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The subject of Kazakhstan in English minor genres of literary publicist

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Abstract

Relevance. The relevance of the study is that the subject of Kazakhstan can be traced in the history of minor literary genres through the prism of the relationship between English and Kazakh literature, which is most often manifested in the genres of ideological enlightenment and travel. English researchers have published numerous reference books and encyclopedias on the geography, anthropology, and ethnography of the peoples of Asia. The English works of the 19th century contain a large amount of information about the Kazakhs, who at that time lived in Germany, France, England, and other countries. One of the important sources of the subject of Kazakhstan is the corresponding essays and diaries presented in the journals of English literary critics.

Purpose. The purpose of the study is to consider artistic materials that reflect the subject of Kazakhstan in English interpretation.

Methodology. The methodological basis of the study consisted of the following approaches: historical, retrospective, and systemic.

Results. Foreign travellers who visited the steppe lands often wrote travel notes and letters under the impressions, in which they characterised the spiritual, traditional, and everyday creativity of the peoples of those areas, introducing the inhabitants of Europe to the preserved way of life of a distant land located on the territory of the modern Republic of Kazakhstan. Since with the advancement of maritime and economic aspects, the activity in the discovery and development of unexplored countries for the purpose of trade has increased. English merchants of that time actively used the routes through Asia for expeditions, which further expanded trade relations. Kazakh-Anglo-American literary ties in the last century are one of the important facets of the spiritual culture of the people of Kazakhstan.

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Conclusions. The practical value lies in highlighting the main subjects and materials of the Kazakh people in English minor literary genres.

Keywords: genre; the subject of Kazakhstan; English literature; anthropology; languages; publicist; ethnography.

Introduction

The term Central Asia, used for about a century and a half, is mainly known through the stories of 19th-century travel enthusiasts and lovers of history, the so-called Great Game, in which the Russians and the British took part. The role of the Central Asian states in world politics has acquired new importance after the successful representation of Asia in the expanses of Europe. The subject of Kazakhstan is considered through the works of English-speaking authors in the context of research and translation activities that rely on culture and literature, demonstrating that multicultural creativity is possible while preserving the language [1; 2]. Such issues have become particularly sensitive to the current era, which is the era of information that is accompanied by such complex processes as globalisation and localisation. Demographic changes influenced English literary production. Like a body seething with culture, literature expresses the sensations, feelings, and thoughts of entire groups of people who, confronted with different ideas and cultures, find themselves in a new situation [3-5]. The circulation of people and goods changed Central Asia. It took almost twenty years for Turkestan to exist as a colony [6]. In 1907, its borders were finally established. The attention paid to the literary English movement allows distinguishing the subject of Kazakhstan in history more than the investigation of the ways of communication.

The analysis of literary production, political and social life may well show that the Kazakh cultural identity was expressed despite the common history and comparable destinies. The question of the cultural and ethnic identity of the Kazakhs is inextricably linked with the language, which is the very material of literature [7]. Globalisation makes the issue of the preservation of individual cultures in English genres relevant as the basis of the diversity and spiritual development of mankind [8-10]. The threat that mass culture poses to this diversity is an aspect of the current cultural process. Every English-speaking writer is a view of the world, and therefore a special personal identity arises, in which fate, character, and will are inscribed [11]. Language then becomes a means of archiving the culture in which the writer developed as a creative person. And if this language is new to the author, in this case, it is Kazakh, it performs the function of a guide to a world full of new meanings and values because this new language forges a special identity. Interdependence, interpenetration, and polyphony characterise the cultural relations of Kazakhs [12; 13]. In opposition to globalisation, the phenomenon of local consolidation of culture is and becomes a means of preserving identity for the author and any people. However, it seems important to explain what identity values culture expresses [14].

English minor genres of literature are the basis for the development of Kazakh cultural and ethnic identity, as they express feelings and thoughts in a personalised form and allow the reader to question the issues posed by literary works. This is especially noticeable today, when global processes – migration, diasporas, mass art – make the

existence of common cultures impossible [15; 16]. The identification of the subject and genre of Kazakhstan is a complex result of a process combining cultural origin and an assessment of objective social and historical circumstances in which the English-speaking author was forced to find himself [17]. The subject of Kazakhstan in the English minor genres does not carry the duality that opposes literature but reveals a much more complex picture, which is a question of cultural interaction. The latter assumes not the principle of dominance, but the multicultural principle of mutual influence, which is much more productive, although often unpredictable. This is the lot of all open systems that appeared on the old imperial expanses [18]. The postcolonial perspective resists the attempt to explain the social through holistic forms. Therefore, it is advisable to recognise more complex cultural and political ties than those that exist on the surface of often opposite anthropological spheres [19-21].

The purpose of the study is to consider artistic materials that reflect the subject of Kazakhstan in English interpretation.

Materials and Methods

The methodological basis of the study consisted of the following approaches: historical, retrospective, and systemic. The historical method provides for the introduction of various aspects of continuity and discontinuity into the evolution of English minor genres, which can explain the reflection on the status of historical knowledge and on the mechanisms of its acquisition, especially from the side of criticism. The subject of Kazakhstan in the materials is considered from a specific standpoint of history, that is, time. The presented analysis discloses the conceptual and political history of the idea of progress, examines the main theorising, and explores modern neo-progressivism and anti-progressivism in the discourse of travellers, intellectuals, and journalists of that time. However, this approach refers to the comprehension of the web of meanings of concepts by searching for their contradictions, which is an attempt to explain social facts and can be holistic, that is, related to the concept of totality. Thus, the use of a historical instrument allows approaching the subject of the study, without omitting its geographical element, which finds its functional dimension in the "region" and is interpreted into a system of social, institutional, and political relations and factors that surround it.

The retrospective approach is used in cases where the basic tools have advanced in the analysis of English materials by highlighting areas of social life – political, economic, material, and cultural, when specific dynamics cannot be investigated, except by means of a recomposition of the social sphere. It is a means by which one can comprehensively interpret the complex relations around the steppe peoples described in the writings of travellers and authors. Instead of extrapolating the results of local studies out of context to obtain general

conclusions, it is important to follow a strategy in the opposite area, that is, to use as many sources as possible to recreate specific dynamics of the subject of Kazakhstan in minor genres of literature geographically and historically. The use of the history of cities in the process of re-contextualisation implies, on the one hand, periodic division, that is, the individualisation of periods characterised by a certain homogeneity in the socio-economic aspect, and on the other hand, the individualisation of key moments that marked the transition from one period to another, and hence from one socio-institutional system to another.

System analysis, in this context, leads to the choice of a city or region as a privileged area of analysis. The reasons for this choice are not related to the expediency of limiting the geographical area under study, but rather to the observation of systemic relations, the centre of which is a city or region. As a unit of analysis, the locality also offers a limited territory where social dynamics, namely the development of social classes and their economic and political dynamics, become more important than local dynamics. It should be emphasised that the conclusions that can be drawn from them should not be considered valid from the standpoint of this approach. In other words, they are not the starting point for the generalisation process. On the contrary, in accordance with the systematic approach, a large amount of available analytical information is used to restore the specific features of the case under study, providing a kind of "reverse approach" of a lot of information in the face of the specific features of the case. According to the systematic approach, the object of analysis is the very course of changes, which somehow affects the subject of Kazakhstan in English minor genres of literature, which is presented to the European public.

Results and Discussion

Works and old notes are of particular value during the investigation of the past of the Kazakh people. For example, the power of the Kazakh Khan is mentioned in the notes of Babur (13th century), the founder of the famous empire of the Great Mongols in India, who married off his relative to the Kazakh Khan. The original manuscript of the work, written in Chagatai Turkish, disappeared. However, the rapid and lasting success of the work prompted the preparation of copies in Turkish or Persian, some of which have been preserved. The oldest of them, called Elphinstone, named after its discoverer, dates back to the 1560s, but, unfortunately, it is very incomplete. A better copy, dating from about 1700, is kept in Hyderabad. It served as the basis for the fundamental work of Annette Susannah Beveridge of the 1905 edition, and then its English translation. A copy was executed in London in 1737 and printed in Kazan in 1857 under the care of Nikolay Ivanovich Ilminsky. This edition of Ilminsky served as the basis for further translation of orientologists. The expression of admiration for the scenery and nature, landscape and garden projects described in Babur's memoirs make the notes a landscape story that goes beyond nature [22].

Valuable information about Central Asia was collected by the Italian Marco Polo. He was the first master of knowledge of the Far East in Europe. At the age of 17, the Venetian merchant, together with his father and uncle,

went on a 24-year journey through Russia, Asia, and even China. Thus was born the *Invention of the World*, later renamed the *Book of the Marvels of the World*. After its publication in 1299, the book spread throughout Europe and was translated into several languages, including English. Written at a time when Europeans knew nothing about the Far East, except merchants who rarely left the Silk Road, this book provided exceptional knowledge. Marco Polo was also very attentive to everyday practices, which he called body techniques. This expression denotes the ways in which people, that is, society, know how to use their bodies in a traditional way. Even if these social practices differ from magical, religious, and symbolic actions in their mechanical, physical, or physicochemical nature, many in this region of the world proceed from the beliefs of society, and often this aspect was of interest to travellers from all over the world. For the first time in European literature, the cities and localities of East Turkestan – Kashgar, Yarkant – were described. Marco Polo's description of the western and southern parts of East Turkestan for many centuries remained the only European document relating to this area.

The works of the Arab traveller Muhammad Ibn Battuta became known to the whole world only after the 19th century when they were translated into German and then into English and French. Having visited many countries in 30 years, including Turkestan, he was the largest Arab traveller of the 16th century, who visited almost all countries where Islam was spread. Ibn Battuta in Morocco published a series of books for children "Children's Historical Series", as well as "Travels of Ibn Battuta", which describe the notes he made during his lifetime. He was primarily a traveller, and his observations were not scientific, but rather personal [23]. A current ethnographic, historical, or geographical report would have required much more detail, but completeness was not its goal. Despite this, it brings researchers important sociological, traditional, or historical knowledge, including about the Kazakh regions. The chronicles of works show the vision of the sovereign and the ruled in their society, which makes the story especially interesting for the reader. Such elements abound with details, anecdotes, and stories about the world of that century, shortly before the Black Death devastated European, Mediterranean, and Asian societies. They provide important clues to understanding medieval Islam and send the reader on a journey with an adventurer.

The subject of Kazakhstan in English minor genres dates back to 1553 when one of the first expeditions of the British to China through Central Asia crashed. The only survivor was Richard Chancellor, an English merchant who led this journey and was later accepted by the Russians in Muscovy. Due to current circumstances, a Muscovy Company was formed, which in 1558 contributed to the strengthening of trade and diplomatic ties. The authorised diplomat of this company, Anthony Jenkinson, arrived in Muscovy and, with the assistance of Anglo-Russian relations, went to Astrakhan, then along the Caspian Sea to Khiva and Bukhara. This period gave a definite beginning to the penetration of the British into Russia and Central Asia, after which other British travellers also followed this chain. To summarise the results of the expedition trips, maps of the Caspian Sea, caravan routes from the Mangyshlak peninsula to the

Aybugir Bay of the Aral Sea were compiled, documented in the "English travellers in the Muscovite state in the 16th century" [24; 25].

One of the first information basics about Kazakh localities in English was "Anglorumnavigatio ad Moscovitas". Over time, the sources were replenished with new data, as a result of which, soon printed works and notes of various travels and trips of the British at the end of the 16th century appeared in England, who used the cultural narrative to systematise, explain, and sanction their experience of communication with unfamiliar Kazakh lands and people. Ideally, the structure of the text contributed to a better understanding, that is, people used their minds to gather knowledge, which, in turn, raises them to a higher understanding of the universal community. The emphasis on knowledge forced travellers to document accurate information about foreign cultures and experiences to give exhaustive accounts justifying the beginning and end of their metaphysical narrative. Their stories, travel notes, diaries, memoirs with the attachment of diplomatic documents and reports of the Muscovy Company, published by Richard Hakluyt in a large one-volume collection of Englishmen's travels around the world. Richard Hakluyt was the most prolific author, compiler, editor, and translator of English travel literature of the Early Modern period. He wrote at a time when the first colonial efforts of England were in full swing [26]. Hakluyt's strictly teleological chronicle covers approximately a millennium of travels by both British and foreign researchers, which is complemented by the moderate successes of the British colonial and commercial exploits of his days.

The 18th century also saw several translations of historical writings, various passages, and extracts. However, the most serious and valuable work in Europe on the history of the East belongs to the Frenchman Joseph de Guignes, an orientalist and professor. His book "The History of the Generation of the Huns, Turks, Mongols, and Western Tatars" is a synthesis of all the knowledge on the history of Central Asia that circulated in France in the middle of the 18th century. At that time, the history of the Tatars, both eastern and western, was a real centre of interest. To give just a few examples, it is important to mention that several biographies were dedicated to Genghis Khan and Tamerlane, the two main Western Tatar emperors. The rich description of China and Tartary combined the knowledge about China and the Eastern Tatars that existed at that time. Thus, the originality of Joseph de Guignes lies not so much in the chosen subject as in the opinion defended. In addition to the actual history of the Tatars, the study of this text gives a fairly broad idea of the nature and origin of the knowledge acquired by Europeans in this part of the world. For several decades, the development of global history led to the identification of exchange modalities beyond the national framework.

Along the road laid in the 16th century by Jenkinson, and later by English travellers, various expeditions stretched. Thomas Wiltam Atkinson's expedition visited the Kazakh steppes. Atkinson's journey and works contain many pages related to the description of the Kazakh region, its inhabitants, customs, and their craving for beauty [27]. The Irkutsk newspaper of May 1, 1858 reports that the only copy of Atkinson's book published in England at the

beginning of the year is in the city, recalling that he spent the winter in the Kazakh steppe and made many acquaintances there. This work was presented with an unusual luxury for London publications, decorated with twenty colour lithographs and thirty-two drawings, and a map of the countries where the traveller had been was also added. The newspaper emphasised the purely peaceful purpose of Atkinson's trip – to draw views and sketches of Siberian nature, practically unknown to Europeans. The duration of Atkinson's journey is admirable, with only 60,000 versts and almost 560 places visited. He happened to visit places where no researcher and probably no Christian had ever been, in nomadic tribes that probably had never been seen by a European. According to him, he managed to cover Dzungaria in several areas, the whole country between the Heavenly Tian Shan Mountains and the southern part of Siberia [28].

The second attempt to introduce the English-speaking reader to the stories about Atkinson's Kazakh travels was a fascinating compilation of texts by foreigners about Siberia. Based on this collection, in 1865, the British compiled and translated into Russian a book called "Journey through the steppes, mountains of Siberia, and the surrounding lands of Central Asia". In this edition, the observations of the English artist are supplemented with excerpts from the works of researchers. Almost a third of the book is occupied by a large introduction, consisting of five parts: a general overview, the true connections of Siberia and Central Asia, the population of Siberia and the territories of the Kazakh steppes, the banks of the Amur and their people, the history of discoveries in Central Asia and the Amur region. This introduction shows the foreign view of the subject of Kazakhstan: "The eyes of the whole of Europe are curiously riveted on this region, a giant that seems to be one colossus-scarecrow, ready to swallow the despicable dwarfs of Eastern Europe by the West, for others it represents an incomprehensible El Dorado". The presentation by the English authors of cultural and ethnographic details and personal experiences during their journey through the Kazakh steppes and adjacent territories undoubtedly strengthened the ideas of that time about Kazakhstan as a territory of geographical and cultural bases of representation and space for travellers, to the point of research curiosity that outweighed possible dangers.

It is important to pay tribute to the courage of the Englishwoman Lucy Atkinson, who made a dangerous journey with her husband to Altai and the Kazakh steppes, she can only be compared with L.K. Poltoraskaya, the daughter of a popular writer of historical novels. Since childhood, Lucy was accustomed to adapting to all the circumstances of life, having a rare ability to notice the bright side of things, even when she happened to find herself in a difficult and unpleasant situation. "Her health was so strong, and she loved cold water so much that she was not even afraid to break the ice to cool down. She rode a camel and knew how to take care of the kitchen, the table, and put her own clothes in order with incomparable skill". This description exactly corresponds to the details of the journey and the emotions contained in Lucy Atkinson's book "Recollections of Tartar steppes and their inhabitants", proud of her status as the first Englishwoman in Siberia. Lucy's letters are a real source for investigating

the gender aspect in the history of the transfer of English culture. The purpose of her works was to convey a civilised woman's perception of Siberian wildlife and its exotic populations. Ultimately, in the field of travel, women's testimonies about other nations were also valuable, since they were usually free from political or ideological reasons. The presentation by the English spouses of cultural and ethnographic details and personal experiences during the trip undoubtedly strengthened the ideas about the area as a region of exiled intellectuals and wild nomads [29; 30].

Since the middle of the 19th century, perhaps no country could compare with England in the number of books relating to the description of Central Asia and Kazakhstan. One of the main examples was John Mitchel, who translated the works of S. Walikhanov and M. Venyukov in 1865. The works were published under the title "Russians in Central Asia", in which, according to S. Walikhanov, the nomads – descendants of Mahdumi Azam, the founder of the dynasty of religious figures, created two opposing parties in East Turkestan: *aktaglyk* (white highlanders) and *karataglyk* (black highlanders). In 1881–1884, after the signing of the St. Petersburg Treaty between China and Russia, 45373 people voluntarily moved to Zhetysay, present-day Kazakhstan, where they took possession of free lands and founded 90 colonies, the city of Yarkent, and several quarters in the city of Vernoye, present-day Almaty. It is known that some of the nomads migrated from Zhetysay to Turkmenistan at the end of the last century [31]. According to the Survey of the Trans-Caspian Region, 326 people seeking work in the Murgab oasis, which joined Russia in 1884, arrived there to build a railway there. By 1890, 267 people remained, 200 of them lived in Merv (Mary), the rest in other areas of the oasis. Considering them "unpretentious workers and good peasants", the head of the administrative service Gosudarev, with the permission of the government senate, decided to relocate part of the workers from Zhetysay towards the Murgab oasis for irrigation work and land development.

In the 19th century, Europeans began to talk about Central Asia, considering its discourse in geography journals. A movement that may be the subject of special attention, for example, is the Aral Sea and its periodic disappearances, described in the 1860s in the document "Bulletin of the Geographical Society", which echoed the fascinating controversy about the erasure of the Aral Sea from the map of the ancient and medieval world through less specific study, during which Central Asia appeared as a space for establishing relations. In the long term, English-speaking geographers were interested in variations and movements, not constancy, therefore, two main subjects in the history of images of Central Asia were formed: nomadism and the great invasions. The study of Kazakh societies passed through two paradigms: nomadism and the element of local identity. In the middle of the 19th century, journals still discussed "space" – indefinite and "borders" – the intersection of which did not entail a change of state in contrast to "territories" and "borders". This is evidenced by the description of the map of Central Asia, published in 1865 by the St. Petersburg Geographical Society.

In general, in the 19th century, a lot of information about Kazakhstan penetrated into Europe, so there were

connections, historical conditioning, and continuity of traditions that developed throughout the last century. One of the brightest representatives who described the Kazakh steppes was Gustaw Zieliński, a revolutionary Polish poet, exiled first to Siberia and then to Kazakhstan for taking part in the liberation uprising of 1830 in Poland. Gustaw Zieliński is known primarily as the author of the poem "Kirgiz", but this is not his only work that covers Kazakhstan. He was the author of several poems. The most famous work was the poetic novel "Kyrgyzstan". During the exile in Tobolsk, the poem "Samocide" was also written [32]. Then, after his exile to Izzhi, where he spent the most time, the first part of the descriptive poem "Stepy" was written. It consists of the following parts: "Step", "Góry", "Bajga", and "Śpiew". Each of them can be a separate whole. The first part was written in Izym, and the other three after returning from exile. The works have cognitive and artistic value. They give the reader a lot of impressions and introduce the exotic world of Kyrgyz centenarians to a European. It is worth noting that these songs are letters translated into poems and presented in many languages, such as Italian, German, Czech, French, and many others. English was no exception:

*Oh, the distant sound of the Kazakh song is marvelous,
Melancholic, like the silence of the fields,
Shivering like a continuous flight arrow
Sad, like the sadness of their homeland!
Silent surroundings, a long song heed,
The singer's chest trembles, and the sounds all float.
And the sky seems to the steppes that the heavens sing.
And the souls sleeping under the mound of the grave,
Fathers and fore fathers, and forefathers fathers,
Hearing this tune, from dear heart to my heart,
And repeating it, carry in all ends.
And the older the barrow, the weaker the echoes,
But the echo is weaker...and now the sound is dear,
Wandering among the hills dims and grows numb
And he becomes a deep silence.*

One of the friends of the Kazakh people was Adolf Januszkiewicz, the author of the book "Diaries and letters from a trip to the Kazakh steppes". He had been collecting songs, legends, and Kazakh beliefs for 18 years. A. Januszkiewicz was fluent in Kazakh [33]. The ethnographic and geographical descriptions presented in the journals were exceptionally clear and accurate. They are of immense value to modern researchers, since they have the aspect of a historical document on the history of the state and Kazakh culture. Kazakh researchers refer them to as the most outstanding and accurate monographs devoted to the life and customs of the Kazakh people, so they have forever entered the scientific circulation of this country [34; 35]. All the diaries were, in fact, the practice of solipsistic, chaotic, and selective entries marked with a date and served as a filter organising the reality surrounding the author of the diary. Using the strategies of borrowing and negation, Adolf Januszkiewicz not only oriented the steppe people and nomads through the use of conditional language models but also positioned himself as an external observer. This way of constructing history was a guarantee of "selflessness" and played a fundamental role in creating a European image of the rest of the world, allowing them to get used to it. By means of a comparative analysis of the subject under study, the author, on the one

hand, filled in the gaps in knowledge about the culture and traditions of the steppe people, and on the other, checked his own ideas on this subject. Moreover, he tried to give a holistic picture of steppe life, describing it as it appeared to him and as he knew it, striving to dispel myths about wild peoples in his work.

Conclusions

Thus, the region of the Kazakh steppes was presented in English publications as an unknown land. It was unknown in Europe and little known in Russia. The remoteness of this territory, the lack of understanding of it, and the unavailability of folk descriptions to most readers were the cause of various expeditions and travels. At that time, it was popular among the British to travel the world and express their impressions in letters, diaries, and stories. The subject of Kazakhstan occupies a considerable place among the writings of European travellers, in which different motives inspired travellers to strive to give their readers an image of the country – an image that was somehow formed through the prism of the traveller's perception and was associated with the stereotypes that developed at that time in the European consciousness. Works and materials, as an integral institution of modern European aspects, were the main element of literary culture and, in particular, of the printing culture, allowing for the quantitative assessment and dissemination of knowledge on an unprecedented scale. Thus, meaningful descriptions of Kazakh cities, information about their location, climate, role in the economic and political system, and fragments devoted to historical contexts and conditions for the adoption of the last independent part of the Kazakhs were created.

All this little information contained in the writings of each of the travellers about Central Asia and Kazakhstan, as if merging with the studies of the 19th century, turned into a solid source that the herd peoples needed. The studies belonged to representatives of many countries and are interesting because they cover various issues. Marked by important achievements in the knowledge of the so-called steppe peoples, the subject of Kazakhstan led to a rethinking of the linguistic and ethnographic classifications that were then in force, presented to English-speaking readers. The Western imagination focuses on Asia as a geographical and human reality, not as a virginal name that launched unusual mechanisms. English minor genres of literature presented Kazakh landscapes of steppes stretching to infinity, indestructible mountains, snow-capped peaks, arid reliefs, and majestic cities. One can imagine the caravans of the past, camels, and the special connection of the first trade between East and West. The epic of the Silk Road passed through these regions of Central Asia. Distant lands, behind which lies the edge of fabulous adventures for lovers of hiking, beautiful medieval cities, blown by the winds of modernity, and peoples with the traditions of their ancestors, who eventually learned to tame the environment.

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Conflict of Interest

None.

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Тема Казахстану в англійських малих жанрах літературної публіцистики

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Анотація

Актуальність. Актуальність дослідження полягає в тому, що тема Казахстану може бути простежена в історії малих літературних жанрів крізь призму взаємозв'язку англійської та казахської літератур, який найчастіше проявляється в жанрах ідеологічного просвітництва та подорожей. Англійські дослідники видали численні довідники та енциклопедії з географії, антропології та етнографії народів Азії. В англійських працях 19 століття міститься велика кількість інформації про казахів, які в той час проживали в Німеччині, Франції, Англії та інших країнах. Одним із важливих джерел до теми Казахстану є відповідні есе та щоденники, представлені в журналах англійських літературних критиків.

Мета. Метою дослідження є розгляд художніх матеріалів, що відображають тему Казахстану в англійській інтерпретації.

Методологія. Методологічну основу дослідження склали такі підходи: історичний, ретроспективний та системний.

Результати. Іноземні мандрівники, які відвідували степові землі, часто писали під враженнями подорожні нотатки та листи, в яких характеризували духовну, традиційну та побутову творчість народів цих територій, знайомлячи жителів Європи зі збереженим укладом життя далекого краю, розташованого на території сучасної Республіки Казахстан. Оскільки з розвитком морських та економічних аспектів зростає активність у відкритті та освоєнні незвіданих країн з метою торгівлі. Англійські купці того часу активно використовували маршрути через Азію для експедицій, що сприяло подальшому розширенню торговельних відносин. Казахсько-англо-американські літературні зв'язки в минулому столітті є однією з важливих граней духовної культури народу Казахстану.

Висновки. Практична цінність полягає у висвітленні основних тем і матеріалів казахського народу в англійських малих літературних жанрах.

Ключові слова: жанр; тема Казахстану; англійська література; антропологія; мови; публіцистика; етнографія.