

THE PRINTED BOOKS IN THE KAZAKH LANGUAGE IN THE ARABIC SCRIPT AS THE WRITTEN HERITAGE

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ABSTRACT

The Kazakh book being the guarantor for the functioning of the Kazakh language played a tremendous role in the enlightenment of the people, the development of the language and literature, in the public and scientific life. The graphics of the Kazakh language changed three times. The Arabic graphics was used till 1929 although books continued to be published up to 1932. In December, 1928 there by the decision of the IV session of the Central Executive Committee of the Kazakh Republic of the VI convocation in Kazakhstan was carried out the reform of translation of Kazakh written literature from Arabic script on to the Latin one. After 12 years time on 10.11.1940 there at the V session of the Supreme Soviet of the Kazakh SSR was adopted the Law on the translation of the Kazakh language from Latin graphics on to Cyrillic. The reforms of transliteration had a negative effect upon the developmental movement of society, led to the loss of collective national memory because whole generations were deprived of the huge stratum of spiritual heritage of the ancestors, fixed in Kazakh books in Arabic graphics.

In this article we present the printed books in the Kazakh language in the Arabic script stocked in the National library of the Republic of Kazakhstan (NL RK). The number of these books has 1449 titles (1841-1931).

KEYWORDS: Kazakh Language, Arabic Script, Books, Transliteration, Written Heritage

INTRODUCTION

The first publishing houses for the production of books for the Moslem population of the Russian empire were opened during the reign of Catherine II in 1787 in Saint-Petersburg and in 1799 in Kazan [1, p.83]. Kazan was the second biggest centre after St.-Petersburg for the study of the cultural heritage of the peoples of the Central Asia and Kazakhstan. There were opened in the city state-financed publishing houses: the Regional official publishing house, the University publishing house, the Military-regional publishing house.

There in the second half of the XIX c. in Omsk, Tashkent, Ufa, Astrakhan and after that on the territory of Kazakhstan in Orenburg and Verny are created private publishing houses that carried out a great deal of work in the publication of Kazakh books and their wide-spreading among the people. In Kazan itself at that period there were opened about 15 private printing houses that produced books in the Oriental languages: by K.A.Tilli, L.Shevits, N.P.Kokovin, the inheritors of M.V.Chirkova, the Karimov brothers, Sh. Khusainov, B.L.Dombrovski, the Sharaf brothers, "Magarif", "Ornek" etc. Invaluable is the merit of the Karimov brothers and Shamsuddin Khusainov in the publication of Kazakh book, when many manuscripts were printed and circulated in Kazakh society. The published poems, epic narrations and songs were popular in the Kazakh steppe.

The thematic of the books is diverse: Philosophy, Psychology, Religion, Theology, Social sciences, Politics, Economy, Law, State administrative business, Social security, Education, Upbringing, Teaching, Ethnography, Study literature, Mathematics, Natural sciences, Applied sciences, Art, Linguistics, Philology, Fiction, Geography, Biographies, History. The general trend and thematic of Kazakh book in the Arabic script of the XIX c. satisfied the requirements of the social and spiritual life of those times. These are the dastans, kissas, legends, fairy-tales, songs and also translations of the Oriental literature classics. There in the pre-revolutionary period were published about 200 dastans in which one often meets motifs that propagate the religious basics of Islam like, for instance, "Kissa-i-Salsal" [2]. These books helped people form such qualities like honesty, heroism, fidelity.

The books of such authors like the prominent enlightener, scientist and researcher Chokan Ualikhanov, Ibrai Altynsarin, Kashshafuddin Shakhmardanuly, Zhusipbek Shaikhulislamuly, Akylbek bin Sabal, Shadi Zhangirov, Maulekei Yumachikov, Mashkhur Zhusip Kopeyev, Makysh Kaltayev, Mukhamedzhan Seralin, Spandiyar Kobeyev, Tayir Zhomartbayev etc. made great contribution in the development of Kazakh book.

There in the collection of Kazakh book an honorable place is occupied by "The genealogy of the Turks" by Abilgazy Bakhadurkhan[3]. Abilgazy being a good expert on the Oriental literature and culture included in his work many valuable data about the Central Asia, the Middle East and information on the history of the tribes and clans that entered the Kazakh people.

THE MAIN POINT AND THE PROPOSES SOLUTION

From the point of view of historical-cultural value and being published on the territory of Kazakhstan is of interest the study manual by the Kazakh enlightener Ibrai Altynsarin (1841-1889) "The Beginning manual for the teaching of the Russian language for the Kirghizes" dated 1879 that received high estimate from specialists [4]. Besides it was published during the life-time of I. Altynsarin. Especially valuable in the collection is the book "Sharait-ul-Islam" [5]. There into the literary-historical and scientific "Maktubat" reader entered part from the poem "Kobylandybatyr", written down in 1870 from the mouth of akyn Marabai [6]. This is the first printing-house publication of the poem.

The books of Kashshafuddin Shakhmardanuly (1864-1920), the poet of the enlightenment-religious trend called the youth to strive for knowledge and venerate religion. From 10 books of the 1897 edition 9 are his works. These are small books of 8-20 pages. Of interest are two legends about Avicenna: "The tale in verses" and "The tale about Makhmud-Shah" [7].

Valuable in the stocks of the NL RK is the heritage of Abai Kunanbayev(1845-1904), the Kazakh poet-enlightener, the primogenitor of new written Kazakh literature. In his works Abai condemned the social evils and ignorance. In "The words of wisdom" the author disclosed his ethical, philosophical and religious views. Abai also propagated Russian literature; he translated the works by I. A. Krylov, M. Y. Lermontov, A. S. Pushkin. The first edition of his works named "The collection of verses of the Kazakh poet Ibragim Kunanbaiuly" came out in Petersburg in 1909 in the printing house of I. Boraganski [8].

The book "She girtkegekarsylykkylypzhaulamaktugrysynda/ Bor'ba s sarantchoy / The fight with the locusts" published in Verny in the typing-house of the Semirechensk regional department is dated 1901 and deemed to be the first edition published on the territory of modern Kazakhstan.

The pre-October period is represented by books of a group of Kazakh poets, the collectors of oral folk literature who created in purely national traditions, who criticized the injustice of the existing power, the colonial imperial policy, the ignorance of the people, but who didn't see the way out of the situation and who called to return back to the past "better times". It is Mashkhur Zhusup Kopeyev (1858-1931) and Makysh Kaltayev (1869-1916). The collections by M.Zh.Kopeyev kept in the library stock raises the issues of freedom of the Kazakh people, the freedom of word, the migratory policy of the tsarism, about the necessity to open schools and madrasahs. The thematic of the works were very topical in the pre-revolutionary period.

One group of Kazakh poets paid special attention to dastans and kissas created under the influence of popular oriental motifs. All of them were splendidly educated and were acquainted with the Arabic-Persian literature, knew perfectly the richest popular folklore. It is namely through their works at the beginning of the XX c. the kissas and dastans became wide-spread among the people. Shadi tore Zhikhangeruly Zhangirov (1855-1933), the Kazakh poet wrote about 30 poems and many verses. Now there are identified about 18 of the poems [8]. "Kissa-iBalgam Bagur" supplements the collection of Kazakh book in the Arabic script [9].

The books "Kissa-iuakiga-iKerbalaushbu-durkhaziret Imam Khuseinradi Allahuanhu", "Khaziret Gusmanradiya Allahuanhudynkonakkashakyrgany ham Uaiym-name ham Gudakbalanynkissasydur/ The tale about khazret Gusman..." were collected and published as specimens of oral literature by the poet Zhusipbek Shaikhulislamuly (1857-1937).

The books of Akylbek bin Sabal (Sabaluly) Turabayev (1880-1919), published before the October revolution, replenished the printed books in Kazakh language in Arabic scripts at the beginning of the 1930-s. The poet-narrator, who spoke several Oriental languages, translated from Oriental poetry the tales/ kissas, khikayas, thus making accessible for the Kazakh reader the written heritage of other peoples. His works are kept in the large libraries of Moscow, St.-Petersburg, Kazan.

We pays the special significance to the written heritage of A.Baitursynov(1873-1937), G.Karashev (1876-1921), M.Dulatov(1885-1935), M.Zhumabayev (1893-1938), Zh.Aimauytov (1889-1931), Kh.Dosmukhamedov(18833-1939), S.Donentayev (1894-1933), S.Kobeyev(1878-1956), the best Kazakh intelligentsia. Their books was in Kazakh language in Arabic script.

Mukhamedzhan Seralin (1872-1929) was a bright representative of the new generation of Kazakh enlighteners. He was also a journalist, the initiator, creator and editor of a number of the first periodical editions. The second edition of the book by M.Seralin "Geroi / The Heros" was edited in Troitsk in 1915.

There are also translation editions of the pre-October period. For instance, in the medicine field, in particular, by the problems of smallpox. This is the Orenburg edition of 1914 by Kanski E. "She shekdertinemdeudegibirnesheakyldar / Some advice for the treatment of smallpox" [10].

The books in the Kazakh language in the Arabic script are simple in polygraphical design, there are printed upon slim yellowish paper which had become even more yellowish from time. Most of the books in the Kazakh language were published in the soft binding like the school notebooks. The classic way for the publishing design for the kissas / tales – the printing of texts in two columns upon each page. The columns used to be embellished by frames or separated by asterisks. Sometimes one meets total text.

In some editions there upon the title sheet besides the Arabic script the author and the name were also given in the Kazakh language in the Latin script (before the official decree) and in the Russian language.

The books have different sizes: 8x12,5; 9x14; 9x17; 8x16; 11x19; 10,5x15; 12x16; 14x18; 14x21; 15x21; 16x23; 21x26. In pre-revolutionary editions the pagination of the pages was done in the Arabic numerals, in the books of the Soviet period –by the generally accepted numerals (1, 2, 3, 4 etc.).

Illustrations were present only in a few editions. The books were printed in different quantities from 200 copies up to 10 000 copies. The minimum amount – 200 copies of interest is the circulation of 1047 copies of one book.

CONCLUSIONS

The Kazakh printed books in Arabic script presents the written heritage of the Republic of Kazakhstan by its particularity of script. This books are evidence of Kazakh people's history, do not loss of collective national memory, whole generations don't deprived of the huge stratum of spiritual heritage of the ancestors, fixed in Kazakh books in Arabic graphics.

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