

Socio-Linguistic Analysis of The Problems of Vulnerable and Critically Endangered Turkic Languages in Kazakhstan

Konkal Meruyert¹, Shaimerdinova Nurila Gabbasovna², Eker Suer³, Somzhurek Baubek Zhumashuly⁴ and Beisenbayeva Lyazzat Zhumabekovna⁵

Abstract

The main goal of the article is to reveal the importance of preserving the use of native Turkic-speaking languages that are endangered such as Crimean Tatars, Tuvan, Balkars, Kumyks, Karachay, Nogai, Gagauz, Sakha and Khakass in Kazakhstan to pass the linguistic practices to the future generation before these ethnic groups disappear. The war times, the period of Great Famine, Stalin's repression, deportation, all these events had their toll not only on Kazakhs, but also on all the Turkic peoples in general. The Turkic peoples who inhabited the Kazakh land during those hard times still live in our country. The state language of the Republic of Kazakhstan is the Kazakh language. Despite the fact that Kazakhstan is multi-ethnic, there are no obstacles for representatives of the ethnic minorities as to use their native tongues. These ethnic groups have less representation demographically as a reason their linguistic usage and practice is vulnerable. In this regard, the results of the national population census of 2021 in the Republic of Kazakhstan Statistical collection demonstrates the changes of the ethnic group from 2009 to 2021 (<https://stat.gov.kz/national/2021/>). The population has changed drastically. The problems of the vulnerable and critically endangered Turkic languages spoken by relevant ethnic minorities in Kazakhstan have been considered in this article. This article provides a general overview of how the oldest family classification affected the endangered Turkic languages in Kazakhstan. Meanwhile, systematic grouping can be started by works of Arat. Arat proposes classifying a group of Turkic languages as "dialects" and "sub-dialects", using the term "Turkic dialects" for modern Turkic languages from 1947 to 1951. But Arat's own classification of Turkic languages and subsequent classifications have not yet been consistently discussed in a comparative context. The article also provides an overview of the main works of such famous Turkologists as Talat Tekin's "New classification of Turkic languages", Benzing's "Classification of the Turkic Languages" based on Samoilovich's classification and Karl Menges's "Turkic languages and peoples". The current state of the Turkic languages, the main problems of the vulnerable and critically endangered Turkic languages spoken by ethnic minorities has been considered in the article and also a socio-linguistic study of the situation in Kazakhstan, being the subject of research, has been conducted. The percentage based indicators and frequency analysis were performed by collecting data during the study using both qualitative and quantitative analytical methods. Hence, a 14 questions questionnaire was prepared with purpose of data gathering on the usage of the language and its application on day today life. The questionnaire was distributed in 2020 to collect data from 150 participants in ethnic groups. The data collected was found to be insufficient thus an alternative research method was applied to process the data. Interviews were conducted to analyze the qualitative aspects of the research. Audio recordings have been made during the interviews and recordings have been analyzed in the article. Regarding the research analyses, a concept has been formulated as to vulnerable and critically endangered Turkic languages spoken by relevant ethnic minorities in Kazakhstan. As a result of the analysis, the article discloses the similarity and differences of endanger Turkic languages in phonetic, morphological, syntactic and semantic terms, determining the level and scope of the use of native languages in Kazakhstan by Turkic ethnic communities

Keywords: Endangered Languages, Turkic Languages, Vulnerable Languages, A Socio-Linguistic Method, A Questionnaire, An Interview, An Audio Recording, Analysis.

INTRODUCTION

¹ Master of Pedagogical Sciences, Faculty of International Relations, Department of Turkology, L.N.Gumilyov Eurasian National University Str. Satpayev, 2 Senior Lecturer, Pedagogical Institute, Astana International University Kabanbay batyr av.8010008 Astana Republic of Kazakhstan, E-mail: meruyertkonkal@gmail.com

² Doctor of philological sciences, Faculty of International Relations, Department of Turkology, Professor, L.N.Gumilyov Eurasian National University, Str. Satpayev, 2 010008 Astana Republic of Kazakhstan

³ Doctor, Faculty of Science and Letters, Chair of Department of Turkish Language and Literature, Professor, Başkent University Eskishehir Road 18 Ankara, Turkey

⁴ Candidate of Historical Sciences, Dean of the Social Sciences faculty, Professor, L.N.Gumilyov Eurasian National University Str. Satpayev, 2 010008 Astana Republic of Kazakhstan

⁵ Doctor PhD, Senior Lecturer, Faculty of Philology, Department of Theory and Practice of Foreign Languages, L.N.Gumilyov Eurasian National University Str. Satpayev, 2 010008 Astana Republic of Kazakhstan

According to Chronology of Turkic Languages and Linguistic Contacts of Early Turks by Dybo A.V. (2007) “there are currently about 35 Turkic languages and dialects in the world.” According to German scholars such as Brigitte Moser and Michael Wilhelm, the number of Turkic-speaking people today ranges from 150 to 200 million (Brigitte, Wilhelm 2008: Historical records and family trees, 1,173).

According to Turkologists, like other languages in the world, there are numerous Turkic languages that are in danger of disappearing. Prepared as a result of the research of more than 30 linguists around the world and presented by UNESCO, the interactive Atlas of languages divides them into six categories according to the extent of danger: “safe”, “languages with weak viability”, “at risk of extinction”, “disappearing”, “at risk of complete extinction” and “dead languages” [Ay: 2012].

In order to protect the Turkic languages, which are considered one of the richest languages in the world, from the risk of extinction, measures to increase the viability of languages must first be determined depending on the number and quality of speakers. One of the first precautions to be taken in connection with the danger of extinction of languages is the formation of the habit of using native language or the language of the ancestors in the minds of the younger generations.

Many vulnerable and critically endangered languages are losing their ability to be transferred to younger generations because users of the languages are mainly only older generations. In addition, the role of state policy and, most importantly, language policy is very important for the survival of Turkic languages.

According to the research of Turkologist scholars, today the number of Turkic languages amounts to twenty-five, and some researchers say the number reaches thirty-five. Thus, the Turkic world, the Turkic languages have a definite own place in the modern socio-cultural space.

At the same time, it should be noted that the uncertainty in the division of language and dialect concepts in terms of the number of Turkic languages is of great importance.

Today, due to various socio-cultural conditions, the former Turkic dialects are called languages, for example, Shalkan, Teleuit, Dolgan, etc. This is especially true as to Southern Siberia, Iran and the Caucasus where it can often be witnessed. It is also necessary to take into consideration the languages of the peoples of Southern Siberia, whose literary language being the Khakas and Altai, and the Oguz language group in Afghanistan, Iran and the Balkans used in the late 19th century and early 20th century.

LITERATURE REVIEW

One of the first works on Turkic languages is Mahmud Kashgari's work *Diwani Lugat at Turk*, which is the object of general research in our article. Kashgari divides the Turkic language into two main branches, namely, the eastern and western groups. Kashgari, which refers to the Eastern branch of Khakania, means the inscription and alphabet used around Kashgar and Balasagun. The class includes the Karluk, Zhigil, Yagma, Argu, Tosi, and the Uyghur dialects of the Eastern group. According to Kashgari, the western group consists of all dialects of the Oguz group, as well as Kyrgyz, Kipchak, Pecheneg and Bulgarian languages. After Kashgar, I. N. Berezin wrote works about the classification of Turkic dialects (1848).

As a result of development of the modern linguistics in Europe, many linguists dealing with the Eastern languages became interested in Turkic dialects and conducted some classification experiments. In short, they can be considered as follows. Bekir Chobanzade focused on the classification of dialects at the Congress of Turkologists convened in Baku in 1926 and on the Turkic languages, including the Tatar language, in his work “Turkish-Tatar dialectology”, published in 1927. However, Chobanzade's research focuses more on the analysis of classifications rather than on classification itself. Later, many European and Russian Turkologists tried to classify Turkic dialects. The most prominent ones of them are V.V. Radlov, F.E. Korsh, A.N. Samoilovich, A.M. Ryasyanen and N.A. Baskakov. Since during the Berezin's times the dialectology was still in its young age, it would be better to say that the main classification studies have been started by V.V. Radlov. However, V.V. Radlov could not offer a complete and advanced classification, because his attempts were also only initial steps in the sphere of the Turkology studies.

F.E. Korsh has carried out V.V. Radlov's classification, and Samoilovich has combined these two views, added their historical materials to dialect groups and has given them historical ethnic-geographical names, and Lars Johanson has divided Turkic languages into different levels on the world geographical map according to genealogical and toponymic features. The peculiarity of this map is that it is important that the changes in the numeric context of the Turkic languages and the process of extinction are represented by colors. [Johanson, Agnes 1998: 81-125].

Throughout history and nowadays, many languages and dialects are disappearing because of various reasons, such as political, cultural, ethnic ones as well as changes of territorial borders of various states. This issue concerns all language groups, including Turkic languages. Currently, the Turkic peoples inhabiting various areas in the Caucasus, Southern Siberia and Central Asia belong to the group of people who speak languages of ethnic minorities. J. Fishman in his work named "*Can Threatened Languages Be Saved?*" has given his views on the current demographic and functional status of vulnerable and critically endangered languages and opportunities for their future preservation [Fishman 2001].

The Objective of The Article is the vulnerable and critically endangered Turkic languages spoken by ethnic minorities in Kazakhstan.

The Purpose of The Article: to show the state of use and current state of vulnerable and critically endangered Turkic languages in Kazakhstan, its cultural problems using the methods of sociolinguistic research. Is to demonstrate the current state of use and state of vulnerability and critically endangerment of Turkic languages in Kazakhstan.

The Used Methods: The article is based on the linguistic, cultural and social research of modern Turkic languages' data regarding the issue of the languages' extinction. It is also based on official statistics on Turkic languages in Kazakhstan and the results of an ongoing research work. The article is based the qualitative and quantitative research done on ethnic Turkic communities in Kazakhstan. There were questionnaires and interviews done to collect the data for analysis of their historical background and their use of language.

The article is based on the linguistic, cultural and social research of modern Turkic languages on the issue of language extinction. It is also based on the results of a study of official statistics on Turkic languages in Kazakhstan.

Socio-linguistic methods have been used as the main approach. In addition, surveys and interviews were used as qualitative research methods as well as quantitative analysis of the collected data. In the course of socio-linguistic research, 27 speakers of Kumuk, Nogai, Karachay, etc. were interviewed among the Turkic-speaking nationalities, and these respondents were interviewed and audio recordings of their speeches were obtained.

We also used descriptive scientific methods such as description, classification, statistical and general analysis.

One of founders of the modern socio-linguistics, the American scientist William Labov, defines the socio-linguistics as the science that studies "A language in its social context" [Labov 1975: 145]. If we look at the core meaning of this lapidary definition, we can say that the attention of sociolinguists is focused not on the language itself or its internal structure, but on how people who make up various human societies use the language. In this case, all the factors that can affect the use of language are studied – starting from different characteristics of speakers (their age, sex, level of education and culture, type of profession, etc.) to the specifics of the real speaking act. "In the course of a careful and accurate scientific description of a particular language", said R. Jakobson, that is "without taking into consideration differences in the social status, gender or age of the interlocutors it is impossible to define relevant grammatical and lexical rules; determining the place of such rules in the general description of the language is a complex linguistic problem" [Jakobson 1985: 382].

For example, in contrast to generative linguistics presented in the works of N. Chomsky, according to Jakobson, socio-linguistics deals not only with the ideal native language, which generates correct conclusions in this language, but with specific people who violate norms in their speech, make mistakes, mix different language styles, etc. [Chomsky 1972: 9].

Data Collection And Analysis

We will try to explain the problem of preservation and extinction of languages, a role of language in the social environment, a general and specific-case use of a language under the influence of social factors, having based our study on data about the vulnerable and critically endangered Turkic languages spoken by ethnic minorities in modern Kazakhstan, taking into consideration the views of the above-mentioned scholars.

The research work has been conducted to determine the current state, the extent of passing on to younger generations and the preservation level of the exposed to the danger of extinction Turkic languages spoken by relevant ethnic minorities in Kazakhstan, including the *Crimean Tatars, Karaim, Kumyk, Karachay, Balkar, Nogai, Gagauz, Sakha, Dolgan, Khakas, Shor* languages. During the study, first of all, a statistical analysis was performed to determine the number of smaller Turkic peoples exposed to the danger of extinction who live on the territory Kazakhstan.

According to the expert data of the National Bureau on Statistics of the Agency of the Republic of Kazakhstan for Strategic Planning and Reforms, the last census in Kazakhstan was carried out in 2009 and the results of the analysis were issued in 2011 [The Results of the population census 2010: 297]. As the next census of the Bureau of Expertise coincided with the pandemic period of 2019, the census was not conducted in that planned year, but the data of the National Bureau of Statistics are officially updated annually in connection with births and deaths' processes [<https://old.stat.gov.kz/official/industry/61/statistic/6>].

Currently, the vast majority of different ethnic groups living in the country consists of representatives of various Turkic ethnic groups who speak Turkic languages. If the whole Turkic world unites more than 40 ethnic groups living in the Eurasian space, then according to the 2009 census, Kazakhstan is home for 25 Turkic ethnic groups. Unfortunately, the Tofa language has disappeared from the language arena of Kazakhstan. [The Project of interaction of Turkic languages and culture in the post-Soviet Kazakhstan: 2018].

Today, in addition to the Kazakhs, the vast majority of other Turkic peoples' representatives live peacefully on the territory of Kazakhstan. Many of them migrated into the country as a result of historical events dating back to the 18th century. As we know from the history of the deportation of the Turkic peoples to Kazakhstan, the reasons for the deportation of the peoples were mainly political ones (Stalin repressions), the deported peoples' representatives were primarily Karachays, Balkars, Crimean Tatars and Meskhetian Turks (Meskhetians). In addition, Karachays were also deported to Kyrgyzstan and Uzbekistan.

The forced resettlement of the entire population of the ethnic minorities caused the actual destruction of their former homelands. The most part of the deported people were ordinary people. A half of the deportees were young children. The other half were mostly women and the elderly. During the times of a forced deportation of the Karachay people, many Karachay men were fighting at the fronts of the Great Patriotic War against Nazi invaders [Zholdasbekov, Shaymerdinova, Kaldybayev, Kalikov, Zhiembay, Dikhanbayeva: 2020].

After identification of the approximate location of the ethnic groups mentioned in the **latest** census, a permission was obtained by sending an official letter to **the Public Consent Centers** in the regions and districts as to conducting a survey and interviews in the field of **sociolinguistic studies of linguistic** issues of the vulnerable and critically endangered Turkic peoples. The Appendix 1 [<https://rb.gy/qhy4yt>].

In our survey of Turkic languages exposed to the danger of extinction spoken by relevant ethnic minorities, a decrease in the number of ethnic groups as well as presence of a real user of each specific language has been considered as an important factor.

A total of 25 people of 8 nationalities from 11 regions took part in the survey, which main aim was the socio-linguistic study of languages. With the aim of understanding the usage of endangered Turkic languages in Kazakhstan. Among them are 8 Crimean Tatars, 1 Tuvan, 3 Karachays, 9 Balkars, 1 Sakha, 2 Kumyks, 1 Nogai, 1 Khakas.

In order to obtain relevant data needed for performing the research work a questionnaire survey on *“the Socio-linguistic research”* has been undertaken, it consisted of 27 categorical questions covering 5 factors, including *general information* about the participant, his/her address and reason for relocation/migration educational and

languages spoken, religion and culture, and the current use of the endangered language and its utilization for communication platforms like mass media and everyday life. The questions were prepared by the doctoral student and her supervisor.

The survey questions were tested and justified by experts in the course of the test procedure [https://rb.gy/qhy4yt]. The collected data were analyzed on the basis of both qualitative and quantitative research analysis. The research involved 10 male and 15 female respondents. Within the sample survey of the censuses of population, the number of male participants amounts to 58.3% and number of female participants make up 41.7%.

Table 1: Gender-based distribution of respondents

Sex	f	%
Female	15	58.3
Male	10	41.7
The total number	25	100.0

That is, because the number of participants in the study is gender-balanced, the reliability of the study can be considered as a high-level one. The age of the study participants ranged from 15 to 75 years. This increases the validity of the research analysis, as the age range corresponds to the age limits given in the questionnaire. As a result of the categorical analysis of the survey questions, according to the answers in the section *Address and Reasons for Resettlement*, it was found out that all participants were born in Kazakhstan and 19 participants, i.e. 79.2% did not change their place of residence.

Taking into consideration answers of respondents as to answering the question on *when and why their families had migrated to Kazakhstan*, we can say that according to the results of the survey, the period of resettlement in Kazakhstan covers the period from 1937 to 1984. Reasons for resettlement include Stalin's repressions in general including repressions of 1937-1938, deportations during the World War II, and those who immigrated voluntarily and in order to develop virgin lands.

According to scientists, during the Soviet era, Kazakhstan was the main hosting country for the Turkic ethnic groups who migrated for the following reasons:

Deportation during the period of collectivization in the USSR (the 1930s);

Deportation during World War II (the 1940s);

Industrialization during the Second World War;

The campaign for the development of virgin lands in the 1950-1960s [Tazhibayeva, Nevskaya 2021: 33-47].

According to the survey conducting period, *the number of family members who emigrated* constituted 28%. Among countries of destination Turkey, Russia, Germany and the United States do dominate. In other words, 72% of the migrants of the study live in Kazakhstan.

According to the diagram of location of the vulnerable and endangered Turkic languages speakers living in Kazakhstan, their highest concentration is located in the Turkistan region, followed by East Kazakhstan region and other regions.

Table 2: Settlements of ethnic groups representatives who use vulnerable and critically endangered Turkic languages

Provinces (oblasts)	f	%
Eastern Kazakhstan	11	44
Almaty Region	4	16
Western Kazakhstan	1	4
Akmola Region	4	16
Turkistan Region	2	8
Jambyl Region	1	4
Kostanay Region	2	8
The total number	25	100.0

Based on the responses to *the Language section* of the questionnaire survey, it was found that 96% of the surveyed ethnic groups representatives speak Russian. As a result of *conducted analysis of occupations and businesses* either was found out that dominant parts of respondents were unemployed and housewives as well as retirees. Students and pupils are in the second place, followed by accountants, civil servants, teachers, individual entrepreneurs and singers.

When asked about *the scope and territory of their native languages*, a small number of respondents reported that they used their native languages only as a language of communication with relatives in the family life, while the majority said that they rarely used it or did not speak it at all, but those who used, did recognize that they mixed many Russian words during speaking their native language. In other words, the analysis of the study showed that only a small number of participants was able to speak their native language, but the native language was used as a means of communication in family circles only. However, when asked *what other languages they spoke*, most participants said they spoke Russian, Kazakh and English.

When asked if *there are newspapers, magazines, books and TV programs in their native language in your country of residence*, all participants answered that they did not have, i.e. the Turkic languages spoken by ethnic minorities living in Kazakhstan did not receive any special social support. In general, the media in the studied languages is less distributed around the world. The Eldash newspaper in Dagestan in Kumyk language, two newspapers in Nogai language “Shoy tavysy” (Voice of the Desert), “Nogai davysy” (Nogai voice), “Mingi Tau” magazine in Karachay-Balkar language, “Zaman” newspaper, “Oter” newspaper in Kiev in Crimean Tatar language are issued, “Millet” TV program is broadcasted, in Crimea “Avdet” newspaper, “Arzy” and “Khasivet” magazines are published.

One categorical question had relation to the domain of religion and culture, and its form was as follows: *Have your national traditions and customs been preserved?* Almost all respondents said that they kept national traditions in their families, with a smaller number mentioning religious customs and the majority reporting usage of ethnic wedding customs.

Table 3: Preservation of national traditions and customs

	f		%
<i>Crimean Tatars</i>	5		58.3
	10		41.7
<i>The total number</i>	25		100.0

Participants of a questionnaire survey process who gave their answers to the question of *What traditions of the Kazakh people do you follow?* noted that they followed traditions close to their own ethnic traditions, especially regarding weddings ceremonies as to *a departure of daughter* (because she from now on is considered to be a wife of other person-member of other family) or *the first coming of daughter-in-law into her new family house* and *presenting the earrings*, respondents included the Crimean Tatars, who are traditionally considered as the closest to the Kazakhs ethnic group members. In terms of customs and traditions, the next to the Crimean Tatars people closest to the Kazakhs in relation to aforesaid traditions are representatives of the Balkar people, the latter said that they adhered to the elements of family household customs and traditions, such as *presenting a gift to a newcomer-bride*, *the celebrations of the first steps of the child ceremonies*.

According to the respondents, the Kazakh people celebrate the Nauryz together with many other traditions and customs and followed all the traditions associated with this holiday. In addition, almost all respondents said that they celebrated the Nauryz. The Nauryz day is the New Year Day of the Turkic peoples, the day of the vernal equinox, the beginning of a new period of abundance, a source of prosperity and unity. How Nauryz came to the Turkic peoples and why this called the equinox day is linked with the long history of the Turks. The Chinese chronologic documents based on historical sources say about the ancient great genocide of the Turks. In ancient times, their enemies had attacked the Turks and killed almost all the people. Only one child had survived the massacre. They cut off the child's limbs. The child was told that his lineage would come from himself. Then Bozkurt (the Great grey wolf) came and nursed the child and healed his wounds. The Bozkurt then took the child and carried him via various routes in order to get away from troops of the enemy. Later, the wolf slept with the growing child and gave birth to 12 boys.

Those boys have kidnapped girls from Kao Chang or Turfan. Over time, their numbers increased, and they were unable to live there freely because the local space was limited for dwelling there without any problem. In order to leave that homeland, called Ergenekon, they melted the Temirtau bridge and headed back to Iktasia. This day of liberation coincides with the equinox. Therefore, the Turks call this day a “new day”, and the Turkic year begins on that day and continues throughout the year. An examination of ancient Uyghur Turkic texts revealed examples of holidays associated with the phrase “Yañıkun” (“The new day”.

A Turkologist Jens Wilkens gave examples of 16 sentences at the 2008 symposium “Die Erforschung des Tocharischen und die alttürkischen Maitrisimit (The exploration of the Tocharian and the Old Turkic Maitrisimit)” held in Berlin on April 3-4. He explained them in his *Der “Neutag” und die Maitrisimit* (The “New Day” and the Maitrisimit). [Wilkens 2013: 375-401]. That’s way the Turks celebrate the holiday as the exodus from Ergenekon date and as a “new day” (New Year Day) holiday, because the date coincides with day of leaving the Ergenekon land. From the very beginning to the present day, this day is solemnly celebrated as a holiday among Uyghur Turks still living in Eastern Turkistan. Among other Turkic tribes, the Altai Turks call it Jylgayak holiday, the Khakass Turks call it Jylstyr holiday, the Ulu Kyun (Great Day) holiday, the Turkmens call it the Teze Jil (New Year Day), and the Gagauz call it the first summer holiday.

Respondents answered also to the question *What religion do you adhere to and what religious rituals do you perform?* According to the survey results, it was found that 22 of respondents were Muslims, 2 were Christians and 1 was Buddhist.

Table 4: A religious distribution of users of ethnic minorities and vulnerable/critically endangered Turkic languages

Religion	f		%
Islam	22		88
Christian	2		8
Buddhism	1		4
The total number	25		100,0

When respondents answered to question *What kind of folklore literature examples (tales, legends, myths, historical poems) do you know*, they said that they knew folk legends, lullabies, mythical fairy tales and it was discovered that respondents knew the Koroglu legend which is considered to be the common cultural heritage of all Turkic peoples. The epic narrates a story of a struggle of the main hero of the epic Rushen Ali and his father Hodja Yusuf against Bolu Bey. The main hero of the Koroglu epic was a popular poet Rushen Ali (Koroglu) who lived in the 16th century. Koroglu helped deprived people and those lacking assistance throughout his life. In compliance with a widespread belief, he noted degradation of heroism in hearts of people after invention of a rifle. It is a brief introduction and content of Turkic epic poems found in various periods and between Turkic peoples’ groups having various political allies. Studying these epic texts one can encounter traces of the first Turkic epic the “Oguz Kagan”. Also, these epic poems are very important as first literary works describing common historical memories of the Turkic world.

However, about a half of respondents participating in the questionnaire survey said that they knew no literary work in their native language. In the course of studying the data it was found out that representatives of Crimean Tatar, Karachay, Nogai, Khakas peoples used their native language only in family lives, and representatives of Tuvan, Sakha, Kumyk peoples – who comprise the remaining percentage – did not know any literary works in their native languages, except for lullabies and folklore fairy tales which they had heard before attending primary school classes.

In Order to Raise a Reliability Level of The Collected Data Analysis, Together with Questions of a Questionnaire, 6 Representatives of Specific Ethnic Groups (1Nogai, 1Balkar, 1 Crimean Tatar, 2 Karachay, 1 Kumyk) were interviewed in the course of performing the research work. Interview questions were prepared in advance and selected for data collection. During the collection of data, in accordance with ethical requirements, respondents’ permission was obtained and the interviews were recorded with a recording device.

The average age of the interviewees was 40. The youngest is Kumyk, eighteen years old. The oldest was a Crimean Tatar, seventy years old. Among the participants of the interview were a Nogai from Aktau,

Kazakhstan, a Balkar from Shcherbakty village, Pavlodar region, a Crimean Tatar from Almaty, a **Karachay** 1 from Turkestan, a **Karachay** 2 from Nur-Sultan a Kumyk from Nur-Sultan. As the interviewees were taken from different geographical areas of Kazakhstan, the language use and geographical distribution were taken into account for data collection. Only one of the 6 Turkic-speaking participants of the interviewing process (Balkar) answered in Kazakh. The other five used Russian as their first language as it was found out during the interview. It turned out that the Balkar girl, who answered in Kazakh, was married to a Kazakh man, thus she had been assimilated, and she was a teacher of the Kazakh language and literature. In other words, the use of Russian as a language of communication is more common among the Turkic-speaking peoples minorities living in Kazakhstan than the Kazakh language, which belongs to the same family. In addition, family status is a key factor in learning the state language. Two of the interviewees have higher education degrees.

When asked how often he used his native language, the Nogai's representative said that he had completely forgotten his native language because he did not speak it in Kazakhstan at all. A Balkar, whose mother was Kazakh and father was Balkar, said that because his father used only Kazakh in their family, he did not speak Balkar language at all and he said that he grew up as a Kazakh and considered himself a Kazakh.

A representative of the Karachay ethnic group said that he often used his native language among his relatives and family, often trying to communicate with adults and relatives in his native language, and another representative of the Karachay ethnic group said that he did not use the Karachay language because in Nur-Sultan they do not have any relevant language environment and he uses it only when communicating with his children living in the Karachay-Cherkes Republic.

However, since the Karachay and Kazakh are very similar languages, he said that he understood Kazakh, but mostly spoke Russian. In addition, another member of the Karachay ethnic group said that he used his native language in communication with adults in the family, mainly in Russian and in academic life.

The Crimean Tatar said that he had been speaking his native language since childhood, that he spoke to his parents in his native language, Crimean Tatar, but that he also supported those who spoke Russian, so he was fluent in Russian.

A representative of the Kumyk ethnic group said that he used only Russian in the family and as a language of communication, and that his language of education was Russian. However, because his parents were Kumyk, he learned to speak Kumuk as a child, but now he does not use it and now he can use it only when he communicates with his relatives living in the Republic of Dagestan. A Nogai respondent said he had forgotten the language because he did not have a native language speaking medium. He said that at present he does not understand, cannot write and speak his native language.

Common traits in vulnerable and critically endangered Turkic languages in Kazakhstan spoken by relevant ethnic minorities

In addition to assessing the level of use of the interviewees' native languages, lexical-semantic and grammatical analysis of the languages under study was carried out by quoting excerpts from literary works. The comparative-historical method, which has been thoroughly tested in the practice of studying Turkic languages, meets the main requirements of etymological research and can be used without any restrictions as a method of revealing historical facts in the hands of a comparative Turkologist through diachronic material.

Due to its universal nature, the comparative-historical method has a variety of other methods and research approaches. For example, the morpheme membership of two-or more-syllable structures requires the use of the results of a comparative study of Turkic languages.

In connection with the aforesaid, the respondents provided fragments of literary works, proverbs and sayings, verses, popular songs in their native languages which were analyzed in terms of vocabulary, semantics and morphology:

Audiotext1. It has been found out that the Karachay language's *Kyulme kiartkha, kelir bashkha* (Кюлме къартха, келир башха.) proverb is similar in sense to Kazakhs' 'Күлме досқа, келер басқа' (*Kulme dosqa, keler basqa* – 'Do not laugh at your friend's (brother's) failure, as the same thing might happen to you too')

proverb. Both proverbs have the same meaning, i.e., they highlight the importance of treating the old people respectfully, giving the meaning ‘Do not laugh at the elderly, you will yourself grow old too’. The proverb emphasizes a need for a respectful treatment of the old people that is a common value for all the Turkic nations’ cultures. This lexical form conveys the same meaning both in the Karachay and in Kazakh languages via use of common forms (*kulme, qart, keler, bash*), the latter being a common lexeme for all Turkic peoples, the meaning of does not change when one considers various Turkic languages. ‘*Kulme*’ or ‘Do not laugh at’ proverb is used in an imperative mood. And it is used in a negative form via use of ‘me’ suffix. Turkic languages have common suffixes that convey a meaning of negation, they are *ma, me, ba, be, pa, pe*.

Qartqa, bashqa are grammatically given in the dative case via ‘-qa’ form. It is a common form for all Turkic languages and has a declension form via use of *qa, ke, ga, ge* suffixes as in Kazakh language. ‘Bas’ term in the Kazakh language is used in Karachay in the form of ‘bash’. In addition to that, the ‘bash’ term is used in many languages of Oguz group such as Azerbaijani, Anatolian Turkish, Crimean Tatar, Gagauz, Kumyk in the form of ‘bash.’ As a norm in languages of Turkic peoples ‘bash’ is used via *sh-s* change. In above-mentioned cases it was found that *sh-s* change usually takes place in relation to the last or central syllables. V.A. Bogoroditskiy in his research work focused on changes of *sh* and *s* sounds, according to his viewpoint the transition of sounds is a common feature for all Turkic languages [Bogoroditskiy 1953: 15].

Table 5: Sh-s change of words in Turkic languages

<i>Kazakh language</i> <i>Turkic languages</i>	<i>бас</i> (<i>bas(head)</i>)	<i>қасық</i> (<i>qasiq (spoon)</i>)	<i>бес</i> (<i>bes (five)</i>)
<i>Karachay</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)
<i>nogai</i>	(<i>bas</i>)	(<i>qasiq</i>)	(<i>bes</i>)
<i>Kumyk</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)
<i>crimean tatar</i>	(<i>bash</i>)	(<i>khashshik</i>)	(<i>bes</i>)
<i>Balkar</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)
<i>Gagauz</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)
<i>Tuvan</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)
<i>Dolgan</i>	(<i>bas</i>)	(<i>kasik</i>)	(<i>bes</i>)
<i>Shor</i>	(<i>pash</i>)	(<i>kashik</i>)	(<i>pash</i>)
<i>Sakha</i>	(<i>bas</i>)	(<i>kasik</i>)	(<i>bes</i>)
<i>Khakas</i>	(<i>pas</i>)	(<i>kasik</i>)	(<i>bes</i>)
<i>Karaim</i>	(<i>bash</i>)	(<i>kashik</i>)	(<i>bes</i>)

Audio Text2. It shows also that the Crimean Tatar proverb “Anasyna baqip qyzyn al” or ‘look at the mother first and then propose the daughter’ has the same meaning as the Kazakh proverb ‘Anasyn korip qyzyn al’ or “Sheshesine karap, qyzyn al, ayagyn qarap, asyn ish” (Only after evaluating the mother (of a girl) marry the girl)

or “having looked at the mother, propose the daughter, having looked at the dishes eat”. It is known that the naming of mother and daughter by words *ana*, *qyꞑ* denoting kinship relationship in the Crimean Tatar language are common for all Turkic languages, only in some Turkic languages they are used with units given by changing vowels in the form of *ane*, *ene*, and the verb ‘al’ (take) is used in all Turkic languages without any phonetic changes while the verb ‘baq’ is known to be used in the meaning of ‘see, look’.

Ethnographers and ethnic educators emphasize that proverbs are “not accidental phrases – each of them has its own history and is associated with the whole complex of ideas, feelings and desires in the lives of people” [Bodaninsky 1915: 23]. In addition, historical dictionaries are not only a set of linguistic vocabulary, but also reflect the educational achievements of the nation in the field of material and spiritual culture, the level of language and cultural development of an ethnic group in the 19th century [Hayrullina, Yusupova, Nabiullina, Shaymerdinova 2020: 232].

Guzel Kırım

Alushtadan esken eller,

Yuzume urdu.

Balalyqtan osken erler

Koziashym tiushti.

‘Beautiful Crimea

The wind is blowing from

Alushta touches my face.

Where I grew up as a child

Tears well up in my eyes (translated by a researcher).’

The Crimean and Alushta lexemes given in the text are well-known toponyms. *Alushta* is a resort town on the southern coast of the Crimea. It is the administrative center of Alushta city district, which is called Bolshaya Alushta.

The word *Guzel* (*beautiful*) in the text is also used in the book of Korqyt Ata in the sense of “beautiful” in reference to the mountains [Ergin 2017]. The word *Guzel* used by the interviewer, preserved original meaning in the historical sense, which is given in the meaning of “beautiful, wonderful”. The word is also used in this sense in the book by Filippo Argentina, *Regola del Parlare Turko* (1533) [Rocchi 2007].

The origin of the word: verb *kor is added suffix *+al* and an adjective term is created. Although it has been derived from the ancient Turkic language, it can be assumed that the original Turkic word is based on the ancient Oguz language roots. In the Old Turkic language, words *korik/koruk*, *kork* (beauty) are used in some groups of Oguz languages (Crimean Tatars, Kumyk, Balkar) as *korktu*, *gokchek* <*görükcük* (*güzel*) (beautiful), in the group of Kipchak languages it is used in the sense of beautiful, beauty.

Audiotext3. It is given in the famous “Alan” poem of the Balkar people by Balkar girl:

Alan deime har kiun sain shohuma,

Alan deime har kiun sain ahluma.

Milletingi ati ned deb sorsala,

Alan degiz meni millet atima.

If we pay attention to the word “Alan” in the given verses, among the peoples of the Caucasus, the Karachay-Balkars call themselves Alans. The Karachay-Balkars call each other *alan*, *alanla* (*alanlar*). The word “Alan”, often used in oral and written speech of Balkars and Karachays means “friend”, “hero”. In addition, the word ‘Alan’ is used in Turkic languages to mean “snow tiger”.

The word “Alan” is very common in Karachay-Balkar folklore. The ethnonym of “Alan” is used in heroic songs, fairy tales and historical songs.

In addition to that, the ethnonym “Alan” occurs 7 times in the book “Karachay folk taurukhla (Karachay folk tales)” [Gochiyaeva, Ortabayeva, Suyunchev 1963: 5, 7, 66, 69, 133, 162, 225].

Fiction writers use the “Alan” word in a literary sense. It can be frequently found in the novel “Khara kiubiur (the Black chest)”, being one of the belles-lettres works written in the 1930s of the last century [Appaev 1958: 74, 25, 288].

This poem in the Balkar language describes the peoples’ longing for their homeland.

According to the given works, it has been revealed that many of the songs and poems of the Balkar people are results of longing for their motherland and the life there. In the 1970-1980s Balkar scientists A. Kholayev’s [Kholayev 1981: 5,11.], Kh. Malkonduev’s [Malkonduev 1977: 65,77], T. Hadjjeva’s [Hadjjeva 1988: 60,78], A. Rakhaev's works [Rakhaev 1986: 131,141] began to appear on pages of scientific and popular publications, almost all of which were devoted to the problems of folklore of ritual, lyrical and musical songs.

The most of the participants in the study gave examples from proverbs. If we consider the use of proverbs in the languages under the study, we can see following similarities:

Table 6: Forms of articulation of the ‘proverb’ term in Turkic languages

<i>Turkic languages</i>	
<i>Kazakhs</i>	<i>makal, metel, nakil</i>
<i>Azerbaijan turks</i>	<i>atalar sözü</i>
<i>Bashkurts</i>	<i>makal, eytim, atalar hüzi</i>
<i>Kirgiz turks</i>	<i>makallakap</i>
<i>Ozbeks</i>	<i>makal</i>
<i>Tatars</i>	<i>atalar sözi, makal, eytim</i>
<i>Turkemens</i>	<i>atalar sözi, nakil</i>
<i>Uygurs</i>	<i>makal, kumuklar atalar sözü</i>
<i>Chuvash turks</i>	<i>vattisin semabi (yaşlılar sözü) gibi adlar vermektedirler</i>

[Alkaya 2001: 58].

The research work, which contains collected and compared proverbs of many Turkic languages and compiled in a certain systematic way is V.V. Radlov's book “The experience of creating the dictionary of Turkic languages”. One of the characteristics of proverbs in Turkic languages is the commonality of their themes and content, a unity of thought and a similarity of scopes. The proverbs given in V.V. Radlov's “The Turkic Dictionary” prove that proverbs have preserved their own sound system, vocabulary and grammatical structure in many Turkic languages and their dialects.

They often use lexemes denoting kinship relationships in proverbs, sayings, songs as we have noted it in the audiotext. Therefore, these kinship types names’ use in Turkic languages are given in Table 7 below:

Table 7: Similarities and differences of names of kinship relations in the Turkic languages given in the audiotext

In Kazakh language Turkic languages	mother (<i>ana (ana)</i>)	son (child) <i>бала (bala)</i>	daughter (<i>кыз (qyz)</i>)
<i>Karachay</i>	<i>ana (ana)</i>	<i>бала (bala)</i>	<i>кыз (qyz)</i>
<i>Nogai</i>	<i>ana (ana)</i>	<i>бала (bala)</i>	<i>кыз (qyz)</i>
<i>Kumyk</i>	<i>ana (ana)</i>	<i>бала (bala)</i>	<i>кыз (qyz)</i>
<i>Crimean Tatar</i>	<i>ana (ana)</i>	<i>бала (bala)</i>	<i>кыз (qyz)</i>

<i>Balkar</i>	<i>ana (ana)</i>	<i>бала (bala)</i>	<i>кыыз(кыуз)</i>
<i>Sbor</i>	<i>ана (ana)</i>	<i>бала (bala)</i>	<i>Қыз(qyz)</i>
<i>Sakha</i>	<i>ана (ana)</i>	<i>бала (bala)</i>	<i>кыыс(кыуз)</i>
<i>Khakas</i>	<i>ана (ana)</i>	<i>пала (bala)</i>	<i>хыс(кыуз)</i>
<i>Karaim</i>	<i>ана (ana)</i>	<i>бала (bala)</i>	<i>Кыз (qyz)</i>

During conducting the research, it is important to find and analyze semantic commonalities and grammatical differences in proverbs and forms of the speech etiquette, which are taken as examples.

Table 8: Similarities and differences of proverbs in the Turkic languages given in the audio text

Kazakh language	Do not laugh at your friend's (brother's) failure, as the same thing might happen to you too (КҮЛМЕ ДОСҚА, КЕЛЕР БАСҚА (Kulme dosqa, keler basqa))	Only after evaluating the mother (of a girl) marry the girl (АНАСЫН КӨРІП ҚЫЗЫН АЛ (Anasin korip qizin al))
<i>Karachay</i>	Kiulme khartkha, kelir bashkha (КЮЛМЕ КЪАРТХА, КЕЛІР БАШХА.))	Anasina karab kizın al
<i>Kumyk</i>	Khartti khart dep kiuleme, tiusher onu giulleme (КЪАРТГЪА КЪАРТ ДЕП КЮЛЕМЕ, ТЮШЕР ОНУ ГОЛЛЕМЕ)	Khatin alsang, khainanaga qarap al (КЪАТЫН АЛСАНГ, КЪАЙНАНАГЪА КЪАРАП АЛ)
<i>crimean tatar</i>	Kulme komshuna, keler bashina (КҮЛМЕ КОМШУНА, КЕЛЕР БАШИНА)	Anasina bakıp kızını al
<i>balkar</i>	Khart bla telige kiulgen giunakhdi (КЪАРТ БЛА ТЕЛИГЕ КЮЛГЕН ГЮНАХДЫ)	Anasina bakıp kızını al
<i>gagauz</i>	Gulme komşuna gelir başına.	Kenarına bak bezini al, annesine bak kızını al.

[Tavkul 2001].

Table 9. In the audiotext, the representatives of the ethnic groups are asked about saying the words like “Hello!”, “How are you?”, “Thank you” in their native language, and below the words’ similarities and differences in the Turkic languages have been presented.

In Kazakh language	Hello (How do you do! or Hi! etc.)! (Сәлеметсіз бе! (Salemetsiz bel))	How are you? (ҚАЛЫҢЫЗ ҚАЛАЙ? (Khalingiz qalay?))	Thank you! (Рақмет! (Rakhmet!))
<i>Karachay</i>	Salam Aleikum! Kiun akhshy bolsun! (Салам алейкум! Кюн ахшы болсун!)	Qalaisa? Khaling (khaligiz) khalaidi? (Къалайса? Халинг (халингиз) къалайды?)	Bye! (Сау бол! (Sau bol!))
<i>Kumyk</i>	Assalamaleikum! (Ассаламалейкум!)	Necheksen? (Нечексен?)	Bye! (Сау бол! (Sau bol!))
<i>crimean tatar</i>	Selamaleikum! (Селамалейкум!)	Nas yashaisiz?, Yashaisiniz nas? (Нас яшайсыз?, Яшайшыңыз нас?)	Bye! (Сафо! (Saghol!))
<i>balkar</i>	Kuningiz jakhshy bolsun! (Күніңіз жақшы болын!)	Qalaisa? (Қалайса?)	Bye! (Сау бол! Көп жапа! (Sau bol! Кор jasha!))

Via analysis of the use of social platforms by the studied ethnic groups in their native languages according to Table 10, we have found that there are family chats which users do communicate mutually in their native language. The majority of respondents, being active users of social platforms, said that they often use Russian as a language of communication on family and cultural social webpages.

Table 10: Based on the audiotext information on how often ethnic groups use social platforms in their own native language:

	Languages (f)	Codes (f)	Total frequency
An active user in the native language	Balkar language (1)	WhatsApp (1)	7
		Social groups (1)	
	Karachay language (2)	Instagram (1)	
		Facebook (1)	
		Social platforms (1)	
Crimean Tatar language (1)	Sites in their native country (1)		
Kumyk language (1)	Websites (1)		
An active user in a foreign language	In Russian (3)	Forums (1)	7
		Websites (1)	
		Forums (1)	
		Social platforms (1)	
		Sites in their native country (1)	
		Instagram (1)	
		Facebook (1)	
Passive user in a native language	Nogai language (1)	---	---

Conclusion And Final Findings of The Research Work

Linguistic groups and kindred languages are not only a linguistic community united by social, economic, political and cultural institutions, but also a group of languages that are directly and indirectly related to each other in everyday life, that carry out a historical continuity and kinship. In addition to social, economic, political and cultural factors, the historical continuity and kinship also have a significant impact on vulnerable and critically endangered Turkic languages used by representatives of ethnic minorities under study, in the context of the disappearance and preservation of languages.

Representatives of the ethnic minorities using vulnerable and endangered Turkic languages, which are the main object of our research, live peacefully in our multinational, secular state, i.e. in the Republic of Kazakhstan.

Representatives of the Turkic-speaking peoples came to Kazakhstan for various reasons, in particular, due to social, political, family and personal circumstances. The Turkic peoples of Kazakhstan have almost completely preserved their ethnic traditions, customs and religions. Despite the influence of the Kazakh culture as well as Kazakh and Russian languages, they have tried to preserve their own native language.

However, analysis of the research results (questionnaire surveys, interviews, audio recordings) shows that the majority of representatives of Turkic-speaking people who migrated to Kazakhstan does not use their native languages. According to the collected data, the native language is used as a language of communication only in their family lives, and as for vulnerable and critically endangered Turkic languages spoken by representatives of the aforesaid ethnic minorities there are no cultural-linguistic centers working to promote these languages, as well as lack of newspapers or magazines in those languages, and there are no TV programs broadcasted in above-mentioned languages.

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