



The first educational directions and issues of literary translation in the Kazakh steppe

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Abstract: Since the first half of the XIX century, the experience of public education of the Russian Empire began to spread throughout the Kazakh steppe. The goal was to russify the mind, as well as reveal the literacy of the population through the Russian language. This article considers Y. Altynsarin's educational works, the first schools opened in the Kazakh country and the main goals of their opening. It is noted that the principles of the Russian Empire regarding the education of the Kazakh people were harmful and useful for the nation. In this article, will analyze the idea of Y. Altynsarin's translation works for children, focusing on the educational activities and his position in education. Attention is drawn to the course followed by Y. Altynsarin, who was in close contact with Russian missionaries. Translation works of the educator for children have been analyzed and methods of translation have been determined. At the same time, it is noted that translation occupies a great place in the literary heritage of Y. Altynsarin, through his translation works, the penetration of Russian culture throughout the Kazakh Sahara had a great influence on the spiritual rapprochement of the two peoples.

Keywords: literary translation; storytelling; pedagogy; adapted translation; informational translation.

I. Introduction

The policy of russification of the Kazakh people had negative consequences in terms of preserving the identity, religion, and traditions of the nation, as well as useful points in terms of the formation of the intelligence.

Despite the enormous pressure of the imperial policy aimed at russification of Kazakhs, there were positive aspects of public education in the region as well. In spite of the official policy pursued, Kazakhs got acquainted with European culture and achievements of European civilization (Asylbekov & Aldazhumanov, 2002, p. 78).

Realizing the need for training, influential people begin to open small schools within the country to improve the literacy of the population. For example, The Last Khan of the Bukey horde, Zhangir Khan (1801-1845), who released away from the Abulkhair Khanate of the younger zhuz, opened the “Zhangir” school in the Khan’s horde in 1841 at his own expense. In addition to learning Russian, students studied Arithmetic, Geography, and Law of God. Konstantin Petrovich Oldekop, who worked as a veterinarian in the Horde, was appointed as a teacher at this school. Zhangir Khan was handed over by his father Bokei to the governor of Astrakhan Andreevsky, who helped him to get European education. The most important question at that time was to learn how to manage the Khanate from an administrative point of view. After Zhangir Khan took over the Khanate, he pursued the policy of Tsarist power and received support from the Tsar. Zhangir, who is fluent in Russian, Tatar, and Persian, was also awarded many awards of the Russian government, and his authority increased (Kulkenov & Otarbayev, 1992).

In 1839, Zhangir Khan requested permission from the Russian side to accept Kazakh children in higher educational institutions. As a result, Kazakh children were allowed to enter the Neplyuev Military Cadet Corps, the School of Civil Engineers and Kazan University in Orenburg, where military specialists were trained. Thus, in the Kazakh steppe, children who have previously studied in “Kadym” schools (religious schools with a Muslim orientation) received European education. However, it was not easy to open a school and develop it. Initially, the mullahs in the village were aimed at learning Arabic words, the Arabic text of the Koran, religious literacy, and gradually the people’s enlighteners started creating education on the example of Russian schools. For example, in 1864, the teacher-educator Ybyrai Altynsarin made a great contribution to the opening of a school in the city of Torgay. Based on the policy of the Russian authorities in allowing the opening of schools on the Kazakh land, Russian missionaries worked to achieve their goals through intellectuals such as Y. Altynsarin, conducting research on the psychology of the nation. However, Y. Altynsarin, without completely including the direction of the missionaries, communicated with them, received what he needed, and implemented his plan to open the literacy of the population.

It was aimed at the forming a cultural, spiritual Kazakh intelligence, which continuously develops the linguistic and cultural heritage, spiritual heritage of his people. Such civilizational views of Ybyrai inspired the enlightenment scholars of the Empire. Even Ilminsky himself praised Ybyrai (Sydykov, 1950, p. 127).

Ybyrai Altynsarin was a teacher, writer, ethnographer, translator who lived in 1804-1889. Balgozha, who lost his father early, was brought up in the hands of Zhanbyrshin, whose grandfather was a petty officer. In 1850, with the support of his grandfather, he was admitted to the Russian-



Kazakh school opened in Orenburg at the age of 9. In 1857, he graduated with honors and worked as a linguist. In 1859, Ybyrai Altynsarin mingled with the chairman of the Border Commission in Orenburg, a well-known Orientalist scientist, Professor V.V. Grigoriev. The scientist got acquainted with the works of Russian writers in his library and expand his knowledge. The famous missionary N.I. Ilminsky, who intended to implement the policy of russification of the Russian Empire in the Kazakh steppe, was very close to Y. Altynsarin.

“Noticing the different views that are taking place in Kazakh society and Turkic-speaking peoples, Russian missionaries began to publish Kazakh alphabets and textbooks based on Russian graphics under the slogan “the Arabic script is unacceptable”, “the sound system of Kazakh and other Turkic languages is inelastic” with political overtones in order to destroy the cultural and spiritual values of the entire Turkic people, as well as destroy the linguistic reality (Tuyakbaev *et al.*, 2023, p. 25). They intended to promote the transition to Russian writing through the Kazakh youth who studied Russian” (Spelling and Punctuation..., 2021). Therefore, there is reason to believe that the missionaries implemented their plans, helping Y. Altynsarin to open a school and a college.

In 1864, Y. Altynsarin became a teacher at the newly opened Torgai school. The school was built on the example of Russian schools. Y. Altynsarin planned to create textbooks in the Kazakh language, teaching children the Russian language. He visited different villages and invited children to study. As might be expected, people were scared to give their children to study. They didn't believe Ybyrai, who was closely associated with the Russians, and feared that “their children will be baptized” Even then, Ybyrai continued his propaganda work. As a result, in 1887, he opened a girls' school and opened the Kazakh girls's eyes, who are immersed in the old traditions, and directed them to a free life. Y. Altynsarin worked not only as a teacher, but also as an inspector of schools in the region on the Torgai steppe. In Omsk, he opened a teacher's school, a school of technical education and crafts. He was engaged with opening the boarding school as well. “In 1883, the school of Arts was opened in Torgai by the inspector Y. Altynsarin. In addition to primary Russian reading, three different arts were taught. Sewing, Carpentry...” (Subhanberdinova, 1989, p. 64). This was written by alash researcher M. Dulatov. Y. Altynsarin engaged not only with the opening of a school, but also wrote the textbook. The textbook was published in 1879 under the title “Kazakh anthology”. The textbook included novels, translations, legends, poems that educate children in morality, labour (Temirgazina & Ibraeva, 2021). Moreover, he wrote a didactic manual “Initial complex for teaching the Russian language to Kazakhs”.

2. Materials and Methods

Y. Altynsarin has a number of research works about his educational and writing activities. Literary critic A.Zh. Derbisalín (1957) considered both of Y. Altynsarin's work and his translations (Derbisalín, 1957). According to the statistics of A. Zh. Derbisalín, the total number of works translated by Y. Altynsarin is thirty-five. In the works of A. Konyratbayev, a scholar who was engaged in the method of teaching Kazakh literature wrote in his works that it was Y. Altynsarin, who opened a school in the Kazakh steppe and laid the foundation for the method of reading literature.

Y. Altynsarin's position to deliver the material to children according to their understanding, peculiarities and in sufficient amount was logical and new. When it comes to delivering this material to students, or teaching methods, divide it into two channels. One is the method



of teaching Russian to Kazakh children, the other is the method of teaching literary texts to adult children at the second stage of Primary School (Konyratbaev, 2005, p. 89).

Thus, he revealed the teaching methods in Y. Altynsarin's works. The scientist S. Khasanova, who studied the language and style of his stories, notes that the language of Y. Altynsarin is written in accordance with the student's perception abilities, age characteristics. In order to raise the culture of the illiterate Kazakh people of the era he lived, he combined with the Russian intelligence and paid attention to European Studies.

Translation scholar A. Satybaldiev (1965) noted that Ybyrai Altynsarin revealed the first page of the history of literary translation (translation from Russian to Kazakh) in Kazakh life and analyzing the peculiarities of his translation works the author mentioned that Y. Altynsarin's book "Kirghiz anthology", published in 1879, was intended to be a book for Kazakh children brought up in Russian-Kazakh schools. A. Satybaldiev (1965), analyzing the translations of Y. Altynsarin, wrote that:

Altynsarin's translations are mainly L.N. Tolstoy, I.A. Krylov, K.D. Ushinsky, I.M. Paulson's works. He selected works that correspond to his idea of enlightenment, suitable for reading Kazakh children who are just beginning to learn the Russian language and are just entering the first stage of science (Satybaldiev, 1965, p. 137).

The main goal of Y. Altynsarin was to translate works from prominent representatives of Russian writers and use them in the interests of his people. Y. Altynsarin maintained good relations with the Russian intelligence, spoke about his difficulties on the path of enlightenment, corresponded with them and consulted with them. For example, on August 31, 1871, in a letter to N.I. Ilminsky about the benefits of acquiring the Russian alphabet for Kazakhs, Ybyrai wrote that:

Due to the use of the Russian letter, Arabic and Tatar words that entered the Kazakh language inappropriately are cleared. Only when write with the Russian letter will our word be written correctly. Religious books published in Arabic, Persian, and Tatar, which are now taught by mullahs, drive us back, dirty our pure minds, fill our heads with sand, and rub our pure language (Madibay, 2015, p. 84).

In this letter, Y. Altynsarin clearly notes the purpose of guiding the Russian Cyrillic alphabet in his works.

One of the literary critics who considered the life and work of Y. Altynsarin is H. Suinshaliev (1967). Analyzing the idea of Ybyrai's stories, he claimed that:

Ybyrai sorted the materials of textbooks in the Russian language with great taste, selected the most necessary ones, translated them for Kazakh children, or edited the plot according to his own point of view, adapted it to the concept of Kazakh children, compacted and retold it. From this he came to the conclusion that some of his stories are more like an original work than a translation (Madibay, 2015, p. 97).

In the works of other scholars who studied the work of Y. Altynsarin, it is proved that the stories translated by the educator from Russian were shortened from the original, adapted to the life of society at that time, preserving the author's idea. What will consider is to analyze the form and content of texts translated by Y. Altynsarin, comparing them with the form and content of the



original and to identify the internal translation mechanism and identify changes in the form and content.

3. Results and discussion

Authors can say that in the Kazakh theory of literary translation, along with other types of translation, the concept of “free translation” was formed as a term. The definition of “free translation is born out of ignorance of the language of the original, or because of the simplicity of the original, rather than the clarity of the original”. “The original is born out of ignorance of the language” (Suinshaliev, 1967, p. 37; Daurenbekova, 2015, p. 24). It is impossible to fully agree with it. This is because free translation also has a specific purpose. For example, in the second half of the XIX century, such personalities as Y. Altynsarin and A. Kunanbayev brought the first examples of translation literature to the Kazakh land. Their translations are classified as a free type of translation. However, as stated in the above definition, cannot say that Abai did not understand the language of the work he translated. It is clear that the translation, whether from the original or from another language, is based on the use of the translated work in educational activities, adding their own ideas, their own views to their translations and calling for it (Doszhan, 2023; Velasco García *et al.*, 2023).

Y. Altynsarin’s work “Kazakh anthology”, published in 1879, includes translations of short stories from I.I. Paulson, K.D. Ushinsky, and L.N. Tolstoy. His translations are mostly easy and attractive for Kazakh children who are just learning the Russian language. The anthology also includes poems and proverbs that encourage children to read. “Looking at the theme of Altynsarin’s works, it is difficult to distinguish which of them is a translation, which is his own, and if there is a translation, who is the author of the work” (Lima & Fernandes, 2024, p. 12). This is because he often sets the subject of the work in his own way. In addition, in his freely translated works, there are also changes in the names and places of Kazakh translation” the translator A. Satybaldiev (1965) wrote.

In Russian translations, presented the enlightenment idea of Y. Altynsarin. For example, the benefits of studying, the love of work, the desire for art, the instilling morality, and even the goal of educating cleanliness, compactness. For example, L.N. Tolstoy’s story “Peter I and the man” was translated in accordance with the concept of society at that time. In the original content, Tsar Peter meets a man who cuts a tree while walking through the forest. The King asked him, “How many people are there in your family?” he asks. The man replies, “I have two sons, two daughters” The King asked, “Where do you spend the money?”. Then the man answers, “I will divide the earned money into three, one will pay off my debt, the other I will lend, and the third will be thrown into the water”. The king does not understand the meaning of this. Then the man replies “I will pay off my debt – I will feed my parents, I will pay off my boys, and I will throw them into the water – I will raise my daughters” (Tolstoy, 1982, p. 193). Y. Altynsarin shortened this conversation and wrote a story called “Profit for livestock” He didn’t call it “the King and the man”, as in the original, but the dialogue takes place between the housekeeper and the neighbor. The main idea of Y. Altynsarin was to explain the meaning of “debt repayment” and “debt transfer”.

“I know that the money that I give to my elderly parents is a debt, I know that the cattle I spend for the education and maintenance of children, is the cattle I invest in the future. If children become human, they will take care of me when I get old and it means that they pay back” the man said (Altynsarin, 1948, p. 167). It is noted that the topic “Cattle welfare” is aimed at adapting it to



the Kazakh way of life. After all, cattle are a source of life for the Kazakh people. He understands that raising the cattle and making a profit should be a goal, and that it is necessary to create conditions for teaching a child by converting the cattle into money. The original line “I throw in the water – I raise my daughters” does not exist in the Kazakh language. It is because Altynsarin, who opened a special school for girls and encouraged them to teach their daughters, believed that this path is superfluous for the Kazakh, who understands that “there is no benefit from a girl”.

If it is not possible to transfer all the elements of the original in the translation, the translator can resort to alternative substitutions, thanks to which an alternative effect is created in the translation. The translator also makes a number of changes to the original in order to make the author’s work understandable in the language he is translating. For example, he changes the meaning of the words, replaces words, phrases, and so on. Such changes are called transformation in Translation Studies. The transformational approach allows translation researchers to determine the communicative and functional relationship between the original and the translated text. The information in the text can have a deeper effect on the receptor, become a motivation for life, influence feelings (Trushaj, 2023). The translator, translating Russian-language stories into Kazakh, integrates his thoughts and ideas, draws certain conclusions from the content, and draws conclusions. That is, it aims to influence the reader pragmatically. As a result, a translation adapted to society or nation is offered (Dudnik, 2023; Veiga Díaz, 2023). This is called “adapted translation” in Russian translation studies (Altynsarin, 1948; Galle & Santos, 2024).

Adapted transcoding is a type of language medium, which does not only transcode (transfer) information from one language to another (which has a place and during translation), but also its translation (adaptation) in order to explain it in another form, it is not specified the organization of this information in the original, and the main task of interregional communication (Komissarov, 1990, p. 112).

Therefore, the purpose of an adapted translation is that it is adapted to the level of perception of the reader. The purpose of the translator is to identify the reader’s audience. Once they find out who the reader or listener is, they adapt it to their level of perception. This type of translation includes Y. Altynsarin’s translations. Y. Altynsarin transforms the text, gives the text a Linguo-ethnic character. More specifically, the purpose of the adapted translation:

- simplifies the original content;
- complex sentences, replaced by simple sentences;
- the translator complements the author’s idea by adding thoughts from his side;
- replaces some names in the work (subject, names of characters, object, phenomenon, etc.) with names used by readers of the translated language.

Most importantly, adapted translation does not aim to provide an accurate, complete translation of the original. Translation researcher V. Komissarov stated: “The specificity of adapted transcoding is determined by the orientation of language mediation to a specific group of translation receptors or to a given form of transformation of information contained in the original” (Komissarov, 1990, p. 117). The authors note that Yuri Altynsarin’s translations of short stories belong to the adapted translation. The educator compacts, adapting to the reader.



Y. Altynsarin translates Lev Tolstoy's story "Fire Dogs" into Kazakh. The story goes that in London, there will be dogs trained to take children out of a burning house. The author tells about Bob, who rescued twelve children from the fire.

A house caught fire once. And when the firemen arrived at the house, a woman ran out to them. She cried and said that there was a two-year-old girl left in the house. The fire department sent Bob. Bob ran up the stairs and disappeared into the smoke. Five minutes later, he ran out of the house and carried the girl by the shirt in his teeth. The mother rushed to her daughter and wept for joy that her daughter was alive. The firemen petted the dog and examined it to see if it was burned, but Bob was eager to get back inside. The firemen thought there was something else alive in the house, so they let him in. The dog ran into the house and soon ran out with something in his mouth. When the people looked at what she was carrying, they all burst out laughing: she was carrying a large doll. (Tolstoy, 1982, p. 148).

The main idea of the story is that dogs are loyal friends of a person, they can risk their lives for people. That's why people should take care of our four-legged friends. In the translation of this story, Y. Altynsarin used an explanatory approach in the theory of translation. For example, in the original "in London" gave the place of the event, Y. Altynsarin "in the largest city of the public in England", commented on the unknown city of London for the reader of that time, using a descriptive (descriptive) approach in translation (Limaj, 2023).

"The descriptive translation is a lexicographic transformation, when the lexical unity of the origin of the language is related to the meaning, which exposes its significance, i.e. the more or less full disclosure or determination of this significance" (Schweitzer, 1998, p. 158). Therefore, through this story, the reader, who is just learning, gets information about England, London. Y. Altynsarin also adds an introduction to the story and gives a description of dogs that serve people. It is widely said that the dog is a friend to a person, about the services it performs to people. The goal is to expand the student's worldview. The subject of the conversation is not exactly "Fire dogs" (servant dogs), as in the original, but "The Beast has a hearing, but does not have a full mind like a man". The main idea of Y. Altynsarin is that there is a difference between a dog and a person, but a person should not remain at the level of a beast.

If take the theme of any work, can be seen that L. N. Tolstoy's (1982) story "Chinese princess silinchi" is "the Silinchi lady", "Tsar and the shirt" – "The sad man", "Vizier Abdul" – "The good to the bad". If pay attention to the themes of the stories translated. From I.I. Paulson's book: "Loyalty adorns all things" – "Ethics", "Compassionate Natasha" – "Mother and child" and others, can be seen that they do not translate from the original exactly, equivalently. The themes of some of his translations are as follows: "Dear grass" – "Noble grass", "Garden Villages" – "Garden trees"; "Three Ravens" – "Three thieves", "Honestjudge" – "Wise goose" (Komissarov, 1990). During his activity, Altynsarin effectively used the enlightenment ideas of Russian Democrats and the advanced methods of leading teachers of that time – Ya.A. Komensky, K.D. Ushinsky, Tolstoy, who opened a school for peasant children in Yasnaya Polyana (Ayagan *et al.*, 2010). He translated into Kazakh small works of educational significance from textbooks compiled by Russian teachers. In order to observe the idea of Y. Altynsarin in translation, let's compare his translated stories with the original ones.

The founder of preschool pedagogy in Russia, the teacher and writer K.D. Ushinsky (1823-1870) believed that it was necessary to introduce children to folk oral literature and national culture. His books, along with works of folk oral literature, contain many stories about the seasons, animals,

plants, and humanity, written in order to expand the worldview of students (Nusipalikyzy *et al.*, 2020; Dossanova *et al.*, 2021).

Y. Altynsarin (1948) translated a number of stories of K.D. Ushinsky (1860) into his textbook. Now let's look at the translation level "Playing dogs" by the Russian writer Konstantin Ushinsky the story mentions a dog named Polkan and a puppy named poop. The puppy wants to play with a large dog, gnawing at every part of it. Noticing it, Volodya thinks that the dog will get angry and bite the puppy. But the dog behaves calmly and does not touch the puppy. Volodya is surprised by the calmness of a large dog. Seeing the admiration of his son, his father explained that Polkan is smarter than Volodya, because he knows not to offend the little ones. Even if the little ones do the wrong thing. This story teaches kindness, patience. Using a simple example, it will help you understand the simple psychological moments that you encounter in everyday life. The fairy tale is presented as an extracurricular educational story for young and middle-aged schoolchildren. Y. Altynsarin (1980) did not make any semantic changes to this conversation. The idea was preserved. Only, the title of "Playing dogs" is not given, but it is given "Polkan dog". The purpose of the event was to emphasize the calmness of the dog. The name of the puppy, as in the original "Mops", was not given, but in the Kazakh concept "Little blood dog".

The next one, translated from K.D. Ushinsky (1860), is "the Raven and the worm". The story is written in simple language and it is easy to read. In order to define the idea, let's briefly focus on the content. "Raven and worm" is found on the seashore. The Raven saw and caught a worm crawling along the shore. He was taken to the forest to eat. The worm pulls him into a conversation to get rid of him. First, he tells the raven that he knows his parents and praises them. The Raven listens opening its mouth. The worm then praises them, saying that it knows the raven's's brothers. The Raven does not open its mouth. Then the worm tells the raven that it is the smartest in comparison with its relatives. The crow likes his opinion very much. He can't hide his emotions when he says "Ah", his mouth opens and the worm falls. The idea of the story is to explain by a simple example that you should not overdo it, trusting the praise. The raven, deceived by a compliment, loses his food in his mouth. Both the title and content of this translation are given exactly as in the original.

In Y. Altynsarin's translations, there is a substitution approach in translation theory. The use of substitution – shows in the skill of the translator. The translator removes the original Russian names and replaces them with Kazakh ones (Seitova *et al.*, 2021; Adilova *et al.*, 2022). In addition, instead of human names, he uses the expressions "one man", "one child", generalizing the names of land and water "in one city", "on one river", etc. (Romaniuk, 2021). This approach is found in translations of the stories of one of the founders of the Russian primary school, teacher-methodologist I. Paulson (1825-1898).

In the story "The wonderful herb" by H.E. Adamson (1950), the dialogues of Anna and Katerina, employees of the house, who carry a box of fruit on their heads. Anna is tired, and Katerina, on the contrary, is cheerful. Anna is surprised and asks Katerina the secret that she does not get tired. Katerina says that she put a herb that relieves pain inside her box, and her name is "patience". The idea is to remain calm in any situation. Y. Altynsarin changed Anna – Zlikha, Katerina – Batima to Kazakh names. According to the concept of the Kazakhs of that time, they received existing names that are easy to pronounce. Y. Altynsarin did not change the names of almost all translated works. It is worth noting that the famous person who was famous in history he left his



original name. For example: the character in the story “Arrogance” the name “Veniyamin Franklin”, the name of the city “Medera” have not been changed. The name of The Silkworm in Lev Tolstoy’s story “Tsaritsa Silinshi”, as well as the name of the city “Anton”, “Zersal”, “Brussels” in the story of the same author “Vernal environment will break” are given precisely without changing the names. In the story “Intelligence” the names “England”, “Browne” are given precisely.

In order to attract the reader to read, Y. Altynsarin goes to abandon some details in the original, to shorten sentences. Thus, Y. Altynsarin’s translation aims were not only to educate, but also to inform the reader through stories. They also provide the reader with important and necessary information in translation through the method of explanation. For example: Franc – the currency of the French, in our money, one franc is a bill of twenty-five kopecks of silver; Doctors, etc. In general, it is known that literary translation plays a huge role in the cultural development of humanity. Thanks to the translation, people of one country get acquainted with the life, everyday life, history, literature and scientific achievements of other countries. His translated works are now becoming part of the national literature.

Translated by Ybyrai Altynsarin stories are intended for primary school students. He translated works that had educational significance, adding things that Kazakh children of that time saw, noticed, and used in everyday life, without giving accurate original sentences. In addition, its texts are simple in form and structure. Even today, his stories are very useful materials for developing children’s imaginative thinking.

Writing short stories for children, he selected and talgatively translated the above-mentioned works of Russian writers and Russian teachers into Kazakh. He did not translate Russian stories accurately, literally, but changed them in accordance with the behavior of Kazakh children, the level of perception. Therefore, his translations are classified as an adapted type of translation. “Translation occupies a huge place in the entire literary and scientific heritage of Ybyrai Altynsarin. Thanks to his translated works, the entire Kazakh Sahara was filled with the breath of Russian culture, Russian democratic thought, and a historical step towards the spiritual rapprochement of the two peoples” (Satybaldiev, 1965, p. 84). Therefore, in his educational and pedagogical activity, Y. Altynsarin managed to create a translation and show examples of Russian works. Let’s analyze the idea of Altynsarin’s translation stories:

- Depending on the character of the person: *calmness, weightlessness*;
- Depending on the need for knowledge: *enthusiasm and intelligence*;
- Related to the benefits of work: *the harm of laziness, hard work*;
- In connection with the assessment of human work: *it calls for justice, kindness, simplicity*.
- Whatever his work, it is aimed at educating young people.

The main goal of artistic translation is to achieve a certain aesthetic effect by creating an artistic image (Kozhakhmetova et al., 2024). In addition, it is to convey the necessary information in the text that is not familiar to the reader. As for Y. Altynsarin’s methods of translating a story, sometimes the translator uses the method of increasing the translation by introducing elements of adaptive transcoding, shortening some parts of the original, and sometimes adding an adjacent sentence. In the preface to the textbook “Kazakh anthology”, he wrote that “When compiling this book, first of all, I intended that the only book that was published in our native language for the first



time could be a book for Kazakh children brought up in Russian-Kazakh schools, as well as a book suitable for reading the general population; secondly, I wanted the stories presented in this book to be pleasant for Kazakhs” (Kairbekov, 1957, p. 136). Therefore, the purpose of Y. Altynsarin’s translation can be traced. The most important thing is that no matter what approach he used in translation, he managed to fulfill his educational mission.

4. Conclusions

The great educator of the Kazakh people Ybyrai Altynsarin opened the way to Russian culture with his writing and educational activities. There is an opinion that translation occupies a large place in Ibirai Altynsarin’s creative work. By translating the works of the Great Russian people, he aimed to learn from them, take an example, and thus serve his people with an artistic word. He wanted to awaken the consciousness of his people through translation, to study the rich Russian culture, literature, and science. Y. Altynsarin’s translations do not meet the requirements that the authors set for modern translations. He had to count on his students at that time. It would be incomprehensible and useless if he made an alternative translation, claiming to preserve the original.

Currently, the works of the educator are included in school textbooks. They are studied in higher educational institutions in the specialties of philology and pedagogy. It is necessary not only to study his literary heritage, but also to familiarize future teachers with the methodology used in teaching the child. It would also be important for online learning if his textbook “Kazakh anthology” was published as an electronic textbook. His translation works and his own works will be useful for primary school students and if they are made in the form of cartoons and fairy tales.

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