



Preservation of the native language in the context of the problem of vulnerable and endangered Turkic languages of Kazakhstan

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ABSTRACT

Throughout the development of human civilization, there has always existed a problem of extinction of certain languages. Along with the peoples that have sunk into history, languages have disappeared either becoming dead or solely written languages. Therefore, Old Turkic, Old Uyghur, Pecheneg, Polovtsian, Chagatai, Sanskrit, Vedic, Ancient Greek, Latin, Old Slavonic, Gothic, Polabian, Tocharian and many other languages of the world are now dead. There is a variety of reasons for extinction of languages and historically they have manifested themselves in different ways. Among the main causes there are social factors, state's language policy, areal-cultural interactions, linguistic expansion of the dominant language and a consequent loss of native speakers. All of these apply to the vulnerable and endangered Turkic languages of Kazakhstan, the study of which is presented in this article. In addition, the article draws attention to preservation of native languages of the Turkic peoples living in the Republic of Kazakhstan.

Most of the Turkic-speaking peoples migrated to Kazakhstan during the Stalinist repressions, the Great Patriotic War and the development of virgin lands. According to official statistics, more than twenty representatives of the Turkic ethnic groups live in the Republic of Kazakhstan including Tatars, Bashkirs, Turkish, Kumyks, Kyrgyz, Uighurs, Karachais, Uzbeks, Azerbaijanis, Nogais, etc. Many of minor Turkic peoples of Kazakhstan have retained their traditions, customs and native languages.

In the course of this study, along with meetings and conversations, interviews with representatives of Kumyk, Nogai and Karachay ethnic groups were held and audio recordings of oral folk texts were made. The article presents a linguistic analysis of these audio recordings in terms of phonetic, lexical-semantic investigation as well as an analysis of some grammatical forms and categories. As a result of the study, it was revealed that the native language is mainly used in the family and household whereas oral folk art and literary works are mostly known by representatives of the older generation.

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Introduction

Language is a carrier of cultural heritage, and language unity is the cultural basis of national unity. Language and writing are the main elements of nation-building, the main carrier and symbol of national culture as well as a crucial indicator of national identity. Kazakhstan is a multinational state. However, as a multinational and multilingual country, in choosing a language of a broad social significance as its common language, Kazakhstan does not prevent any nationalities and ethnic groups living in the country from speaking their mother tongue. Many nations and ethnic groups live peacefully in the vast steppes of Kazakhstan. Along with Kazakh, the state language of the country, Russian is used as the language of communication by many ethnic groups. Since the majority of Turkic-speaking peoples who migrated to Kazakhstan are post-Soviet peoples, the use of Russian among ethnic groups is extensive [1, p. 98].

The basis of the research is the issue of the extent of passing the native languages on from generation to generation and its use in the social environment and society by the Turkic-speaking peoples in the territory of Kazakhstan. The languages of Turkic-speaking peoples are of great importance in the world space. It is impossible to imagine a world culture and civilization without the Turkic culture [2, p. 79]. The languages of the Turkic-speaking peoples are of great importance in the world. It is impossible to imagine world culture and civilization without Turkic culture. Turkic languages are the carriers of the culture of the Turkic world as well as important symbols of the unity of the main cultures and Turkic-speaking nations. However, Turkic languages are experiencing a decrease in the number of speakers and the threat of extinction. The danger of Turkic languages in the world is directly related to the geographical location of the nation and the use of the native language in the place of residence.

In recent years, disappearance of weak languages has been a major challenge to cultural change. Endangered languages are those with the declined number of speakers, few functions of language use, not used by the younger generation and endangered within two or three generations [3, p. 13]. There are many other factors related to the function of mother tongue use, such as the loss of the share of native speakers, the share of mother tongue in language communities, people's ability to use their mother tongue, the extent of mother tongue use, the language concept of ethnic groups and the decline of language structure. Brenzinger divides the general policy of language attitudes into two, that is, attitudes towards the state language and attitudes towards their mother tongue held by the representatives of other ethnic groups. [4, p. 24]. Today, we must fully understand that mixing of cultures and growth of common ethnicity are general laws of cultural and national development. From the perspective of world languages and national development, language invariably improves in a multilingual context whereas culture develops and changes through communication [5]. In this regard some anachronisms have declined or even became extinct. On the other hand, some languages or cultures in the case of several ethnic groups, general public and a common language tend to develop more with the development of society while different national languages decline in use This is a historical law of cultural and national development, a long-term historical progress that meets the basic interest of all nations [6].

Speaking and writing in the mother tongue is an important daily means of communication for the speakers of vulnerable languages as well as an essential carrier of national culture and connection of emotions and a valuable cultural resource of the nation [7, p. 200].

The first manifestation of the viability of a language is the presence of speakers. Nowadays in Kazakhstan there are representatives of more than 25 Turkic-speaking peoples including Azerbaijani, Turkish, Karaim, Kumyk, Nogai, Tatar, Uzbek, Uighur, Turkmen, Chuvash, Crimean Tatar, Khakas, Dolgan, Karachay, Gagauz, Sakha, Bashkir, Ahishka Turks and others. Representatives of the Turkic-speaking nations inhabit different regions. According to the most recent data of the national census of the population of Kazakhstan, there is an increase and a decrease among some ethnic groups [8].

Materials and research methods

The basis of the study is the issue of the extent of passing the native languages on from generation to generation and its use in the social environment and society by the Turkic-speaking peoples in the territory of Kazakhstan. The languages of the Turkic-speaking peoples are of great importance in the world. Turkic languages are the carriers of the culture of the Turkic world as well as an important symbol of the unity of the main cultures and Turkic-speaking nations. The danger of Turkic languages in the world is directly related to the geographical location of the nation and the use of the native language in the place of residence [9, p. 298].

The Turkic world is scattered over a vast territory as a branch of culture that has accumulated its collections from the depths of history. As a product of centuries being used in such a vast geography, it continues demonstrating its diversity and richness today. However, languages face various circumstances in a large-scale context. As a result, there are communities whose languages and cultures have changed significantly due to economic and demographic factors. Such changes sometimes have a profound effect on the languages and cultures of these communities [10, p. 190].

When a community loses its language, it often loses a significant part of its cultural identity. Language loss can be unconstrained or constrained but it is always associated with some kind of pressure and is often perceived as a sign of loss or defeat of social identity. This does not necessarily mean that a group's social identity is always lost when the language becomes extinct. In China, for instance, Uzbek speakers of Turkic languages have recently stopped using their mother tongue and started speaking Uyghur. Therefore, it is difficult to consider Uzbek as one of the Turkic languages spoken in China. However, language does remain a powerful sign of a group's identity [11, p. 126].

Much of a person's cultural, spiritual and intellectual life is through language. These range from prayers, myths, rituals, poetry, rhetoric and technical vocabulary to everyday greetings, farewells, speech styles, jokes etc., ways of communicating with children as well as habits, terms of behaviour and emotions. When a language is lost, everything has to be rebuilt in another language from scratch using new sound and grammar. Mostly, traditions disappear abruptly and are replaced by the culture of the dominant group. For these reasons, it is crucial for society that their language survives.

Various studies are being conducted to preserve vulnerable and critically endangered Turkic languages. Researchers create videos, audiotapes and transcripts of formal and informal language use as well as translate them, analyze vocabulary and language rules, write dictionaries and grammar rules. Linguists also work with communities that want to preserve their language, providing technical and practical assistance in teaching, maintaining and revitalizing languages around the world [12].

During the given investigation, such Turkic languages as Karachay, Balkar, Kumyk, Nogai, Crimean Tatar, Khakas, Gagauz and Sakha were considered and a survey as well as an interview with representatives of these ethnic groups were carried out. Analyzing the results of the survey and interviews, the frequency of using native language of the Turkic-speaking peoples in Kazakhstan and the main issues of preserving languages were discussed.

In addition to evaluating the extent of using native language by the interviewees, lexical-semantic and grammatical analysis of the languages was also carried out by quoting excerpts from literary works and folk songs. The comparative historical method used in the study of Turkic languages meets the main requirements of etymological research and can be applied without any restrictions in the hands of a comparative turkologist to present historical truth through diachronic material. Due to its universal nature, the comparative historical method has a variety of other research methods. For instance, the morpheme division of two or more syllable structures requires the use of the results of a comparative study of Turkic languages. The well-known turkologist-philologist N.A. Baskakov in his works studied the phonetic, lexical and morphological structure of the Turkic languages and proved the ethnic commonality of the peoples by comparing the languages [13].

Data collection and analysis

The majority of ethnic groups living in the territory of our multinational state Kazakhstan are Turkic-speaking. If the whole Turkic world unites more than 40 ethnic groups in the Eurasian space, then modern Kazakhstan, according to the 2009 census, is home to 25 Turkic ethnic groups.

Today these small Turkic-speaking ethnic groups are in danger of losing their national identity due to the lack of their own environment. Another point to highlight is that because of their residence in Kazakhstan, weakening of their languages is not affected by Kazakh, but significantly influenced by slightly more than twenty per cent of Russian, which is now the mother tongue of about two-thirds of the country [14].

Any language, as a social phenomenon, develops under the influence of social and other extralinguistic factors through the placement of its internal resources and interaction with other languages, fulfilling its purpose in various spheres of social life. Therefore, the study of oral communication between language groups is not only theoretically promoted but also determined by the social needs [15, p. 154].

The study was carried out to identify the current state, transmission and preservation of such Turkic languages as Crimean Tatar, Karaim, Kumyk, Karachay, Balkar, Nogai, Gagauz, Sakha, Dolgan, Khakas and Shor spoken in the territory of Kazakhstan. The study was first based on statistical analysis to determine the number of Turkic peoples with small populations and endangered languages living in Kazakhstan [16]. The general census was conducted in 2009 and the next census was scheduled for 2019 but was postponed due to the pandemic. Based on the latest census data for 2009, the number and location of Turkic-speaking ethnic groups were determined, letters were sent to the Public Consent Centres in each oblast and district to meet ethnic representatives and contacts with Turkic-speaking ethnic groups were established. A survey of ethnic groups and interviews were conducted. There were representatives of some nations who did not agree to participate in the interview.

The range of the study participants ranged from 18 to 75 years. This increases the validity of the research analysis, as the age range corresponds to the age limits given in the questionnaire. The youngest participant is an 18-year-old respondent, representative of *Kumyk* ethnic groups from Nur-Sultan. Currently, the first-year undergraduate's language of instruction is Russian. According to her, the extent of using the native tongue is limited to communicating only with parents and relatives in the family. She also reported that the lack of language and cultural centers in Nur-Sultan, absence of books, newspapers and TV programs in the native language narrows the scope of language use and leads to forgetting the mother tongue. According to the respondent, in addition to receiving information from the world's social networks in the Kumyk language and improving the native language, it is apparent that people know oral literature, songs and proverbs in their mother tongue. When asked to give an example from the oral literature, she sang a folk song of the Kumyk people called "Looking at the warriors".

Table 1. Audiotape 1.

Къаршылардан къарасам	I am going out to meet you
Чыгъыб-чыгъыб къаршылардан къарасам Гёрюнмейсень, ял юрегими ярасан. Яраларымы янгъыртасан сень хаман Щулайлыкъта мени къойгъанынг таман Сен ошайсан гёк гёгюрчюн балагъа Насиб болсун сени табхан анагъа Юз элли йыл омюр берсин сагъада Сени булан яшамагъа магъада Юз элли йыл омюр берсин сагъада Сени булан яшамагъа магъада ... Мен билемень, сень озюнгда билесень Биз болмайбыз бир бирсиз ящам	I always go out to meet you, There is no sign of you, my heart is breaking Refreshing the wounds of my heart, So, stop leaving me. You look like a bird of happiness God bless the mother who gave birth to you. May you live a hundred and fifty years, And may I spend those years together with you. ... I know it, and you know too We cannot live without each other.

In this song, a young man in love reveals his anticipation of a meeting with a girl through the lines of the song. Paying attention to the lyrics, we find out that the words *I, you, let it be, may be given* are common to all Turkic languages, the meaning of the words remains the same in all Turkic languages. The root of the word ‘yuregim’ (my heart) is the word ‘jurek’ (heart) common to all Turkic languages, its meaning does not change, although it is generally understood, there are differences in spelling. The word “jurek” is also very common in folk songs in Karachay-Balkar, as well as in verse lines [17, p. 49, 61, 65]. It is spelt as ‘yurek’ in Crimean Tatar, ‘ürək’ in Azerbaijani, ‘yorak’ in Bashkir, ‘djurek’ in Karachay-Balkar, ‘üürek’ in Gagauz, and ‘churek’ in Khakas language. The Kazakh meaning of “*Sen oshaysan gök gögyurchun balag’a*” is “*You are like a blue dove (bird of happiness)*”.

The respondent uses the word **Gök Gögyurchyun** which means ‘blue dove’ in the Kumyk language. In Turkic languages, the blue dove is presented as a symbol of happiness and freedom. It is known from the origin of Turkic languages *kök is blue whereas the word ‘kogershin’ (dove) is spelt differently in Karachay-Balkar as ‘*kyogyurchyun*’, ‘*kugarsen*’ in Bashkir, ‘*göyərçin*’ in Azerbaijani, ‘*ko’gershin*’ in Nogai and ‘*gökyürçün*’ in Turkish languages.

The line **Nasib bolsun seni tabkhan anag’a**” (*God bless the mother who gave birth to you*) reveals the meaning of blessing (buyiru) in the Kazakh language. The word “Nasib bolsun”, which is used in the sense of bringing good, ordering, is often found in the proverbs and sayings of the kumyk people [18, p. 83,161]. Whereas the word ‘ana’ (mother) is common to all Turkic languages. In Turkic languages, proverbs, sayings and songs the word ‘ana’ is often used to imply kinship. Thus, the use of names related to kinship is presented in Table 2 below. Likewise, the numerical concept of ‘zhüz ielu’ (one hundred and fifty) is also a word common to all Turkic languages. Semantically and morphologically, it means the age of one hundred of fifty years. It is given in the form of ‘jüz ielu’ in Kazakh, Turkish, Karachay, Balkar, Kumyk, Azerbaijani, Gagauz, Crimean Tatar, Khakas, Nogai, Tuva and Sakha languages.

Table 2. Assignment of words related to kinship

In Kazakh language	mother (ана (ana))	daughter (қыз (qyz))
Turkic languages		
karachay	ана (ana)	къыз(kyz)

Nogai	ана (ana)	кыз(kyz)
Kumyk	ана (ana)	къыз(kiyz)
crimean tatar	ана (ana)	киз(kyz)
balkar	ана (ana)	къыз(kyuz)
Shor	ана (ana)	қыс(qys)
Sakha	ана (ana)	кыыс(qiyz)
Khakas	ана (ana)	хыс(khyz)
Karaim	ана (ana)	кыз (qyz)

A representative of Karachay ethnic group is a 20-year-old respondent from Turkistan. A second-year undergraduate is instructed in Russian at university. When asked about the frequency of using his mother tongue, he reported speaking his native language among relatives, family members and the elderly. He also noted that magazines and books are not published in the Karachay language in Kazakhstan. As for TV programs, he replied “I rarely watch anything in my native tongue Karachay language because there are few programs in my native language. If there are any, these programs are solely world-class ones whereas in Kazakhstan there are no programs in Karachay.” However, he reported knowing various legends and proverbs and recited excerpts from songs.

Table 3. Audiotape 2.

Суу Алаб келе	At the spring well
Суу алыб келе къара суучукъдан, Бир къонакъ джашха тубедим. «Къызчыкъ, суусабма», – деб айтханында, Мен да анга, суйюб, суу бердим. «Къайда кѳргенме, къайдан таныйма?» – Деб келди мени кѳлюме. Ол да, менича, бек сейирсиниб, Джити къарады кѳзюме.	I was fetching water from a spring A stranger approached me When he asked: “Young lady, can I have some water please?” I gave him some water “Why did I see you?” “Why did I meet you?” Sprang to my mind Both of us amazed, He stared in my eyes

The content of the Karachay folk song “*Suu Alab kele*” tells a story of a young man falling in love with a water carrier girl. In the culture of the Turkic peoples it is shown as the way of expressing feelings of love and respect. It is known that the meaning of such lexical units as (*su*, *kyz*, *bir*, *men*) in the Kazakh language is common to all Turkic languages and do not change. .

‘Suu alyb kele k’ara suuchuk’dan’ – I am fetching water from a spring.

The word *k’ara* in the sentence means pure in the Kazakh language while *bulak* (spring) means *suuchuk’dan* in the Karachay language.

‘Bir k’onak’ jashkha tyubedim’ – A stranger approached me.

‘Jashkha’ means ‘stranger’ in Kazakh. The word *Jashkha* is also used in the Karachay language in the sense of a hero [19, p. 31]. In the Kumyk language, the root of the verb ‘aitkanda’ (‘to

say') is used in the form of *ait* in the imperative mood. In most cases, it is mistaken for genitive case because of *da, de* suffixes, but when the verb *aitkan* takes suffix *da*, it is amplified giving the sense of convenience by several conjunctions to the root [20, p. 78]. According to the vowel harmony inherent to Turkic languages, there are common suffixes used in the sense of conjugation and giving grammatical meaning to sentences as *da, de, ta, te, pa, pe*.

'K'yzychyk', *suusabma*», – *deb aitkhanynda*' – **When he asked: «Young lady, can I have some water please».**

In the Karachay language '*kzychyk*' means girl, young lady. It is one of the related names in Turkic languages which do not change (Table 2).

Another representative of *Karachay* ethnic group is a 60-year-old resident of Nur-Sultan. She is currently retired due to health issues. She obtained secondary education in Russian. She reported speaking native language for communicating with her children and emphasized the lack of native medium where her native language can be widely used. She also said that she understands Kazakh as it is very similar to Karachay but Russian remains the main language of communication for her. Despite this, she reported following the traditions of the Karachay people. As a result of interaction of the Turkic peoples of Kazakhstan with the Kazakh people in a common socio-cultural environment, there is an interaction of their traditions as well.

As a result of the conversation, many similarities were observed in culture, traditions and customs. Unfortunately, she forgot the oral literature in her native language. They say that they follow the traditions of the Karachay people. As a result of the interaction of the Turkic peoples in Kazakhstan in a common socio-cultural environment with the Kazakh people, their traditions will also have a mutual impact [20, p. 134]. As a result of the interview, there were many similarities in culture, traditions and customs. She had forgotten his native language. *The Crimean Tatar* representative said that her parents had taught her to speak her mother tongue since childhood but now she is fluent in Russian as well because her parents also supported her speaking Russian. *The Nogai* respondent is from Aktau aged 70. She said that during the Soviet era, she was educated in Russian and forgot her native tongue because Russian was spoken in the household and there was not the native environment to maintain her mother tongue. Nowadays she does not understand, cannot either write or speak her native language. *The Balkar* representative is a resident of Pavlodar region, the language of instruction is Kazakh. She is very fluent in her native language using it when communicating with relatives as well as in language and cultural centres. She expressed great respect and interest in the native language and emphasized the need to develop the language and have publications and TV program in the native language.

Results

One of the first precautions to be taken in relation to extinction of languages is the strong formation of the mother tongue as the language of the ancestors in the minds of the younger generation.

Many endangered languages are losing the possibility to be taught to the younger generation because they are only used by the older generation.

In addition, the role of state policy and most importantly language policy is crucial for the survival of Turkic languages.

According to the survey respondents, it is obvious that they love their mother tongue, hope to pass it on to the next generations and are optimistic about the future of their native languages.

Representatives of any nation respect their history and cultural traditions, customs and lifestyle of their nation. The importance of the mother tongue in passing these unique values to the next generation is in the first place. Every nation is concerned about the existence and development of

the national language and culture, which must be completely stable and preserved. The state must protect and support all nations and ethnic groups in the country in accordance with the principles of respect for the customs and traditions old minorities and the preservation of cultural diversity. Mixing of cultures and growth of multiethnic communities is a historical progress that meets the basic interests of the peoples of all ethnic groups, the laws of cultural and national development.

Conclusion

In conclusion, in order to protect Turkic languages, some of the richest languages in the world, from extinction, the extent of their use must be first determined by the quantity and quality of its speakers. In our study we focused on identifying the situation with endangered and dying Turkic languages, and most importantly, the measures taken to save them.

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Қазақстандағы саны аз және жойылу қаупіндегі түркі тілдерінің мәселелері аясында ана тілін сақтау

Аннотация. Адамзат өркениетінің дамуы кезінде әрқашан белгілі бір тілдердің жойылып кету мәселелері болған. Тарих қойнауына енген халықтармен бірге тілдер жойылып, өлі тілдерге немесе тек жазба ескерткіштердің тілдеріне айналды. Сондықтан көне түркі, ежелгі ұйғыр, печенег, половец, шағатай, санскрит, веда, ежелгі грек, латын, ескі славян, гот, полаб, тохар және басқа да көптеген әлем тілдері қазір өлі тілдер. Тілдердің жойылып кетуіне алып келетін көптеген себептер бар және тарихи тұрғыдан әртүрлі болып келеді. Тілдердің жойылып кетуінің негізгі себептерінің қатарына әлеуметтік факторлар, мемлекеттік тілдік саясаты, ареалдық-мәдени өзара іс-қимылдар, басым тілдің тілдік үстемдігі және ана тілдерінің жоғалуы жатады. Бұл себептердің бәрі осы мақаланың негізі зерттеу нысаны болып отырған Қазақстанның саны аз және жойылып бара жатқан түркі тілдеріне де қатысты. Сонымен қатар, мақалада Қазақстан Республикасында тұратын түркі халықтарының ана тілінің сақталуына да назар аударылады.

Түркітілдес халықтардың басым бөлігі Қазақстанға сталиндік қуғын-сүргін, Ұлы Отан соғысы жылдары және тың жерлерді игеру кезінде қоныс аударған. Ресми статистика деректері бойынша Қазақстан Республикасында жиырмадан астам түркі этносы өкілдері тұрады, олардың қатарында татарлар, башқұрттар, түріктер, құмықтар, қырғыздар, ұйғырлар, қарашайлар, өзбектер, әзербайжандар, ноғайлар және т.б. бар. Қазақстанның саны аз түркі халықтарының көпшілігі өз дәстүрлері мен салттарын, ана тілін сақтап қалды.

Осы зерттеу аясында кездесулер, әңгімелесулер өткізіліп, құмық, ноғай, қарашай өкілдерінен сұхбат алынды және халық ауыз әдебиеті мәтіндерінің аудиожазбалары жасалды. Мақалада фонетикалық, лексикалық және семантикалық тұрғыдан осы аудио жазбалардың тілдік талдауы, сонымен қатар кейбір грамматикалық формалар мен грамматикалық категорияларды талдау ұсынылған. Зерттеу нәтижесінде ана тілі негізінен отбасылық-тұрмыстық қатынастарда қолданылатыны, сондай-ақ ауызша халық шығармашылығы мен әдеби шығармаларды негізінен аға буын өкілдері білетіні анықталды.

Кілт сөздер: тілдердің жойылып кетуі, себептер, Қазақстанның түркі халықтары, көші-қон, мәдениет пен ана тілінің сақталуы, әңгімелесу, сұхбат, түпнұсқалық мәтіндердің аудиожазбалары, тілдік талдау.

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Сохранение родного языка в контексте проблемы малочисленных и исчезающих тюркских языков Казахстана

Аннотация. На протяжении развития человеческой цивилизации всегда существовала проблема исчезновения тех или иных языков. Вместе с народами, канувшими в историю, исчезали языки, становясь мертвыми языками или языками только письменных памятников. Поэтому древнетюркский, древнеуйгурский, печенежский, половецкий, чагатайский, санскрит, ведийский, древнегреческий, латинский, старославянский, готский, полабский, тохарский и многие-многие другие языки мира являются сейчас мертвыми. Причин исчезновения языков много, и исторически они проявлялись по-разному. Среди основных причин исчезновения языков следует назвать социальные факторы, языковая политика государства, ареально-культурные взаимодействия, языковая экспансия доминирующего языка и как результат - утрата носителей родных языков. Всё это касается и малочисленных, исчезающих тюркских языков Казахстана, исследованию которых

посвящена данная статья. Кроме того, в статье внимание обращается и на сохранение родного языка тюркских народов, живущих в Республике Казахстан.

Большая часть тюркоязычных народов мигрировала в Казахстан в период сталинских репрессий, в годы Великой Отечественной войны и во время освоения целинных земель. По данным официальной статистики, в Республике Казахстан живёт более двадцати представителей тюркских этносов: татары, башкиры, турки, кумыки, кыргызы, уйгуры, карачаевцы, узбеки, азербайджанцы, ногайцы и т.д. Многие из малочисленных тюркских народов Казахстана сохранили свои традиции, обычаи и родной язык.

В рамках данного исследования были проведены встречи, беседы, взяты интервью у представителей кумыков, ногайцев, карачаевцев, сделаны аудиозаписи текстов устного народного творчества. В статье представлен языковой анализ этих аудиозаписей в фонетическом, лексико-семантическом аспектах, также проведён анализ некоторых грамматических форм и грамматических категорий. В результате исследования выявлено, что родной язык используется в основном в семейно-бытовых отношениях, устное народное творчество и литературные произведения знают в основном представители старшего поколения.

Ключевые слова: исчезновение языков, причины, тюркские народы Казахстана, миграция, сохранение культуры и родного языка, беседы, интервью, аудиозаписи аутентичных текстов, языковой анализ.

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