with its external manifestations. They did not know how the Bolshevik movement took place in the central parts of Russia. However, in distant lands it demonstrated violence, robbery and dictatorial power. In brief, in distant regions it was not a revolution (in the normal sense) but anarchy. The Second All-Kazakh Congress held in the city of Orenburg⁹⁵ from December 5 to 13, proclaimed the Kazakh land autonomous and organised a people's militia, and civil uprising. At that time, the Alash Orda⁹⁶ provisional government was founded, consisting of 15 Kazakh intellectuals headed by Alikhan Bokeikhan⁹⁷ (a public figure known throughout the Kazakh region). The city of Semipalatinsk was designated as the seat of the provisional government. At its first meeting in the city of Orenburg, the members of Alash Orda made an agreement to meet again in the city of Semipalatinsk on January 10, 1918.

Due to various reasons, members of the Alash Orda government could not meet at the appointed time. Meanwhile, the Soviet organizations took power in all the cities of the Kazakh region, including the city of Semipalatinsk. Among them, there were various fraudsters disguised as Bolsheviks committing outrageous acts on behalf of the Soviet government. For example, the actions of prominent Alash members were declared illegal, and up to 25 thousand som⁹⁸ were assigned for the head of each politician. In this situation, the possibility of maintaining relations with the central Soviet government was limited to the Kazakh intellectuals of the Alash Orda, and their attempts to negotiate through intermediaries did not lead to any results either. Finally, members of the Alash Orda were able to reach the central government directly in March 1918. However, these negotiations ceased as a response to the demands of Alash Orda. In the end, the party's liberation movement was met with complete silence. Since there was nothing exceptional in this draft treaty that could go beyond the scope of the Declaration of the Rights of the Peoples of Russia published by the Soviet government,

⁹⁵ Orenburg – a fortress city on the river or (1784), modern Orenburg, an administrative centre in Russia. Orenburg functioned as the capital of the Kirghiz Autonomous Soviet Socialist Republic (in present day Kazakhstan) within Russia from 1920-1925.

⁹⁶ Alash Orda – (Kazakh: “Alash Horde”) the name of the provisional Kazakh government, September 13, 1917 to 1918.

⁹⁷ Alikhan Bökeikhan (1866-1937) – Kazakh statesman, politician, publicist, teacher, writer and environmental scientist who was a founder and leader of the Alash party.

⁹⁸ Som – a unit of currency used in Turkic-speaking countries in Central Asia. In the Soviet Union Kazakhs called the ruble by this name. Since 1993 Kazakhstan has its national currency – Tenge (KZT).

the complete silence of the Soviet government was incomprehensible to the Alash Orda government, and further attempts in this direction became hopeless.

With the advent of spring, the struggle against the Bolsheviks began, first, the Siberian government was formed, and then All-Russian Committee of the members of the Constituent Assembly was operating in Samara. Remaining true to the basic principles adopted at the All-Kazakh congress, the Alash Orda gave a proposal to the newly created Siberian government to achieve mutual recognition between the Siberian autonomy and the Kazakh region. From the moment of its initial formation, the Siberian government was bourgeois-imperialist in its tendencies, i.e. reviving Russia in the same form as it was before the October Revolution. It was not easy for them to agree with the proposal of Alashorda, therefore, on this ground, the negotiations between the two governments continued. In the meantime, a new Samara government was formed. It was a democratically oriented organisation with a claim to all-Russian power. After having learnt about the position and directives of the new government, the Alash Orda representatives ceased negotiations with the Siberian government and began negotiations with the Samara Committee. They offered them the chance to recognize the autonomy of the Kazakh Republic, to which the committee readily agreed. Shortly thereafter, a meeting of the five members of the directorate took place in Ufa. Muslim representatives, including Kazakhs, accompanied the Mensheviks⁹⁹ to the Mazhilis¹⁰⁰. However, before its collapse, the Directory left the local, regional, and district organizations working under its subordinate, and it dissolved the central government of Alash Orda.

The dissolution of the autonomous government of the Alash Orda and the recognition of the “supreme ruler” Kolchak¹⁰¹ as the head of the state obviously showed the Kazakhs what all this was leading to. Not so long ago, Kolchak, he was the tsarist protégé, appeared before Kazakhs featuring all the characteristics of a military dictator and all the signs of the tsarist era, which did not yet disappeared from the memory of people.

I, the author of these lines, was among the Kazakh leaders and led the Kazakh national policy under the tsarist government and fought against it. We realise better than anyone else does, what the Kazakhs experienced under the regime of the Tsar. Although Kazakh society probably witnessed such possible ideas of socialism and communism due to the standards of living, due to the lack of class differentiation and ownership of property in the society, they did not experience a need for socialist construction. Even thinking and dreaming about the ideals of theoretical socialism and communism were impossible for Kazakhs, as they actually did not even receive any civil rights that workers and labouring peasantry of Russian origin saw under the tsarist regime. Moreover, the rights of Kazakhs to political and social freedom were declaratively recognized only on papers, they practically did not free themselves from the cruelty and tyranny of the former enslavers. If earlier, in the past the so-called

⁹⁹ Mensheviks (Russian) – means minority, one of the three dominant fractions in the Russian socialist movement.

¹⁰⁰ Mazhilis (Kazakh) – means assembly in Kazakh, nowadays it is the lower house of the bicameral Parliament of Kazakhstan.

¹⁰¹ A.V.Kolchak (1874-1920) – was an Imperial Russian admiral, military leader. During the Russian Civil War of 1917-1922 he established an anti-communist government in Siberia. Kolchak refused to consider autonomy for ethnic minorities.

tsarist officials oppressed Kazakhs irresponsibly inflicting violence, in the regions a handful of those under the name of Bolshevik communists currently showed exactly the same despotism. I and my noble companions, who had not previously tolerated such a situation under the tsarist regime, could not agree with this even now, because we thought that such oppressive domination took place in all parts of Soviet Russia. Therefore we were against recognizing Soviet power. However, the arrival of Kolchak who claimed to be monarchical power, forced us to think about both of these authorities. We believed that the ultimate dream of the Kazakh people would come true not by the right-wing party but somehow by the left one. Therefore, even if we did not like the actions of the local Bolsheviks, we must support the side of the Soviet government.

Being sent to the centre of Soviet Russia as a delegate from Alash Orda party in Torgai¹⁰² region for negotiations with the central government, I observed nationwide chaos everywhere. In addition, I saw the correspondence of the Kazakh national question with the principles proclaimed in the Declaration of the Rights of the Peoples of Russia. I sincerely told my companions that it was not a mistake to choose the Soviet power instead of the Kolchak. What the pseudo-Bolsheviks in the regions are doing completely opposes in spirit and purpose to the aspirations of the Bolsheviks in the centre. Seeing this, I and other Kazakhs who have now arrived in Moscow, viewed it to be correct to form a Kazakh revolutionary committee consisting of the representatives of the Kazakh and central government, and then start the work on implementing the autonomy of the Kazakh Republic from here. Thus, before convening the All-Kazakh siez¹⁰³, the Kazakhs can decide their fate at their own discretion, in accordance with the Declaration of the Needs of the People of Russia. The representatives of the Kazakh side and the Soviet government will fraternally support each other and defend the Kazakh people from aggressors who treat the Kazakhs cruelly and irresponsibly.

The article was published in 1919 in the journal “Life of Nationalities” of the Commissariat for National Affairs of the RSFSR. The article is translated into Kazakh for the first time. The paper contains A. Baitursynuly's views on political events during the period of revolution. The importance of this article is that it can show the development and evolution of the actions of the national leaders in times of changes. In the original version, the word “Kyrgyz” given at that time was substituted by the word “Kazakh”.

ABOUT KAZAKH INTELLECTUALS

We mentioned in the previous editions that the Orenburg¹⁰⁴ Congress of Kazakh intellectuals was held in the form of a regular committee meeting due to the small number of participants. Specially invited delegates did not appear, except the people

¹⁰² Torgai – the region is located in the centre of Kazakhstan, and its territory is currently divided between Kostanay and Akmolá Regions.

¹⁰³ Siez (Russian: съезд) – means congress, a meeting of representatives of a public organization, a political party or a social, professional, national and other groups.

¹⁰⁴ Orenburg – administrative centre in Russia, former capital city of Kazakh Autonomous Soviet Republic until July 16, 1925.

who lived in this city, and those who turned up from here or there. Arguments in favour on non-participation in the Congress could be interpreted in various ways.

On the one hand, the reasons for non-arrival might be the lack of funds for travel expenses. On the other hand, as comrade Zhusipbek¹⁰⁵ believed, it might have been an unnecessary congress. The third reason was that these activists might have been avoiding visiting the slums of the city. The fourth reason was the fact that during the period of changes, many might have changed their aims and slowed down the paces of development. Among these many “maybes”, two “maybes” are the most likely to be actual arguments.

People who are eager to participate in the Congress will find money and they will not be able to say that it was organized in vain. This happened because of the people who were reluctant to come, and others who naturally did not want to visit Orenburg. However, there were times when Orenburg grew into the centre of all-Kazakh public opinion. And at that time, prominent activists of the country visited the city to decide about the fate of the nation, and find cures for people’s sorrows. Therefore, it would be wrong to admit that they ignored the Congress due to idle unwillingness.

The reasons of the issue should be explored further and deeper. To begin with, there is no difficulty in answering the question of where and when Kazakh intellectuals were born.

1. Kazakh intellectuals were born from a nation who were humiliated, beaten and oppressed by the Russians.

2. Kazakh intellectuals arose among the nation when the consequences of repression and hardships fell on the heads of their ancestors, and they were shackled by the tangled darkness of ignorance.

Being born from a people who were slaves, and witnessing the indignity and cruelty of slavery, national intellectuals could not help but spend their time attempting to ease the pain of their nation in the hardships, and reduce the cruelty of slavery. Born from people who saw shortages, who aimed to save their nation from poverty, they always followed the same path, and they were always human-loving leaders, national activists who could sympathize with their people in the hour of misfortunes and calamities. Otherwise, everything would be opposite to the law of nature, as if a pig was born from a man and a puppy from a pig.

Political intellectuals welcome every Kazakh as their nation, as their people, as their brother; certainly, with such an inborn trait they could not immediately alter themselves by becoming internationalists (non-fraternal) even if the October changes took place. Like many others, they could not even state they were communists or internationalists from the moment they were born. Therefore, they could not serve the ideas of internationalism and lead the country on that road. However, the internationalist government disapproved of those Kazakh nationalistic ideas of the enlightenment. As a result, Kazakh intellectuals experienced an enormous crisis. They returned to their previous pace and became uncertain about their future. That pace is still one of pause. After the October changes, few of them were engaged in writing.

¹⁰⁵ Zhusipbek Aimaulyuly (1789 -1931) – member of Alash-Orda party, multi-genre writer, founder of drama and novel in Kazakh language, scientist, educator, teacher, psychologist.

Moreover, another reason appeared over the reason stated. It was about the view of leaders who thought if a revolution took place, everything would be simply happen by itself and changes would happen by themselves. They do not imagine that changes in the society occur when intellectuals use their energy, strength, their works and knowledge for the sake of modifications. The revolution took place, the Soviet regime was established replacing the tsarist government. Communists who became the right hand of the power governed the Kazakhs. The top of the country changed, its leaders changed. Furthermore, it takes a lot of effort, a lot of work, a lot of courage to make changes, and it needs many people who know how to do them.

In fact, only a few native people are educated currently, among them very few participate in public affairs and work for people. Even if there are a few educated, they will definitely benefit the future of Kazakhs more than any other member of neighbouring nations who has never seen or heard about Kazakh issues.

During the time of the old government, when disasters of black clouds burdened the Kazakh land, influential people who served their nation had suffered from the label of being called “patriots” or “nationalists”. They were pushed aside and kept away from social work like an itching sheep which was not allowed to enter the barn. If there was a nationalist who sympathized and worried about Kazakh matters and stood for them, they would be treated like a cow who had uttered an insult.

On the contrary, they would praise and applaud that Kazakh who acts as if he was ready to fight beating his chest and yelling publicly “Long live internationalism!” Meanwhile, if there was a person who would tell about the humiliation and violence of Kazakhs, he would be banned from speaking. If there was a Kazakh who would sacrifice his life for the sake of change, they would support him by patting his back. In such situations, how did the most social, the most nationalistic, fraternal writers of Kazakhs become more active and start writing? How can they hold pens happily and willingly in their hands?

Thus, the influential figures of our country are not homeless dogs blindly following their predecessors. Kazakh influential writers who are real patriots cannot become internationalists, even if they have changed their colours using paints or altered their inner tones. It is not only the intellectuals who sympathize with the nation, other active citizens also raise the issues about the hard life of the poor. If someone mentions this subject loudly, they will rid themselves of the label of a nationalist. Thereupon, one should avoid the word “nationalism” and surrender to the internationalist government, and while supporting their side, they must silently watch how others cook and feed on Kazakhs raw. Otherwise, Kazakh intellectuals should use the term nationalism without being frightened and without any fear. We deserve it!

If Kazakh culture were identical to that of the neighbouring peoples, it would be possible to say that Kazakhs are experiencing the same conditions as other nations. Whatever it is, let them act together and see it together with many others. The neighbouring nations are: Russians, Germans, Nogai¹⁰⁶, Jews and others.

¹⁰⁶ Nogai – a Turkic ethnic group who live in the North Caucasus region, descendants of various Mongolic and Turkic tribes.

Their culture is higher than Kazakh culture. It is as clear as a daylight that highly cultured people dominate and more or less prey on people with a low culture. For example, 50 million Englishmen keep 200 million Indians under suppression, and ten times fewer people suppress 500 million Chinese, therefore the equality of humans is assessed by the shortcomings in their cultures.

If Kazakh culture were the same as Jewish, German, Russian or Nogai culture, we would not be raising the issue of Kazakhs, we would not identify them by the name “Kazakh” and for "Kazakhs" we would equate it with the rest. The reason is that the Kazakhs are a unique nation which needs to be talked about.

However, realizing that Kazakh culture is inferior to neighbouring cultures, seeing it as a victim of highly cultured nations, could Kazakh intellectuals leave their people and remain sufferers? Kazakh intellectuals cannot do this! In this case, it is useless for us to hurt our souls, so let them call us whatever you like, either too patriotic, or too Kazakh, or too nationalistic.

If we do nothing to reach the ranks of others and take matters into our own hands, the idea of internationalism will darken our days and divide the nation. We no longer need a brother exclaiming “Long live internationalism!” and he seems to disappear with that cry. It is difficult to think of losing one's identity when other cultures retain their identities. We understand that this is a cry of impossibility.

First of all, they are those deluded into thinking that fraternal ties must be lost. However, Kazakh leaders should direct their energies and efforts to the work of bridging the cultural divide. The day the Kazakhs reach the level of cultural equivalence with others, compete and participate in the cause of progress, other cultures will cease their dominance, and Kazakh activists will also cease their struggle for the self-determination of the nation. Therefore, we will do away with the idea of internationalism.

Upon reaching the status of national culture by mastering labours and professions, national self-consciousness and education will be preserved. We call the skill that comes from labour – the work of art and the knowledge that comes from the power of insight – science. Both are not innate born with a person from within but something that is learned. Learning is studying. Thus, the cultural progression of the nation is a loss of cultural division between a civilised nation and an uncivilised one marked by education.

In previous issues, we have discussed in detail the topics on the agenda of the Congress, the role of intellectuals in the education of the nation and what they can do in this area. We would like to underline one thing: Kazakh intellectuals must join in and share their vision. It was believed, that we had to consider a way out of the riots, not a “party during riots” at the Congress of activist intellectuals.

It is wrong to ignore the proposals of the Congress, since a few attended it. There are many months and days ahead, so we still need to get together and talk, and establish the organization of intellectual activists. If our writers are not scattered but organized and working together, their work could be prosperous and productive. Despite the fact, that there are some changes in society currently many stereotypes

have been rooted in national culture for a long time, which is something not easily modified. Our thinking has changed, commanders and leaders have changed, but the rest has not changed. The humiliation and violence that Kazakhs suffered from has not decreased but increased. Eating what is easy to eat is a natural thing. As far as it is concerned, the Kazakh is an easy food, since it is very soft on the teeth. Those who used to get Kazakh are still having them, and those who used making violence are still doing oppression. People with open eyes could see for whom the change is good and for whom it is bad. The basis of all change is good for the strong, for those who make a quick living, and for people who aspire to riches, things. However, change is bad for the meek, good-natured, naive, and ignorant people.

Kindness, naivety, simplicity come from nature, it can also be educated from childhood, that is, it can be from high level or a low level of culture. In most cases, people with a low culture are good-natured, naive, and ignorant. On this ground, they can be victims of deception and seduction when dealing with people of a high culture. The population of our land is mainly Kazakh and Russian. Since the Kazakh culture is still at a low pace of development, the Kazakhs will surely become victims of the Russians. The nation will not escape from being a prey until they become civilised. The Kazakhs will not rid themselves of being a prey by the power of legal decrees; this will happen by the power of culture.

At the present time, the Kazakhs expect the national government to protect them from the power of others until their culture matures, and make efforts to help the poor to improve their living conditions. Therefore, the government should focus on strengthening the national culture and spend more energy on developing intellectual achievements rather than increasing the number of decrees.

Culture develops the power of art and knowledge, art and knowledge develop education. Education is related to literature. Reading improves literature, and literature improves learning. Reading and literature assist each other, encourage each other and guide each other. There is no day of literature without education, no other day for education without literature; both education and literature in Kazakh language are just emerging, only flourishing. It takes a lot of work and effort to grow and prosper. Kazakh writers and intellectuals who do many things as best as they can, expend a lot of energy.

These intellectuals are not doing their jobs, they are doing different works. The function of the native government is to find them appropriate positions and assign their duties. The work of writers is literature and without the development of education, there is no culture, and without the progress of culture, the Kazakhs cannot get rid of slavery and violence. The colonialism and oppression that our nation is undergoing is happening because Kazakh culture is inferior to Russian culture. Liberty is in culture, the mechanism of cultural development is in education and literature.

Scientific explanations

“**The Textbook. Kazakh Alphabet and Orthography**” (Oku kuraly. Usul sotie zholy men tartip etilgen kazakhsha alifba) – initially, this textbook was published in Orenburg city in 1912. It was the first textbook to eliminate children's illiteracy. On the right upper corner of the first page, the phrase from the Kuran is placed as an epigraph: “*Biismillakhir-Rakhmani-Rakhim.*” Further, Kazakh letters are given in the order of tote Zhazu (straight writing using Arabic letters), and every letter has its symbol with a name. For the child to remember each letter, the author uses examples of words that begin with that letter. At the end of the textbook, some words that are easy for a child to understand different topics are divided into semantic groups.

“**A Language Tool**” (Til – Kural) – the textbook was published in 1914 in Orenburg. It consists of three parts aiming to teach the Kazakh language as a subject. The first part of “Til – Kural” on the field of phonetics was published between 1914 and 1915. The textbook was amended, and published again in 1925. The title on its cover “The laws of sound and its types. Language guide for the First year learners” tells which domain of Kazakh linguistics it refers. The author lists the sounds that make up the system of sounds in Kazakh language, explains their designations, the harmony of sounds with each other, and the divisions between syllables using examples. The other part of the book “The system of sentences and their types” is devoted to syntax. This part was revised and supplemented in Kyzylorda. It was published for the fifth time in 1927 with new spelling regulations. The scholar's textbook “A Language Tool” begins with the classification of the sound composition of the Kazakh language, it differs the types of speeches, indicates the study of words and their formation, such as, word changes (types of words, case system, gender difference). The textbook distinguishes the types of sentences, analyzes and introduces the phonetics and grammar of the Kazakh language that is remained on this ground until today. *The excerpt is taken from volume III of the six-volume collected works of the scholar.* The version of “Til – Kural” published in 1924 in Orenburg and entered in “Selected Works”.

“**Spelling Rules**” (Zhazu tartibi) was an article published on the journal “Aykap” of issues 4 and 5 in 1912. The paper analyzes the need for the Arabic alphabet, it proves the letters in Arabic are not enough to designate sounds in Kazakh and illustrates how Arabic letters should be developed. The author defines the system of sounds in our language and claims if each sound has its own symbol, the writing system will be organized in order. Therefore, if the spelling is correct, it is possible to develop educational materials that are practical for a child to perceive. *The excerpt is taken from volume IV of the six-volume collected works of the scholar.*

“**A.B. Baitursynuly's report on orthography**” is the author's speech at the First All-Union Congress of Turkologists held in Baku from February 26 to March 6, 1926. In the report, the scientist defines the main principles necessary for Kazakh

orthography and proves them with examples. *The text was taken from the book “The First All-Union Turkological Congress” published in Baku in 2011.*

“**A.B. Baitursynuly’s report on the principles of Kazakh terminology**” – the report was the scholar’s speech at the First All-Union Turkological Congress held in Baku from February 26 to March 6, 1926. In the report, Akhmet Baitursynuly justifies the ways and principles of creating new terms in the Kazakh language. It focuses on its connections with Turkic languages in general. *The text was taken from the book “The First All-Union Turkological Congress” published in Baku in 2011.*

“**Akhmet Baitursynuly’s report in support of the Arabic alphabet**” was a speech published in the collection of “Alippe aytysy” released in Kyzylorda in 1927. Here, the features of the Arabic and Latin alphabets and their advantages in reading and writing are described. In the conclusion part, the superiority of the Arabic alphabet is proven. *The text is taken from volume IV of the six-volume collection of works.*

“**The Textbook on literary studies**” was published in Kyzylorda-Tashkent, 1926. It was the first textbook on literary studies in Kazakh language. The textbook discusses the nature of artistic word, genres, eras, the features of written and oral literature described based on examples. The author presents many terms of national folklore and literary studies. *The text is taken from Volume I of the six-volumed collection of works.*

“**The greatest Kazakh poet**” – literary-critical article published in issues №43 and №44 of the newspaper “Kazakh” in 1913. In the report, the author estimates Abai as “the great poet of Kazakh land” and for the first time gives a full assessment to his style of language. The author highly evaluates Abai’s poems, his mastery use of speech patterns and innovations in poetry. *The text is taken from Volume I of the six-volume collection of works.*

“**Methods of teaching the mother tongue**” – the article was published in the ninth issue of 1927 of “New School” magazine. In the article, the author informs that to teach the mother tongue, one must learn the alphabet first. Although there are many methods used in language teaching, the scholar opts the main ones among them.

“**The synthetic method**” was published in 1927. In the article, the author reviews the origin of this method, the experience of the correspondent scientists who used the method in practice and explains it from the cognitive point of view. *The text is taken from the book “Research on the Kazakh language at the beginning of the 20th century (2013)”.*

“**The analytical method**” – the article was published in issues 11-12 of the “New School” magazine in 1927. It addresses topical questions about how German and French scholars used the methods of language teaching, and what the advantages and disadvantages of them are. *The text is taken from the III volume of the six-volume collection of works.*

“**The synthetic-analytical method**” – the article was published on the first issue of “New School” magazine in 1928. In the article, the author focuses on the fact that two methods are combined and have a common meaning. The scholar critically

evaluates three types of this method and their features of usage. The article concludes that although the methods have different names, the foundation of all of them is the same. *The text was taken from volume III of the six-volume collection of works.*

“Which method is best?” – the article was published in the issue 4 of the "New School" magazine in 1928. In the article, the author describes the main methods of teaching world languages, such as Chinese, English, French, Italian, Russian, and Kazakh. He points out the main differences in the spelling and pronunciation of words in these languages. *The text is taken from volume III of the six-volume collection of works.*

“Revolution and the Kazakhs” – the article was published in 1919 in the journal “Life of Nationalities” of the Commissariat for National Affairs of the RSFSR. It has been translated into the Kazakh language and presented for the first time. The work contains A. Baitursynuly's views on political events during the revolutions. The importance of this article is that it can show the development and evolution of the activities of the national political figures in the course of changes. The word “Kyrgyz” in the original used at that time is replaced by the word “Kazakh”. *The text is taken from the book “The Truth of Alash” by K. Nurpeyisuly.*

“About Kazakh intellectuals” – the article was published on the 29th issue of the “Engbekshi kazakh” newspaper in 1922. The article serves as a plan of action discussing the political crisis of the Kazakh intellectuals after the Kazakh revolution and the preservation of their national consciousness. The author proves that the pre-revolutionary opinion of writers cannot be changed, and it is natural. To be equal with other nations, it is necessary to strengthen culture and education. *The text was taken from the article by T. Kakishuly published in the issue of “Egemen Kazakhstan” on February 5, 2000.*

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