

LEXICAL FEATURES ASSOCIATED WITH THE LIFESTYLE OF THE KAZAKHS IN CHINA

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Abstract: The language of the Kazakh people living abroad is studied in the Dialectology of the Kazakh Linguistics in the late 60s of the last century. The peculiarities of the language of the Kazakhs living outside the Kazakh land is considered along with the dialect of the Kazakh land according to their location and closeness of the genus in the structure of a particular group (the western, southern, north-central, eastern) of dialects.

Keywords: language, history, Kazakh dialectology, terminology, Kazakh language, literary language, Diaspora, Kazakh people, folk literature

1 Introduction

Besides Kazakhstan, the Kazakhs live in over fifty countries. The main part of the Kazakhs lives in the countries bordering with Kazakhstan. The largest Diaspora of the Kazakhs are in China (2.7million), Uzbekistan (1.5 million), and Russia (1.2 million). (1) Since gaining independence in 1991, about 1million ethnic Kazakhs (repatriates) returned to the country. Kazakhstan is one of the few countries in the world such as Germany, Israel, Greece, and Russia, dealing with problems of ethnic compatriots.

Kazakh-Chinese relations have deep historical roots. For several centuries, these countries have experienced periods of diverse political interactions. (2-3) The latter include mutual hostility, misunderstanding of each other, territorial disputes, wars, etc. Since deep antiquity, both countries have sought to learn, and often, to conquer new lands. Accordingly, this led to provoking bloodshed. Nevertheless, there was another form of relations, i.e. trade, which had the main role in influencing the establishment of peace processes. The Silk Road occupies a special place in such processes, connecting, in particular, Kazakhstan and Central Asia with China, and globally connecting Europe with Asia. Its famous story has absorbed the best traditions of human relationships.

The Silk Road also serves as a definite source for analyzing historical processes not only between the two states but also throughout Asia in general. Historical roots are the source and support for the development of bilateral cooperation of neighboring states such as Kazakhstan and China, and their peaceful coexistence. It is not by chance that there is a saying in both Kazakh and Chinese: "A close neighbor is better than a distant relative." It is significant that, in the regional context, the ancient policy of Kazakhstan has not undergone significant changes until now. Ablai Khan sought to ensure good neighborly relations primarily with Russia, China, Khiva, and Bukhara. These same issues are high on the agenda of the policy of the new Kazakhstan. (4-5)

In the twentieth century, relations with China were complex. On the one hand, the Kazakhs have repeatedly found salvation and protection in China, fleeing from the tsar's punishers in 1916, from the famine of the 20s and then the 30s. Thanks to this, the largest foreign Kazakh diaspora has been formed in China, and the language, culture, traditions, and customs have been

preserved there. On the other hand, the Kazakhs do not cease to see their eastern neighbor as a threat to their security. The proverbs retain anxiety in this connection: "In the Chinese captivity there are tight nooses, and the Russians have wide nooses", "When Black Chinese surround on all sides, Russians will seem dearer than the father", "The Chinese conceive a trick for 40 years ahead."

Ospan Batyr, who fought for the creation of Kazakh autonomy in the PRC, was persecuted. In this struggle for the freedom of the Kazakhs, he paid with his life. The postwar years of the Soviet era also cannot be called serene. The two peoples started as "brothers forever"; at school, the correspondence between schoolchildren from different countries of the socialist bloc was practiced. In 1958, the young Nursultan Nazarbayev entered into a correspondence with a teacher at the secondary school No. 5 of Zigong City, Sichuan Province, Zhou Bai-Xiao. (6) Moreover, in the 60s there was a worsening of relations, right up to military conflicts. It was with such a legacy that we entered into a new relationship in 1991. (7-8)

Diasporas began to attract close attention of researchers only from the late 1970s. It was then that a number of works appeared, mostly of American scientists, which served as the starting point for further research of a wide range of problems generated by diasporization. A truly broad scope of the diaspora themes has appeared only since the 1990s when diasporas began to acquire the features of transnational communities. As the well-known expert on ethnic issues, Professor of the University of California R. Brubaker (9) notes, in the 1970s the word "diaspora" or similar words appeared as keywords in dissertations only once or twice a year, in the 1980s it was 13 times, and in 2001 it was 130 times. Interest in this topic is not limited to the academic sphere, but also extends to paper and electronic media. Currently, the Google search engine contains more than a million references to the word "diaspora". (10)

At this stage, the historiographical information of domestic researchers on the problem of the formation of the Kazakh diaspora is becoming large-scale and gaining momentum since this topic got its relevance only in the second half of the 1990s, after gaining and establishing the sovereignty of the Republic of Kazakhstan. (11-12) Up to this point, this problem has not been studied, due to censorship and ideological bans on many studies related to ethnopolitical and other processes. Many studies on Kazakhs outside the USSR that were conducted during the Soviet period were not something that did not find their relevance but they did not reach the press as they were subjected to harsh criticism for ideological reasons, and the authors of the studies were often in repressive circumstances and, accordingly, they could no longer continue their research activities. In Soviet historiography, there was the only monograph on the Kazakh irredenta in China, that of G.V. Astafyev entitled "Kazakhs of Xinjiang" but again, in favor of internationalism, peace, and friendship with the PRC, important issues in the territorial and political respect were smoothed out, and the Kazakhs of Xinjiang turned from irredenta into a diaspora. As for the articles on the historical and ethnographic problems of the Kazakhs of China, the notable example of it is the article by N.N. Mingulov (13) entitled "The National Liberation Movement of the Peoples of Xinjiang as an integral part of the Chinese Revolution (1944-1949)" published in the collection "Questions of the History of Kazakhstan and East Turkestan," and then translated into English and published in the journal Central Asian Review with the title "Uprising in northwestern Xinjiang, 1944-49".

The history of the media in the Kazakh language in China begins in the mid-1930s. Then in the Altai, Tarbagatai and Ili districts of Xinjiang province, the first newspapers and magazines in the Kazakh language were published. Such publications made attempts to arouse the interest of the Kazakhs in their past, to recall the rich culture and traditions. (14-15)

A new impetus to the development of the media in the Kazakh language in China was given after the proclamation of the People's Republic of China and the emergence of Kazakh autonomies in its structure in the mid-1950s. At present, according to the deputy editor of the Kazakh editorial office of the main daily newspaper of Xinjiang Uyghur Autonomous Region (XUAR) of the People's Republic of China "Xinjiang Ribao" ("Xinjiang Gazeti"), Adil Semeyhan, in XUAR, both at the level of the autonomous region and at the district level, a sufficient number of periodicals of various formats are published in the Kazakh language. (16)

Detached from the main ethnic territory at the beginning of the 20th century, Kazakhs from China are of considerable interest to analyze the changes that have occurred during this period in their traditional culture, language and self-consciousness as a result of contacts with the surrounding peoples such as Uyghurs, Dungans, Tatars, Uzbeks, and others. Since the late 1950s, the People's Republic of China openly advocated a program of forcible assimilation of non-Han peoples, one of the manifestations of which was the abolition of the Arabic alphabet for the Uyghur and Kazakh languages and the introduction of the Latinized script, which was based on the Chinese phonetic alphabet. Turkic ethnic minorities were forced to learn Chinese and forcibly introduced to the Chinese cultural traditions, which practically led to the ban of development of their own ethnic cultures. All this led to outrage from the non-Han peoples, especially the Kazakhs and Uyghurs, which led to repression by the Chinese authorities. These repressions caused the Soviet-Chinese border crossing, at first, by small groups, and then a massive flow of refugees from China. (17)

The features of the language of about half a million Kazakhs in China are distinguished with a variety of territorial characteristics and diversity. Firstly, the number of Kazakhs in Xinjiang is very big (two million according to some sources). Secondly, the Kazakhs in Xinjiang had the opportunity to develop their language freely. Here Kazakh schools have been opened, newspapers, magazines, books, and textbooks were published, and radio and television have been working in the Kazakh language. (18-19) The Kazakh language in this area is systematically investigated. They had the opportunity to develop the Kazakh language as compared to the language of other Kazakh Diaspora living in other countries. Third, the Kazakhs in Xinjiang have reserved rich fund of Kazakh folk literature, and these values have been published in about 80 volumes in Xinjiang. Fourth, the language of the Kazakhs in Xinjiang is distinguished by its rich dialectic, regional phenomena and its diversity. (20)

2 Materials and Methods

The results of a survey of repatriates made by Kanagatova (21) showed an almost homogenously priority attitude towards nationality as an attribute of personal and ethnic identification and towards the native language as the main, obligatory and most important attribute of the identity. The concept of the native Kazakh language has no duality or uncertainty, for them, it is inextricably linked with the ethnic group/nation, i.e. the linguistic identity derives from ethnicity. (22) The social adaptation began for repatriates by the overcoming of the language barrier and obtaining a Soviet passport. The language situation in Kazakhstan was shaped by the functioning of Kazakh-Russian bilingualism. Thus, the Russian language in society held rather strong positions, which are caused not only by the ethnic composition of the country's population but also by historical realities. These problems were the most difficult for returnees.

As for the rites performed in China, which were preserved after moving to Kazakhstan, repatriates named religious rites related to the birth of children, mutual assistance, weddings, and funerals. The significance of mutual assistance ceremonies and rites characterize ethnic consolidation and identity. However, repatriates indicate that Kazakh rites are different from those conducted by Kazakhs in China.

The repatriates pointed to the *dombyra* and *kobyz* when asked about folk musical instruments sounded in the territory of their previous stay. They called such songs as "Yelim-ay" and others as Kazakh folk songs known to them at their previous place of residence.

The cuisine is largely determined by the nature and characteristics of the households of a particular ethnic group. Basically, the Kazakhs assign an important role to food of animal origin. The same trends can be traced when considering the cuisine of the Kazakhs who moved from China. Naturally, they prepared traditional Kazakh dishes such as *beshbarmak*, *kuurdak*, etc. Of course, it was impossible to avoid the influence of the foreign ethnic environment; this was traced in the kitchen utensils. The repatriates claim that for a long time, even after arriving in Kazakhstan, they used wooden chopsticks, the so-called *choke*, and later they switched to cutlery.

Such data make it possible to unambiguously judge the subcultural distinction of the Kazakh repatriates. (23-24) The main arguments are a large percentage of people who do not speak Russian and more strict adherence to Muslim rituals. Differences at the level of basic elements of culture (language, religion, and values) cannot but affect its other components. At the same time, the most important adaptation factor is the native language, which all Kazakhs speak.

3 Results and Discussion

When talking about the features of the language of the Kazakhs in China, there is no reason to assert any sharp differences, or the existence of a special dialect. (25-26) At the same time, of course, among a small people (compared to the Han Chinese) in a different culture and political system, differences in language could not but arise. Moreover, the features are not only in the language, they are also manifested in the value orientations and mentality. The peculiarities of the language of the Chinese Kazakhs, firstly, arose due to the use of two languages. As for phonetic features, the Chinese Kazakhs pronounce the sound "ch" at the beginning of words instead of "sh". For example, they would have pronounced the expression "Şäken şöñkemen şaytasıdı. Şal şalğımen şöp şaptı" as "Çäken çöñkemen çay tasıdı. Çal çalğımen çöp çaptı." Also, often "f" is replaced by "p", "h" by "q", and "g" by "k".

The folk art of the Kazakhs of Xinjiang, having absorbed the ancient oriental poems, as well as legends of a later period, underwent a large and complex process in its development. (27) Many later legends appeared on the basis of ancient epic traditions. In these later works, narratives about real events are interspersed with patches of legendary nature. The Kazakh epic tradition of Xinjiang can be classified as follows: the first group is the epics about batyrs known to all Kazakh people (*Kobylandy batyr*, *Alpamys batyr*, *Yer Targyn*, *Kambar batyr*, etc.); the second group of works is based on the Middle East plots (*Leyli-Majnun*, *Tahir-Zuhra*, *Zhusip-Zuleikha*, *Bozzhigit* and *Karashash*, *Shakir-Shakirat*, *Zhamsap*, *Seifulmalik-Zhamal*, etc.); the third group includes legends that appeared in the XVIII and XIX centuries and are united by the idea of fighting the external enemy (*Arkalyk Batyr*, *Kabanbai Batyr*, *Zhanybek Batyr*, *Myrzash Batyr*, etc.). Another group of famous works contains reflections on the injustices that exist in society, including social ones: *Damezhan*, *Burkitbay*, *Zukhra*, *Kerey Tolkyñ*, etc. The last group of legends in this classification is devoted to the feeling of love and tells the story of lovers (*Tukibai-Sholpan*, *Yerden-Balkash*, *Nurlangan* and *Aigulim*, *Khasen-Zhamilya*, and *Shaykan-Kulyash*).

The level of ethnic identity of the Kazakhs of China can be traced by such features as the state of the language, the preservation of traditional material and spiritual culture, the use of symbols, national character and self-identification. Of course, the Kazakhs of China are members of the society, which is in their social, economic and political characteristics different from that of Kazakhstan since it has passed through a different historical path. According to psychologists, the main features of

the national character are in constant dependence on the way of housekeeping, lifestyle, social system, climatic conditions, and the forms of communication. Many Kazakhs in China are still engaged in nomadic animal farming. Severe conditions of nomadic life and difficult climatic conditions influenced the freedom-loving and harsh nature of the local Kazakhs. The peculiarities of social and political life also left their mark. Local Kazakhs give accurate characteristics to all neighboring peoples, clearly distinguishing themselves from others.

As one of the descendants of the modern Kazakhs were Sakas, we may notice some Sakas' words in the Kazakh language. There were people speaking Iranian among Sakas and they brought a part of the Iranian language into the Kazakh language in a natural way.

According to Nygmet Myngzhan, (28) the language used by the tribes, which contributed to the formation of the Kazakh people as a nation, laid the foundation for the formation and development of the modern Kazakh language in the ancient period.

When we look at the history of the Kazakhs of Xinjiang and the Turkic peoples in Xinjiang we can set that its roots are too deep.

The traditions of the Kazakhs in China cannot be separated from the traditions and customs of the Kazakh people in other places. However, there are area differences existing from the era of tribal union and each of them has its own features. (20) From the time of the settlement in their homeland in Xinjiang, the Kazakhs have not yet stopped nomadic life and have not abandoned yurts.

In the course of the study, the authors identified the words connected with housing, shelter, and other outbuildings for household purposes in the language of the Kazakhs in China, for example:

dalang – corridor;

koshe - hallway (*Kun zhyly bolgan song, kosheni ui etip otyрмаu* - As it is warm, not need to sit in the hallway);

shoal – closet, a room for storing food in the winter and for cooking in summer (*Shualda et, azyq-tulik turady* - Meat, foods is stored in the closet);

zher saty – stairs in the house;

shyqqysh – staircase, ladder for going up the haystack;

kilet – pantry, store room;

tam – a house (*Tort bolmeli tamda turady* - He lives in a four-roomed house).

qazandyq – hearth without a chimney;

qumyra/botelke – In western Kazakhstan used as “bottle”, in Semei region - snuff box for snuffing or chewing tobacco is also called as *qumyra*;

baqyr – metal pot with a handle for frying wheat (*shelek* (bucket) - in southern regions, *ozhau* - in the language of the Kazakhs in China);

shorke – a log for chopping wood, (*from Russian* “tchurka”);

tese – a tool like a hoe, less than a hoe;

lapas – indoor barn yard. In the south, it is called as *kurke*;

aq kerish – lime, chalk. In the south of the republic, it is called *aq balshyq*.

bagar – woven sack for wheat;

boqsha – bag, briefcase;

dodege – a synonym of the cornice;

shot – door hook;

shapashot – hoe;

shapqy – backsword;

turpi – large rasp (the phrase “*turpidei tiu*” means “to act rudely”);

mostemir – tripod (for cooking);

bedre – bucket;

shattauiyq – metal clip, pliers;

les – quadrangular pan for baking bread;

karlen kasse – porcelain cup;

akpish, kuyente – yoke, shoulder-yoke to bring water; *moiynagash, iykagash* (in other places);

buktme – pocketbook, wallet;

sebet, koridor – an entrance hall;

tiek – hook on the door;

dalba – hut, shack; hut to rest in a field;

meskei – bowl, from the Russian word *miska*.

tegesh – half-liter ware;

katel – bucket, perhaps from Russian word *kotel*;

tausha – niche in the wall for dishes. In some places used as *assadal*;

das – a large bowl (for food). In many places of Kazakhstan used as a metal basin for hand washing;

qama – gates, large door for cars;

shishaqpaq – a match. In other places: *keurt, shyropy, shaqpaq, shagar*;

myq – a small nail (*Ozi myq shegedei* – He is like a small nail, i.e. strong one).

yn agash – yoke, shoulder-yoke, also it is called *kuyente*;

tartpa – scythe, sickle;

aiyragash – pitchfork;

pershil – doctor, from the word *feldsher* (medical assistant);

qulaqshyn – a mug;

quima – water for washing;

baki – shaver;

sharshaq – pitchfork;

zhozy – a low round table;

qoyan qulaq sham – light without a lamp.

Research works in the Kazakh dialectology were associated with diasporology and lexicography (dialect, regional dictionaries). We need to mention “Regional Dictionary of the Kazakh language” edited by S.S. Sarybaev, who collected all the materials of research, scientific papers, and dictionaries of the Kazakh dialectology. The basic material of the dictionary includes lexical, phonetic and grammatical peculiarities of the language of the Kazakh Diaspora in Uzbekistan, Karakalpakstan, Turkmenistan, Tajikistan, the Russian Federation and far-abroad countries like Mongolia, China, Afghanistan, and Iran. (29)

These selected and analyzed language features can become the rich source for the identification of some controversial issues, as well as some of the problems concerning the history of the Turkic and other languages. Many researchers have been conducted and scientific essays have been written on the Kazakh language of these above-mentioned regions. Studying vocabulary of Kazakhs abroad and creating the regional dictionaries contributes greatly to the development of our state language and stabilization of its norms. From this point, to create a large regional dictionary that covers one of the large sections of our vocabulary-regional words combining them into one direction, one of the current urgent problems of the Kazakh Linguistics. Such scholars like S.S. Sarybaev, A. Nurmaganbetov, S. Omarbekov, Z. Bolatov, G. Kaliev, and O. Nakysbekov participated in creating a dictionary and conducting the study, and they are the members of the dialectological expeditions.

However, we cannot say that the materials of the Kazakh language in foreign countries, texts, poems, folklore, phraseological units, and regional language units, appeared as a result of a relationship with the local languages, have been completely collected. Now we need to carry out an investigation of the Kazakh language and the language situation of the Kazakhs in China, Turkey, Mongolia, Afghanistan, and Iran in the socio-dialectological aspect. Their Kazakh language (in China and Mongolia) may be subjected to changes after some time due to various political and social factors, language situations and influence of another language environment.

In order to show the condition, changes and use of the Kazakh language in these countries, we must take into account the fact that the language of here Kazakhs is not only used as a dialect but also as a written and oral language with the literary norm, with its established vocabulary and terminology. Language status of the Kazakh language must be determined, because the periodical publications, political literature, fictions, and textbooks are available as well as radio and TV programs, transmitted in the Kazakh language in China, Turkey and Mongolia. There is so men on-compliance of written literature in the Kazakh language in foreign countries with the literary language in Kazakhstan, not saying already about spoken language. (30)

At the same time, there is no systematic character of terms used in the areas of management, technology, economy, science, politics, etc. Each region uses lexical units borrowed from other languages and their own terms. Along with the borrowed items, there are original terms, which are used successfully in the language of the Kazakhs in China, Turkey and Mongolia. To identify the similarities in terminology, gathering these facts and use these terms for the benefit of the literary language in Kazakhstan is a priority issue, as these language units are a source of enrichment of terminological fund of the Kazakh language.

4 Conclusion

The authors have concluded that the language of the Kazakhs in China remained as a literary language. Studying the lexical features of returnees, we noticed that their language has bilingual characters a result of a close relationship with the people of the country where they have settled. The reason for such phenomenon is the internal and external linguistic factors. Lexical differences appeared due to the impact of the translations in Chinese. (31-32)

Language is a dynamic phenomenon and constantly evolving process. Changing the vocabulary is changing the meaning of the word. Changing the meanings of words enhances the quality level of the language. According to scientists, the meaning is completely updated and its frame sometimes expanded and sometimes reduced. Along with the changes of epochs, the concept of mankind is also changing and evolving. Borrowing words from other languages, word formation, and expansion of meanings and functions of these words will lead to new concepts. When talking about the returnees' language, we must

take into account the different historical, political and socio-economic circumstances that they have experienced. First, it is the limitation of relations with the Motherland, a result of political-social opposition during the Soviet Union. Secondly, it is the lack of schools and kindergartens, cultural centers, the press, TV programs in the Kazakh language. Thirdly, the difficulty of Russian Cyrillic, as they used Arabic and Latin script. Fourth, the function of the Kazakh language was only in the oral household level. Fifth, the impact of the language environment with whom they have a close relationship and where they live, etc. However, despite such difficulties and the opposition, our compatriots were able to comply strictly with the order of use of the native language. The lexical characteristic of the Kazakh returnees' language is a large number of loan words. Due to the variety of differences between the language of the Kazakhs in China and the literary language, the problem still needs an investigation.

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