

## Modern And Traditional Kazakh Speech Production: A Comparative Analysis

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### Abstract

This article compares the traditional and modern “speech production” patterns of the Kazakh language. By identifying the advantages of traditional speech structuring, the study proposes mechanisms for revitalizing modern Kazakh speech production, which is becoming increasingly simplified and distanced from its cognitive-aesthetic power and structural-grammatical system. The proposed methods and solutions are intended for Kazakh language users to enhance their linguistic competence. The research was conducted in five stages in accordance with the set objectives. In the first stage, the definition and etymology of the term *sözsaptam* (speech production) were determined, and the meanings and functions of its textual units, such as paragraphs and discourse, were explained. Additionally, the study introduced the perspectives of foreign scholars on Kazakh rhetoric, speech production models, and techniques. The second stage presented concrete statistical data on the sociolinguistic status of the Kazakh language throughout the history of Kazakh society. Theoretical frameworks on language interaction, functional potential, genetic capabilities, and legal status were summarized in tabular form. In the third, fourth, and fifth stages, the phonetic, lexical, and grammatical aspects of traditional and modern Kazakh speech production were compared based on linguistic materials collected through field research and interviews. This comparison identified the advantages of traditional speech production and the shortcomings of modern speech formation. As a result, the study provides a scientific justification for the grammatical changes in contemporary Kazakh caused by the influence of Russian and other foreign languages, offering recommendations for their resolution in the form of final conclusions. Throughout all research stages, comparative-historical, descriptive, structural, and analytical methods were applied in an integrative manner. The study materials were based on written texts from the early 20th century, as well as spoken language samples from Kazakh youth (aged 20-25), middle-aged speakers (40-50 years old), and elderly individuals (70-80 years old). The findings of this study are valuable for researchers exploring the historical evolution of Kazakh grammar, as well as for language users aiming to develop and refine their proficiency in correct Kazakh speech.

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## Introduction

Language is both a social and biological phenomenon; it exists, develops, evolves, and changes alongside a nation—and, in some cases, it even declines and ceases to exist with it. A language that does not change, improve, or develop is a dead language. Every fifty to one hundred years, languages undergo transformations, acquiring new structures and phenomena—an inevitable process in linguistic evolution. In this process, phonetic changes occur first, followed by modifications in lexicon and phraseology, while grammatical structures (morphology and syntax) change much more slowly. Kazakh belongs to the Kipchak branch of the Turkic language family, specifically the Kipchak-Nogai group. After the Common Turkic language period, it developed independently and, by the 15th century, with the formation of the Kazakh Khanate, had become a national language. While it evolved orally for centuries, from the early 20th century to the present, the Kazakh written language has undergone significant transformations. The first major factor influencing these changes was the transition through three different writing systems. The second was the impact of three different socio-political formations on its lexicon. After the Old Turkic script, Kazakh used the Arabic script, later adopting a version known among the people as “Kadim script” and “Jadid script”, which was based on Persian writing. In 1912, a reformed Arabic script, known as “Tote script”, was introduced for widespread literacy. In 1929, Kazakh transitioned to the Latin alphabet, and in 1940, it adopted the Cyrillic script (Maralbek & Oralbai, 2024). These reforms in writing systems influenced the articulation and acoustics of the Kazakh language.

During the “National Period”, also known as the “Alash Period”, in the early 20th century under the Soviet Union, the logos and ethos of the Kazakh language underwent significant changes, particularly in its lexical and phraseological composition. Russian, as the dominant language of the Soviet Union, dictated that all official and informational texts were first prepared in Russian and then translated into Kazakh. This process significantly influenced the syntactic structure of Kazakh, introducing new sentence constructions, phrases, and compound words previously absent in the language. Until the 1980s, this influence had a positive effect on the development of Kazakh, aiding the establishment of written language norms and advancing official, scientific, and journalistic styles. However, over time, this process intensified, leading to a reversal—Kazakh sentence structures gradually lost their national foundation, deviating from traditional speech norms.

Today, linguists and language advocates are raising concerns about the fact that the Kazakh language (*til*), speech (*soz*), and speech production (*soz aluy*) are increasingly losing their traditional grammatical, stylistic, and ethical norms, becoming artificial, translation-based, and calqued. Educational, scientific, and media texts in Kazakh are now written in a hybridized form that integrates Russian grammatical structures and speech styles, making them difficult for native speakers to process naturally. Kazakh lexical units are embedded in sentence structures formed under Russian or English thought patterns, pushing the language toward classification among “difficult languages”. The primary cause of this deviation from the traditional linguistic system is the over-reliance on functionally styled written texts that have been directly translated and adapted rather than developed organically. As a result, Kazakh is struggling to evolve naturally in its own homeland. The grammatical, lexical, and phonetic influences of Russian have started to weaken the synergy and expressive power of Kazakh speech. If this trend continues unchecked, and if solutions are not scientifically explored and addressed at the national and state level, Kazakh may lose the linguistic system it has developed over centuries. This could lead to the emergence of a non-systematic linguistic structure, making it increasingly difficult to express thoughts clearly in written language and deliver effective, comprehensible speech in oral communication. Ultimately, Kazakh may lose its functional and aesthetic power altogether. As linguists, it is within our professional responsibility to examine the traditional and modern speech production system of Kazakh, determine the differences, analyze their causes, and explore possible solutions.

To accurately answer the question “What were the features of speech norms in historically intact periods of Kazakh, and how has Kazakh speech production changed today?”, a thorough investigation is required. To achieve this, the current study aimed to address the following specific research questions:

1. Define the term “sozsaptam” (speech production), establish its etymology, distinguish it from “speech”, and identify its core linguistic units.
2. What are the socio-political characteristics of the Kazakh language throughout history, and what statistical data support these observations?
3. What are the phonetic differences between traditional and modern Kazakh speech production?
4. What are the lexical differences between traditional and modern Kazakh speech production?
5. What are the grammatical differences (morphology, syntax) between traditional and modern Kazakh speech production?

This study analyzes oral language samples from elderly Kazakh speakers in regions where Kazakh is the dominant language, compares them with spoken language materials from Kazakh youth born after the year 2000, and examines speech from Kazakh individuals born after the 1970s.

## Literature Review

Literature on Kazakh speech production can be divided into two groups: The first group consists of scientific studies that examine the issues of modern and traditional speech production in the Kazakh language; the second group includes empirical sources that illustrate the distinctive features of both modern and traditional Kazakh speech production. Before the early 20th century, when Kazakh oral speech and rhetorical traditions had not yet declined, and traditional speech production models remained pure, there were no systematic studies or theoretical works dedicated to the "art of speech" in the Kazakh language. During this period, valuable insights into Kazakh linguistic and rhetorical traditions were found in the writings of Russian missionary scholars, who sought to explore the spiritual world of the Kazakh people and collected samples of oral folk literature. At a time when Kazakhs were observing Russian life and customs but had not yet engaged in deep linguistic and cultural interaction with Russians, the missionary scholars who arrived in the Kazakh steppe were particularly fascinated by the speech production of the Kazakh people. For example, V.V. Radlov (1837-1918), who was a famous Turkologist, ethnographer, archaeologist and orientalist who lived in Petersburg Science of the Academy, came to the Kazakh land in 1862 and contributed to the Kazakh language and literature, history, archaeology, wrote a book on the ethnography of the Siberian Kazakhs, believed that "Kazakhs are more eloquent than their neighbours. Their language is lively and free. The Kazakh [are] so playful in every word that it demonstrates the art of eloquence in the poem and differs in its ordinary language, the structure of words and phrases with a certain melody and rhythm. Hence, the language itself is like a video poem. The language is figurative, the wording gives a clear and precise meaning, so there is every reason to call the Kazakhs "French of Western Asia." ... it is not surprising that this nation has a vibrant folk literature» (Radlov, 1992). N.I. Ilminsky (1822-1891), another expert on Turkic languages and Kazakh linguistics, a member of the Imperial Academy of Sciences, Russian missionary, collected versions of oral literature and stated: "My three years of service in the Orenburg region brought me closer to the Kyrgyz (Kazakhs). From our point of view, I was amazed to see that the nomadic people, disgusted with civilization and completely illiterate in Tatar, mastered the art of speech. I especially liked the Kyrgyz (Kazakh) language, which retains many traces of ancient Turkic life. The Kyrgyz (Kazakh) steppe has completely formed my love for the vernacular, and I began to look at it as a necessary document for language research. I came back to Kazan with such a radically changed outlook" (Ilminskii, 1892). A. Januszkiewicz (1803-1857), a Polish poet, ethnographer, who was exiled to Siberia as a "political criminal" and who visited the Kazakh steppes in 1846, wrote a valuable artifact on historical and ethnographic Kazakh history, culture and literature. He commented: "I became more and more convinced of the beauty of Kazakh thinking. Every Kazakh explains his business in detail. Even their children grow up early" (Januszkiewicz, 1992). These historical records contain highly valuable insights that reinforce the relevance of our study and its core idea. They demonstrate that the Kazakh people regarded speech as an art form, developed it to a high level, and that traditional Kazakh speech production was structurally, grammatically, and aesthetically sophisticated.

There is strong evidence to suggest that the disruption of traditional Kazakh speech production began with the expansion of the Russian language around the early 20th century. During this period, alongside a group of educated and enlightened Kazakh intellectuals who studied in cities such as Orenburg, Kazan, Ufa, Moscow, and Saint Petersburg, the Russian administration trained special translators (interpreters) to act as intermediaries between the Russian government and the Kazakh people. This group played a crucial role in the widespread dissemination of Russian culture and education across the Kazakh steppe, increasing both the demand for and influence of the Russian language. At that time, the limited number of Kazakh intellectuals was divided into two groups: "Russian-educated" and "Muslim-educated" (those who studied in madrasas). The Russian-educated intellectuals translated various scientific works from Russian or wrote their own works using Russian-language materials. This impacted the structure of the Kazakh language, leading to the integration of Russian linguistic features into the scientific and written styles of Kazakh.

The first scholar to notice this phenomenon and raise concerns was Akhmet Baitursynuly, the founder of Kazakh linguistics. In his 1914 work *Til-Qural*, he wrote: "Our brothers who were educated in Russian or Tatar struggle to write in a purely Kazakh way, or they do so with great difficulty. This is because they did not develop the habit of writing in Kazakh from an early age. Those who studied in Russian schools became accustomed to the Russian linguistic system, while those who studied in Tatar schools adopted the Tatar linguistic system. If Kazakh words are arranged according to Russian or Tatar syntactic structures, they will not sound truly Kazakh" (Baitursynuly, 2022a). The grammatical influence of Russian on the Kazakh language was later examined at a more systematic scientific level in the works of Omaruly (2018). His research, including articles such as "The Russianized Kazakh Language", "The Natural Way and the Clever Way", and "The Language Law Must Not Be Violated", analyzed how Russian linguistic structures infiltrated Kazakh written language, textbooks, and academic texts, leading to forms that deviated from the grammatical

norms of Kazakh. The conclusions drawn in these studies, particularly the works of Baitursynuly (2022b), provide an understanding of the intrinsic laws and traditional speech production system of Kazakh. However, despite their importance, these works did not specifically and comprehensively analyze the issue of traditional Kazakh speech production as a distinct subject.

Although discussions about changes in the grammatical system of the Kazakh language began earlier in Kazakh linguistics, the issue of “traditional speech production” was first studied at a scientific level in the works of Kuderinova (2022). Under her supervision, since 2020, research has been conducted on the speech production features of early 20th-century Alash figures, including Akhmet Baitursynuly, Alikhan Bokeikhan, and Beimbet Mailin, as well as on the speech production of modern Kazakh writers, public figures, and elderly Kazakh speakers (manuscript form). These studies have revealed various shortcomings in modern oral and written Kazakh speech, clarified research directions, and provided a theoretical foundation for subsequent studies.

The second group of literature consists of research materials and empirical data. This includes samples of Kazakh oral literature (fairy tales, legends, stories, etc.) collected by Abubakir Dibayev in the early 20th century; short stories by Beimbet Mailin; political and scholarly-journalistic texts by Alash figures, such as Alikhan Bokeikhan, Akhmet Baitursynuly, and Mirzhakyp Dulatuly; and oral speech samples recorded on video during scientific expeditions conducted in the Shalkar, Aral, and Zaisan districts of Kazakhstan. Additionally, a collection of sample texts has been published, covering the period from the early 20th century to the present (COT, 2022). This collection consists of texts selected based on research findings related to traditional Kazakh speech production. It is intended for both linguists studying Kazakh grammar and individuals looking to develop their linguistic potential and master traditional speech production skills.

## Methodology

### *Research Design*

To fully achieve the research objectives, a qualitative, structured sequence of interdependent tasks was established, each complementing the other. Corresponding linguistic research methods were applied to address each specific task. The research design required the use of linguistic methodologies like comparative-historical method – to examine the internal linguistic evolution of Kazakh; descriptive method – to analyze the characteristics of a specific linguistic period; structural method – to study the structural features of the language; and analytical method – to formulate final conclusions after each stage of analysis. Through these methods, research materials reflecting the characteristics of traditional Kazakh speech production were collected. To ensure comprehensive data collection, statistical data on ethnic composition, economic activities, connections to traditional Kazakh culture, and the preservation of national arts and heritage were analyzed across different regions of Kazakhstan. Based on this analysis, specific regions and cities for expeditions were selected.

### *Sampling and Population*

The study focused on ethnically homogeneous Kazakh-speaking communities, particularly in the following locations: Shalkar district, Aktobe region (Kazakh population: 98.92%); Aral district, Kyzylorda region (Kazakh population: 99.91%); Zaisan district, East Kazakhstan region (Kazakh population: 97.78%). The sample comprised elderly natives (70 – 85 years) of these regions. The selection criteria were as follows: Proficiency in Kazakh storytelling traditions and traditional speech production patterns; Deep knowledge of regional and national history; A wealth of personal experiences that could be shared in oral narratives; Fluency in Kazakh as their sole language (without Russian influence). The process of identifying, selecting, and obtaining consent from these speakers was facilitated through the cultural departments of local administrations. A total of 20 respondents were selected from the regions, and a total of 2 TB (30 hours) of video and audio recordings were collected. This stage utilized expedition and interview methods and formed the empirical foundation of the research.

### *Data Collection*

In the second stage of the study, an expedition was organized to Shalkar district (Aktobe region), Aral district (Kyzylorda region), and Zaisan district (East Kazakhstan region). The primary objective of the expedition was to conduct informal interviews with the elderly native Kazakh speakers who do not speak Russian, and record their spontaneous, untrained speech in both video and audio formats. The study also involved clarifying the meanings of unfamiliar linguistic units and documenting them in written form. Audio and video recording methods were chosen to collect opinions of the participants in these interviews. Linguistic parameters were also developed for conducting interviews. All the recorded materials from the expedition were archived at the Phonetics Laboratory of the A. Baitursynuly Institute of Linguistics. Notably, this expedition was the first of its kind in Kazakh linguistics, aiming to capture spontaneous speech from the elder generation and establish a comprehensive phonetic database of contemporary Kazakh speech. Besides the elderly natives, the sample of the study also comprised generation Z (Kazakh-speaking youth born after 2000).



Interviews were conducted with over 30 students and non-students aged 17-22 years, representing various fields of study. The collection and publication of linguistic data from these interviews were carried out with the informed consent of the respondents.

### Data Analysis

All recorded audio and video materials were transcribed, with some segments also undergoing phonetic transcription. Transcription involves converting spoken language into a written format (Word document) without alterations, including pauses, hesitation markers, and even unintelligible words. As a result, a 167-page corpus of transcribed texts (font size 14, single spacing) was created. From this corpus, examples relevant to the article were selected and compiled into a list. In order to analyze the transcribed text, various linguistic methods were applied such as analysis methods and passive observation method, which were used during interviews to assess respondents' linguistic potential and extract relevant linguistic data. The synthesis, categorization, and thematic grouping methods were employed for organizing, transcribing, and structuring materials. Speech samples from the elder generation and the younger generation were examined at four linguistic levels: Phonetic-prosodic level; Lexical-phraseological level; Morphological-syntactic level; Speech production level.

The definition and etymology of the term “speech production” (*sözsaptam*) were also analyzed. A sociolinguistic comparison of the evolution of spoken and written Kazakh from the 19th and 20th centuries to the present was conducted, analyzing the socio-political factors influencing these changes. This approach not only highlights the connections between linguistic evolution, history, culture, and society but also demonstrates how multiple linguistic aspects can be integrated within a single study. In the subsequent phase, contextual and componential analyses were conducted on the collected linguistic materials, comparing diachronic and synchronic aspects of language. This analysis was carried out with the participation of leading experts in Kazakh linguistics, including sociolinguists, stylists, phoneticians, lexicologists, and grammarians. Finally, conclusions were drawn based on the findings, and recommendations were proposed to improve and develop the Kazakh speech production system, as well as to protect it from the expansion of foreign languages.

## Results

This study found several revelations by making a comparison of speech systems of the modern and traditional Kazakh languages. Several advantages of the traditional Kazakh language were revealed. For instance, it was found that *sözsaptam* (speech production) was the main concept of Kazakh word art. *Sözsaptam* is a combination of two words, *söz* (word) and *saptau* (spell), combined with the suffix -m: *sözdi saptau* (spell the word) > *söz saptau* (word expression) > *söz saptam* (word line) > *söz saptam* (speech production). The word “*saptau*” is not used in modern Kazakh. It was used in the Orkhon inscriptions, i.e., in the ancient Turkic language, in the sense of word. There is an inscription on the Kultegin monument: *Sabyren tükäti äsüdgil* (hear my words). The “*sab*” here is in line with “word.” In the ancient Turkic language, the word “*şeşen*” (speaker) was for “*sabchu, savchu, sapchu*” says Professor [Kuryshzhanuly \(1998\)](#). Then *söz saptau* was used in the ancient Turkic language to mean “say the word.” In today's Kazakh language, the word “*saptau*” is just a word in phrases such as “*söz saptady, söz saptau*”. When written together *sözsaptam*, this word proposes and justifies it as a term. This Kazakh term can be translated into Russian as both *речь* (speech) and *речепроизводство* (speech production). But these translations do not emphasize the concept of vocabulary. The term vocabulary combines three dimensions: academic grammar, style, and rationale.

*Sözsaptam* (speech production) is a unit of Kazakh word art. The term “speech production” refers to the system of thought, the communication ethics, the linguistic logic of the speaker, where the beginning and the end of the words are equal to the whole aesthetics and expression of the text. Speech production is not the formation of a sentence or phrase but the organization of language units that bring the entire idea to light. The basic units are text and paragraphs. The rhythmic pronunciation of paragraphs, sentences in a paragraph, the parts of a sentence, the rhythmic flow of thought, the combination of lexical units and grammatical forms are the parameters that determine the speech production quality. Thus, when referring to the modern Kazakh speech production, we talk about the language of the younger generation (born in the 2000 s) and the middle age (born in the 1970 s). When referring to the traditional Kazakh speech production, we talk about the language of the first Kazakh fairy tales and stories, older people, and Kazakh compatriots in the Kazakh settlements and repatriates.

The presence of the political and legal status of the language in the territory of the language and cultural community, the completeness of the parameters that affect language policy and language viability are important extralinguistic factors that affect the national speech production. We all know that there was an unbalanced, diglossic, demographically unequal exoglossic linguistic circumstance in the pre-Soviet and post-Soviet periods in Kazakhstan. Scientists give different definitions of the exoglossic linguistic circumstance, but in the end, all of them show a common feature of this situation, an unbalanced relationship between the donor language and the recipient language ([Suleimenova et al., 2007](#)). In the case of exoglossic language, the donor language comes from outside the territory of the ethnocultural language community, and the recipient is a local language. However, we also notice that this situation is gradually becoming endoglossic. This, of

course, was due to the acquisition of state status of the Kazakh language, the strengthening of its political, demographic, legal, regulatory and scientific-linguistic base. Table 1 presents a comparison of the linguistic circumstance in Kazakhstan in the Soviet and independent periods by typological features.

**Table 1:** *Typological Features of Linguistic Circumstance: Pre and Post-Soviet Period.*

Typological features of the linguistic circumstance	Pre - Soviet period	Post - Soviet period
Language structures that make up the linguistic circumstance, i.e. the level of its linguistic diversity	Multicomponent, including exoglossic: foreign language or donor language (DL) - Russian language inhibits the development of the local language or the recipient language (RL) – Kazakh.	Multi-component, including exoglossia close to endoglossia: a foreign language still regulates the development of the local language, but in RL there is a strong tendency to increase the number of innovations formed by its own resources. (Kobenko, 2010).
Number of ethnic language structures that make up the linguistic circumstance, i.e. the level of ethno-linguistic diversity of the linguistic circumstance	Ethnically multicomponent, including multilingual: Russian (official language of the USSR), Kazakh (local national language), deported and other ethnic languages (all of them were 5/1 of the population in the territory)	Ethnically multicomponent, including multilingual: Kazakh (state, autochthonous national language), Russian (multilingual diaspora, official language), English (powerful world language) and other ethnic languages (minority diaspora and minority languages).
Share of population speaking each language, i.e. the demographic power of the languages that make up the linguistic circumstance	Demographically unbalanced: the number of Russian speakers is higher than the number of Kazakh speakers.	During the transition from a demographically unbalanced to a balanced character: although the number of Russian-speakers is greater than the number of Kazakh-speakers, the number of Kazakh-speakers is constantly growing and their social status is steadily increasing.
The number of communicative activities performed by each language structure in relation to the total number of all types of communicative activities	The communicative power of language structures in the linguistic situation is <b>unbalanced</b> : the power of the Russian language is much higher than that of the Kazakh language.	The power of the Russian language in management systems, information dissemination and technical and natural education and science is greater.
Legal status of languages, i.e. the nature of state regulation of relations	Russian is the official language of the USSR (note: it was not approved by an official document, but strictly enforced by official structures), Kazakh is the local language of the USSR.	The legal status of the languages that make up the linguistic circumstance is different: Kazakh is the state language; Russian is a language that can be used in official communication with the state language. There is no officially approved status in other languages.
Level of genetic similarity of languages that make up the linguistic circumstance	Level of genetic similarity of the languages that make up the linguistic circumstance is mixed: Russian (Slavic group) and Kazakh (Turkic group) are heterogeneous languages with stronger communicative power than others;	Among the languages of the Kazakh language and diaspora with weak communicative power, kinship with those belonging to the Slavic group is heterogeneous, distant, homogeneously close to those belonging to the Turkic group (Uzbek, Uyghur, Kyrgyz, etc.).
In the current linguistic circumstance, the ethnic origin of the authoritative language: autochthonous, i.e. the native language of the local population, or an imported language?	With regard to exoglossic description: an imported, foreign language is an authoritative language, which is the language of the ethnos that came to the territory of the ethnocultural community of the native language.	Exoglossic, but endoglossic processes tend to intensify: the imported authoritative language is replaced by autochthonous language in many spheres of society, the imported language has a small number of its own ethnic group, but has a high communicative capacity due to other ethnic groups, especially Kazakhs.
Society's assessment of shared languages: different reputations, relatively similar reputations	Diglossic situation, that is, languages with different reputations, create a linguistic circumstance.	Diglossic situation, that is, languages with different reputations, create a linguistic circumstance.

In 1986, the total share of Kazakhs in the country was 39.7%, the share of Russians was 37.8%, in 1989, 63% of Kazakhs spoke Russian fluently, and 30% of urban Kazakhs do not know their mother tongue (Suleimenova, Akanova, & Aimagambetova, 2021). Ethnic groups, which make up about 23% of the population, speak Russian, although they know their mother tongue and Kazakh. Therefore, the demographic capacity of DL was several times higher than RL. During the transition from a demographically unbalanced to a balanced character: although the number of Russian-speakers is greater than the number of Kazakh-speakers, the number of Kazakh-speakers is constantly growing and their social status is steadily increasing. Thus, according to the preliminary results of the 2021 census, the share of the Kazakh nation in the country was 70.18% (Aqorda, 2021), the share of the Russian ethnic group was 18.42 %. As only the general data of the last census are known, now the share of Kazakh and Russian speakers should be shown in the 2009 census and individual research: the 2009 census shows that 94.4% of the population can write in Russian and 74% in Kazakh (USB, 2021). A separate study showed that the number of Kazakh-speaking speakers increased to 82% of the population and 20% of the population spoke Kazakh-Russian-English trilingual at the same time (Smailov, 2010).

The Russian language was used in all spheres of public life, the Kazakh language was not used at all, especially in management, information dissemination, education and technical and natural sciences, in some areas. The communicative power of language structures in the linguistic circumstance is closer than balanced: the Kazakh language is widely used in all spheres of society. However, due to the strengthening of the demographic base of Kazakh speakers, the public demand for expanding the scope and improving the quality of the Kazakh language is constantly increasing.

### *Influence of Language Situation on Traditional Speech Production*

The study revealed that the linguistic circumstance not only affects the preservation/non-preservation, reproduction/immaturity, maturity/imperfection of traditional speech production, but it is also the only basis for its existence and use in everyday communication. However, this effect is not direct; in other words, there is no direct correlation between the traditional nature of the lexicon and its quality and the linguistic circumstance. At first glance, it seems that in the linguistic circumstance in the USSR, the vocabulary of Kazakh speakers is deprived of traditional features, and in the linguistic circumstance in the period of independence, the number of owners of traditional vocabulary should increase. In fact, linguists say the opposite is true: the Soviet-era lexicon is much more accurate, normative, and traditional than the lexicon of today's independence.

There are several reasons for this phenomenon. First, during the Soviet period, the majority of Kazakh-speakers were concentrated locally in rural areas, and the influence of the imported language on rural native speakers was not as strong as in urban areas; second, the linguistic circumstance in the Soviet period was formed in the era when mankind constantly read books. The main factor influencing the unification of public consciousness in this era was the book, especially in the form of fiction, and as a strong propagandist of Soviet ideology, popular writers received special status, their works were written in a language understandable to the people; third, after gaining independence of the country, the political, economic, and intellectual elites became the masters of the imported language and were separated from the native Kazakhs, and the function of the Russian language did not weaken on the principle of inertia; Fourth, especially in urban Kazakh families, language transmission is weakened, although the older generation speaks the national language according to the traditional lexicon, the older generation does not speak at all, and the younger generation's lexicon in the native language is completely traced or changed. At the same time, since 2010, when the advanced forms of gadgets, IT and computer technology began to appear, the generation born in the natural language environment, even if there are no ethnic speakers (Russians and English), is using the language in Russian and English (first language).

Due to the expansion of powerful languages through non-contact means via global communication tools, their dominance in virtual space, and the educational policy in Kazakhstan, which for several years was based on trilingual education in Kazakh, Russian, and English (Uali, 2007), as well as other external factors, semi-lingualism (jarym jan) has become increasingly common among the younger generation of native speakers of the autochthonous language.

The study tried to find out the answer to the big question of what was the traditional speech production of the Kazakh language, what was the current situation due to the above linguistic circumstance by comparative analysis of the phonetic, lexical-phraseological and morpho-syntactic levels of the language. The interviews with elderly people aged 70-85 years living in Shalkar district of Aktobe region, Aral district of Kyzylorda region, and Zaisan district of East Kazakhstan region, who did not speak Russian, and students and non-students aged 17-22 years, contributed to this study. Right at the outset, the transcribed data was examined briefly at the phonetic level. The phonetic analysis was assisted by transcription, phonetic symbols, and markers. The prosody and orthoepy of the word play also played a very important communicative role in understanding the expression of ideas. The phonetic side of the word, if the orthographic norm formed over the centuries is violated, the communicative quality of the whole word deteriorates.

The main phonetic law of the Kazakh language is the law of consonance (vowel harmony). According to this rule, the root of the word and the suffix attached to it, the suffix conjugation, are either uniformly thick (refers to suffix *lar*) or uniformly thin (refers to suffix *ler*) (for instance, in the plural form formation *qora+lar*, *töbe+ler* *bala-lar* (children), *bölme+ler* (rooms), *qora+lar* (barns), *töbe+ler* (roofs)). This regularity, called linguistic consonance, is a basic law of the Kazakh language, common to both oral and written forms of language. The second type of the law of synharmonism is the labial consonant, which is the pronunciation of the second and third syllables /l/, /ll/, /e/ under the influence of the first syllables /o/, /ö/, /u/, /ü/. The labial consonant in the Kazakh language is characteristic only of the oral language (*jüldyzdy* - [juldızdı], *künge* - [küŋge]).

In addition, the phenomenon of simplification of vowel orthoepy, that is, the fact that the vowel sound is dropped, muffled, vaguely pronounced, and combined, is a traditional norm in Kazakh orthoepy. The combination of consonants in the phrase, especially in the direction of loudening, is a traditional norm of the Kazakh language. When the strict consonants /q/, /k/, /p/ are combined with vowels or sonorous and nested sounds, they become louder and sound as /ğ/, /g/, /b/ variants. Similarly, when the sound /b/ (b) is between two vowels, sonorous and vowel, it is pronounced with a slight flushing of both lips, but the letter /b/ (b) is written. This is not a phoneme /b/ (v) in Russian, but a soft variation of b in Turkish. For example: *ebedeysiz* - *evedeysiz*, *sabaq* - *savaq*, *qabağan* - *qavağan*, *abay bol* - *avay vol*, *äbiger bolw* - *äviger volw*, *tärbie* - *tärvie*, *tabaq* - *tavaq*, *jaz boyı* - *jaz voyı*.

The letter /p/, which precedes the consonants /sh/, /s/, is also softened and is pronounced between p and f by closing up the two lips: *tepse* - *tefse*, *qapsa* - *qafsa*, *kopshik* - *kofshik*, *tapsır* - *tafsır*, *täpsir* - *täfsir*, *topsa* - *tofsa*. In front of the sounds sh, s, the consonants /q/, /k/ are softened to be /qh/ or /kh/ and change their original tone such as in the words *qor*, *qala*, *tapqyr*, *tek*. For example: *aqşa* - *axşa*, *aq şañqan* - *axşañqan*, *aq şağala* - *ax`şağala*, *baqşañ-baqşañ etu* - *baxşañ-baxşañ`etüu*, *kök şalı* - *köxşalı*, *kökseu* - *köxssöu*. In such a scenario, /p/ becomes a loose variation of b under the influence of the vowel or sonorous vowels pronounced after it: *dop-dongelek* - *dob-dongolok*, *kopburysh* - *kobburysh*. These norms are the main and basic laws of the Kazakh language system in oral speech.

Due to the fact that the Kazakh language was developed orally before the beginning of the 20th century, the norm of pronunciation is very important, as it is a language aimed at listening and speaking, rather than writing and reading. If the orthographic laws are not observed, the communicative potential of the word is violated, the words do not reach the listener, the content of the word is not revealed. During the expedition, we discovered vivid examples of the above-mentioned orthoepic norms in the speech of the elderly population in the surveyed districts. We reconnected with traditional Kazakh speech norms, which have become rare in modern media—whether in radio and television broadcasts, speeches by TV stars, actors, singers, lectures, seminars, or online content. Some of these speech patterns are even on the verge of being forgotten. The interviews were exceptionally pleasant to the ear and naturally comprehensible, as they showcased the great phonetic safeguard of the Kazakh oral system—the "Law of Harmony" (*Ündesim zañy*). This principle ensures that vowel harmony dominates speech, making words consistently pronounced as either phonetically back, front, rounded, or unrounded, preserving a uniform intonation flow. Additionally, consonant assimilation was observed in its purest form.

However, the oral language of the Kazakh-speaking people born after the 1970s is mostly preserved in the written language. The word is spoken as it is written. Since the year 2000, new phenomena are emerging in the spoken language of the younger generation, even those that are not in line with the norms of the Kazakh language. For example, in the language of the interviewed young people there was a widespread pronunciation of short vowels: the pronunciation of open syllables *nige* (*nege* - *why*), *sibebi* (*sebebi* - *because*), *suilegı* (*söilegısı* - *speech*), *uzektı* (*özekti* - *relevant*), *ute* (*öte* - *very*), *uruşsa* (*oryşsa* - *Russian*), *uz kizeginde* (*öz kezeginde* - *in turn*), *ult janaşyry* (*ült janaşyry* - *sympathetic to the nation*), *utkendei* (*ötkendei* - *as in the past*) was especially common in the language of young female representatives. The language of young people who grew up in a merely Kazakh environment, who showed that the language of everyday speech is the Kazakh language, may not be influenced by the Russian language. However, the Russian language has a resonant effect.

In addition, a thin variation of the consonant, especially the rigid, intertwined, sublingual /t/ phoneme, was observed to occur with the vowel sound /e/. For example: *t'ereñ* (*tereñ* - *deep*), *u'te* (*ötö* - *very*), *qurmatt'eu* (*qürmetteu* - *respect*), *mekt'ep̄ter* (*mektepter* - *schools*), *märt'ebe* (*märt'ebe* - *status*), *köt'eredı* (*kötörödı* - *raises*). Labial harmony was not observed in the speech of any student. This indicates that labial harmony in the Kazakh language is gradually disappearing. In the future, it can be predicted that this type of harmony may disappear entirely. In relation to consonant sounds, there is a reduction of sounds, sometimes syllables, rather than a combination of consonant sounds: *keled(ı)*, *tyrysam(yn)*, *ed(ı)*, *kötered(ı)*, *qait(ada)tan*, *oilaim(yn)*, *qa(l)ğan*, *ke(l)gen*, *aşa(al)mai*, *berem(in)* (syllables shown in the brackets are not pronounced, however, they appear in written form according to orthographic rules). We think this is the effect of the English language.

One of the negative processes in the language of student youth is the frequent use of the phoneme /ñ/ (sounds as "ng") as the sound /n/ (sounds as /n/), for example, *sözdn* (*sözdn̄* - *of the word*), *jana* (*jaña* - *new*), *janağy* (*jañağy* - *that*). Although particles are a morphological unit, in speech production, they are influenced



by the preceding main word, determining whether they are pronounced in a back or front vowel harmony. For this reason, we have classified them under phonetic features. However, this linguistic process has changed, and particles no longer harmonize with the preceding word, becoming a common phenomenon in the speech of all speakers. For example: *bilemiz da, köremiz da* (Incorrect)- *bilemiz de, köremiz de* (Correct).

In the lexical and phraseological level of the language, which develops and changes with society, there is a big difference between the two speech productions. The addition of the vocabulary of the language, the addition of some active words to the list of passive words, and some passive words to the list of active words over time, the creation and development of new words, and even the disappearance of some obsolete words - language is a general pattern inherent in all languages. It is known that the language reflects the traditions, national identity, social consciousness, and everyday life of the nation at a certain time. As society develops, a person's character, occupation, and even diet change. Such changes lead to a change of mind, and consequently lead to a change of language. As modern science and technology develop rapidly and reach a very high level, many new things and professions are emerging that make human life easier, new names appear for each of them. And the words we don't use are being excluded from our everyday language.

Young people are always looking for something new, different changes, and unique style. We can see the manifestations of novelty in them not only in clothes, hairstyles, behavior, but also in speech. Through these scenes we can get acquainted with the concept of cognition of young people and the breath of society as a whole. For example, in the interview instances of free speech skills from young people aged 17-22 years, a lot of new terms in the language of youth were found, with the combination of Russian words, a code switching which is a common vocabulary of today's Kazakh youth.

Another feature of the language of youth is the abbreviation of words. It is significantly often used about a person's name, for example, if the name is *Nurlan – Nurik, if Nazerke – Naz*. The word *univer* (short version of *university*) is also an example of this. Another reason for this is that young people use the same words in the same language, and the word *university* is pronounced in the same way as in *English*. Most of the new words that come into our language today come from the English language, and those words come in the way they are written and pronounced in the original. Another example: «*Osyndai vakansia bar eken, imeno call sentrge dedu*» (interviewee was born in 1997, Kazakh). The word *call centre* is one of the regular phrases in our language today. In our language, words are not only pronounced in English, but also written in English.

The speech of older people shows the peculiarities of their time. During the expedition to Aktobe, Kyzylorda and East Kazakhstan regions, many words were collected in the language of older respondents, which were spoken as a common vocabulary, and which we do not understand.. For example, we wrote down about 300 ancient words and phrases, such as *tärte, ketpen, tezek, inağaş, qazandyq, köterem bop qalu, besik qūda*. Some of these words are new to the lexicography of Kazakhstan. Changes in society affect language. In particular, his vocabulary is more prone to change, more sensitive. Since language is fully connected with all human activities, the vocabulary immediately and directly reflects what is in the life of society (Slyambek, 2021). Various changes in society, the flow of information, social networks, and the development of the media space in the rapidly evolving world have weakened language communication between people. Slowly, the conversation at the hearth and the hearth was reduced. Such changes have affected the traditional vocabulary.

For example, older people say that they are following the traditional Kazakh lexicon, and they are modest with their achievements, while young people often say that *I did this, I was the best and I got a job offer*. It is observed that young people strive for individuality, their own opinions and views, try to express their personal views to others. Today's Kazakh youth is more creative and individualistic than the previous generation, so they do not obey the opinions, principles and views of others, the general rules and regulations of society. During the interview, we noticed that young people use the word “men” (“I” or “me”) very often, *men jaqsy oqydym, men üzdik student boldym, men jaqsy jūmys istegen soñ..., men oilaimyn*. In the language of older people, on the contrary, the word “bız” (“we”) is used instead of “I”: *bızdıñ oiymyzsa, bız tuğan ölkede, bızdıñ jaqtyñ adamy, maqala jazatynymyz ğap*. As in the traditional Kazakh lexicon, older people did not say “you”. Particularly in public, such people do not say «*I*» but «*we*». At the end of the 19th century, such peculiarities of Kazakh people were noted by the Turkologist, professor of St. Petersburg University, P.M. Melioransky notes this feature of the Kazakh people in his 1894 book «A Brief Grammar of the Kazakh-Kyrgyz Language»: «Kyrgyz (Kazakhs) often use the word «*we*» instead of «*I*» when talking about themselves out of respect for the listener (Bolganbaev & Qaliev, 1997). This opinion was expressed by N. Ilminsky who also admits this behavior (Ilminskii, 1892). A. Baitursynuly indicated “When speaking politely, the speaker says “bız” (“we”) instead of “men” (“I”), “sız” (polite version of “you”) instead of “sen” (“you”) (direct version), and “that person” (he/she) instead of directly saying “he/she”. Traditionally, Kazakh people considered it immoral to say «I, me» in public. While people often use *біз* (*we*) when we talk about ourselves in the traditional way, today's youth consider it normal to say *men* (*I*).

Phraseologisms and figurative phrases are the pride of the national language. The native Kazakh language is very rich in phraseology. Regular expressions are optimal for use as a whole linguistic material and are reproducible with their own figurative, expressive, and emotional properties. The use of regular

expressions in conversations is not common among young people, but more common in the language of older people. For example, it is no exaggeration to say that one of the two words in the language of older people interviewed during a business trip was regular expressions. Respondents did not intend to use it intentionally, and this was the usual habit.

For example, *adam şeti üzilmeu* (to come without interruption), *bır qora* (a lot), *közimdei körıp jür* (save as a memory), *seksennüñ señgırıne kelu* (turn 80 years old), *tüz-dämin tatu* (in fact, this phrase should have been “dam-tuzyn tattı” however, the speaker tried to give additional meaning, a different tone, using an inversion approach, saying “tuz-damin tattı.” We think that the fact that he saw more bland days of life than sweet ones fits into the framework of this single phrase); *ataly, bataly sözder* (meaningful, significant, appropriate words), *mañdai ter, taban et* (fair work), *jasaryn jasadym, asarymdy asadym* (I have lived a lot), *ürpağymen myñ jasad(y)* (to be famous), *ölüm auzynda* (precarious condition), *temürden tüiın tüietın* (master, a person who does more than his best), *üdere köştı* (massive relocation), *büru kelu* (to go on another path), *17 üi* (17 families), *osy qalai, osy qalai degen* (choosen), *«qūry joq», tegın emes adamdar* (talented, capable people with special qualities), *sälem beru* (usually greets someone older or someone from afar, specifically goes home to talk), *töbesne bült oinaidy* (special abilities and qualities stand out), *elinde türu* (mentioning the people of the same blood), *qān alu* (collecting overdue debt), *ūltandy el* (number of people of the one land); *aiaqjeter jer* (not far), *aiaq jolyn köru* (to have poor eyesight), *eldıñ auzyna tüsip jürgen kez* (he was just becoming more popular).

We do not find these phrases in the words of today's members of society who have read and have high positions. The words *ataly söz, üdere köşu* in the examples, the speaker added a word between the components of the regular use and converted it into *ataly, bataly söz, üdere beri qarai köşu*. This phenomenon is called the a distance in phraseology, and it is a long-standing phenomenon in our language. Phraseologisms such as “*Taban et, mañdai ter*”, “*jasaryn jasau*”, “*asaryn asau*”, “*ürpağymen myñ jasau*”, “*ölüm auzy*”, “*janyn alu*”, “*temürden tüiın tüiı*”, further embellish the listener, giving an emotional tone to the speaker's words. Phraseological idiosyncrasies in language communication enrich the thoughts, strengthen the emotional color, and serve to convey it more figuratively and expressively.

In colloquial speech style, the speaker constructs sentences spontaneously using ready-made structures, and phraseological expressions naturally come to mind during speech. But in today's society, it has become more frequent and easier to communicate with people from anywhere in the world, sitting behind the screen rather than face-to-face. It is clear that on the Internet, it is impossible to communicate by the norms of literary language. The Internet is a fast and easy language. Therefore, the use of phraseological expressions in the language of modern youth is almost non-existent. The use of different similes in correspondence, the use of pre-made templates, the submission of ready-made videos, lack of time, the constant flow of information, the rapid development of society reduces the ability to think and lead to short and poor language. In the language of today's generation, it is often difficult to find the phraseology that remains on the folded pages of literary language. Such language lacks artistic and aesthetic power, a strong grammatical structure, and a memorable impact on the listener.

When we analyse the differences in the morphological level of the language of the two generations – the level of slow change of language. Differences in the modern and traditional vocabulary of the Kazakh language are reflected in the structural grammar and the morphological categories of the words. This is especially evident in the morphological types of *nouns, adjectives, and verbs*. In the Kazakh language, there are four morphological categories of nouns: *declined, plural, dependent, participle*. The first category consists of seven contributions. Among them the special place is given to the suffix (-*nyñ/-nuñ, -dyñ/-duñ, -tyñ/-tüñ*). It adds the meaning of «property» and serves as a link between two words. This suffix creates phrases that are syntactically connected with the dependent preposition. In linguistics, «matası» is called «türkı izafeti», which is unique to Turkic languages.

Therefore, the origin of the suffix is far behind. In the traditional lexicon, this suffix is often used in the latent form or abbreviated form in the context of a phrase connected with the fabric. It can become a noun phrase. For example, *qanttyñ qyzylşasy* (the beet of sugar) is a word-related phrase, *qant qyzylşasy* (the sugar beet) is a noun phrase or a compound word. The former answers the question “the beet of what?”, while the latter is for “what is it?”. This analytical approach is one of the word-formation methods that enrich the vocabulary of the Kazakh language. Due to the lack of knowledge of the morphological and syntactic functions of the verbs of modern youth, the use of noun phrases (or compound words) into phrases connected with the fabric is growing. For example, the following usage was found in the language of respondents, which is characteristic of modern vocabulary: «Bala baqşanyñ qyzmetkerlerı» (1) / «Bala baqşa qyzmetkerlerı» (2); «Özımnıñ äkem Şymkenttıñ tumasy» (1) / «Öz äkem Şymkent tumasy» (2); «Fızıka-matematika pänınıñ müğalımy» (1) / «Fızıka-matematika pänı müğalımy» (2). This trilingual respondent also used the auxiliary in the descriptive relationship. Traditionally, these word phrases come in a hidden form (without “nyñ,” “tıñ,” “nıñ”).

Additionally, there is a process of using the plural forms with *-lar/-ler, -dar/-der, -tar/-ter* (same as “s” in English) in word-formation. For example, the words «*bızdıkulerı*», and «*bızderı*» are widely used in modern colloquial language. The term «*bızdıkulerı*», is used to mean «a group of people belonging to two or more people.

«Usually, by using plural, we mean two or more things or people. According to the morphological system of the Kazakh language, the plural must be a plural form of the compound word and is attached to the root before the prepositional, dependent, and participle. When modifying the use of «*bizdikiler*» («ours») according to this system, its first and second forms must be mine – *menikuler* (mine), *senikuler* (yours), the polite form – *sızdikuler* (yours), and the third – *olardikuler* («theirs»). But this particular structure is no longer in use. Judging by the tendency (trend) of the use of "ours" alone, the above forms may be actively used in the future. The use of «we» is the same. The word «*bız*» («we») itself is a polite plural form used in the first person in the Kazakh language. Adding the plural «-лар» to it is probably the effect of such a process. The connection of the plural after the dependent form «*-nikı, -dikı, -tikı*» can be considered as a new trend in the morphological system of the modern Kazakh language. That is, it transforms common dependent nouns (meaning «things belonging to several people») into plural forms of nouns (meaning «our people»).

Third, in the traditional morphological system of the Kazakh language, by suffices *-myn/-min, -byn/-bin, -pyn/-pin, -myz/-mız, -byz/-bız, -pyz/-pız*, the first-person participle refers to the subject (person relative to) words. For example, *(men) jūmysşymyn, (bız) zertteuışımız, (men) barǵanmyn, (bız) baryppyz, (men) qazaqpyn, (bız) oryspyz*, etc. In the modern Kazakh language, using *kerekpin, kerektiz, kereksıñ, kereksız* is becoming the norm. For example, the phrase «*Men qalaǵa baruym kerek*» is tends to be used to mean «*Men qalaǵa baru kerekpin*». Similarly, *(bız) oqı kerekpiz, (ci) aımy kerekci, (sen) otyru kerekciñ*, and so on. They are used in the traditional morphological system of the Kazakh language in the form of *(bız) oqı kerektiz, (sız) aıtu kereksız, (sen) otyru kereksıñ*. That is, the word «*kerek*» is not connected to the participle, it is attached to nouns related to the person and to the pronoun or closed verbs related to human actions.

The fourth form includes the suffices, *-ıl/-il*, that form the intransitive verb, began to be used very actively in written and oral language. This trend is gaining popularity, especially in terms of scientific and formal style. For example, *ötkizildi, jiberildi, aıtyldı, berildi, tıyldı*, etc. These words in the traditional usage of the Kazakh language are *ötkizdi, jiberdi, aıty, berdi, tıdy*. Because the conventional Kazakh language is the core of the spoken language, the speech process is often at the whim of the speaker, who talks about what he saw or did, and there is little ambiguity. As written language developed and communication increased, the number of verbs and actions that did not directly relate to the speaker increased, the number of unknowns increased, and the role of reflexive verbs increased. Accordingly, there was an active change in the function of morphological forms.

The fifth form, in the Kazakh language's traditional morphological system is the preposition *-dy/-dy*, which is connected after the suffix *a, e, i* and form the question phrases with the addition *ma? me? ba? be? pa? pe?* For example, *bara ma* (not «*barady ma?*»), *jaza ma?* (not «*jazady ma?*»), *oqi ma?* («*oqidy ma?*» емес) etc. In everyday language use, the process of pronouncing the form *-dy/-dy* without taking it down is becoming more popular. According to the system of morphological transformations of the Kazakh language, the 1st part of the verb in the participle form – *aitamyn*, the 2nd part – *aitasyñ*, the 3rd part – *aitady*. According to this system, when combined with a questionnaire, the form *-dy/-di* on the 3rd side must be written without omitting *aitamyn ba, aitasyn ba, aitady ma*. However, according to the general law of ancient Turkic languages, this third-person form *-dy/-di* is pronounced.

In modern vocabulary, there are many new usages, phrases, syntactic structures. Some of them are formed as a result of motivated and some as motivated misuse. For example: The first is using the auxiliary verb «*бол*» with a participle at the end of the sentence as a complex narrator. For example: «*Bolaşaq pedagog bolamyn*» (1) / «*Bolaşaq pedagogpyn*» (2); «*Sız qaidan bolasyz?*» (1) / «*Sız qai jerdensiz?*» (2); «*Esimim Dania bolady*» (1) / «*Esimim Dania*» (2). These phrases are connected to nouns, verb narrators (*pedagog, Dania, quanba*), and attached to the verb «*bol*» after the suffix «*a*» of the leader and become an artificial, superfluous structure in the sentence. Sometimes, the verb «*bol*» with the suffices *-atyn, -etin, -itin* is divided into three parts, and the phenomenon of artificial syntactic connection with the adjacent pronoun in front of it has developed. For example: *Quanbaǵan bolatynmyn* (1) / «*Kuanbadym*» (2); *Eki mektepti bitirgen bolatynmyn* (1) / «*Eki mektepti bitirdim*» (2); *Univerdi üzdik bitirgen bolatynmyn* (1) / «*Univerdi üzdik bitirdim*» (2).

The syntactic structure of «*-ǵan+bolatynmyn*» exists in the Kazakh language but is rarely used in contexts and has a particular stylistic function. In the traditional vocabulary of the Kazakh language, this syntactic format is not used in informative sentences that do not have an expressive-emotional tone. In the Kazakh language, some suffixes with similar grammatical meanings and morphological functions are becoming a trend. For example: *Osy kompaniada 3-4 jıldai jūmys istep jatırmyn* (1) / «*Osy kompaniada 3-4 jıldan berı jūmys isteimin*» (2). «*Qazaqşa söylegen qınyraq*» (1) / «*Qazaqşa söyleu qınyraq*» (2); «*10:00-11:00-ge deın mende sabaq*» (1) / «*Men 10:00-11:00-ge deın sabaqtamyn*» (2);

The meaning of these examples is given in full, and the morphological variation and syntactic connection are correct. However, it does not correspond to the traditional grammatical system of the Kazakh language: the vocabulary skills of language users with a high level of linguistic knowledge. Conversely, it corresponds to the speaking skills of native speakers of the Kazakh language. These language structures of this level have become widely used in the modern language and have become the norm.

Modern and traditional vocabulary are also reflected in the syntactic system of the Kazakh language. The traditional Kazakh lexicon is the basis of the grammatical structure of the spoken language. On the other hand, oral language structure depends on intonation and tends to mix with elements of verse language. Therefore, the grammatical (syntactic) structure of the Kazakh written and verbal languages has its peculiarities. This difference is evident in the modern written Kazakh language, formed under the influence of the late written language and the Russian language. In the traditional Kazakh lexicon, there are few confusing or compound sentences. Ahmet Baitursynov, the founder of Kazakh linguistics, says: «*In Kazakh language (sentences), the more compact form is used more often than the full form*» (Baitursynuly, 58). Therefore, the fact that simple sentences are more than compound sentences is one of the main features of the traditional vocabulary of the Kazakh language.

The main features of the modern and traditional vocabulary of the Kazakh language can be summarized in the following ways: First, the traditional Kazakh oral language is dominated by fiction, which uses a combination of ready-made syntactic structures and new searches. And in the modern spoken language, the exchange of information is the primary goal. The aesthetic dimension of the language is ignored. Accordingly, the number of unsystematic language uses increases, forming a «systemless syntactic system». For example: *Sekseul degen poselkanyñ ırgesinde Terbenbes degen tau tūr äidık, ülken jal tau* (2); *Köp äsker emes, «osy qalai, osy qalai» degen on bes-jyırma adamymen aldynan şyğady* (2); *Mağan negızı Britaniyanıñ nesı ünaıdy, aksentteri, küştı estiledı* (1). *Poselkanyñ ırgesi, jal tau* phrases – are the typical usages of the traditional spoken language, which give a figurative meaning to the spoken idea. Also, the use of the word «*tau tūr*» in the sentence is used instead of the phrase «*tau bar*» in the modern language, a figurative phrase that accurately describes the state of the object. The presence of «*osy qalai, osy qalai*» in the second sentence is the use of an image that accurately depicts the selection process, reflecting the search of a skilled speaker. The third sentence contains a word belonging to the modern vocabulary - it has no figurative use and consists of unstructured compound sentences with superfluous structure and adjectives («*nesı*»).

In the modern Kazakh spoken language, there are many new uses that replace the regular syntactic structures of the traditional spoken language. For example, in the sentence of the language respondent (2): «*Bül turaly jazaiyn degen oiym joq edı, jezdemniñ sözi qamşy bolyp kettı*», instead of the regular *sözi qamşy bolu*, in the modern language people often use phrases such as *şabyt berdı, oi saldy*. Since the phrase *Qamşy bolu* is a traditional, ancient form of speech combined with culture, it is clear that the syntactic structure of the spoken language also depends on the material and spiritual values of a certain epoch. This is evidenced by the replacement of traditional units of measurement in the Kazakh language by the globally used ones. In the traditional Kazakh lexicon, enumeration is one of the oldest logical ways of systematic word development. In other words, the narrator first lists the thematic, substantive arguments and keywords necessary for the conversation and connects the content with those keywords. In modern speech production, the general idea does not develop systematically; the picture is not in complex syntactic integrity; each sentence is pronounced separately and forms only a logical whole.

Likewise, in the traditional vocabulary, there are many regular syntactic structures of fairy tale texts typical of the folklore period of the Kazakh language. For example, in the phrase «*Termembes degen taudyñ ary jağynda, qūm jağynda bir bai ömir süriptı*» (2), the part «*bir bai ömir süriptı*» is a structure that has existed in Kazakh fairy tales for a long time, passed from orally and continues. Here, the tense form of the word «*süriptı*» has become a standard syntactic structure that describes the relationship of the event to the past (ancient), forming a lexical-grammatical meaning with other words in the sentence. Although in modern vocabulary, the form «*ypty/ıptı*» is still used, it often gives only the meaning of the past tense in the sentence.

Syntactic units (structures) are often with variable meanings or informative sentences in the interrogative form in the traditional Kazakh oral language. For example, «*Şömekeiler qarap jata ma?!*» Although the sentence is in the interrogative structure, the intonation of the pronunciation is close to the idiomatic sentence and has a variable meaning (*qarap jatpaidy*). Structuring the spoken word with a syntactic system that gives it a variable meaning is the main criterion for the richness of the linguist's experience. Modern vocabulary lacks the ability to fully use the potential of words to create meaning within a phrase and syntactic structure. Therefore, it often consists of literal syntactic structures. Linguistic tactics such as *interpretation, metaphor*, and corresponding syntactic structures are rare in modern language.

The traditional Kazakh lexicon focuses on the influence of words on the listener, the relationship of language with human emotions, ethics, aesthetic dimension. Therefore, words and grammatical structures are chosen accordingly. For example, the phrase «*Izi sizdñ üige kelip tūr (barymtalanğan bir üir jylqynyñ ızı)*» (2) is a sentence of a periphrastic nature, which, by traditional speech ethics, quickly and politely conveys the concept of «*sen ürladyñ*» (you stole). In the traditional vocabulary, the object in question is not directly described or characterized by the phenomenon but is directed to the listener's understanding and comprehension by describing its properties and features. For example, *Meniñ jylqysym atqa şaqqa minetin adam* (2) by describing his horseman's physical capabilities, refuting the pursuers' suspicions, and explaining that he is pure. In traditional Kazakh society, many issues are resolved through the power of speech, that is, how the solution to a problem depends on how to say it. Hence, the use of words and the system of speech are

diplomatic. Therefore, the use of vulgar language is rare. Any aggressive incident is told as politely as possible. Even in the most challenging conflicts, the parties do not speak like quarrels and intimidation, but in words of victory, embarrassment, and moral awakening. This can be seen in the sentence, for example, *Baieke, jylqyşyñyz, antyñyzdy alamyz*, etc., expressed in the language of the traditional vocabulary that we have studied. It is clear from the words in polite form and compound words. In modern lexicography, language's ethical and aesthetic power is neglected, and the concrete, misleading, non-verbal, non-suppressive complaining is ridiculous, and syntactic structures are used accordingly.

In traditional Kazakh lexicography, word-for-word dialogue is often used. To enhance the story's effect, the characters give it in dialogue, as if they were speaking. This is one of the main ways to influence the truth of what is said. In this context, speaking with fixed expressions, conveying meaning implicitly, arranging words in rhyme like poetry, using figurative language, and expressing deep meaning with minimal words are the logical-semantic characteristics of traditional speech production. These features, in turn, shape the structural and grammatical characteristics of traditional speech production. Such features were frequently observed in the speech of elderly speakers. Conversely, using words in their literal sense, employing language mainly as a means of information exchange, incorporating loanwords and common lexicon, ignoring grammatical rules, and excessively shortening expressions are characteristics of modern speech production, which are more typical of younger speakers. There is a significant difference between spoken and written Kazakh, particularly in syntactic structure. Before the early 20th century, Kazakh primarily developed as an oral language, and as the written form emerged, certain linguistic structures naturally shifted and evolved. This can be considered a natural phenomenon in language development.

## Conclusion

During the Soviet era, the influence of the Russian language on traditional Kazakh speech production and the grammatical structure of Kazakh was considered a restricted topic. However, after gaining independence, efforts were made to revitalize the Kazakh language and strengthen its functional potential. Despite these efforts, certain negative linguistic trends emerged, hindering the development of the language. One of the most pressing issues was the disruption of traditional speech production and the native grammatical system of Kazakh. To identify the causes of this issue and explore solutions, linguistic research began in 2020. In 2021, a comprehensive study was conducted under the state-funded research grant project titled "The Pragmatics of the Traditional Speech Production System of the Kazakh Language" (AR08856640). This study focused on: The language of contemporary speech masters; The speech patterns of early 20th-century Kazakh orators; and the speech production theory of Akhmet Baitursynuly, the founder of Kazakh linguistics. As a result, several scientific articles were published (Amirzhanova, 2021; Kabadaiy & Sadykova, 2022; Kuderinova et al., 2021), along with a scientific monograph (Uali, 2020). Additionally, video content related to the study was produced and published on YouTube (QTDS, n.d.).

Kazakhstan's independence facilitated internal migration, leading to the urbanization of the Kazakh population. These processes contributed to the expansion of the use of the Kazakh language as the state language in various spheres of society. However, the linguistic capacity of Russified urban Kazakhs from the Soviet period and rural Kazakhs who primarily used their native language at a household level was insufficient to create new terms for emerging phenomena and realities, keep up with the flow of modern information, and assimilate innovations in their language. As a result, there was a strong reliance on foreign linguistic resources, unadapted translations that did not conform to the internal laws of the Kazakh language, and the calquing methods developed during the Soviet era. Although efforts were made to generate new linguistic innovations from the internal resources of the Kazakh language, widespread adoption among native speakers required time. Consequently, speech production underwent significant changes, losing its national and traditional character. The speech of modern Kazakh youth has become impoverished, and new linguistic phenomena have emerged in both oral and written grammatical structures.

The transformation of Kazakh speech production and grammatical structures is directly linked to cultural, material, and spiritual values in society. The increasing dominance of written language over spoken language in global communication has been one of the key factors contributing to the decline or weakening of oral speech production. New words, concepts, and understandings require new linguistic structures. The shift from traditional norms also occurs due to the large number of people who do not fully master the language. Certain changes in Kazakh speech production have been influenced by the transfer of Russian conceptual and grammatical structures into Kazakh, as well as the normalization of linguistic patterns created by speakers with limited proficiency in Kazakh. The grammatical transformations in Kazakh over the past hundred years indicate that the conceptual and cognitive framework of the Kazakh people has undergone a profound transformation.

Taking into account the limitations of this article, this study has focused on demonstrating the oral norms of traditional Kazakh speech production and establishing its scientific foundation. In the future, further research is needed to classify traditional Kazakh speech production based on genre and functional styles, develop sample texts, and provide a theoretical justification.



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