

**Құрметті ұстаз – бақ**



**сыйлаған еңбегі,**

**Абыройлы, сыйлы жандар**

**елдегі**

***ЕСЕН Бақыткүл Артыққызы,***



***бас редактор***

Адамзатқа бақыт сыйлайтын басты құндылық білім екені белгілі. Кез-келген мемлекеттің бәсекеге қабілеттілігі де ең алдымен азаматтарының білім деңгейіне байланысты болатынын өмірдің өзі дәлелдеуде. Сондықтан да Қазақ Елінің ғажап елге айналуы үшін білім саласын басым бағытта дамытуға бәріміз өз үлесімізді қосуымыз керек деп ойлаймын. Қазақстан Республикасының Президенті Қасым-Жомарт Тоқаев ««Ұстазы жақсының ұстамы жақсы» деген халқымыз. Ұстазсыз адам болмайды. Бәріміз де кезінде мұғалімнің тәлімін алып, білімін үйрендік. Сондықтан болашаққа жол сілтейтін мұғалімнің еңбегін лайықты бағалау – өте маңызды міндет» деп атап өтіп, ұстаздардың еңбегін жоғары бағалаған болатын.

Еліміздің өркендеуіне өлшеусіз үлес қосып, жарқын болашағымыз жас ұрпаққа сапалы білім, жақсы тәрбие беру жолында аянбай еңбек етіп жүрген ұстаздар қауымына қандай құрмет көрсетсек те жарасады. Осыған орай редакциямыз «Мұғалімдер күні» мерекесі, «Ұлт ұстазы Ахмет Байтұрсыновқа 150 жыл» мерейтойына орай қоғамда Ұстаздар қауымының ұлы еңбегін бағалап, білім саласының дамуына сүбелі үлес қосып жүрген ұстаздарымызды дәріптеу, оларға алғыс білдіріп, «ҚҰРМЕТТІ ҰСТАЗ» төсбергісімен марапаттау, мадақтау мақсатында«ҚҰРМЕТТІ ҰСТАЗ**»**Республикалық байқауын ұйымдастырған болатынбыз. Байқауға республика көлеміндегі мектепке дейінгі, орта, арнайы, мамандандырылған, қосымша, жалпы орта, техникалық және кәсіптік білім беру ұйымдарының кемінде 5 жыл үздіксіз педагогикалық еңбек өтілі бар ұстаздары қатысты. Педагог кадрлардың теориялық білімі мен практикалық дағдыларын тереңдету, педагог мәртебесін арттыру, сапалы білімге қолжетімділікті арттыратын ең құнды материалдарды жинақтап, жақсы мұғалімдердің тәжірибе алаңын құру, кәсіби деңгейін ұдайы көтеріп отыру, теориялық білімі мен әдістемелік біліктілігін үздіксіз жетілдіру, мұғалімдерді оқытудың озық әдіс-тәсілдерімен қаруландыра отырып, шығармашылық жұмыстарын баспа беттерінде жариялауға мүмкіндік жасау, жаңаша жұмыс жасауға ынталандыру, олардың еңбегіне алғыс айту мақсатында ұйымдастырған байқауымызға еліміздің барлық аймақтарының ұстаздары белсенді қатысқаны бізді үлкен қуанышқа бөледі.

Байқау жеңімпаздарына «Мұғалімдер күні мерекесіне орай «ҚҰРМЕТТІ ҰСТАЗ» төсбелгісі мен арнайы Грамотасы беріліп, педагогтың шығармашылық еңбегі болып табылатын жаңартылған білім бағдарламасының әдіс-тәсілдерін қолданып өткізген ашық сабағы «БІЛІМ ШЫҢЫ-ҒЫЛЫМ СЫРЫ» журналының bilim-shini.kz сайтында жарияланып отыр. Байқаудың барлық қатысушылары Сертифкатталды. Бұл өз кезегінде педагогтардың ең құнды материалдары жинақталып, озық тәжірибе алаңының құрылуының бастамасы болуда.

Құрметті ұстаз – бақ сыйлаған еңбегі, абыройлы, сыйлы жандар елдегі. Біз білікті ұстаздардың арқасында ғана білімді елге айналатынымызды түсінетін кез келді. Білімді елдің ғана болашағы жарқын болатыны бүгінде баршаға аян. Құрметті ұстаздарымызды қадірлей білейік, білімді балаларымызды бағалай білейік!

Мұғалімнің тегі: Айнабек Жансая Ақылбекқызы

Мектебі: «Достық» жалпы орта мектебі

Пәні: Шетел тілі

Сыныбы: 10-11 сыныптар

Облысы: Түркістан облысы

Ауданы: Ордабасы ауданы

ЖЕТІСТІКТЕРІ (2020,2021,2022 жылдарғы): «Ахмет Байтұрсылұлы мұрасы: зерттеу, жүйелеу және насихаттау» ғылыми жобасының бас жүлде иегері.

**МАТЕРИАЛ ТАҚЫРЫБЫ: Essey: «Akhmet Baitursynuly - the teacher of nation»**

**Research work: «Akhmet Baitursynyuly's legacy: research, systematization and promotion»**

**Akhmet Baitursynuly - the teacher of nation**

Ahmet Baitursynuly. A sacred name for Kazakhs.  
He intervened in all spheres of life for the prosperity of his nation. His fame is proof of this. The Kazakh people know him as well as a social and statesman, a poet, literary researcher, Turkologist, publicist, teacher, translator, reformer of national writing, educator...  
 This year, our country is celebrating the 150th anniversary of Ahmet Baitursynuly. As the public should know, Baitursynuly was one of the authors of the famous Karkaraly petition. In this application, changes in local government, courts, public education in the interests of the Kazakh nation, freedom of conscience, freedom of religion, replacement of the outdated Dala rule with a law in the interests of the Kazakh people and other issues were raised. It can be said that Baitursynuly's political activity began at that time.  
 His first book - "Forty fables" was published in 1909. Even in this book, the violence of colonialism and the state of the country was conveyed, even if it was alluded to.  
 He is a reformer who created a national alphabet and proposed a new model in the history of Kazakh science. His "Textbook" is one of the first alphabets of the Kazakh script. And "Language is a tool" is the first textbook of the Kazakh language.  
 He served his nation, the Kazakh people. About this, Saken Seifullin said: "...Akhmet was a true nationalist who sought the people's favor and put his head in the race for what he had in mind. Ahmet Baytursynuly is a true nationalist who truly loves his nation."  
 In fact, he was able to become a teacher of the nation, a spiritual leader of our people.  
 He was a real teacher of the nation, he sought to awaken the dormant Kazakh people, like a "bumblebee", he taught the Kazakhs to love the Kazakh, Akhmet Baitursynov's contribution to the Kazakh people is unlimited. He is an akyn, he is a public figure, he is the first Kazakh literary theorist-linguist, scientist-educator. He is one of the leaders of the Alash idea. For the sake of the Kazakh people, he was arrested five times and did not get tired of saying: “Do not rush! There is a judge behind us...”, later he was sentenced to death. It is our common duty to know and appreciate his life path, activities, ideas.  
 Starting with enlightenment is a way to free people from slavery, Ahmet clearly understood this. At the very beginning, he opened schools at the court of Bai Akhmetkerey Konysbaev, then he opens a school in the village of Amankaragai and teaches children for a year. Shortly thereafter, he transferred to a two-year Russian-Kazakh school in the city of Kostanay. This is how the turbulent teaching life of Akhmet begins.

No one, probably, thought that a simple teacher Ahmet, who set great goals for himself, who so diligently fulfilled his duty, would become a teacher of the whole nation. For half a century, the black stigma has not been erased. And when he was acquitted, the people saw all his efforts and sacrifices for the sake of the people. “Oh Akhmet, it turns out that you showed us an example of true devotion to the Kazakh people, you pitied people.” His creative heritage cannot be revealed in one essey... I only want to show one of the virtues of a teacher and inspire young "burning hearts"...

**Research work**

The theme: «Akhmet Baitursynyuly's legacy:

research, systematization and promotion»



Direction: Akhmet Baitursynuly and his fables’ analisis

The author of scientific project: Ainabek Zhansaya Akylbekkyzy

“Dostyk” general secondary school

**Аннотация** Мен бұл ғылыми жұмыста қазақтың ұлы ағартушы ғалымы, жазушы, аудармашы, Алаш Орда негізін қалаушы, түріктанушы Ахмет Байтұрсыновтың мұрасын зерттедім. Ғылыми жұмыс барысында Ахмет Байтұрсыновтың жаңа қырларын ашуға тырыстым. Оның жәй ғана жазушы емес сонымен қатар жан – жақты дамыған ұлы тұлға екенін ұғындым. Бұл ғылыми жұмыста А. Байтұрсыныовтың аудармашылық талантын ашып, жас өскелең ұрпақты дұрыс жолға бағыттайтын мысалдарын зерттедім, оларды мазмұны бойынша талдап, деңгей бойынша бөлдім.

**Аннотация**

В этой научной работе я изучал наследие великого казахского просветителя, писателя, переводчика, основателя Алаш-Орды, тюрколога Ахмета Байтурсынова. В ходе научной работы я пытался открыть для себя новые грани Ахмета Байтурсынова. Я понял, что он не только писатель, но и хорошо развитая великая личность. В этой научной статье я раскрыл переводческий талант А. Байтурсынова, изучил примеры, которые направляют молодое поколение по правильному пути, проанализировал их по содержанию и распределил по уровням.

**Аннотация**

In this scientific work, I studied the legacy of the great Kazakh educator, writer, translator, founder of the Alash Horde, turkologist Akhmet Baitursynov. In the course of scientific work, I tried to discover new facets of Akhmet Baitursynov. I realized that he is not only a writer, but also a well – developed great personality. In this scientific paper, I revealed the translation talent of A. Baitursynov, studied examples that guide the younger generation on the right path, analyzed them by content and distributed them by level.

**Introduction**

**Relevance of the topic**: the legacy of Akhmet Baitursynov is one of the most important things that can make a huge contribution to the development of qualities that are important in modern youth. His fables teach the younger generation to distinguish between good and evil, to develop humanity and honesty, friendship and truth.

**The aim** of the study is to popularize life values by identifying the educational value of Baitursynov's stories.

**Research objectives:** 1) determination of the educational value of Baitursynov samples;

2) group it according to its content;

3) prove the viability of the main idea with examples.

**Structure of the work**: the research work consists of an introduction, a section on the basis, a conclusion and the literature used.

**Hypothesis:** to prove the relevance of A. Baitursynov's idea with examples in our time.

**The novelty** of the research is to get acquainted with the honored figures of Kazakhstan by learning English, as it helps to replenish the reading vocabulary and understand the grammatical structure.

Akhmet Baitursynuly, (1873-1938) - poet, literary researcher, turkologist, publicist, teacher, translator, public figure.   
 Akhmet Baitursynuly (15.1.1872, now Sarytubek village, Zhangeldy district, Kostanay region-8.12.1937, Almaty)-one of the leaders of the national liberation movement of the Kazakh people of the early 20th century, statesman, poet, publicist, founder of Kazakh linguistics and literary studies, reformer of national writing, educator. Grandfather Shoshak, when his grandson Ahmet came to life, received a blessing from the elders of the village, called Azan. His father's younger brother Ergazy transfers Ahmet to the 2nd grade Russian-Kazakh School in Turgai. He graduated in 1891 and entered the 4-year school in Orenburg. In 1895-1909, he worked as a teacher in Russian-Kazakh schools in Aktobe, Kostanay, and Karkaraly counties, and as a head of the Karkaraly City School. Baitursynov's entry into political activity dates back to 1905. Baitursynuly was one of the authors of the Karkaraly petition (petition-wish), which was written at the Koyandy fair in 1905 and signed by 14,500 people. The karkaraly petition raised the issues of making changes in the affairs of local government, the court, public education in accordance with the interests of the Kazakh people, freedom of conscience, freedom of religion, publication of uncensored newspapers and permission to open a printing house, replacing the rules of the past field with a law in the interests of the Kazakh people.  
 It required a categorical cessation of the resettlement of Russian peasants to the Kazakh steppes. Baitursynuly, who had been under gendarmerie control since that time, was arrested on July 1, 1909 by order of Governor Troynitsky and imprisoned in Semipalatinsk prison. On February 19, 1910, the Special Council of the Ministry of internal affairs of Russia decided to deport Baitursynov outside the Kazakh regions. According to this decision, Baitursynov arrived in Orenburg on March 9, 1910 and lived there until the end of 1917. The Orenburg period of baitursynov's life was the most fertile period of his socio-political activity. In 1913-1918, he worked in this city together with his closest friends A. Bukeikhanov, M. Dulatov, as well as with the support of the Kazakh intelligentsia, publishing the first national newspaper "Kazakh". The newspaper called on the Kazakh people to master art and knowledge. Baitursynov's life and work in Orenburg were under strict gendarmerie control of the Russian government. He came out of prison because of unsubstantiated slander against the" Kazakh". Baitursynov, born in 1917 on the channel of revolutionary changes, was in the midst of such a historical phenomenon as the Kazakh congresses and Kazakh committees, which left a deep mark on the history of Kazakhstan, directly interfered with them and gave political theoretical directions through the "Kazakh newspaper". Baitursynuly was part of a small group that prepared the program of the Alash party. Baitursynov and Dulatov were not consciously included in the Alash – Orda government due to the long-standing inter-ethnic differences between the Kazakhs, but their presence in the group of creators of the Kazakh national state idea was well known and recognized by contemporaries. The 2nd all-Kazakh Congress, which approved the composition of the Alash Horde, created an Educational Commission and approved Baitursynov as its chairman. Until March 1919, he was a member of the Turgai Regional Department of the government of Alash Orda. In March 1919, baitursynov, on behalf of the government of Alashorda, went to Moscow to negotiate with the Soviet government, and in July of this year, the Council of people's commissars of the RSFSR and the Kazakh military Rev. he was appointed deputy chairman of the board of directors. Under baitursynov's influence, the Soviet government pardoned the leaders and members of the Alashorda in April. In this historical period, baitursynov was of the opinion that" it is better to sit on the throne of kings than to die on the throne of Socialists". In 1920, he sent a letter to V. I. Lenin in which he harshly criticized the first step of his government in the administration of Kazakhstan. As a member of kazrevkom, he actively participated in the formation of Kazakhstan's border with Russia. The political protest of B against the decision of the All-Russian Central Committee on August 27, 1919 to annex Kostanay uyezd to the Chelyabinsk region was the basis for the return of Kostanay uyezd to Kazakhstan. He was a member of the government of the Kazakh Assr, established in August 1920, and in 1920-1921 served as people's commissar of education of the Kazakh Assr. In 1922, he held the position of chairman of the Academic Center at the regional people's commissariat, in 1922-1925-the scientific and literary Commission of the people's Commissariat of education, the Society for the study of the Kazakh territory. Baitursynuly took part in various public services, and at the same time did not leave the teaching and teaching work that he loved. In 1921-1925, he taught Kazakh language and literature, history of culture at the Kazakh national educational institutes in Orenburg, in 1926-1928 in Tashkent. In 1928, in connection with the opening of the Kazakh State Pedagogical Institute in Almaty, at the invitation of the rector, he transferred to this educational institution as a professor. On June 2, 1929, together with 43 Alash movement figures, he was arrested in Almaty and sent to the Butyrka prison in Moscow for investigation by the end of this year. In accordance with the decision of the "troika" of the OGPU under the Council of people's commissars of the USSR dated April 4, 1930, Baitursynov was sentenced to death by shooting. This decision was repeatedly changed: in January 1931, it was transferred to a concentration camp for 10 years, and in 1932. in November, he was ordered to be deported to Arkhangelsk for 3 years. In May 1933, due to poor health, he was allowed to spend the rest of his term with his family (wife and daughter), who were in exile in western Siberia. In 1934, with the help of M. Gorky's wife, E. P. Pashkova, Baitursynovich was released early with his family and returned to Alma-Ata.   
 "I don't know," he said. He was arrested again on October 8, 1937, and shot two months later, on December 8. Baitursynov's first book, "Forty examples", was published in 1909. In this work, he told about the violence of the Russian colonists, about the state of the country. "I don't know," he said. contributed to the awakening of consciousness. The poet's poems, embroidered with civic dreams and goals, thoughts, were published in a separate book called "Masa" (1911). The main ideological core of the" masa " is an appeal to the public to study, art – knowledge, to preach culture, to work. The poet called on the people to get rid of such shortcomings as darkness, passivity, and naivety in the profession. Updating the traditions of Abai's enlightenment and criticism, Baitursynuly raised Kazakh literature of the early 20th century to the rank of Revolutionary-Democratic. Baitursynuly also translated into Kazakh the poems of A. S. Pushkin, M. Y. Lermontov, F. Voltaire, S. Ya. Nadson. These translations are works of Baitursynov with a high thematic, ideological and artistic level. Concerned about the future of the country, the poet became a spiritual leader of the Kazakh youth with his multifaceted work and wise policy. Baitursynov's large – scale article" Kazakh’s chief poet " is one of the first research works in literary studies. The article describes the historical mission, spiritual essence of the great poet Abay, the importance of his poems in the art of national speech, artistic and aesthetic. character set out. He understood the individuality of Abay's Poems, "the word is small, the meaning is large, the depth", and the criticality. Baitursynov's scientific conclusions about Abay's poetic skills, his attitude to poetry were continued in Kazakh literary studies. His research" the bearer of literature " (1926) is the first fundamental scientific and theoretical work in the Kazakh language. Baitursynuly for the first time gave a clear definition of the history, theory and criticism of literature, methodology, developed the system of Kazakh literary studies. From the source of the rich fund of the folk language, he translated words with a deep meaning and a wide conceptual range into terms, on the basis of which he grouped and classified all genre forms of Kazakh literature. Baitursynuly laid the foundations of Kazakh literary studies with the "Adebietynshi". He is also a research scientist who collected the heritage of the history of literature, samples of oral literature. He published the book "er sayin" (1923) and the collection "23 zhoktau" (1926), which covers four hundred years of Kazakh history. Akhmet Baitursynuly, who is very sympathetic to the heritage of the people, said that "if the language is not taken as the basis for the language of literature, it will go astray." The newspaper" Kazakh " has become a major phenomenon that refreshed the spirit of the people. "I don't know," he said. publicist who has influenced public opinion and problems. His articles convey the realities of that period with their scientific seriousness and sharp thoughts. The baitursynov Alphabet was created on the basis of the Arabic script, adapted to the nature of the Kazakh language. He made a scientific report at the first congress of Kazakh experts (Orenburg, 1924), kurultai (Baku, 1926), which proved the necessity and value of the alphabet in the Arabic script with a comprehensive statement. This alphabet is a major cultural achievement in the formation of the National script.

**II. The main body**

**2.1 Akhmet Baitursylyuly's legacy**

A. Baitursynuly made efforts not only to explain the need for science and education to the population, but also to establish education. Specialists of the nation, who studied in Russian and Tatar schools, saw the shortcomings in the use of their own language and said: "every person has a different way of life, a different way of life, a different way of life, a different way of life. Our brothers, who have read either Russian or nogais at their age, cannot write the system of words, logic in real Kazakh, or write with difficulty, because they are not used to writing in Kazakh at their age." Baitursynov's" textbook " (1912) is one of the first alphabets written in Kazakh. This alphabet was edited in terms of new teaching methods and reprinted several times until 1925. The "textbook" is still considered an important textbook in terms of modern methodology. His three – part textbook language-tool was published in 1915, a section on phonetics, a section on morphology in 1914, and a section on syntax since 1916. "Til-Kural" is the first textbook of the Kazakh language. The textbook became the basis of modern textbooks of the Kazakh language. "Til-Kural" is a research that systematizes the structure of the chapter-Chapter branches of Kazakh linguistics and gives a scientific basis. Baitursynov's great work as a poet, translator, scientist-correspondent, literary critic was highly appreciated in his ERA. In 1923, Baitursynov's 50th birthday was solemnly celebrated in the cities of Orenburg and Tashkent. Such contemporaries as S. Sadvakasov, S. Seifullin, M. Auezov, M. Dulatov, E. Omarov published articles in the press and highly appreciated the merits of Baitursynov to the Kazakh people. Scientific opinions were expressed about his life and work, his work. After 1988, many streets and schools in Kazakhstan were named after Baitursyn. The Institute of linguistics, Kostanay University were named after Baitursynov. In 1998, the 125th anniversary of his birth was solemnly celebrated, and a Republican scientific conference was held in Almaty, and the House-Museum and monument to Baitursynov were opened.   
 Place of birth — surprise parish of the former Turgai uyezd (now Akkol village of Dzhangeldinsky District of Kostanay region). 1882-1884 he studied at a rural school. In 1890, he graduated from the two-class, Russian-Kazakh school in Turgai, and in 1895-from the Orenburg teachers ' school. In 1895-1909, he worked as a teacher in schools and Russian-Kazakh schools in Aktobe, Kostanay, and Karkaraly counties. In 1909, he was imprisoned in Semipalatinsk for protesting the policy of the Tsarist government, and in 1910 he was deported. In 1913, he organized the newspaper "Kazak" in Orenburg and was its editor until the end of 1917. After the overthrow of the Tsarist government, the national liberation movement will intensify. 1918-19 Alash will be in the ranks of the Horde. On June 24, 1919, he was appointed a member of the Military Revolutionary Committee that controlled the Kazakh territory. 1922-25 Chairman of the scientific and literary Commission under the people's Commissariat of education of Kazakhstan, people's commissar of Education, member of the All-Russian Central Committee, Central Committee of the Republic of Kazakhstan, employee of the newspaper "AK Zhol", the organ of the Central Committee of the Communist Party of Turkestan. In 1925-29, he was a teacher at the Kazakh Institute of National Education (Tashkent) and Kazpi. One thousand nine hundred twenty nine in June, he was arrested and deported to the Arkhangelsk region, and his wife and daughter were sent to Tomsk. In 1934, at the request of E. Peshkova (wife of Maxim Gorky), who served in the commission of the Red Cross, Akhmet Baitursynovich was released. It was then that he returned to Almaty with his family. In October 1937, Akhmet Baitursynov was arrested again, and two months later, on December 8, he was shot in the "enemy of the people" report. Saken Seifullin gave an assessment and said about Akhmet Baitursynov: other reading gentlemen, in search of a Shen, endured humiliation, gave in to slavery, tore up the honor of the Kazakh people, mourned the National Honor, Akhmet was the only one in the time of the Tsar. Some of the Kazakh students of that time tried the courts of uyezds, provinces, became linguists, some of them were in search of greatness, Ahmet served the Kazakh nation without sparing his soul. Mukhtar Auezov said: the Kazakh school opened by Akhan, the native language transformed by Akhan, the embassy motto in Literature - "forty examples", "Masa"; the work of the newspaper "Kazak" for a blood-crying Kazakh child, tireless efforts in the field of art-education, politics, even if we forget, history will not forget. But the Bolsheviks, accustomed to violence and violence, denied this truth and tried to erase his name and work from history. He devoted all his life to faithful service, showing himself as an enemy to his native people, covered with a banner "enemy of the people", shot, exiled those who named him. In any case, they did not achieve their goal. The sun is a cloud, the truth is the sun, the time has been reborn, and the rays of truth have shed their light. "I don't know," he said.  
 It shows the hardships of the working people, their dreams and desires, their needs, and encourages the public to study, study, study, raise spiritual heights, humanity, raise culture, and work. Tsarist Russia criticized the policy of exploitation and colonialism, Shen-the betrayal of officials who were beaten by slavery in front of shekpend. The first poems of the poet were published in St. Petersburg in 1909 in the translation collection "forty examples". Through this book, he invests all his energy and knowledge in awakening their minds, creating a light for a dark country lying in a thick sleep. At the end of each translation, the poet added his main game, the key question that he wanted to say, in accordance with the way of life, character, and psychology of our people at that time. Baitursynov's second book is" Masa " (1911). In his poems included in this book, The Poet criticized such shortcomings as darkness, ignorance, passivity to the peasant, and naivety to the profession. Many of his poems were in harmony with the educational direction of that time. He was seen as a kind of continuation of the traditions formed by Shokan, Abay, and Ibrai, humanistic and democratic ideas. He thinks about the environment, looks at it critically, and is dissatisfied with the recovery of society. This is evidenced by the content of the poems" Kazakh Rite"," Kazak, Kaldy"," dosymga khat"," Zhigan-Tergen"," Tilek Batam"," Zhan Sozi"," Bak", etc. The author of the book, The author of the book, The author of the book, The author of the book, The author of the book, The author of the book, The author of the book.   
 Akhmet Baitursynuly has been writing textbooks on the Kazakh alphabet and the Kazakh language since the 1910s. He also started creating Kazakh graphics. The Kazakh graphics are based on Arabic symbols, which have a centuries-old tradition in the Kazakh cultural world, and are used by other Turkic peoples. It was created in 1911-1912 and published in the publishing houses of Ufa and Orenburg. Akhmet Baitursynov's Alphabet was reprinted 7 times in 1912-1925 under the title" textbook " and was used for a long time and widely in teaching. In 1926, the scientist wrote a new type of "Alphabet". Akhmet Baitursynuly's activity in the study of the nature and structure of the Kazakh language is now connected with the writing of textbooks that teach the Kazakh language as a subject at school. "I don't know," he said, " but I don't know, I don't know, I don't know, I don't know, I don't know, I don't know, I don't know, I don't know.   
 Baitursynov made a great contribution to the collection and publication of samples of folk oral literature. His first research in the field of literature can be called his voluminous article "Kazakh chief akyny", published in three issues of the newspaper "Kazak" in 1913. In the spiritual life of the Kazakh people, thoughtful opinions were expressed about the great personality of Abai, his biography, depth of content of his works, poetic skills, poetics, connection with Russian literature, and the aesthetic merits of the poet's heritage were revealed. He wrote a preface and comments on the Kazakh epic poem "er Saynda" and published it in Moscow in 1923. In 1926, he published a separate book called "23 zhoktau". The first large — scale work of baitursynov on the history of Kazakh literary studies and literature is "Adebiebynshy" (1926). There were comprehensive studies, conclusions about the nature, mystery, content, features, genres, new terms and concepts of artistic word art. In this work, Baitursynuly paid more attention to the analysis of the melody of moral and aesthetic beauty than to the disclosure of the social and social significance of oral and written literature. "I don't know," he said. The first part of the book is called "the science of the art of words", which describes the fullness and mystery of the artistic word, chapters and paragraphs, the subtle conditions of language melody, "the meaning of the word is poetry", "types of poetry", "faces of branches", "syllables of Bunak", "sleep", etc. The second part is called "Kara Soz and gifted word system", which systemizes the nature of the artistic word, its chapters — genealogy, Epistle, biography, "characteristic", historical story, "alipteme, alipteme — meaningful alipteme, fashionable alipteme, road alipteme, enrichment, methods of enrichment, types — subject, criticism, Chechen word, its types, politics Chechen word, educated Chechen word, sermon artistic word" and describes the story, novel. The chapter of the work "the era of criticism, in which there are types of works" is very meaningful. In it you can find the symbol of the first opinions about critical realism. Baitursynuly notes that the desire to master the rich experience of criticism literature in Europe has found harmony and harmony in the search for Kazakh artistic words. As a literary researcher, baitursynuly tries to analyze the process of development of Kazakh literature in combination with the characteristics common to the literature of all peoples, without looking at it individually. In this work, we can clearly see that baitursynuly is well aware of the heritage of zhyrau. Examples of the art of speech of ancient times, poetry of zhyrau of the 15th-17th centuries were presented to the attention of the poet. There are excerpts from the works of Asan Kaigy, Nysanbai zhyrau, Budabay Akyn, Nauryzbay bi, Kublai Akyn, Zharylgap Akyn, Altybas, Akmolda, Abubakir, Shortanbai, Baitok, Sugir Akyn, Murat, Doszhan, Orynbay, Sherniyaz and others.   
 Another branch of Baitursynov's rich heritage is literary translation. He translated works of Russian classics into Kazakh and made a great contribution to the enrichment of this area of art. I. A. Krylov translated a group of examples into Kazakh and started a separate collection called "Forty fables". He translated into Kazakh the works of I. I. Chemniter "the donkey on a horse", A. Pushkin "the fisherman and the fish", "the Golden Rooster", "the horse", "the death of the genius Alik", a poem by the famous Russian lyricist poet S. Ya. Nadson.  
 As a journalist, Baitursynuly wrote articles about the nature of the Kazakh language, its features, the state of the Arabic alphabet, terms, and methods of teaching the Kazakh language. In 1926, he took part in the 1st All-Union Congress of Turkologists in Baku, where he made a report on the topic "terminology in Turkic languages". Baitursynuly made great efforts to teach Kazakh children to learn literacy in their native language. For this purpose, he presented textbooks and new works "textbook" (1912), "language tool" (1914).; "The alphabet" (1924), "the new alphabet" (1926). He developed the scientific term Kazakh for each of the categories related to Kazakh Grammar, made a new analysis of morphological approaches to personality and gave new definitions. In the analysis of Kazakh phonetics and grammar, he adhered to the principle of taking into account the typological features of the language and the course of its development. Baitursynuly formed the Kazakh language.

**2.2 Classifications of fables by Akhmet Baitursynov**

Аt the beginning of the 20th century and became its foundation. He was a reformer of the Kazakh script, based on Arabic graphics.

Akhmet Baitursynov made a great contribution to the development of Kazakh literature and writing. In particular, his most famous fables included in the collections "Forty Fables" and "Masa", published, respectively, in 1909 and 1911.

"Kyryk mysal" ("Forty Fables") is a creative translation of the fables of I. Krylov, in which the author connects the plot of the fable with specific phenomena from Kazakh life.  
 The original poems in the collections of "Forty Fables" by Baitursynov are mainly devoted to issues of culture, science, education, progress. In them, he acts as a continuer of the educational, democratic, humanistic traditions and views of his predecessors Sh. Ualikhanov, Y. Altynsarina, A. Kunanbayeva.  
 This collection was published in 1909 in St. Petersburg. He brought A. Baitursynov fame as a poet, translator and a man who cares with all his soul for his people.

More than a century (112 years) later it turned out that before the publication of the collection "Kyryk Mysal", A. Baitursynuly had to go through fire, water and copper pipes for five years. This is evidenced by one of the letters of A.N. Bukeikhan dated May 11, 1904, addressed to a prominent Russian scientist Grigory Nikolaevich Potanin, a copy of which was provided by the Krasnoyarsk Regional Museum of Local Lore. "A Kazakh friend of mine," writes the author of the letter to G. Potanin, "translated 41 fables into Kazakh with wonderful verses, mainly by I.A. Krylov. The author of the translation is an insignificant person by social status – only the clerk of the director of the public schools of the Akmola region. Intending to print the translations in parts in the "Agricultural Leaflet" published by the office of the Steppe Governor-General, the author Akhmet Baitursynuly turned to his superiors – Director G. Alektorov. After holding the manuscript for a year, he returned it to the author and told him that G. Sukhotin had not allowed it to be printed in the Agricultural Leaflet.  
 Further in the letter, A.N. Bukeikhan appeals to the addressee with a request to help get permission from censorship to release the collection of A. Baitursynuly "Kyryk Mysal" or circumvent censorship: "We, me and Akhmet Baitursynuly, decided to print his translation as a separate brochure, but we do not know how to get permission from a special censor of books. Will you indicate the ways, how and where to apply? Have you taken it upon yourself, through your Petersburg acquaintances, to submit to the censorship of A. Baitursynula's translation? He is a talented young Kazakh, unfortunately, who has not even received a secondary school education and is now forced to devote all his time to earning a living. Under other conditions, he would have made a useful and notable public figure."  
 But the subsequent course of events shows that neither Potanin nor his St. Petersburg acquaintances managed to help Alikhan and Akhmet get permission from the censorship to publish the collection. For example, a year and a half after the letter to Potanin, in November 1905, speaking at the next congress of zemstvo and city leaders of Russia in Moscow as a delegate from the Kazakhs, Alikhan said: "When I listened to everything that Poles, Little Russians, Latvians and others tell here, I'm definitely reading an old book. We also persecute schools with the Kazakh language, we are also under pressure from censorship. For 13 months now, for example, I have not been able to get permission from the censorship to publish a Kazakh translation of 40 fables by I. Krylov."  
 Let me remind you of another important historical fact that Alikhan Bukeikhan published his obituary article "Abai (Ibrahim) Kunanbayev", in which he first presented the great Kazakh poet-thinker to the Russian society, in three November issues of the Semipalatinsk Leaf newspaper. It also reported that "the original works of Abai and his translations of Pushkin (excerpt from Eugene Onegin), Lermontov, Krylov were collected by his son Turaul and in a short time will be published by the Semipalatinsk sub-department of I.R.G.O. edited by A. N. Bukeikhan."  
 In addition to publishing collections of works by two bright sons of the Great Steppe, the leader of "Alash" Bukeikhan also planned to organize the publication of the first Kazakh newspaper, which was informed by the November Moscow Congress. "The immediate need of Kazakhs," he said at this congress, "is freedom in the use of their native language, especially necessary in view of the upcoming election campaign, and I join the proposal of those comrades who asked the congress to speak out for the immediate abolition of all restrictions on the rights of local languages."  
 However, the leader of "Alash" failed to realize any of his plans – to publish a newspaper and collections of works by Abai Kunanbayev and Akhmet Baitursynuly. "Censorship, which was abolished for the provincial press, has been resurrected in the form of arbitrariness of governors, vice-governors, police officers and others in localities declared to be in the position of different guards and regulations," Alikhan Bukeikhan bitterly noted in an article published in the Irtysh newspaper edited by him in 1906, referring to the fate of the Kazakh region after the Manifesto on October 17. – The freedom and inviolability of the individual are reduced to a situation that they had not had and could not have had an idea about for 100 years. Getting into prison, exile, hard labor, even the gallows is as easy as drinking a sip of water." Except, of course, his election as a member of the I-th State Duma of Russia from the Kazakhs of the Semipalatinsk region. If we trace the chronology of events from the day of Alikhan Bukeikhan's letter to Grigory Potanin in May 1904 to the publication in St. Petersburg of the collection of translation of forty fables in 1909, we will make sure that during this period, along with the collection of fire, water and copper pipes, the leader of "Alasha" himself and all the scientific societies in which he was a member passed. For example, here is what the Semipalatinsk Leaflet reported: "On December 23, 1905, the administrative Committee of the West Siberian Department sent the following telegram to St. Petersburg addressed to P.P. Semenova: "By order of General Sukhotin on December 22, the police, threatening to immediately seal the West Siberian Department, prevented the general meeting of members of the West Siberian Department from hearing Sedelnikov's scientific report on his Zaisan expedition and considering the estimates for 1906. The remaining members of the department have drawn up a protocol about this arbitrariness of the administration, which we send by mail. A general meeting is extremely necessary. The administration continues to threaten to seal the department. The Administrative Committee asks to intercede for the rights of the West Siberian Department. Signed by Bukeikhan, Gribanov, Korneev, Siyazov and Sedelnikov.  
 Moreover, on the way from Omsk to Semipalatinsk, where the leader of "Alash" had a number of electoral congresses planned as part of the election campaign to the I State Duma, in the village of Yamyshevsky near Pavlodar on January 8, 1906, Bukeikhan was arrested and imprisoned first in Pavlodar prison, then transferred to Omsk without trial. In one of his letters sent from the Pavlodar prison to one of the leaders of the Cadet party Kolyubakin by secret means, he wrote that "instead of the congress he was imprisoned as a candidate for the State Duma."  
 Following his arrest, the West Siberian Department of the Imperial Russian Geographical Society (ZSOIRGO), of which Alikhan Bukeikhan was a full member and a member of the administrative committee, as well as the Semipalatinsk sub-department, which was to release the first collection of Abai's original works in a short time, were persecuted. Alikhan was released from prison almost 4 months later, on April 30, 1906, and only due to the fact that he was elected an elector in his native Tokraun parish. On June 15, 1906, he was unanimously elected a member (before the 1917 revolution, the deputy of the State Duma was called a member. – S.A.) of the I-th State Duma from the Kazakhs of the Semipalatinsk region. But he did not have time to participate in the work of the State Duma of the first convocation, arriving in St. Petersburg on the day of its forced dissolution – July 8, 1906. Arriving on July 9 in the Finnish town of Terioki after 180 former first-time residents, the next day, July 10, he was one of the first to sign the legendary appeal against the forced dissolution of the State Duma "To the People – from the People's representatives", better known from history as "Vyborg".   
 Upon returning to Omsk, Alikhan, having not obtained permission to issue the first Kazakh newspaper, began publishing the newspaper "Irtysh" in Russian. There could be no question of publishing collections of works by Abai and Akhmet. The election campaign for the Second Duma was even more difficult than in the First Duma. Due to the persecution and arbitrariness of the colonial administration of the Kazakh Steppe Region, from July 19, 1906 to January 1, 1907, he was forced to change the name of the newspaper published three times - from November 14, 1906, Irtysh became known as Omich, from January 1, 1907, Omich was published under the name of The Voice of the Steppe. Despite all the attempts of the authorities, Alikhan managed to ensure the victory of candidates from parties opposed to the autocracy in the Akmola region and the city of Omsk in the elections to the Second Duma, and from the Kazakhs of his native Semipalatinsk region - one of the five candidates nominated by him in his place, Temirgaliy Nurekenov.  
 Having closed the newspaper "Voice of the Steppe" at the end of February 1907, after the elections, A.N. Bukeikhan as an accused participated in the trial of his colleagues-pervodumtsy who signed the "Vyborg Appeal". The trial, initiated by the special presence of the St. Petersburg Judicial Chamber on the order of Prime Minister P. Stolypin, ended in December 1907 with the conviction of more than 140 pervodumites, including Alikhan, to three months in prison and disenfranchisement. After the court verdict came into force, the leader of "Alasha" in May 1908 voluntarily appeared in Semipalatinsk to serve his sentence in a local prison.  
 Let us turn to the article "Kyrgyz national poet in prison", published in November 1909 in the capital's newspaper "Speech". From its contents, it turns out where the book "Kyryk Mysal" was published: "Akhmet Baitursynuly, a talented Kazakh poet, has been languishing in the local prison (Semipalatinsk) for the fifth month. In 1909, he published the book "Kyryk Mysal" – a translation in verse of 40 fables by Krylov. The book is printed at the Academy of Sciences.  
 Ahmet Baitursynuly call himself a "farmer of humanity". Why does Ahmet Baitursynuly call himself a " farmer of humanity "? Who is a farmer? A dean is a farmer, a farmer whose business is planting and maintaining crops. Ahmet Baitursynov is a person who opened the eyes of the people and sowed seeds of humanity. He called his people not to be ignorant, to gather all their wealth. Encouraged to be literate and well-mannered, he worked hard on that path. He made many researches and wrote books. That's why he considers himself a "farmer of humanity". The service of Ahmet, who became a teacher of the nation, aimed to wake up his people who had been sleeping all his life, and "taught Kazakhs Kazakhness" for the people, is enormous.  
 I have divided the examples into six groups by topic:  
1.Fables that call the country under the flag of unity, solidarity, and education: "Black cloud", "Swan, Pike, and Scorpion", "Lion, Saigon, and Scorpion".  
2. Fables that reflect socio - social conditions, melodies that are consistent with the psychology of people, examples of instructive and instructive statements. These are: "The plague that came to The Animals", "The Good Fox", "The spotted sheep", " The Share", "The Old Lion", "The Bull and the Frog", "The Beggar and Kydyr", "The Horse and the donkey".  
3. Fables of such character traits of a person as "Bull and frog", "This is a donkey", "Walkers and dogs", "Monkey", "Shrew and Pigeon".  
4. Fables that promote intelligence, sanity, and human qualities, emphasizing the relationship between arrogance and arrogance, pride, and flattery, as well as the harm they cause to humans: "Heads of crops", "Two flies", "Man and Lion", "Raven and Fox", "Mirror and Monkey".  
5. Fables of encouraging the Kazakh people to show respect and satisfaction, avoiding such negative habits as arrogance, ignorance, evil, theft: "Young tree", "Beggar and Kydyr","Old man and Death", "River and Karasu","Pig at the bottom of an Oak", "Monkey and glasses", "Good Fox", "Wolf and Cat”.  
6. To accuse someone in vain, without taking into account the goodness of those who do good, without noticing the good people in our soul. Examples of such qualities as: "Wolf and Crane", "friendship of A Dog", "Man and Bear", "Yellow Tit", "Shepherd and Mosquito", "Old man and Worker", "Epidemic of animals", "Benevolent Fox", "Old lion and Lamb", "Mournful Bai", "Oak and Birch", "Black Shard and Sheep", "Wolf and Fox".

Table - 1

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| **Themes** | **Fables** |
| 1.Fables that call the country under the flag of unity, solidarity, and education: | “Black cloud", "Swan, Pike, and Scorpion", "Lion, Saigon, and Scorpion". |
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| Continuous of table - 1 | |
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| 6. To accuse someone in vain, without taking into account the goodness of those who do good, without noticing the good people in our soul. Examples of such qualities as: | "Wolf and Crane", “Friendship of A Dog", "Man and bear", “Yellow tit", "Shepherd and mosquito", “Old man and Worker", “Epidemic of animals", " Benevolent Fox", “Old lion and lamb", " Mournful Bai", "Oak and birch", “Black Shard and sheep", “Wolf and Fox“. |

Fof example, as for the subject of "Kazakh literature" in the school curriculum, I have divided the fables depending on the age and level of each class. For example: for low level I have chosen 5 – 6 grades. For them I have chosen «The frog and Ox».

**«The frog and Ox»**

The frog, seeing Ox in the meadow,

She herself ventured to catch up with him in stature:

She was envious.

And well, bristle, puff and pout.

“Look, wah, what, will I be with him?”

Girlfriend says. "No, gossip, far away!" —

“Look how now I swell up widely.

Well, what's it like?

Have I replenished? “Almost nothing.”—

"Well, how now?" - "All the same." Puffed and puffed

And my entertainer ended on that

That, not being equal to the Ox,

It burst with an effort and - died.

There is more than one example of this in the world:

And is it any wonder when a tradesman wants to live,

As a distinguished citizen

And the fry is small, like a nobleman?  
The moral of the fable is that envy can completely destroy a person. It is foolish to strive for obviously unattainable peaks. When a person who does not have natural inclinations for a certain business tries to compete with professionals. Like a stupid Frog that burst, he risks wasting his available strength and only harming himself. A. Baitursynov teaches readers that it is necessary to set adequate goals, ambitions must correspond to the possibilities.   
For 7-8 grades more suitable is «The crow and Fox».

**«The crow and Fox»**

How many times have they told the world

That flattery is vile, harmful; but everything is not for the future,

And in the heart the flatterer will always find a corner.

Somewhere a god sent a piece of cheese to a crow;

Crow perched on the spruce,

I was quite ready to have breakfast,

Yes, I thought about it, but I kept the cheese in my mouth.

To that misfortune, the Fox ran close;

Suddenly, the cheese spirit stopped Lisa:

The fox sees the cheese, the fox is captivated by the cheese.

The cheat approaches the tree on tiptoe;

He wags his tail, does not take his eyes off the Crow

And he says so sweetly, breathing a little:

"Darling, how pretty!

Well, what a neck, what eyes!

To tell, so, right, fairy tales!

What feathers! what a sock!

And, of course, there must be an angelic voice!

Sing, little one, don't be ashamed! What if, sister,

With such beauty, you are a master of singing, -

After all, you would be our king bird!

Veshunin's head was spinning with praise,

From joy in the goiter breath stole, -

And to Lisitsy's friendly words

The crow croaked at the top of its throat:

The cheese fell out - there was such a cheat with it.  
Using such a vivid fable, with the help of animals, the author tries to convey to the reader the moral that sycophants should be treated with some degree of distrust. People are willing to do a lot for their own benefit. But it is important to remain human in any situation, you should not extol your undeserved importance.

For higher level students more suitable fable is “The dogs’ friendship”.

**«The Dog’s friendship»**

By the kitchen window

Tortkoz and Moinak were lying in the sun, basking.

Even at the gate in front of the yard

It would be more decent for them to guard the house;

But how they 've already had enough —

And polite dogs besides

They don't bark at anyone during the day —

So they started to reason together

About all sorts of things: about their dog service,

About the hood, about the good and, finally, about friendship.

"What can be," says Tortkoz: "it's nicer to be,

How to live with a friend heart to heart;

To render mutual service in everything;

Not to sleep without a friend and not to eat,

Stand like a mountain for a friend .,

And finally, look into each other's eyes,

Just to seize a happy hour,

Is it possible to amuse a friend with something, to amuse,

And to put all your bliss in friendship happiness!

Here if, for example, with you we have

Such a friendship started:

I'll say it boldly,

We wouldn't have seen how time would fly by."-

"And what? this is the case!"

Moinak responds to him:

"For a long time, Tortkoz, it hurts me myself,

What, are there dogs in the same yard with you,

We won't live a day without a fight;

And from what? Thank you gentlemen:

We are neither hungry nor cramped!

Besides, it's really a shame:

The friendship of dog has been known as an example since ancient days;

And friendship between dogs, as if between people,

is almost completely invisible."—

"Let us set an example in it in our times",

Tortkoz shouted: "give me a paw!" — "Here it is!"

And new friends well hug,

Well kissing;

They do not know with joy who to equate with:

Away with quarrels, envy, anger!

Then the cook, unfortunately, threw a bone from the kitchen.

Here are new friends rushing to her:

Where did both the advice and the mood go?

Only the shreds are flying up:

With difficulty, finally, they were poured with water.

The world is full of such friendship.

It's not a sin to say anything about current friends,

That in friendship they are all almost the same:

To listen, it seems, they have one soul,—

But just throw them a bone, so your dogs!

The moral of the fable "Dog Friendship" is that some people seem to be reliable and loyal friends, but as soon as they have to share something with each other, they turn into sworn enemies.

Conclusion

* The conclusion of my research work is that the basic idea of ​​Akhmet Baytursynov's examples is to teach young people to look critically at various phenomena taking place in society, rather than educating them with empty words and "inexhaustible" advice.   
  In conclusion, I would like to say that since English is now the language of the world, our great goal is to provide the most in - depth knowledge to the younger generation. Why not get to know the young generation deeply with the honored citizen of our country by teaching the same English language to our generation. Because through it, our country can achieve great success in the future.   
   **Recommendations.** During the writing of this scientific work, I noticed that some comparative thoughts in the Fables translated by Akhmet Baitursynov turned into proverbs. As the saying goes, "If you want to be a country, straighten the cradle“, it is necessary to introduce the works from Baitursynov's pen and to make children understand good qualities through their positive characters. We should collaborate English language with Kazakh literature, in order to show Kazakh’s culture.

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