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Socio-political, social issues reflected in the newspaper «Kazakh» (1913-1918) and the spelling system

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The newspaper *Kazakh* (hereinafter – *Kazakh*), widely distributed among the Kazakh population, was first published on February 2, 1913, in Orenburg and continued until its final issue, No. 265, in 1918. This publication played a pivotal role in awakening the national consciousness of the Kazakh people in the early 20th century, contributing significantly to the cultural and spiritual development of the nation. It introduced innovations in language and graphics and addressed critical socio-political issues. These contributions warrant deeper investigation and public attention to its historical and cultural significance. For nearly seventy years, *Kazakh* was kept in a "special" archival fund due to political reasons, with its materials excluded from scientific study. Unlike earlier publications such as *Turkistan Ulayati Gazeti* (Turkestan Newspaper) and *Dala Ualayati Gazeti* (Steppe Newspaper), and later ones like the magazine *Aikap* and the newspaper *Kazakhstan*, *Kazakh* stood out as a unique and influential publication. Edited by the prominent educator Akhmet Baitursynov, and supported by contributors such as Mirzhakyp Dulatov, Alikhan Bukeikhanov, Khalel Dosmukhamedov, Shakarim Kudaiberdiuly and etc., *Kazakh* covered vital topics that resonated with the Kazakh people and their aspirations. The aim

of the study is to analyze its influence on the Kazakh literary language and publicistic style, and its role in cultural, historical, and political developments. The research methods include content analysis of the publications, historical-philological and comparative analysis, as well as the study of archival materials.

Keywords: democratic struggle, petition, reform and adaptation of the alphabet, Arabic graphics, special fund, socio-political issues.

Introduction

Having fulfilled the functions of ten modern types of publications, such as daily news, literary, socio-political, popular science, and others, the newspaper *Kazakh* acted as a small encyclopedia of its time.

The publishers and main authors of the newspaper were prominent intellectuals of the period, including A. Baitursynov, M. Dulatov, A. Bukeikhanov, H. Dosmukhamedov, M. Tynyshpaev, M. Shokaev, Shakarim, M. Zhumabaev, B. Mailin, S. Seifullin, among others. As a result, «Kazakh» became a unique phenomenon in the spiritual life of the nation.

The newspaper initially used Arabic script. Akhmet Baitursynov reformed and adapted it to the Kazakh alphabet, which was later incorporated into Turkology as «Baitursynov's alphabet». This was a significant milestone in the spiritual and cultural life of the Kazakh people and a major development in the history of the national literary language.

The newspaper and its editorial staff emphasized the importance of ensuring that the emerging written literary language, including the language of publicism, was accessible to the general public. They made significant efforts to ensure that the literary language remained close to the "simple language" of the people. The preservation of the language's purity was one of the primary themes and goals of the newspaper.

In pursuit of these objectives, the newspaper *Kazakh* published hundreds of terms and new word usages, which were created from the internal resources of the Kazakh language. Most of these have become integrated into the language, codified, and continue to be actively used.

At the beginning of the century, the introduction of new terms increased significantly due to the emergence of new social and political changes in the Kazakh steppe. As a result, this issue

became especially relevant in the development of the socio-political vocabulary of the literary language.

Materials and methods of research

The study utilizes content analysis to examine the themes and linguistic innovations introduced in *Kazakh*. It also incorporates historical-philological analysis to evaluate the evolution of language and stylistic changes in the newspaper's publications. Archival research is employed to explore the socio-political context and the broader impact of the newspaper on Kazakh intellectuals and the general public. This integrated approach provides a comprehensive understanding of the newspaper's role in the cultural transformation of the Kazakh nation. In the process of writing the article, the main issues related to the history of the formation of the Kazakh periodical press, the development of Kazakh script, and the adaptation of the alphabet were identified. Techniques of generalization, analysis, and comparison were employed to address these issues. These methods were applied at different stages of text analysis to determine the key features.

Research results and discussion

Professor B. Kenzhebaev, the first to write a paper on the Kazakh periodical press, noted that approximately 65 newspapers and magazines were published in the Kazakh steppe from 1888 to 1928 [Kenzhebaev 1950a: 3]. In his paper, the author discusses the publications of newspapers such as *Dala Ualayati Gazeti*, *Serke*, *Kazakh Gazeti*, *Kazakhstan*, *Kazakh*, *Yeshim Dalasy*, and the magazine *Aykap* during the period from 1888 to 1917. This list was expanded by the prominent public figure A. Bukeikhanov to include newspapers published in Russian, such as *Irtysh*, *Omich*, and *Voice of the Steppe*. Notably, the newspaper *Kazakh* was unique, emerging as the first truly national newspaper.

Kazakh is believed to have begun publication in Orenburg on February 2, 1913, continuing until the end of 1918. Initially published once a week, its frequency later increased to three times a week, and it was widely circulated among the Kazakh population [Kenzhebaev 1950b: 17].

At the beginning of the 20th century, a group of Kazakh intellectuals entered the political arena, addressing the issues facing the people in response to the political climate and the public sentiment. Additionally, during this period, they found themselves subjected to dual oppression, burdened both by the colonial policies of the Russian Empire and by the exploitation of wealthy peasants in the steppe.

Of course, this was particularly influenced by the intensification of the democratic struggle against the autocratic government in Russia during 1905-1907. The Kazakh intellectuals, who aspired to establish an independent national state, skillfully aligned the popular idea of national liberation with their grievances against the tsarist regime, while also coordinating these efforts with the broader goals of political struggle aimed at achieving a democratic society

The Petition of The Kazakh People to the Tsarist Government was initially launched in secrecy. A group of intellectuals, influenced by the echoes of the 1905 revolution, began to operate openly and intensified their propaganda efforts among the population. On June 26, 1905, Akhmet Baitursynov, along with several other Kazakh intellectuals, convened at the Koyandin Fair and submitted a petition on behalf of the Kazakh people to the Russian government in St. Petersburg. The petition was signed by prominent figures of the Kazakh intelligentsia, including A. Bukeikhanov, A. Baitursynov, M. Dulatov, and 14,500 citizens.

The essence of the petition was expressed in the following terms: while all of Russia is calling for a complete reorganization of its affairs, the Kyrgyz steppe, bound by fate to Russia, cannot remain indifferent to its urgent needs. The introduction of the "Steppe Regulations," which were imposed by bureaucratic means without regard for the true needs of the population, the disrespect for the law by the administration, which replaced legal authority with its own discretion, the complete disregard for individual rights and human dignity, the pervasive administrative violence affecting all aspects of life, and the neglect of spiritual and economic interests were among the grievances. The petition outlined 11 specific demands to the tsarist government.

The demands outlined in the petition were as follows:

1. To cease the pressure on religious faith;
2. To provide education in the Kazakh language in Kazakh schools, including boarding schools, guesthouses, and higher educational institutions;
3. To publish a newspaper in the Kazakh language;
4. To halt immigration and protect Kazakh land;

5. To stop the expulsion of Kazakhs from their native land;
6. To revise the "Steppe Regulations";
7. To conduct affairs in parish offices and courts in the Kazakh language, restore the right to submit petitions in Kazakh, and hire translators proficient in the Kazakh language;
8. To conduct court proceedings in the Kazakh language;
9. To reduce the number of chiefs and constables;
10. To prohibit exile by order of the Governor-General;
11. To allow Kazakhs to work in the State Duma. [Mektepov 1992].

Kazakh intellectuals, including Mirzhakup Dulatov, who later became a key figure in the newspaper *Kazakh*, published the first edition of *Serke* as an appendix to the Bashkir newspaper *Ulfat*. However, the tsarist government confiscated and destroyed this publication. Following this, Kazakh intellectuals continued to raise the issue of the daily needs of the Kazakh people and to demand governmental attention to these matters.

The Russian governing bodies were ultimately compelled to acknowledge the demands of Kazakh intellectuals, which were expressed from multiple perspectives. In late 1910, permission was granted to Mukhametzhan Seralin to publish the magazine *Aykap* in Troitsk. The contribution of *Aykap* to the spiritual development of the Kazakh people was substantial, as it was widely circulated in the Kazakh steppe between 1911 and 1915. However, as demonstrated by our comparative studies, significant fundamental differences and contradictions existed between the organizers and publishers of *Aykap* and those behind the newspaper *Kazakh*, which emerged shortly thereafter.

The Publishers of The Newspaper Kazakh (1913-1918). Despite the fact that the newspaper *Serke* was banned in St. Petersburg in 1905, educated Kazakhs persisted in their demands for the publication of a nationwide Kazakh newspaper, one that would serve as "the eyes, ears, and voice of the people." For instance, the newspaper *Semipalatinsk Leaflet* on July 5, 1906, reported: "On the eve of October 17 and afterward, Bukeikhanov went to the steppe to publish a newspaper in the Kyrgyz (Kazakh – B.M.) language. He intends to consult with his fellow countrymen about the upcoming elections for the Kazakh people and their tasks." At that time, Bukeikhanov's associates, A. Baitursynov and M. Dulatov, were already well-known to the public, thanks to their books *Forty Fables* and *Wake Up, Kazakh*. Moreover, despite being repeatedly imprisoned and exiled, they entered the political struggle without fear and with great dedication. In 1909, Bukeikhanov was exiled to Samara; in 1910, Baitursynov was exiled to Orenburg; and in 1911, Dulatov was imprisoned in the Semipalatinsk prison.

At that time, Orenburg was a major commercial and cultural center in Russia. At the turn of the twentieth century, three large Tatar publishing houses operated there, and approximately ten newspapers, along with the magazine *Shora*, were regularly published. It is important for historical accuracy to acknowledge their role in the publication and development of the magazine *Aykap* and the newspaper *Kazakh* at the beginning of the century.

The long-awaited fulfillment of the demands of prominent Kazakh figures such as A. Bukeikhanov and A. Baitursynov was realized in January 1913, when the governor of Orenburg province, Lieutenant General Sukhomlinov, granted permission to publish a newspaper in the Kazakh language. One of the secret documents stated:

«I inform Your Excellency that Akhmet Baitursynov, the editor of the newspaper *Kazakh*, began publishing the newspaper on February 2, 1913, with an initial capital of only 750 rubles. In the first year of publication, the newspaper had over 3,000 subscribers. In the following year, the number of subscribers fell to fewer than 3,000, but by the third year, the subscription numbers increased again, and the newspaper began to be published weekly» (Orenburg Regional Archive, Foundation 70, list 4, case No. 449, page 110).

Well-known historians have provided their assessments of the newspaper *Kazakh*, which became “the eyes, ears, and voice” of the people.

“From the very first issues, the *Kazakh* newspaper quickly gained recognition as a widely known publication with a clear and understandable stance and objective... Its goal was to awaken the Kazakh public, guide them towards a brighter future, and call for a national liberation struggle against oppression. The newspaper *Kazakh* addressed the issues of severe colonial pressure, the Stolypin reforms, the intensification of the land struggle resulting from these reforms, the economic crisis, and political and social lawlessness. It fought for these causes” [Sarmurzin, Koigeldiev 1990].

For the same reason, Mukhtar Auezov previously remarked: “It was the newspaper *Kazakh* that made all Kazakhs – both young and old – think, rousing them from a deep slumber, breathing life into their lifeless bodies, refreshing them like an autumn breeze, and forcing them to gather their strength” [Auezov 1991].

In his main article in the first issue of the newspaper, its publisher, A. Baitursynov, stated: “The newspaper was named *Kazakh* in honor of our noble people and blessed nation. The duty of the *Kazakh* is to contribute to the expansion of national endeavors, to help, and to serve... The road

is long, life is short, and if possible, we must make the most of it in this life. One cannot simply eat and drink like an animal, merely filling the stomach without caring for the people. One cannot die like a beast!" [The newspaper *Kazakh* 1913].

We cite these quotes to demonstrate that the newspaper *Kazakh* was truly a national newspaper. Our argument is supported by the issues addressed by the newspaper, the breadth of the topics covered, its language, and other factors.

Kazakh was an encyclopedic publication of the early twentieth century. Notably, there was not a single issue of the newspaper *Kazakh* that did not address relevant and critical issues for the Kazakh people and society during the period of 1913–1918. From this perspective, the newspaper *Kazakh* can be considered a small encyclopedia of its time. During those years, fulfilling the functions of ten modern types of publications (such as daily news, literary, socio-political, etc.), *Kazakh* became a valuable treasure trove for contemporary generations. By reviewing the pages of the newspaper, we have identified the main topics and issues covered by it [Momynova, 2022]:

Samples of fiction were categorized into three groups:

a) artistic poetry; a) translation; b) artistic prose. For accuracy, we present some materials related to these groups: Poetry – *Tugan zher* ("Native Land," M. Zhumabayev, 1913, №5); *Zhut* ("Famine," M. Dulatov, 1913, №8); *Zhazgy dauyl* ("Summer Tornado," G. Shokayev, 1913, №6); *Elim-ai* ("Oh, My People," M. Dulatov, 1914, №52); *Zhanga* ("To One Soul," S. Donentayev, 1915, №103); *Zharyma* ("Beloved," Magzhan Zhumabayev, 1915, №121); *Zhaz* ("Summer," S. Donentayuly, 1915, №122); *Bailykka* ("About Wealth," B. Mailin, 1915, №132); *Aue* ("Air," Beimbet, 1915, №135); *Zhylkyga* ("To the Horse," Ai, 1916, №164); *Alashordaga* ("To Alashorda," Bimukhammed Mailin, 1918, №262); and others. Among the listed poems, the work by the famous poet B. Mailin, *Alashordaga* ("To Alashorda"), was, presumably, not published anywhere before 2000.

These poems were regularly published under the heading *Olen-zhyr* ("Poems"). The heading *Olen-zhyr* was typically placed at the end of the second or third page. The authors sometimes indicated their names, while at other times, they used pseudonyms.

Translation – *Eshkitau* (N. Marks translated *The Son of the Steppe* [Kyr balasy]) – pseudonym of G. Bukeikhanov; *Destruction of Gerei* (The Son of the Steppe); *Ot* (V. Korolenko translated *The Son of the Steppe*), etc.

Artistic prose – *Zhazyksyz tamgan kan* ("Innocent Blood," Toraygyr, 1916, №168); *Radostny den'* ("Happy Day," Madiar, 1916, №174); *Nadandyk kurbany* ("Victim of Illiteracy," 1916, №175), etc. Examples of artistic prose were primarily published under the rubric *Okshau soz* ("Special Word").

Scientific materials were also divided into several groups: Medical material: *Chuma (Plague)* (E. Kasabolatov, 1913, №8); *Den saulyk zhainan* ("On Health") (J. Tleulin, 1913, №9, 19, 20, 21, 30, 32; 1914, №47, 49, 57, 58); *Tamyr dari hakynda* ("On Medicinal Roots") (Kh. Dosmukhamedov, 1913, №13, 14); *Kurt auryuy* ("Tuberculosis") (The Son of the Steppe, 1913, №15); *Aurudyn aza boluyna ne komek* ("Help to Reduce the Disease") (Khalel, 1913, №33); *Chuma zhainan* ("On Plague") (M.D., 1914, №49); *Trachoma* (The Son of the Steppe, 1914, №56); *Zhukpaly aurular hakynda* ("On Infectious Diseases") (Khalel, 1914, №60, 62, 63); *Sary kezik-suzek* ("Typhus") (Khalel, 1914, №64, 65); *Arak pen temeki zyainy* ("The Harm of Vodka and Tobacco") (E. Kasabolatov, 1914, №76, 77); *Nemis aptegi* ("German Pharmacy") (The Son of the Steppe, 1915, №104); *Kul kezik* (type of infectious disease) (1915, №110), etc. The following are images of scientific articles on the theme of animal husbandry: *Mal indety* ("Diseases of Cattle") (1913, №10); *Siyir maly tukymyn asyldandury turasynda* ("On the Breeding of Cattle") (1913, №27); *Mal hakynda* ("On Cattle") (1913, №40, 41, 43); *Mal turasynda* ("Regarding Cattle") (1914, №49), etc.

Articles on the subject of science and technology: *Sogystagy mashinalar* ("War Machines") (1941, №91); *Bul zamannyn sogysy* ("War of Modernity") (1914, №73); *Teniz sogysy. Evropadagy slavian ham nemis* ("Sea War. Slavs and Germans in Europe") (1914, №78); *Aspanda ushyb zhuretin mashinalar ham Evropa sogysy* ("Flying Machines and War in Europe") (Kazakh-engineer – pseudonym of the first Kazakh engineer M. Tynyshpaev), 1914, №81; *Sogys kemeleri ham mina* ("Warships and Mines") (Kazakh-engineer, 1914, №90); *Sogysushy padshalardyn karu-zharaktary* ("Weapons of Warring Kings (States)") (Kazakh-engineer, 1915, №113); *Sunguir kaiyk* ("Submarine") (Kazakh-engineer, 1915, №122); *Turik ushushylarynyn olimi* ("Death of Turkish Pilots") (Zh. Zhanibekov, 1914, №53); *Symsyz telegrafty izdeu* ("The Search for Wireless Telegraphy") (1915, №124); *Uly gaz turaly* ("On Poisonous Gas") (1915, №135), etc.

Popular scientific and research articles are divided into several groups:

Literary and critical articles – *Manap dramasy* ("Manap Dram") (M.D., 1914, №82, 83); *Kazaq adabieti zhainan* ("On Kazakh Literature") (R. Marsekov, 1915, №113); *Kara Kypshaq*

Kobylandy ("Black Kipchak Kobylandy") (The Son of the Steppe, 1915, №126, 127, 128, 129), etc.

Educational articles with a wide range (these articles provided information about the works of famous people, artists, society, and their biographical data) – *Gabdolla Tokai* (M.D., 1913, №9); *Bebel* (The Son of the Steppe, 1913, №26); *Kazak aqyny* ("Kazakh Poet") (Azamat, 1913, №30); *Kazaktyn bas akyny* ("The Main Poet of the Kazakhs") (A.B., 1913, №42, 43); *Petr Petrovich Semenov* (The Son of the Steppe, 1914, №54); *Shokan Shyngysuly Ualikhan* ("Chokan Valihanov," M.D., 1914, №71, 73, 76, 77); *Zhan Zhores* (The Son of the Steppe, 1914, №74); *Y. Gasprinski* (posthumously, "Turik balasy," 1914, №80); *Gasprinski hakynda* ("On Gasprinski") (1914, №81); *Y. Gasprinski* (1914, №82); *E. Trubetskoy hakynda* ("On E. Trubetskoy") (The Son of the Steppe, 1914, №89); *V.L. Burtsev* (1915, №102); *Nikolay Lukitsch Skalozubov* (Gali Khan, 1915, №105); *Viktor Petrovich Obninski* (Gali Khan, 1916, №175), etc.

Research articles – *Kazaktyn tarihy* ("History of the Kazakhs") (Turik balasy - Son of the Turks, 1913, №7, 9); *Zhazu maselesi* ("On Graphics") (A.B. (pseudonym of A. Baitursynov), 1913, №34, 35, 36); *Roman ne narse* ("What is a Novel?") (Arysuly, 1914, №48); *Shkoldarda ana tilmen oku* ("Education in Schools in the Native Language") (1915, №116); *Kazaq maktaby* ("Kazakh School") (1914, №66); *Shkoldarda ana tilmen okytu* ("Education in Schools in the Native Language") (1915, №117); *Bala tarbiesi* ("Children's Education") (Zhana Baibakty, 1915, №119); *Makaldar* ("Proverbs") (A. Barzhaksin, 1915, №120); *Zhazu maselesi* ("The Question of Graphics") (Zhelkek, 1915, №62); *Emle turaly* ("On Spelling") (N. Kuzembaev, 1915, №116); *Bastauysh maktab* ("Elementary School") (1914, №61), etc.

Research articles on national traditions: *Nauryz* (1913, №5); *Tokym kagar* ("Knocking Out the Sweatshirt" (tradition)) (M.D., 1915, №101); *Kyz tartyp alu* ("Stealing the Bride") (1915, №117), etc.

The newspaper contains numerous articles addressing political and social circumstances. These articles, which cover various topics and issues, raised pressing matters that were consistently on the agenda during that time. Below are some examples:

Bokei kazagyna shygatyn zakon proekti ("The Legislation Intended for the Bukey Kazakhs") (The Son of the Steppe, 1913, №8); *Zher maselesi* ("The Land Problem") (Baskarma, 1913, №10); *Tortinshi Duma ham kazakh* ("The Fourth Duma and the Kazakhs") (The Son of the Steppe, 1913, №25); *Kala bolgan kazakhtar zhainan* ("On Urban (Settler) Kazakhs") (1913, №27); *Zemstvo ne narse?* ("What is a Zemstvo?") (M.D., 1913, №29, 31, 32, 33, 34, 38, 41, 44);

Kazaqqa bolek muptilik kerek pe? ("Do the Kazakhs Need a Separate Muftiat?") (R.M., 1913, №43);

Zher zhumysyn din zhumysyn kystyrmalau ("Imposing Religion on Land Work") (1914, №46); *Andaspagan masele turasynda* ("On an Incomprehensible Problem") (A.B., 1914, №48); *Gosudarstvenni Dumada* ("In the State Duma") (1914, №48); *Duma manynda nege kisimiz zhok* ("Why Isn't Our Person in the Duma?") (A. Zhandalin, 1914, №48); *Mugalim ham mugalimalar hakynda zan* ("Law on Teachers and Female Teachers") (1914, №50); *Spiritual Assembly* (1914, №58); *Eski ham zhana biller* ("Old and New Judges") (S. Shormanov, 1914, №59); *Orys meymanshylygy* ("On the Kindness of Russians") (1913, №35); *Kazakhstan soldat alyna ma?* ("Will Kazakhs Be Conscribed?") (M.D., 1914, №60); *Bi ham bilik turaly* ("On Courts and Judges") (Shakarim, 1914, №65); *Kazaq Akshasy* ("Kazakh Money") (M.D., 1914, №70); *Zakon zhonasy* ("Law Project") (1914, №76, 77, 78); *Zhana uak karyz seriktigi* ("New Small Lending Partnership") (1915, №128); *Sogysta Kazakh Turmysy* ("Kazakh Life During the War") (1915, №130), etc.

The newspaper *Kazakh* also featured numerous new articles with statistical data, advertisements, reviews of various periodicals, and articles focused on helping needy students (i.e., students studying in madrasahs and other educational institutions). It provided information about new textbooks and included "Open Letters" from Kazakh intellectuals, facilitating various public discussions. Under the heading *Mugalim oryn izdeidi* ("A Teacher is Looking for a Job"), the newspaper addressed the issue of providing employment opportunities for teachers. These brief pieces of information further demonstrate that the newspaper was a national publication, as it covered all aspects of the people's lives, thus playing an active role in the daily life of the Kazakhs.

The Newspaper «Kazakh» and the Formation of Functional Styles of the Kazakh Literary Language. The topics discussed in the materials mentioned above reveal the presence of all the functional styles that became the foundation for the development of the Kazakh literary language in the pages of the newspaper *Kazakh*. Specifically, it is evident that the public-journalistic style incorporated both the popular-science and scientific styles. This style developed and evolved according to various literary genres, such as translation, poetry, and prose. Additionally, notable examples of business correspondence and the official style can be found, along with materials that align with the epistolary style (or substyle). It should be highlighted that the newspaper *Kazakh* played a crucial role in the development of the literary language, particularly through its contributions to the refinement of functional styles.

The role of the newspaper *Kazakh* and the issues raised within it were distorted in scientific studies during the Soviet era, where it was portrayed as promoting the agenda of the enemy of the nation and the bourgeoisie class. However, since 1990, the research of scholars such as K. Nurpeisov, M. Koigeldiev, U. Sukhanberdina, B. Momynova, K. Sakov, and others has analyzed it from a new perspective [The newspaper *Kazakh*. Year 1913, 2009]. One of the first examples of the newspaper *Kazakh* translated into Cyrillic script was published in 2009 under the leadership of the director of "Arys" publishing house, Garifolla Anes. In that year, articles from the newspaper's issues from 1913 and 1914 were collected and published in two separate volumes. The compilation was based on copies of the newspaper *Kazakh* stored in the National Library of the Republic of Kazakhstan, the National Academy of Sciences Library, and the Russian National Library in St. Petersburg [The newspaper *Kazakh*, Year 1914, 2009].

In 2018, these collections were revised, updated, and published as a second edition. In this edition, issues in the newspaper *Kazakh* in 1913 were fully transferred from Arabic script to the current writing system and published in their entirety [The newspaper *Kazakh*, Year 1913, 2nd edition, 2009].

The year 2024 must be regarded as the modern rebirth of the newspaper *Kazakh*. Professor Garifolla Anes, who has long been gathering issues of the newspaper from archives and libraries, has expanded and reissued all the issues of the newspaper *Kazakh* published from 1913 to 1918 in a new format, complete with facsimiles, clearly marked sections, and photos and illustrations. In the collections published over the years, all materials from the issues of each year are presented in full. These volumes comprehensively cover the social, political, economic, and cultural life of the Kazakh people, as well as their education and religious issues during that period. These books are intended for all readers interested in the history of the nation, state, and homeland.

For this reason, the newspaper *Kazakh* will be regarded and studied not only as a sample of the national language and literary language but also as a reflection of the spiritual face of the Kazakh public and the socio-political landscape at the beginning of the 20th century. *Alashorda* also served as a platform for the political figures of the Kazakh people.

The newspaper *Kazakh* was published in the Arabic script. Its language differed from that of earlier publications, as *Kazakh* was printed using an improved, reformed script developed by Akhmet Baitursynov (scientifically referred to as "Baitursynov's alphabet"), which was recognized not only in the Turkic world but also beyond.

The great educator Akhmet Baitursynov was one of the brightest figures to emerge in the intellectual landscape of the Kazakh steppe. From 1895 to 1909, he worked in district and township primary schools, as well as in two-class five- and six-year schools, where he focused on improving the teaching system in the native language and developing textbooks and phrasebooks. He recognized that there were no alphabets or other textbooks designed to teach children to read and write in Kazakh. Therefore, he set out to create new textbooks. He also noted that the Kazakh language had not been fully studied or systematized, so he began by researching the phonetic structure of the language.

Based on his study of the phonetic and other grammatical laws of the Kazakh language, Akhmet Baitursynov developed a new alphabet and a graphic system (*usul-jadid*). He identified several issues with the Arabic script, which had long been used by Kazakhs for their language, and proposed improvements to the system. Notably, he introduced the apostrophe (*daiekshi*) as part of his graphic reform. In 1912, he published the first version of the new alphabet, *Oku Kuraly* (Manual) [Baitursynov, 1912]. During this period, he also published articles on the controversial issue of orthography, including *Zhazu tartibi* ("Spelling") (Aykap, 1912, No. 9-10) and *Zhazu Maselesi* ("The Problem of Spelling") (*Kazakh*, 1913, No. 34-35).

The renowned scholar, Professor R. Syzdykova, offers her evaluation of Baitursynov's achievements in the field of graphics: In his further research, he proposed adapting the Arabic script for Kazakh in the following ways: 1) not to assign solid sounds to the Arabic alphabet characters; 2) to assign distinct symbols (letters) for each sound in the Kazakh language, such as “Ы, е, и, о, Ү, у”; 3) to place an apostrophe before words consisting of consonants, except for “к” and “Ғ,” to denote their softness, corresponding to the modern sounds “ə, е, і, Ү, ө.” It is noted that this adaptation aligns with the phonetic system of the Kazakh language, making it easier to teach children how to read and write.

The version of Akhmet Baitursynov's Arabic script adapted for the Kazakh language was widely accepted by the Kazakh public, especially teachers, because Baitursynov's graphic reform was rooted in the linguistic nature of Kazakh and had scientific validity. Therefore, starting in 1912, the new graphic system developed by Baitursynov, based on this alphabet (known as *Zhana emle* ("New Spelling") or *Usul-tote*), began to be implemented in practice [Syzdykova, 1992].

Tote zhazu played a significant role in writing, education, the creation of the first Kazakh-language textbooks and teaching aids, and advancing literacy among Kazakh children. A. Baitursynov's reformed alphabet introduced the Kazakh people and the first generation of

Kazakh intelligentsia to the scientific community. Many prominent linguists recognized the value of Baitursynov's alphabet, whose defining feature was the inclusion of distinct letters for both consonants and vowels [Mamynova et al., 2023].

The newspaper *Kazakh* thrived by employing this “new spelling system”. The issues raised in its publications captured public attention, not only for their social significance but also for the simplicity and readability of the graphic system. The adoption of this new graphic system was formally approved at the First Congress of Kazakh and Kyrgyz Intellectuals, held in Orenburg on June 12, 1924. The defense of Arabic script by A. Baitursynov, M. Dulatov, and other Kazakh intellectuals during debates over transitioning to the Latin alphabet remains a topic for further study.

Regarding the language of the newspaper *Kazakh*, its accessibility, and the clarity of its graphic system, it is worth noting that all articles and correspondence were written in a colloquial style, understandable and accessible to the public. This indicates that the materials were carefully edited, adjusted, and refined by the publishers to meet the demands of the time. The language of the newspaper, as described by its publisher A. Baitursynov, avoided the excessive use of borrowed Arabic and Persian words, which had traditionally been associated with literary sophistication but often made the language less comprehensible to the public. He remarked: “Literary language (i.e., book language) with borrowed Arabic and Persian words—a language thought to be more complex and incomprehensible to the people—is mistakenly valued as literary. Such a language does not emerge from the people; it is a language without soul... If our brothers, who love the literary language, do not appreciate that we publish this newspaper in simple Kazakh, we apologize for this ‘shortcoming’. What is done for the people should be closer to the people” [The newspaper *Kazakh*, 1913].

In articulating his ideas, A. Baitursynov stated: “We do not approve of the deterioration of our language, as seen in other Turkic peoples who have lost the beauty of their languages. They forced their languages into altered alphabets without considering the oral pronunciation of words, thereby losing their linguistic integrity and adopting foreign languages for literary purposes. We read magazines like *Vakhyt* and *Shora* with the aid of a dictionary. The challenges facing the Kazakhs are just beginning, and the future remains uncertain. Either the Kazakhs will disappear, or they will survive with their language intact. All praise and gratitude are due to the Kazakhs, who have preserved the Turkic language in its pure form without deterioration into the 20th century. It would be a grave mistake for us, having inherited this legacy from our ancestors, to destroy it”.

Furthermore, it is important to note that Kazakh intellectuals, led by A. Baitursynov, emphasized from the very beginning that the Kazakh literary language (i.e., the language of the intelligentsia) should remain closely aligned with the powerful oral Kazakh language. Baitursynov addressed this issue at the First Congress of Turkology held in Baku in 1926. In his report, he highlighted: “I must note in my report that, concerning terminology, the Kazakhs have taken a distinct approach from the outset. Other Turkic peoples held the opinion that a literary language becomes more sophisticated and artistic with the incorporation of Arabic and Persian words. Moreover, many adopted pre-existing foreign terms out of reluctance or laziness to seek equivalents in their own languages. This has led to a separation between their native and literary languages, with borrowed words overwhelming their original linguistic heritage”.

The Kazakhs avoided excessive reliance on loanwords and instead sought to create terminology using the resources of their own language. Their aim was to make the literary language accessible to both educated and illiterate Kazakhs living in rural areas. Loanwords were used only when absolutely necessary to prevent a disconnect between languages [Baitursynov, 1926].

Baitursynov repeatedly emphasized this principle during his speeches at the congress, urging scientists from other Turkic communities—whose languages had become overly "aristocratic" and distanced from their national roots—to reconsider their approach. In one discussion, he noted: “We, the Kazakhs, have adhered to a different principle from the very beginning of our written tradition. We have always focused on the masses, ensuring that printed works are fully accessible to all Kazakhs with some level of education, and through them, to the illiterate. Our efforts have aimed to ensure that every idea disseminated among the people could be grasped by everyone, thereby fostering widespread interest in knowledge and equipping people with the understanding necessary to correctly interpret their surroundings. We believe that the first essential condition to achieve this goal is the use of language that is accessible to the masses. To this end, it was necessary to convey concepts and ideas in the native language, creating Kazakh words and expressions for notions that previously did not exist” [Baku, 1926].

The revival of this tradition after many years—the development of original Kazakh terminology—attests to A. Baitursynov’s genius and his pursuit of the right path. This is demonstrated by the brief yet impactful publication of the book *Kazaq tillindegi zhana koldanystar* (*New Applications in the Kazakh Language*, 1990) and the materials frequently published in the newspaper *Ana Tili* under the rubric *Tarzhimelik tazhiribeler* (*Translation Experience*).

Conclusion

The newspaper *Kazakh* (1913–1918) stands as a remarkable testament to the intellectual and cultural awakening of the Kazakh people in the early 20th century. It not only served as a medium for disseminating news and socio-political ideas but also played a critical role in preserving and developing the Kazakh literary language.

The newspaper *Kazakh*, which existed from 1913 to 1918, was a national publication in every sense. The reformed *Baitursynov's new alphabet*—a Kazakh script in the Arabic alphabet adapted to Kazakh phonetics, known as *usul-zhadid* or *tote zhazu*—was implemented through the efforts of the newspaper *Kazakh*. The publication was led by the esteemed Kazakh educator and reformer A. Baitursynov. The newspaper can be regarded as a small encyclopedia for Kazakhs of the early 20th century, fulfilling the roles of ten modern publications, such as daily informational, literary, and socio-political outlets.

Through its diverse content—ranging from literary works and socio-political commentary to educational and scientific materials—the newspaper became a vital resource for its readers, addressing the cultural, linguistic, and social challenges of the time. Its innovative use of language and focus on accessibility ensured that it reached a broad audience, including both the educated elite and the rural population.

The legacy of *Kazakh* as a "small encyclopedia" of its era continues to resonate, providing invaluable insights into the aspirations and struggles of the Kazakh intelligentsia during a transformative period in the nation's history. The newspaper's emphasis on linguistic purity, cultural preservation, and national identity underscores its enduring significance as a cornerstone of Kazakh intellectual and cultural heritage.

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Социально-политические и общественные вопросы, отраженные в газете «Казак» (1913-1918), и система орфографии

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Газета «Казах» (далее — Казах), широко распространенная среди казахского населения, была впервые издана 2 февраля 1913 года в Оренбурге и продолжала выходить до последнего номера, № 265, в 1918 году. Это издание сыграло ключевую роль в пробуждении национального сознания казахского народа в начале XX века, значительно способствуя культурному и духовному развитию нации. В нем были введены новшества в языке и графике, а также затронуты важнейшие социально-политические вопросы. Эти достижения требуют более глубокого исследования и общественного внимания с точки зрения их исторического и культурного значения. Почти семьдесят лет «Казах» находился в "специальном" архивном фонде по политическим причинам, и его материалы не использовались в научных исследованиях. В отличие от ранее издававшихся публикаций, таких как «Туркестан Уалаяты Газеты» (Туркестанская газета) и «Дала Уалаяты Газеты» (Степная газета), а также позднейших изданий, таких как журнал «Айкап» и газета «Казахстан», «Казах» выделялся как уникальное и влиятельное издание. Под редакцией выдающегося педагога Ахмета Байтұрсынова и при поддержке таких авторов, как

Миржакып Дулатов, Алихан Букейханов, Халел Досмухамедов, Шакарим Құдайбердіұлы и других, Казах охватывал важнейшие темы, которые волновали казахский народ и его стремления. Цель данного исследования заключается в анализе влияния газеты на казахский литературный язык и публицистический стиль, а также в выявлении ее роли в культурных, исторических и политических процессах. Методы исследования включают контент-анализ публикаций, историко-филологический и сравнительный анализ, а также изучение архивных материалов.

Ключевые слова: демократическая борьба, петиция, реформа и адаптация алфавита, арабская графика, специальный фонд, социально-политические вопросы.