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THE HISTORY OF WRITING OF CHINESE KAZAKHS AND THE IMPACT AND INFLUENCE OF ABAY'S LITERATURE

This paper examines the terms related to Kazakh writing and its history in China. The primary purpose of this paper is to study the history of Chinese Kazakh writing and analyze its stages. In order to achieve this goal, chronological and literature analysis methods were used. During the research process, the characteristics of different writing systems used by the Kazakhs, such as the Chagatai-Kazakh script, Baytursynuly script, Cyrillic script, and Latin script based on the Chinese phonetic alphabet, were identified and compared. At the same time, the article provides a brief introduction to how the literature of Abay Qunanbaiuly will be promoted to Chinese Kazakhs, as well as the influence and impact of Abay Qunanbaiuly's literature on the publishing and writing history of Kazakh in China.

As a result of the study, the history of writing among the Kazakhs in China was divided into two main periods: internal subdivisions and smaller, more miniature stages. The Kazakhs used the Chagatai-Kazakh and Baytursynuly scripts before establishing the new China. They later adopted the Cyrillic script after the formation of the new china, and eventually transitioned to the Latin script based on the Chinese phonetic alphabet. If one of the reasons for these changes was internal policy, the adoption of the Chagatai-Kazakh script, Baytursynuly script, and Cyrillic script was influenced by international relations.

The history of writing among the Kazakhs in China is an essential aspect of their education, cultural heritage, and the development of society. Its study has provided valuable insights and new information to researchers of Kazakh script worldwide.

Key words: writing of the Kazakhs in China, history, historical stages, related terminology, the literature of Abay.

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Қытай қазақтарының жазу тарихы және Абай шығармаларының әсері мен ықпалы

Бұл мақалада Қытай қазақтарының жазу тарихы мен жазуына қатысты атаулар қарастырылады. Мақаланың басты мақсаты Қытай қазақтарының жазу тарихын зерттеу және кезеңге бөлу, Қытай қазақтары жазуына қатысты атаулардың қателерін түзету. Осы мақсатта мақалада Қытай қазақтары қолданған шағатай-қазақ жазуы, Байтұрсынұлы жазуы, кирилл жазуы, латын жазуы қатарлы жазулардың кезеңі мен қолданыс барысы қарастырылды. Қойылған мақсат пен міндеттерді орындау үшін хронологиялық, тарихнамалық әдістер қолданылды. Зерттеудің талқылау барысында әртүрлі кезеңде қолданылған жазулар сипатталып, өзара салыстырылды. Сонымен бірге бұл мақалада Абай Құнанбайұлы шығармасының Қытайдағы қазақтарға қалай таралып, Абай шығармасының Қытайдағы қазақ баспа сөзі мен жазу тарихына тигізген ықпалын қысқаша таныстырылады.

Зерттеу нәтижесінде қарастырылып отырған Қытай қазақтарының жазу тарихы үлкен жақтан екі кезеңге бөлінгенімен, өз ішінен және де кіші кезеңдерге бөлінетіні байқалады. Қытай қазақтары республикалық жаңа Қытай мемлекеті құрылғаннан бұрын шағатай-қазақ жазуын, Байтұрсынұлының жазуын, республикалық жаңа Қытай мемлекеті құрылғаннан кейін кирилл жазуын, Қытай тілі алфавиты негізінде жасалған латын жазуын қолданды. Бұл өзгерістердің біріне ішкі саясат себеп болса, шағатай-қазақ жазуын, Байтұрсынұлының жазуын, кирилл жазуын қолдануға халықаралық қарым-қатынас себеп болды.

Қытай қазақтарының жазуы мен жазу тарихы, олардың оқу-ағартуының, мәдениетінің кем болмас бөлігі, қоғамының даму ұйтқысы. Қытай қазақтарының жазуы мен тарихын зерттеу, қазақ жазуының зерттелуі үшін мәні өзгеше, осы саладағы зерттеушілер үшін тың жаңа мәліметтер мен ойлар әкеледі.

Түйін сөздер: қытай қазақтарының жазуы, тарихы, тарихи кезеңі, қатысты атаулау, Абай шығармалары.

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История письменности китайских казахов, воздействие и влияние произведений Абая

В данной статье рассматриваются термины, связанные с казахской письменностью и ее историей в Китае. Основной целью данной статьи является изучение истории китайско-казахской письменности и анализ ее этапов. Для достижения этой цели использовались методы хронологического и литературного анализа. В процессе исследования были выявлены и сопоставлены характеристики различных систем письменности казахов, таких как чагатайско-казахская письменность, письменность Байтурсынулы, кириллица и латиница на основе китайского фонетического алфавита. При этом в статье будет дано краткое введение о том, как литература Абая Кунанбайұлы будет пропагандироваться среди китайских казахов, а также о влиянии литературы Абая Кунанбайұлы на издательскую и письменную историю казахского языка в Китае.

В результате исследования было установлено, что история письменности у казахов Китая делится на два основных периода, а также внутренние подразделения и более мелкие этапы. Казахи использовали чагатайско-казахскую письменность и письменность Байтурсынулы до создания нового китайского государства, а затем приняли кириллицу после образования нового китайского государства и в конечном итоге перешли на латиницу на основе китайского фонетического алфавита. Если одной из причин этих изменений была внутренняя политика, то на принятие чагатайско-казахской письменности, письменности Байтурсынулы и кириллицы повлияли международные отношения.

История письменности казахов Китая является важным аспектом их образования, культурного наследия и развития общества. Его исследование предоставило ценные идеи и новую информацию исследователям казахской письменности во всем мире.

Ключевые слова: письменность казахов Китая, история, исторические этапы, родственная терминология, литература Абая.

Introduction

In Kazakh society, the difference between written and spoken language continued until the second half of the 14th century. Since the 15th century, although written languages are a continuation of the literary languages of Central Asia, they have been influenced by local languages (Mamrbekova G.M., 2012: 4). Before the 11th century, Arab literary influence was not common in Central Asia. In the 11th century, people in Central Asia tried to create Persian and ancient Uighur literature. In addition, in the 10th and 11th centuries, Persia and the southern Kazakh steppe had two writing competing in documents and scriptures. In the 10th century, in the southern Kazakh city of Turkestan, literature began to be written mainly in Persian (Bartholdi, 1963: 239). Abay wrote in Kazakh, and all his works were written in Kazakh. The age of Abay was a crucial period in the formation of the Kazakh written language. During this period, Kazakh written literature became standardized.

The introduction of Islam into Central Asia has profoundly influenced the local people's

language. The peoples of Central Asia gradually abandoned the script of the past and switched to Arabic-Persian.

The relatively mature printing technology was developed in China in the 7th century and in Europe six centuries later. The development of printing technology has brought about a qualitative leap in the printing of books. The Kazakh book printing began in the 1800s at the first Central Asia Publishing House in Kazan.

Historians speculate that the Kazakhs used the Chagatai script around the end of the 11th century. Abu Nasr Al-Farabi, Yūsuf Balasaguni, and Khoja Ahmed Yasawi scholars use the Chagatai script to create classic works for posterity. Later, during the Kazakh Khanate, the Chagatai script was widely used. In the Middle Ages, such as Muhammad Haidar Dughlat and Qadirgali Jalayiri also used it. Modern scholars Ybyray Altynsarin, Abay Qunanbaiuly, and Aqit Ulimjiuly also used this script.

The traditional Chagatai script, which has been used for nearly five centuries, cannot satisfy the needs of the people with the development of

the time, and some inconvenient spelling rules need to be eliminated. Therefore, linguist Ahmet Baitursynuly in 1913 in Kazakh language reform, created convenient writing and learning the Kazakh language. Ahmet Baitursynuly was not only a reformer of writing but also the founder of the modern Kazakh language and literature. He invented terms related to the Kazakh language and specified spelling rules. He extended the nine vowel letters of modern Kazakh from the three vowel letters of the Chagatai writing system. This writing system was published in the Soviet Republic of Kazakhstan in 1924. The Chinese Kazakh ethnic group began to use it for learning and teaching in 1930.

Abay's literature has had a profound influence on Chinese Kazakh writing and publishing. The Kazakh language publishing house in China first published Abay's literature. Chinese Kazakh publisher Asqar Tatanay read Abay's poetry in 1915. Later, he published a newspaper article saying, Hunanbay once reached Altay. Chinese Kazakh literary giants such as Aqit Ulimji, Tangzharyq Zholdyuly, and Magaz Razadanuly had been influenced by Abay's literature since childhood. According to the above clues, we can know that Abay's literature has such a profound influence on the Kazakh in China.

One of the people who brought Abay's poetry to China was the famous folk singer Aset Naimanbayuly. He spent the last part of his life in China, traveling around the Kazakh region of China, bringing Abay's poetry there through singing.

Aset Naimanbayuly was born in 1867 in the Karaganda region, Aktogay district. His father, Naimanbay, was a farmer. In 1875, the family of Naimanbay moved to Semey. Then he moved to Bakty village, East Kazakhstan region, Urzhar district. As a young, he adapted to the art and participated in "Aytis". He studied Arabic, and oriental poetry and continued and develop his songs. He lived for a long time in the village of Abay. In 1889, he went to Abay's home to learn from Abay and ask for advice. He regarded him as his teacher.

Aset studied Abay's literatures, and legacy, and opened some new poetic modes, not only in the contents of thought but also in Kazakh poetry. There are only two genres of Kazakh poetry "Kara oleng" and "Zhir". If analyze Aset's poetry, we can see that through these two modes, he added new ways of rhyming (Zhumadil Maman, 2003: 86).

Aset Naimanbayuly was a poet who made great contributions to Kazakh culture. His wonderful songs and poems, "aytis" and "dastan" have been passed down from generation to generation as the

content of the people's spirit (Kazakh literature in the early 20th century, 1994:104).

Abay's student Aset Naimanbayuly traveled all over China's Kazakh region and made a great contribution to the spread of Abay's literature, said Abay's scholar Habai (Kasen Oraltai, 2005:632).

Tangzharyq Zholdyuly has mastered Abay's literatures well. He said, Abay who is good at description and visualization through poetry and his literatures, has become a model for Chinese Kazakhs (Auelkhan Kaliyev, 1995: 45).

The publishing history of Chinese Kazakh's consists of different stages. At first, the press developed. However, as the standard of writing has not been specified, there are a lot of arguments among the people.

In 1933, due to the comprehensive development of education in Xinjiang, and the opening of schools, the script of Baytursynuly was used in teaching. At this time, Xinjiang Daily published articles that were much discussed, most of them came from groups that used to use Chagatai. At the same time, the Kazakh written language was standardized, and as a result, some words were written and pronounced differently (Kabimolla Manjibayev, 2009:94).

The population of Kazakhs in China in 2021 was based on census data and amounted to 1,562,518 people. Kazakhs in China mainly reside in Xinjiang. They also inhabit areas such as Ili Kazakh Autonomous Prefecture, Ili, Tarbagatay, Altai prefectures, and Barkol Kazakh Autonomous County in Kumul prefecture, as well as Mori Kazakh Autonomous County in Sanji prefecture, although they are sparsely distributed in Gansu and Qinghai provinces. In Aksai County of Gansu province, there are 3,487 people, and in Mahai village in Shaidem town of Qinghai province, there are around 500 people.

The Kazakh people in China have preserved and utilized Kazakh scripts in education, cultural activities, and scientific fields. These scripts can be divided into several stages throughout their historical connection with significant events. All of these stages have close ties to historical events that have taken place in the Chinese region.

Since the end of the 19th century to the present day, Kazakhs in China have used various scripts, including the Chagatai-Kazakh script, the Baitursynuly script, the Cyrillic script, and the Latin-based script developed on the basis of the Chinese phonetic alphabet.

Among these scripts, the Chagatai-Kazakh script and the Baitursynuly script have particularly

strong connections with Kazakh scripts that spread widely in Central Asia, especially during the previous Soviet era. Chinese scholars introduced these inscriptions in China during the educational and cultural relations between the two countries.

Reasons for the widespread use of the Chagatai-Kazakh script among Kazakhs in China can be attributed to several factors. First, the Kazakh population who migrated to China during the Qing Dynasty brought the Chagatai-Kazakh script with them, which was readily adopted in China. Second, the dissemination of Abay's literatures among Kazakhs in China greatly contributed to the popularization of the Chagatai-Kazakh script. The recognition and appreciation of Abay's literary genius, the dissemination of his ideas, and the promotion of Abay's style of writing all played a role in this. The third reason is that these young Chinese are studying in the cultural centers of Central Asia. They received education in cities like Almaty, Tashkent, and Samarkand.

The adoption of the Baitursynuly script among Kazakhs in China began in the 1930s. During this period, representatives of the Communist Party of China in Xinjiang played a significant role. Their involvement was closely related to the field of education and cultural exchange. New schools were established in Xinjiang, and young people who returned from cities like Almaty brought the Baitursynuly script and new textbooks, introducing a new educational system in China. Chinese Kazakh education entered a new era when they began to learn and use the Baitursynuly script.

The study of the history of Kazakh scripts in China is valuable. Through research, we can understand its past and present, as well as the cultural and educational exchanges and interactions between China and neighboring countries.

Literature review

The systematic research on the history of writing among the Kazakhs in the field of science is insufficient, and this requires further comprehensive research. Additionally, there is no consensus on the terminology used in Kazakh script.

Professor Geng Shimin extensively studied the previous stages of Kazakh writing. Geng Shimin traced the ancient Kazakh script from the Orkhon-Runes to the Chagatai script, and noted the use of the Orkhon-Runes, Sogdian script, and Arabic script by the Kazakh people in ancient times (Geng Shimin, 1980: 74). Tursyn Mukashuly, one of the Kazakh

scholars, researched Kazakh writing and Kazakh language in China starting from the 1940s. It is mentioned that the Kazakh ethnic group in China used Cyrillic script and Latin script based on Chinese Pinyin (Tursyn Mukhashevich, 1994: 47-48). Aybubi Asanbekqyzy examined the characteristics of the writings used by the Kazakh community in China and addressed topics related to the transition to the Latin script (Aibubu Asanbekovna, 2016: 24). In Kazakhstan, Dautova S.B. study the ways of forming and development of the Kazakh alphabet and stated that in the early twentieth century, Kazakh writing to get rid of the influence of Arabic, Persian and Russian languages reformed Arabic alphabet developed variants of the national alphabet. The most systematic of them – is option A. Baitursynuly. It was used in the community until 1929 (Dautova S.B., 2014: 188). Ybyraimzhano v K. in his study think Kazakh children received primary education under the Muslim system of education not in their native language, but in mixed versions of the Arabic, and Persian alphabets and later with the help of words entered from the Tatar language (Ybyraimzhanov.K., 2019: 221). Perizat Berikbolova, Abiy. A, Aydogdu. S analyzed R.Marsekov's views in his paper "History of Kazakh Literature Classification"(Berikbolova, P.,2014: 189-193).

Methods and materials

The significance of studying the history of writing is crucial. It can provide clear insights into the origins of writing, its development, and the factors that have influenced its evolution. The study of writing history is not limited to the act of writing itself; it encompasses the literary, scientific-technical, educational, and socio-cultural aspects that are intertwined with writing in a nation or ethnic group.

In this article, methods such as historical periodization, literatures and data, diachronic and synchronic analysis were employed to investigate the history of writing among the Kazakh community in China.

The materials used in the paper come from Chinese journals and books, and even include relevant research records in education, publishing and other industries. For example, "Research on the Development of Modern Education of Kazakh People in Xinjiang", and "The Kazakh writing".

Research Findings and Analysis

Since 1883, when the border side between China and the Soviet Union was defined and established, the Kazakhs in China have used a series of writing that is the Chagatai-Kazakh script, Baitursynuly script, Cyrillic script, and the Latin script based on the foundation of the Chinese alphabet. These scripts can be divided into different periods.

1. Chagatai-Kazakh Script Period:

This period began with the introduction of the Chagatai-Kazakh script among the Kazakh community until Baitursynuly writing was introduced into China. The timeframe for this period is from 1881 to 1930. During this time, the Kazakh community in China widely utilized the Chagatai-Kazakh script. A significant reference for this period is the book titled "The History of Prophets" written by Aqyt Ulymzhi, which came into the possession of Khaliolla Nurtaza Uly in the early 1990s. This book serves as valuable evidence.

The history of the Chagatai script is complex and is closely related to the historical background of the Chagatai Khanate. The script is primarily written in 28-32 characters, with slight variations, and is mostly devoid of vowel signs. Among these characters, 11 are used for writing Arabic-Persian words, and they are accompanied by writing processes and the support of four additional symbols.

Discussions and debates about the Chagatai script are still ongoing. Some researchers refer to the Chagatai script as the Chagatai language. In reality, this script is not specifically the language of the Chagatai people or any particular ethnic group, but rather a commonly used literary script among the multiethnic communities in Central Asia and the surrounding regions.

Due to the political, cultural, and religious significance of cities like Tashkent and Samarkand, young individuals from various backgrounds were sent to prestigious madrasas located in these cities to receive education. Along with the study of religious and literary knowledge, they also learned the Chagatai script. After completing their studies and returning to their respective regions, they taught the script to children and young individuals in local madrasas. As a result, Uzbek's influence can be seen in the Kazakh script of this period, which is closely related to education. We mentioned earlier that Aqyt received education in madrasas in Tashkent and learned Arabic and Persian languages.

The development of the Chagatai script can be divided into three phases. The first phase is

the initial period. As a result of the interaction between Western Asia, Central Asia, and the Eastern Khanates, the earlier Sogdian script was transformed and eventually developed into the widespread use of the Chagatai script. However, it was not extensively used, especially in Kashgar and other nearby areas. The second phase represents the general dissemination of the Chagatai script. During this period, the Chagatai language expanded its influence to various regions of Central Asia, and it became widely accepted among different ethnic communities as Islam spread across the region. The dissemination of religion and the missionary work of the Chagatai script played a role in its introduction to Central Asian regions and even extended to South Asia. The third phase is characterized by each ethnic group adopting its own script. During this phase, the Chagatai script was surpassed by the ethnic languages as they formed their own identities, established their own leadership, and aimed to develop their own communities. They achieved this by appointing their own leaders, reaching agreements among themselves, and promoting the development of their respective societies. Behind this development, each region solidified its language, culture, and script. The Kazakh community emerged on the stage of cultural development in the Kazakh steppe.

The indigenous script of this community was the Chagatai-Kazakh script. The distinctive features of this script are as follows:

(1) It represents the vowel sounds of the Kazakh language with only four basic characters. Depending on the content of the text, it can be understood whether a particular character represents a long or short vowel sound.

(2) The number of representing consonants without vowels is large, especially Z, Zh, and S letters are all two. This situation has been simplified in later times.

(3) In some cases, additional characters are used to indicate a particular phoneme. These characters mainly represent vowel sounds.

2. Period of Modernization

The modernization period of the Kazakh script among the Kazakhs in China consists of three stages. The first stage is the acceptance and educational stage of the Baytursynuly alphabet; the second stage is the utilization of Latin based on the Chinese alphabet; and the third stage is the reuse of the old alphabet and the stage of information technology.

After the October Revolution, the Soviet Union government took it upon itself to develop a new

alphabet or simplify the old script to promote the language and writing of every nation. As a result, Ahmed Baytursynuly created the new Kazakh script based on the Chagatai-Kazakh script.

In the Chagatai-Kazakh script, A. Baytursynuly simplified the Arabic script by removing unnecessary diacritics and introduced a standardized punctuation system, making it easier to learn and write. He developed a new Kazakh alphabet consisting of 33 characters.

At that time, it was a period of new enlightenment among the Kazakhs in China. At this time, Xinjiang was controlled by the Kuomintang deputies. Yang Zengxin and Jin Shuren realized the importance of engaging with the Soviet Union and sent 30 to 40 young people to study in Almaty every year. There they learned the writing of Baytursynuly. After returning to Xinjiang, the young people educated their work in various fields.

Starting from 1930, the Kazakhs in China gradually abandoned the traditional script and began teaching the new Ahmed Baytursynuly alphabet in Tarbagatai and Altai regions. Books such as "The Meaning of Alphabet" "New Alphabet" and "Alphabet" were printed and used in schools. The printing and teaching of those books marked a new stage in the development of the Kazakh script in China (Chen Shyming, 1999: 27-28).

The new alphabet consisted of a total of 29 letters and 1 diacritic. It covered all phonemes of the Kazakh language, including borrowed words from Russian, English, and Chinese. The writing system had four different forms: the initial form, middle form, final form, and isolated form of each character. When words were written, the phonemic harmony of the Kazakh language was preserved, and the distinction between the back and front vowels became clear.

Based on the foundation of the new Kazakh script, the indigenous peoples in Xinjiang created their scripts and published textbooks. Among them, the Tatar and Uzbek script was previously used but became obsolete due to assimilation.

The use of the new alphabet also promoted the field of journalism in Xinjiang. Ethnic minority newspapers and magazines began to be published and distributed. Publications such as "Ile Dariasy", "Halik Uni", "Xinjiang-Tarbagatay News", and "New Xinjiang" were printed and distributed in Ili, Tarbagatay, Altai, and Ghulja, and in other places as well (Chuan Maovei, 1964: 12-13).

Baytursynuly's new alphabet was used among the Kazakhs in China from 1930 to 1960, marking the first stage of its usage. From 1960 onwards, the usage of this script was discontinued.

After the Second World War and the internal conflicts, the Communist Party of China established the new Xinjiang government, which aimed to bring order and socialism and integrate it into the historical context of the new state.

From 1950 to 1954, the new government researched ethnic groups and languages within the state's territory. It identified the ethnic groups and languages of 38 minority groups, including Kazakh, Kyrgyz, Uighur, Tatar, and others. In the second phase, between 1954 and 1978, the ethnic groups and languages of 16 other minority groups, such as Daur, Bao'an, and Jing, were recognized and clarified.

During the identification of the ethnicity and language of the minority groups, it was found that many of the smaller ethnic groups did not have a written language. In order to promote education and enhance communication among the people, the central government decided to adopt the Latin-based alphabet, which represented the Chinese language phonetically, for the smaller ethnic groups writing system. This decision was implemented under the direction of the Central Government.

The writing reform in Xinjiang began in 1956. The Xinjiang Uighur Autonomous Region, in collaboration with the Chinese Academy of Social Sciences' Language Research Department, developed a new Latin-based writing system for the Kazakh and Uighur languages. After two years of preparation and research, the system was officially adopted and implemented in 1959 by the autonomous government of Xinjiang (Sun Hongkai, 2014: 50).

Starting from 1960, primary and middle schools and agricultural cooperatives began using the new writing system (Bai Runsheng, 2018: 91). In 1963, a campaign was organized to teach illiterate individuals how to read and write. The development of education and literacy for all ages was emphasized. In 1964 the project was submitted to the State Ethnic Affairs Commission for approval, and after its endorsement, implementation began. From 1965 onwards, all primary and middle schools and literacy courses in Xinjiang, started teaching the new alphabet. New textbooks and literature in the new script were also published in newspapers and magazines (Commission on writing reform of Xinjiang Uygur Autonomous Region, 1965: 1).

This writing system consisted of approximately 33 letters and was based on the phonetic transcription of the Chinese language into Latin characters. However, it had several distinctive features:

(1) The letter marking the Kazakh consonant “Q” was designated as the Soviet Kazakh letter “K”. This was necessary because the Chinese pinyin did not have the sound represented by the letter “K” in its phonetic system, so it was not included in the Latin-based script, and therefore, the letter “Q” was adopted in the Soviet Kazakh script.

(2) The letter “H” in the Soviet Kazakh script was represented by the letter “H” in the Kazakh-Latin script used in China. This was done for the purpose of distinguishing it from the letter “X”.

(3) The letter “F” was represented using the tilde symbol from the international phonetic alphabet “b”.

(4) To mark *H*, *Ж*, *Ч*, *Ш* used double characters. For marking the Kazakh nasal sound “H” combination of two letters in the English orthography while “Ж”, “Ч” and “Ш” were based on the Latin script representing the Chinese pinyin.

However, the history of this script is not well-continued. Due to the influence of the Cultural Revolution from 1966 to 1976 and the division of the population into two factions, this project was not completed. The older generation still uses the Baitursynuly alphabet, while the new generation of youth uses the Latin alphabet. In 1982, this project was officially terminated within the autonomous region.

The Kazakh in China started using the old alphabet again from 1982 onwards. In 1984, the Autonomous Language and Writing Committee organized the work of several departments to establish the “Orthographic Dictionary of Modern Kazakh Writing” which was published in July 1985.

In accordance with the development of technology, adding writing to the computer sphere is in order. The Central Government focused on developing the writing of minorities, allocated special funds, organized technical farms in the inner region, specialists of local enterprises in Xin Jiang, developed a script that can be used to type Kazakh, Uyghur, Kyrgyz scripts, and clearly display the letter patterns.

Kazakh script has entered the information age. The printer will no longer use traditional type printing technology. All articles will be supported by automatic printing technology. In 2005, the

coded character sets of Kazakh, Kyrgyz and Uyghur inscriptions were comprehensively sorted out, several issues, such as the use of standards, were discussed, the shape and size of the font were stabilized, and published as a particular document. The stability of parameters expanded the use of writing, and computer classes were set up in local Kazakh schools where students learned how to type on computers.

The information writing system is actively used in traditional media organizations, newspapers, and magazines. However, it is expected that in the future, this writing system will gradually transition to a standardized and new Latin-based form, driven by the language acceptance of young people and the need for compatibility with the Latin script. The introduction of Latin-based writing for Kazakh in the new telephone system is underway, including for school and university students. This happens in daily life.

To achieve this transition, it is crucial to involve Kazakh language experts, government authorities, and writers, especially in higher education institutions. Writing transformation requires careful planning and the active participation of young individuals, ultimately leading to the desired changes.

Conclusion

The history of writing among the Kazakh-Chinese people dates back to 1881 when various writing systems were used, including the Chagatai-Kazakh script, the Baitursynuly script, the Cyrillic script, and the Latin script based on the phonetics of the Chinese language. Abay’s literature has had a profound influence on Chinese Kazakh writing and publishing, laying a foundation for the development of Chinese Kazakh literature.

The usage of these scripts has changed over time, influenced by historical events. Among them, the alphabet of Baytursynuly has remained significant for the Kazakh-Chinese community. With the advent of a new era, the Kazakh in China, with the support of the government, digitized and actively used this script, especially in computer systems. However, there is an increasing demand for proficiency in the Chinese language and a growing interest in the Latin alphabet among the younger generation. Many young people are fluent in Chinese and English and use the Latin script in text messages, social media, and expressing their thoughts.

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