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**Abstract.** The main purpose of the paper is to disclose the present-day situation of the Kazakh oral speech. To do this, it is first necessary to find out what oral speech is, why Kazakh oral speech has become less audible, why it sounds wrong, how the assessment of the Kazakh oral language has decreased, what was the traditional Kazakh speech, how we lost the traditional Kazakh speech, what is the modern oral language, who is to blame for the mistakes of the speech of young people, what are the prospects of the Kazakh language, what needs to be done to improve the status of the Kazakh oral language? The purpose of the article was to discuss these problems and consider ways to solve these problems. The article will discuss and answer these questions. For this purpose, the history of the study and the theoretical foundations of the study of Kazakh oral speech were considered. The conclusions of Akhmet Baitursynov on the word production of the Kazakh language, the research of academician Rabig Syzdyk were revised, the language parameters that will serve as the basis for the study were determined. The steps to be taken to improve the quality and level of the modern Kazakh oral language will be determined. To do this, an important step is the need to change the state language policy, the availability of legal force for the use of the language.

**Keywords:** oral speech, Kazakh oral speech, oratorical speech, public speech, traditional Kazakh speech.

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## ҚАЗІРГІ ҚАЗАҚ АУЫЗША ТІЛІНІҢ ҚОЛДАНЫС САПАСЫ

**Аннотация.** Мақаланың негізгі мақсаты қазақтың бүгінгі ауызша тілінің сын-сипатын ашып көрсету. Ол үшін алдымен ауызша қазақ тілі деген не, ауызша қазақ тілі неге аз естілетін болды, неге қате естілетін болды, қазақтың ауызша сөзінің бағасы қалай кеміді, байырғы қазақ тілі қалай сөйленетін еді, байырғы қазақ тілінен қалай айырылды, қазіргі ауызша тіл қандай, жастардың қате сөйлеуіне кім кінәлі, қазақ тілінің болашағы қандай, қазақ ауызша тілінің мәртебесін көтеру үшін не істеу керек? деген мәселелерді ортаға салу, мәселені шешудің жолдарын қарастыру мақаланың нақты мақсаты болды. Мақалада осы сұрақтарға назар аударылып, жауап беріледі. Ол үшін қазақ ауызша тілін зерттеудің тарихы, теориялық негіздері қаралды. Ахмет Байтұрсынұлының сөзтаным, сөзсаптам туралы тұжырымдары, академик Рабиға Сыздықтың зерттеулері қайта қаралып, зерттеуге негіз болатын шарттары айқындалды. Қазіргі қазақ ауызша тілінің сапасын және деңгейін көтеру үшін жасалуға тиісті қадамдар айқындалады. Ол үшін мемлекеттік тіл саясатын өзгертудің қажеттілігі, тілді қолданудың заңдық күші болуы басты қадам екені айтылады.

**Тірек сөздер:** ауызша тіл, қазақ ауызша тілі, шешендік сөз, шаршысөз, дәстүрлі қазақ сөзсаптам.

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## КАЧЕСТВО ИСПОЛЬЗОВАНИЯ СОВРЕМЕННОЙ КАЗАХСКОЙ УСТНОЙ РЕЧИ

**Аннотация.** Главной целью статьи было выявить критический характер устной речи современного казахского языка. Для этого сначала необходимо выяснить, что такое устная речь, почему казахская устная речь стала менее слышимым, почему звучит неправильно, как снизилась оценка казахского устного языка, какая была традиционная казахская речь, как мы потеряли традиционную казахскую речь, каков современный устный язык, кто виноват в ошибках речи молодежи, каковы перспективы казахского языка, что необходимо сделать для повышения статуса казахского устного языка? Цель статьи состояла в том, чтобы обсудить эти проблемы и рассмотреть пути решения этих проблем. В статье будут рассмотрены и даны ответы на эти вопросы. Для этого были рассмотрены история изучения и теоретические основы изучения казахской устной речи. Были пересмотрены выводы Ахмета Байтұрсынова о словопроизводстве казахского языка, исследования академика Рабиға Сыздыка, определены языковые параметры, которые послужат основой для исследования. Будут определены шаги, которые необходимо предпринять для повышения качества и уровня современного казахского устного языка. Для этого важным шагом является необходимость изменения государственной языковой политики, наличие юридической силы для использования языка.

**Ключевые слова:** устная речь, казахская устная речь, ораторская речь, публичная речь, традиционная казахская речь.

## Introduction

Current Kazakh language expressiveness (grammatical, stylistic and ethical norms of expressing thoughts) has influenced by other (Russian, English) languages and gradually losing its traditional speech norms, thus, it is becoming artificial Kazakh language or translated (from other languages) Kazakh language. Grammatical system and conversational style of the Russian language in the fields of education, science and social media have mixed up and the translated texts that cannot be accepted as a literary norm of have been increased. Having mixed up traditional expressiveness with artificial speaking, incomprehensible texts added the Kazakh language to the lists of “difficult languages”. Nowadays we cannot respond to the question what Kazakh traditional expressiveness and speech culture were like. There is a need to find answers to the questions “What peculiarities did the structure and system of traditional speech have?”, “How valuable are linguistic and stylistic norms?” and “What examples can we take to current expressiveness?” by linguistically analyzing texts.

The main purpose of this paper is to discuss issues such as determining the Kazakh spoken language, its incorrectness, its rare use, lowering the value of the spoken-message, features of the former Kazakh language, the subverted language of youth, and the future of the Kazakh spoken language as well as it will attempt to find out possible solutions.

Historical context. The state program for the use and development of languages for 2011-2020 set a big goal “to popularize the widespread use of the state language”. It said that “in everyday life, communication in the Kazakh language should be considered as a ‘level’; especially for young people it should become mandatory, prestige, and fashion” (The State Program, 2011). In the beginning, young people appeared everywhere who could freely communicate in two and three languages at the literary, official level. The public consciousness of young people who is working with the use of the Kazakh language, who is making an oral interpretation of information in Kazakh, who considered Kazakh as a prestigious language was formed among the Kazakh community. At that time, the culture of oral speech in the Kazakh literary language was practically built up. Communication in the family, on the streets, in the public places in Kazakh was increased the prestige of the titular nation. However, all this is “in the past”. Over the past 2-3 years, spoken language has lost its place in everyday communication, especially in the cities of Astana and Almaty. Russian words help to express thoughts, we are scared by new concepts and terms formed in the Kazakh language, we make fun of them, ask permission to say something in Kazakh, we are ashamed to speak loudly in it on the streets or in another environment. What are other simple ways existed, in addition to discrediting the honour and authority of the mother tongue, which began with the main cities?

## Materials and methods

In this program, one of the tasks was “to form a prestigious image of a person speaking in the state language, to represent the state language as a family value” (The State Program, 2011). However, this task was also very little realized. Television and radio, forming an outstanding image, could not create language characters that can be imitated. Because there are very few journalists on television and radio who know the language, sensitivity of the communication environment and strong logic. Pop stars, people of art, do not speak Kazakh, which can be heard on the TV screen. That is why community is not interested in speaking in such language. People began to know linguistic personalities such as Nursultan Nazarbayev, citizens, such as Imangali Tasmaganbetov, Mukhtar Qulmukhambet, Amangeldy Aitaly, Bekbolat Tleukhanov, Alikhan Baimenov, Zharmakhan Tuyakbayev, Gulshara Abdykhalyqova, Yeleusiz Sagyndyqov, Kyrymbek Kosherbayev, Berdibek Saparbayev. Nevertheless, we can see that the Kazakh language has been pushed aside again since the linguistic qualifications of the heads and the authorities of the state require them to speak two or three languages with equal eloquence. This is the answer to the question “Why do we hear the Kazakh language a little?”. Secondly, this is also due to the emphasis on written language in educational institutions, as well as studying the language of written text.

## Literature review

With the acquisition of the state status of the Kazakh language, the only goal was to increase the number of users of Kazakh to create a language environment. This was due to increased requirements for the language and culture of oral speech in Kazakh. In the 1980s, a Kazakh scholar Syzdyk (1987) was the first to express such an opinion: “...the vitality of the Kazakh language is closely linked to the oral

improvement of its social activities”. We (most of us) have stopped talking in an oral literary language. The scientist said: “there was no space for oral speech until the state status of the Kazakh language was obtained, and now the recognition of the mother tongue by the state is a high indicator of the spoken language”. Moreover, he indicated that “to expand the social activity of the Kazakh language, it is not enough to develop only the official language, engage in science in the Kazakh language, write books and lectures in it. First of all, special attention should be paid to oral speech. Let one front of the struggle become a conversational front”. The scholar even outlined the actions in this struggle, emphasizing that «for this, first of all, you need to start from school. He set the task of “introducing the subject of the oral Kazakh language”. Otherwise, the scholar suggested, “it is necessary to include several topics in the school curriculum, and equal attention should be paid to both spelling and orthoepy. To develop the language, not only teachers of the Kazakh language should be involved, but also all members of society, families and other subject teachers”. Moreover, he stated that “this type of education is out of focus” and “as soon as the child begins to speak, we do not care about how he/she will speak further”. He asked adults to take care of the use of words. He criticized the fact that we have lost the skill of eloquence that we are used to blaming politics and modernity for our unpleasant traits and qualities (Syzydyk, 1987: 146). Syzydyk very correctly noted that the secondary education program does not pay any attention to Kazakh orthoepy, and the fact is that this negative trend continues (Syzydyk, 1987: 167). He also added: “If the orthoepy was correctly placed in school, a person would not intentionally destroy it during his/her adulthood”. He warned that there is a huge risk that the universities will not focus on teaching eloquence, the correct pronunciation of words. Professor N. Uali named the parameters of the literary language “the sufficiency and convenience of the lexical and phraseological system, the distinction between grammatical, phonetic and phonological systems, the presence of written and oral forms, the differentiation of functionality, the breadth of the communication field, the functioning in the fields as management, science, education, the presence of the language environment, the presence of sources of enrichment (dialect, simple speech, old Kazakh language, writing)” (Uali, 2007: 45). Among them, the spoken language is very important. If the Kazakh-speaking environment itself cannot freely use the literary language, then there is a doubt about the viability of such language, it may become a dead language, visible only in written forms.

*Decrease the spoken word.* The reasons for decreasing the value of spoken language can be determined as follows:

- dominance of written language, and emphasis on it
- learning written language as a written language text
- writing language turned out to be a reason for research.

The fields of the modern Kazakh linguistics have been studied, language units and the terminological system have been analyzed, and these are studied in the standard separately in the form of the main disciplines in the programs and curricula of universities. Nevertheless, we teach the structural system of the bookish Kazakh language. The linguistic units of the Kazakh language that are used in education are selected only from texts of written languages. Phonetic analysis examines the letters of the text. The syntax analyzes sentences in the written text, etc. Besides, academic dictionaries and grammars write lexical, phraseological, and grammatical meanings in the written text. Therefore, the values are limited. For representatives of other nations and ethnic groups that are beginning to learn Kazakh it is difficult to understand the meaning of words, since “non-textual” words are heard more often in everyday life; however, their meanings do not appear in dictionaries. Moreover, the spoken word sometimes appears only as a form. Speeches on television programs, or speeches of authorities of the state are usually accompanied by a sound transmission of electronic texts, such a word is either forcibly listened to, or, if there is interest, or not listened to completely. The reason for this is strict adherence to written language in the oral language (Biy aga, 1983).

Today, the system and structure of the written language has stabilized in the general linguistic consciousness, so it has become the norm to use the written language norms in spoken language to read written words for the audience as the basis for systematic speech. Therefore, often the use of this approach has become the norm. However, written paper using written language is not normal for spoken language. Such speech can bore the audience. The effect of speech, as if it is memorized may be low.

There is another process. Independence came to us with a market culture and a culture of the West. Excluded from both the written and spoken speech, censorship added profanity, including a vulgar language and barbarisms to our speech before the audience.

The Kazakh language appeared on the screen: a) in the form of a simple colloquial language with elements of the Russian language b) in the form of hasty words of senior government officials, deputies, pop stars who usually speak with the Russian language system of thinking, and who give the shortest interviews based on the written Kazakh language (Kekilbayev, 1981: 5). Listening to this all on a daily basis, people who speak Kazakh at different levels, begin recognizing it as the main norm of the literary language.

*The way of speaking in the former original Kazakh language.* Speaking about former original Kazakh, it can be spoken about it as a myth. However, in terms of language history, the results of oral language do not appear today. Nevertheless, by seeing the modern written artistic prose, it can be said that nobility of oral language appears in papers. Until the beginning of the 20<sup>th</sup> century, the oral language only covered all five functional styles. Uali indicates the current divisions of styles (spoken language style, publicist style, belles-lettres style, scientific style, business style) that comes out of 5 different public consciousness. They are: household consciousness (spoken style), aesthetic consciousness (belles-lettres style), social consciousness (journalistic style), professional consciousness (business style) and scientific consciousness (scientific style) (Uali, 2007: 52). Before the beginning of the 19<sup>th</sup> century, household and aesthetic consciousness, social and professional consciousness. were identical, unique and significantly high. If we take five family members as an example, if there are a father, mother, grandfather, grandmother and one child in one a family, we can assume that all five had a high and complete sense of domesticity and aesthetic consciousness. Household consciousness also includes professional consciousness. All this is reflected in language, oral language, that is, oral literary language.

In the 19<sup>th</sup> century, beginning from 1862, an orientalist of Russia, ethnographer, archaeologist, academician of the Petersburg Academy Radlov, who investigated the east of the Kazakh land, Ile, Syrdariya, Vernyi, Aksu, wrote: “Kyrgyz, in general, are fluent in speech art, they love to talk ... they often joke. Their stories are very clever... Kyrgyz differ from their neighbours by their eloquence. The speech of any Kyrgyz is very smooth and free. Kyrgyz are good at speech art (oratorical word). They can recite very long poems, and their simple speech is built with a well-known rhythm and is often similar to poetry. Thoughts are open and accurate; therefore, the Kyrgyz on a full basis can be called the French of Western Asia”. He also indicated that “Kazakhs are beautiful, skilful and enlightened, especially their courage and sharpness, resourcefulness is surprising... When each of them, starts to speak, you can see such a power of the language like in French and Russian ... Also, if a Kazakh begins to tell a story, then the words are poured into a transparent stream, and it becomes warm in the soul”. One more thing, he noted: “the purity and nature of the Kazakh language, as well as its wide distribution, caused my dedication to one whole volume made up of literary options and for collecting more legacies of this language. Besides, unlike other relatives, their resourcefulness and oratory skills are impressed me” (Radlov, 1870: 19-20). The reason for this was the household consciousness of Kazakhs, not like now in casual language, at that time they were close to the literary one. Radlov draws attention to “the presence of the art of speech, loving conversation, loudly joking, smart story, smooth and free speech, the formation of the rhythm of simple speech, open and real thought, melodious and beautiful, masterful and eloquent language, clever use of language, resourcefulness, language like a transparent stream and warm for the soul”, which was equally characteristic of the general public speaking in Kazakh. It was an oral literary language that speaks three generations: a grandfather, son, and grandson.

Kazakh speech art did not attract Radlov's attention for nothing. According to Baitursynuly, each Kazakh knew the subtleties of the language (the laws of words, terms and conditions of word use), to combine words, to choose them (the accuracy of the word, the purity of the language). According to the division of the scholar Kazakh speech was of two types: **a simple prose and eloquence**. A simple prose consists of ready-made examples that are not included in the modern phraseology and are not even phrases. Modern fixed expressions boiled in the usage of household consciousness first and then passed into the space of literary language.

A. Baitursynuly says that the eloquence has the following logic: initiation –proposal – content (description, reasoned opinion) – heating/stimulation (heart touching, heating the blood, honoring, etc) –



wrapping up. They say that in order to be eloquent, the language should be: poisonous - exclamatory - impressive - boiling the blood, filling the heart - making you lose your mind and taking your will, it should be prominent, fashionable and significant (Baitursynuly, 1989). Such logic and language colouring existed in the ancient Kazakh oral language. The logic in the Kazakh phrase made it short and compact. Syzdyk stated that: "A sample of the compact word without unnecessary elements can be seen more clearly in the ancient oratory of the Kazakh language" (Syzdyk, 1987: 78-79). The scholar said instead of using more complex sentences with conjunctions sentence types with no conjunctions make the message more effective: «Әйеліңмен дос бол – берекең кіреді, азаматпен дос бол – қадіріңді біледі, білімдімен дос бол – ақыл кеңес береді» (Be in friendly terms with your wife and you will have prosperity, have good friends and they will respect you, make friends with smart ones and they can give you advice). However, in the current written Kazakh, we would probably add conjunction 'because' (Syzdyk, 1987: 78). According to Syzdyk "linking sentences without conjunctions corresponds to the general norm of oral speech, where instead of conjunctions the voice rhythm can function the omitted part of the conjunction is pronounced with a slightly breathy intonation" (ibid., p. 96). There is a lot of brevity in ancient Kazakh speech like this. It can be said that everything is typical in the following samples:

«Аз нені айтады? Көптен көрген қорлығын айтады// Көп нені айтады? Азға жасаған зорлығын айтады». «Бір бала бар – атадан өте туады, бір бала бар – атаға жете туады, бір бала бар – кейін қарай кете туады». «Мал бағу? [малды] Жоқ баға алмаймын. Балалар өздерінше керегінше [малды] өздері бағар.... Балаларды бағу? Жоқ, баға алмаймын. [Балаларды] Бағар едім, [бірақ] қалайша бағудың мәнісін де білмеймін, [оларды] оларды не болсын деп бағам[ын], [балаларды] қай елге қосайын, қай харекетке қосайын» (Syzdyk, 2014).

"What will a few say?" They will tell about their humiliation they have experienced from the many // What will many say? They tell about the violence they did to the less. "There is a child - born overpowering the grandfather, there is a child - born reaching the grandfather, there is a child - born getting worse." "Herding cattle?" [cattle] No, I cannot [cattle]. Let the children take care of the livestock themselves .... Taking care of the children? No, I cannot [children]. I would take care of them [them], but [but] I don't even know how to bring them [them] up, I don't even know what they will become, I don't even know what society and what activity to add them [children] to".

About the words inside the square brackets in the last passage, Syzdyk wrote, "this is a structure of oral speech. Even at the beginning of a paragraph, the question meaning of the phrase is made only by intonation, which can occur only in the act of speaking" (Syzdyk, 2014: 101).

Moreover, the scholar adds: "the division of a word combination into parts, especially into intonation groups, attracts the listener's attention, the speaker's speech is divided 'by order', 'disciplines', the speech in this form is clearly accepted, understandable, the listeners enjoy such an easy speech" (Syzdyk, 2014: 100).

*Measures need to be taken for the future of the Kazakh oral language.* Modern Kazakh oral literary language is divided into 3 or 4 groups. The first, using a high level of oral language, at an elite level, the second, using an upper and middle level of oral language (this is mainly the language of city residents who speak oral, the simplest style of speech, graduated from a higher educational institution in Kazakh, employees of state institutions), and those who do not use oral language or speak casual speech languages (there are other language elements, dialect, slang words). Oral literary language is in the use of the Kazakh intelligentsia, poets, writers, correspondent scientists, literary critics, journalists, politicians, as well as representatives of the government and the country. In general, the modern Kazakh language is subdivided as follows (Table 1).

**Table 1** – Grouping Kazakh language styles

Kazakh		
Spoken language	Literary language	
1. Casual speech style 2. Colloquial style 3. Neutral style	Oral literary style	Written language style
	1. Public speaking 2. Oratory speech 3. Scientific speech 4. Business speech	1. Belle lettres style 2. Official style (business letter) 3. Scientific style 4. Journalistic style

Here, there is the meaning of neutral speech. The language of neutral speech is a free from dialects, barbarism, jargon, as well as it is considered as a language that saved the norms of correct speech (orthoepic, grammatical, and lexical), it also combines a simple speech and written language. Most people who speak in this neutral language are indicators of the viability of this language.

Secondly, an artificial word appeared. This can be noticed from the syntax of the word in the speech of students. Third, often confusing the norms of spoken and written language, not understanding the difference between the colloquial style and the official style. Fourth, the ethics of the speech, young people put themselves first, using their 'I'. This is the influence of Western market culture, educating individualists, and the influence of Russian television programs, participants of which argue without listening to one another's words (Syzdyk, 2014: 130).

### Results and discussion

Oral Kazakh is the main functional form of the codified literary language that is spoken and heard, and which serves for oral communication. This is the first language should be learned, and which is learned naturally, it can also be considered as an untrained language. It reflects the entire informal life of a person and shows the whole secret of communication. With the help of oral speech, we can understand an individual peculiarity, and a person's worldview. Especially from unprepared speech, a person's personality can be easily recognized. That is why spoken language is considered as the soul of language. For people a spoken language is accepted as a norm (rather than a written form), and they get used to what they hear. A skill becomes a system. Wrong skills turn into a norm first, and then into a system. Therefore, spoken language changes both the language of writing and the literary language. Is it not dangerous if this important oral language will not be heard in its homeland, and will be used with mistakes?

It should be noted that in Kazakhstan all conditions for the oral Kazakh language have been created: Kazakh schools, Kazakh kindergartens, Kazakh branches of universities, institutions with the Kazakh language, ... Here we have to pause. How many the Kazakh language institutions are there? Will university graduate student or a young specialist with master degree the oral Kazakh language in a future position? It is hard to answer. There are conditions built; nevertheless, there is no place for implementation. Language at this moment is in stagnation. In official places, the Kazakh language is hardly heard. We the word 'heard' on purpose. Because the written Kazakh language may appear in the institution's documents, reports and protocols. However, the staff mainly speaks Russian or English. In doing so, they allow another language to become a means of communication. A language that is not used verbally can become rusty or obsolete. Our ears can be tired of a language that has not been used verbally. Then the misunderstanding will take place.

Therefore, the main purpose of this paper is to discuss issues such as determining the Kazakh spoken language, its incorrectness, its rare use, lowering the value of the spoken message, features of the former Kazakh language, the subverted language of youth, and the future of the Kazakh spoken language as well as it will attempt to find out possible solutions.

### Conclusion

Thus, in order to find out the complexity of the problem, we have made a little ‘drama’ from today's oral Kazakh language situation. And we do think there are possible solutions to solve the issue of the current oral Kazakh language:

1. The development of oral skills, instead of teaching letters to the child in pre-school institutions.
2. Making changes in the programs of elementary schools, not suppressing, stopping, or interrupting the oral speech of a child entering the 1st grade through the written language.
3. To increase the number of hours for Kazakh language subjects, and include to each class of its program oral speech, orthoepy, and pronunciation.
4. For high school students "Speech Culture" should be taught.
5. For the students of universities, there should be courses of “Culture of oral speech”/ “Professional oratory”/ “Culture of public speech” / “Oral Kazakh language”/ “Skills of oratory”.
6. Making the topic oral speech as research subject, searching for techniques of developing oral speech.
7. To do research on the system of public speech and logic of oratory.
8. To suggest system and logic.
9. To provide samples of different directions.
10. To prepare guidelines for the use of public speech system and culture.
11. To prepare the sample of analysis of wrongly spoken or used words.
12. To release oratory people into the mass media.

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### Әдебиеттер

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