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Methods of teaching the history of the Kyrgyz language in middle school

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Abstract

Relevance. The relevance of this paper lies in the necessity to develop and popularise the Kyrgyz language among the younger generation to preserve the Kyrgyz national culture.

Purpose. The purpose of this study is to analyse ancient Kyrgyz words and texts, compare them with other words where the origin matches contemporary terms, and utilise this information in teaching the history of the Kyrgyz language in schools.

Methodology. The following methods were employed in this study: structural-functional method, dialectical method, synthesis method, logical and comparative analysis, and the method of generalisation.

Results. The study established that the Kyrgyz language is ancient, although some works indicate that Kyrgyz script emerged after joining the Soviet Union. Ancient Kyrgyz is the language of the Yenisei Kyrgyz people. Similarities between the ancient meanings of ancient terms and the meanings used today were observed by comparing ancient words found in written sources with words in modern Kyrgyz language, vocabulary, and literature or studies.

Conclusions. When learning a language in educational institutions, it is essential to pay more attention to explaining lexical, grammatical, phonetic differences, and similarities. Considering that people in different regions speak different dialects, a system of diverse exercises should be developed. The practical value of this study lies in the fact that all theoretical principles, conclusions, and recommendations can be used in educational institutions by teachers and students to enhance their knowledge of the history of the Kyrgyz language and other researchers for detailed investigation of this issue.

Keywords: Orkhon-Yenisei alphabet; Turkic language; Yenisei script; educational process; literary sector.

Introduction

There are different points of view about the degree of development of the Kyrgyz nation in the scientific and socio-political discourse of the Republic of Kyrgyzstan, and in the research circles of other countries, ranging from full recognition of the completion of the formation of the Kyrgyz as a modern-type nation to the denial of those of other peoples of the Central Asian region. There are also intermediate views, according to which, although the process of national building of the Kyrgyz people as a whole is complete, progress to a higher quality level is hampered by outdated institutions and relationships. In

connection with this, a scientific problem was formulated in learning the history of the origin and development of the Kyrgyz language, and in teaching such information to secondary school students.

The Kyrgyz Republic, a landlocked country in Central Asia with a population of 6.5 million, shares its borders with China, Kazakhstan, Tajikistan, and Uzbekistan. Despite the predominantly mountainous terrain, cities like Bishkek and Osh have high population densities. According to E.S. Ahn & J. Smagulova [1], the major ethnic groups in the nation include Kyrgyz (73.5%), Uzbeks (14.7%), Russians (5.5%), and others (6.3%).

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Historically, several ethnolinguistic groups lived outside the borders of modern states. For instance, in the Fergana Valley, spanning Tajikistan, Kyrgyzstan, and Uzbekistan in the southern part of the former Soviet Union, a significant portion of the population is Uzbek. In contrast, most people in the northern regions, such as Naryn, Talas, and Chui, have Kyrgyz origins. The ethnoculture of ancient Kyrgyz, significantly advanced over many years, must contend with the fate of the present generation and national ideals, circumstances, culture, traditions, and customs. Value has many dimensions and secrets. Since ancient times to the present day, the Kyrgyz have understood the importance of values in preserving and developing their indigenous people and civilised nation [2].

The 8th century marks the beginning of the history of the Kyrgyz language. There are many Russian borrowings in the modern Kyrgyz language. The history of the Kyrgyz people spans over 22 centuries and is exceptionally rich. The history of the development of the Kyrgyz language is as intriguing and contradictory as the history of the Kyrgyz ethnicity, first recorded in Chinese sources in the 2nd century BCE. The ancient country, formerly under the "great power," could not develop its own script. The Kyrgyz script went through the following stages of development: the Orkhon-Yenisei runic alphabet, consisting of 38 characters; Kyrgyz writing in the Altai (Altai script); Tian Shan period; Karakhanid period (M. Kashgari's Turkic script); Chagatai language; Arabic script; Latin script; Cyrillic script [3].

Originally, the Kyrgyz language was transliterated into Latin as part of the language reform in Soviet Russia and then, under J. Stalin, into Cyrillic, which is predominantly used by East Slavic nations. O. Veretilnyk [4] asserts that the goal of the Soviet government in introducing Cyrillic in the Kyrgyz SSR was primarily to eradicate religious knowledge to distance the Kyrgyz from their Islamic heritage. This would have been challenging if the alphabet based on Arabic script had remained. Since Kyrgyz who knew Arabic letters could freely read the Quran and other Islamic religious literature, it made them less susceptible to Sovietisation and capable of resisting (including armed resistance, in the form of jihad) Soviet authorities imposing atheistic values.

Considering the fast pace of modern life, it can be concluded that Kyrgyz can continue to be spoken for at least several more centuries. Since approximately 70% of the population in the Republic comprises Kyrgyz people, as accurately noted in the work of A.K. Kulnazarov & K.K. Belekova [5], challenges in the development of the Kyrgyz language do not threaten the existence of the Kyrgyz ethnic group, ensuring the preservation and reproduction of the ethnic group. Most Kyrgyz people residing in Kyrgyzstan are bilingual, and it is precisely due to this that the development and integration of society are facilitated. According to theoretical studies by R.Sh. Salimov & R.A. Ysmailova [6], for a very long period in history, the threat of the Kyrgyz language becoming extinct was primarily associated with the physical extinction of the Kyrgyz, which they managed to avoid mainly due to their mobility. This also allowed preserving the Kyrgyz language. However, the threat of cultural and linguistic absorption by the sedentary majority quickly increased once the Kyrgyz transitioned to settled

existence, particularly evident during the Kyrgyz presence in the Kokand Khanate.

Based on the information provided above, the purpose of this study is to form an organised body of knowledge about the development of the Kyrgyz language for its further use in the educational programme. The main tasks of the study include exploring the features of the linguistic history of the Republic of Kyrgyzstan, analysing ancient Kyrgyz words, texts, and letters, and comparing them with other words.

Materials and Methods

To further investigate the history of the establishment and development of the Kyrgyz language, theoretical research methods were employed, including analysis, summarisation, synthesis, and dialectical and structural-functional methods. The structural-functional method of research is fundamental. It emphasised the foundation of the study, namely, the analysis of the history of the Kyrgyz people and the history of the Kyrgyz language at different stages of development, allowing a comparison of words from the modern period with their historical origins. The transformations in language reforms during the Soviet Union were explored to develop knowledge about the language system and the rules of language unit functioning. The Yenisei alphabet and Orkhon script were also examined at this stage. Threats to the extinction of the Kyrgyz language in the current stage of societal development were analysed. From the above, principles were identified upon which Kyrgyz language lessons in schools should be based, including the most effective methods for teaching the language.

The dialectical method was employed to analyse the studies and views on this issue from other researchers, helping to formulate a unified idea about the development and transformation of the Kyrgyz language, and explore effective methods of teaching the Kyrgyz language at school. Languages of peoples that became part of the modern Kyrgyz language during history and entered the lexical layer of vocabulary were investigated. Logical methods, specifically analysis and synthesis, played a crucial role in the study. Consequently, in the first part, a comparison of such ancient Kyrgyz words with other words where the origin corresponds to modern words was made: "yol," "yıl," "yer," "yarah," "yaş," "yüz," "yedi," "yel," "yasak," "yogur," "yük," "yay," "yaruk," "yat," "yok," "yur". Some verbs of modern Kyrgyz language, their reflexive forms, and these verbs in Altai, Kazakh, Azerbaijani, Turkmen, Ancient Uyghur, and Uzbek lexicology were also analysed.

Some monosyllabic and disyllabic homonymous words were analysed. In the second part, the roots and base words found in the comparative-historical study of ancient written and modern Turkic and Mongolian languages were examined. The study "Kyrgyz lexicology" by B.M. Yunusaliev [7] was used for comparing words and roots. The origin of the Yenisei and Orkhon alphabets was also analysed, examining ancient letters still widely used by the people. Using the synthesis method, all the information obtained was structured logically in the study. Important methods for this study include generalisation and comparative analysis. Recommendations for teachers and students in learning ancient Yenisei-Kyrgyz language

were formulated based on the methods mentioned above. Special exercises and texts for comprehensive teaching methods were also explored to master the letters and sounds of the ancient Kyrgyz language.

Results

The Kyrgyz language is one of the oldest languages as the Kyrgyz people are one of the oldest groups in human history. The Kyrgyz language has deep roots in the history of the Kyrgyz people, rich literary and cultural heritage, and ancient traditions and customs [8]. Debates about the future of the ancient Kyrgyz script are gaining momentum. An event was organised at the state level in Turkey, where more than 10 thousand people were trained in the runic alphabet. In Kazakhstan, a state-level event has been organised since 2018, where more than 2 thousand people have been trained. The citizens of the Kyrgyz Republic have their own script, language, culture, and history, unlike other nations. It is essential to prioritise the Kyrgyz language at the state level. Investigating the history of the Kyrgyz language should be the top priority, the most urgent requirement of today. Despite the fact that the Kyrgyz language is ancient, some scientists believe that Kyrgyz script appeared after joining the USSR.

It is crucial to rely on the study by B.M. Yunusaliev [7] in the book “Kyrgyz lexicology”, where it is reported that correct sound correspondences in a significant number of roots and base words found in the comparative-historical study of ancient written and modern Turkic and Mongolian languages raise doubts about their genetic relationship. If examined further, the researcher notes that a word is a unit of human speech consisting of sound complexes, signifying the content of phenomena in reality, expressing a relationship to reality, grammatically structured, and understood by a community of people united by historical commonality. The root is historically the simplest word with a specific meaning, or it is a sound or a complex of sounds not subject to further morphological analysis and serving to denote a specific concept or action. For the investigation of the root of an ancient language, its theoretical reconstruction is possible through comparing words from ancient historical monuments with modern words using the comparative-historical method.

In modern Kyrgyz, there is a transitive verb “үйрөт-” – “to teach”, along with its reflexive form “үйрөн-” – “to learn”; Altai language has verbs “үүрен-”, “үүрет-”, Kazakh – “үйрен-”, “үйрет-”, Azerbaijani – “өйрән-”, “өйрәт-”, but Turkmen – “өрөн-”, “өрөт-”, along with forms “өврөн-”, “өврөт-”; Uzbek language has verbs “үргән-”, “үргәт-”, but with the same meanings as in Kyrgyz. In all these forms, the final “-т-”, “-н-” are living affixes. It can be concluded that the root of the word in the Kyrgyz language is closer to the Altai language than the basic similarities and differences in related languages, comparing grammatical similarities. In ancient Kyrgyz (Yenisei), Orkhon, and ancient Uighur, there is a verb “ба” – “to bind” alongside its derived forms: ancient Kyrgyz “бан” – “to bind oneself”, ancient Uighur “бан” – alongside “бал” – “to be bound”, modern Kyrgyz “боо”, “багм”, Altai “буу”, Uzbek “багла”, and modern Kyrgyz “байла” – “to tie”.

In the Orkhon inscriptions, the root “у” – “sleep” is encountered (“кыргызыг ука бастымыз” – “Kyrgyz

people were attacked during their sleep”). In ancient Uyghur, along with “у” – “sleep”, forms “уд” in the same meaning are recorded, but the verb appears in forms “уду” and “уди” – “to sleep”. These root words correspond to the phonetic features of the Kyrgyz language. It would not be wrong to say that this is valuable information for analysing the ancient Kyrgyz language [9]. Analysing the theoretical studies of B.M. Yunusaliev [7], it can be concluded that there are no significant differences in the formation of homonyms, such as monosyllabic exact and disyllabic types, and a unified process of grammatical formation occurs through homonymous affixes. The senior monosyllabic affix is “са – сан – сан”, “ю – юк – юк”, “ка – кап – кап”. Disyllabic: “ур – уруш – уруш”; “кын – кынык-”. In both monosyllabic and disyllabic types, the basis of word formation is the verbal form. According to the author, it is evident that the development of modern verbs was influenced by the use of historical homonyms in creating a homonym dictionary.

The development of root words, semantics, or the meaning of a word and its ancient meaning are preserved and used to this day, or one word explains several meanings, or words that have lost their meaning. For example: “Чал” – to trip up (in wrestling); to lash (tying method, when folded several times); to deceive; to cut (an animal); to inspect, scout (enemy’s path or camp); to mix (e.g., flour with liquid). Шөкүлө is a conical female headdress, саадак is a quiver bow with all accessories. Words that have already left the active vocabulary of the modern Kyrgyz language. The pronouns “мен” (I), “сиз” (you), “өз” (self, own), and “биз” (we), as well as the numerals “бир” (one), “эки” (two), “үч” (three), “төрт” (four), “беш” (five), “йети” (six), “сегиз” (seven), “токуз” (eight), “он” (nine), “йигирми” (ten), “жыйырма” (twenty, modern: “жийирма”), “кырк” (forty), “элиг” (fifty, modern: “элүү”), “алтымыш” (sixty), “йәтмиш” (seventy), “йүз” (hundred), and “бин” (thousand, modern: “мин”) are used in the Kyrgyz lexicon and continue to be used today. The meanings of words expressing family relationships are also preserved: “огул” (son); “кыргыз оглы мен” (I am the son of a Kyrgyz); “баш” (head); “ак баш” (grey hair, literally “white head”); “мүгүс” (in modern language: “мүйүс”, “мүйүз”) (horns). This means that the composition of words has reached the modern period, having undergone some sound changes since it has a general character due to the fact that it is used in trade.

Moreover, based on the historical-comparative method, an analysis of words related to kinship should be conducted in a comparison with the materials of the modern Kyrgyz language. Words related to family used without changes in modern Kyrgyz language: ата – ата (father), эже – эже (older sister), ини – ини (younger brother), еркек – еркек (man), атаке – атаке (dad, father), кыз – кыз (girl, daughter), төркүн – төркүн (relatives of woman after marriage), келин – келин (daughter-in-law, bride), кары – кары киши (elderly, old man), ак сакал – ак сакал (bearded man (respectful term for an elderly man)). Words used in modern Kyrgyz language with phonetic changes: уғул – уул (son, boy), уғлан – улан (a single guy, a boy, a young man), аба – апа, эне (mother), еге – эже (sister), улуу эже (older sister), өге – ага (older brother, older male relative), өгөй уғул – өгөй уул (step son), қазын – кайын

(in-laws), емикдеш – эмчектеш (milk-siblings), тун угул – тун уул (the firstborn son), йезне – жезде (brother-in-law (in relation to all relatives and relatives of the wife, if they are younger)), йурыгычы – жуучу, ортомчу (carpenter), йене – жеңе (older sister's husband), савчы – жуучу, ортомчу (tailor), күни – күндөш (rival), тагай – тага, таете (uncle (mother's side)), қаңсық ата – өгөй ата (step-father), қаңсық уғул – өгөй бала (step-son), тутунчы уғул – бакма (tamed, domestic (not wild); adopted); асыранды бала, тутунган уул (adopted child), ернен – бойдок (saddle), қаатун – катын (woman (married, elderly)); Khan's eldest wife; rough term to address a woman).

Words related to kinship that are not used in modern Kyrgyz language: үзүк – аял (woman), урағут – аял (woman), ишлер – аял, катын (woman (married, elderly)); Khan's eldest wife; rough term to address a woman), ынал – энеси ак сөөк, апасы карапайым адамдардан төрөлгөн балдар (child whose grandmother is from noble lineage and mother is from common people), оғуш – урук – тууган (relatives), беки – жубайлар (married couple), кис – жубай (husband, wife), колукту (bride, wife), кузуз – эрден чыккан аял (divorced woman), чыкан – бөлө, таэженин баласы (cousin), намыжа – бажа (brother-in-law), туғсақ – жесир (widow), жамрак – балдар (children), қазнағун – кайын (in-laws, wife's relatives for husband), йурч – аялынын кенже иниси, кайни (brother-in-law), муйанчы – ортомчу, араздашкан экөөнү бириктирүүчү (mediator), куртға – кемпир (old woman), туңур – аялга күйөөсүнүн туугандары (relatives of wife in law) [10].

As evident from rare exceptions, the core meanings fixed in the Yeniseian monuments align perfectly with their lexical meanings in the contemporary Kyrgyz language. It can be observed that the writing symbols, originating from cultural, economic, and production relations, evolved into letters representing sounds and were used as information. Kyrgyz people encountered numerous nations throughout history, yet they did not lose their language despite the invasions of various peoples. Instead, their language became a part of the Kyrgyz language and entered the lexical layer of the vocabulary. According to B.M. Yunusaliev [7], the Yeniseian Kyrgyz, mentioned in Chinese chronicles from the 1st century BCE, were speakers of the Turkic language. Judging by how the basic vocabulary dated back to the 5th century CE in the Yeniseian inscriptions aligns with the contemporary Kyrgyz language, the period of Turkic-speaking Yeniseian Kyrgyz can be pushed back at least another thousand years into history. Thus, long before the current era, the differences between the Kyrgyz and Mongolian languages were so striking that speakers of these languages might not have perceived their proximity, let alone mutual understanding.

In the present day, the youth study English, Arabic, Japanese, German languages, according to the demands of the time. It can be said that the Kyrgyz language is in danger; therefore, one of the urgent measures is to create a special programme and organise education in the middle schools. It is necessary to develop special exercises and texts for teaching with comprehensive methods and create a foundation for mastering the letters and sounds of the ancient Kyrgyz language. Since the learner is studying

unfamiliar new letters, the learner should first create a text based on the names of familiar objects in their native language, words, and items they use in their daily life. Moreover, a methodology for oral questions and answers should be developed. The Orkhon-Yeniseian alphabet consists of 38 letters; only four letters are taken for vowels, but they represent eight vowel phonemes (а, о, э, ө, ү, у, ы, и), 16 consonants represent the phoneme (б, г, д, й, к, л, м, н, ң, п, р, с, т, ч, х, ш), making up 38 letters in various combinations.

Table 1. The Orkhon-Yenisei alphabet

No.	The Yenisei alphabet. Orkhon alphabet	Transcription	In reading
1	᠋	А	а, э
2	᠋	Ы	ы, и
3	᠋	У	у, о
4	᠋	Ү	ү, ө
5	᠋	Б	б
6	᠋	Бь	бь
7	᠋	Г	гь
8	᠋	Гь	гь
9	᠋	Д	д
10	᠋	Дь	дь
11	᠋	З	з
12	᠋	Й	й
13	᠋	И	и
14	᠋	К	к
15	᠋	Кь	ко, ку
16	᠋	Кь	кы
17	᠋	К	к
18	᠋	Л	л
19	᠋	Ль	ль
20	᠋	М	м
21	᠋	Н	н
22	᠋	Нь	нь
23	᠋	Ң	ң
24	᠋	НТ	нт, нд
25	᠋	НЧ	нч
26	᠋	П	п
27	᠋	Р	р
28	᠋	Рь	рь
29	᠋	С	с
30	᠋	С	с
31	᠋	Т	т
32	᠋	Т	т
33	᠋	Ть	ть
34	᠋	Ч	ч
35	᠋	Ш	ш
36	᠋	ЛТ	лт
37	᠋	НТ	нт, нд
38	᠋	НЧ	нч, ңыч

Source: compiled by the author.

A Kyrgyz language lesson is a lesson in real-world communication and conversation with specific speech and language goals, aimed at solving specific social and speech tasks and improving students' speaking abilities. Regardless of the approach chosen for this lesson, it should primarily help students develop their communicative skills [11]. The most important aspect is to pay more attention to explaining lexical, grammatical, phonetic differences, and similarities. It is necessary to consider the fact that people in different regions speak diverse dialects; therefore, a system of various exercises (phonetic-lexical, practical, conversational), texts with colourful pictures, didactic games, and educational tools should be developed. Utilising the latest technologies, if possible, teachers should collaborate closely with students to facilitate the absorption of information by the child.

Furthermore, in learning the Kyrgyz language, special attention should be paid to the study of long and short vowels. The long vowels of the Kyrgyz language are represented by overlapping identical letters, such as aa, oo, yy, ee, yy, and øø. The pronunciation of long vowels is the same as their corresponding short vowels; the only difference between them lies in their phonetic length [12]. In addition to vowel length, long and short vowels also have a certain degree of difference in muscle contraction and articulatory organ vibration. Some studies show spectral differences between long and short vowels, as well as the interaction of vowel duration with stress, syllable position in a word, and other factors that often correlate with vowel duration, including voicing of consonants and the presence of an open or closed syllable [13].

The Yeniseian script differs from the Orkhon runic texts in several grammatical and other aspects, as mentioned in the introduction. It has long been known in science that the Yeniseian script has a more ancient origin and is more archaic than the script of the Orkhon Turks. However, political events from the beginning and middle of the 8th century are mainly illuminated in the compositions of the Gökturks found in the Orkhon and nearby areas. The Yeniseian script adequately met the needs of the local population in communication and, according to Chinese chronicles, was also used in the governance system and in the sphere of foreign diplomatic contacts [14].

“ЭН ТАМГА” – “marking”, “stamp”, “seal” – became the impetus for the emergence of letters. With these letters, each ancient Kyrgyz tribe marked its animals to distinguish them from others. The names of the tribes with these letters are still common among the Kyrgyz people; therefore, it can be said without hesitation that the letters of these tribes are a source of Kyrgyz antiquity and ancient Kyrgyz writing. The Kyrgyz letters “ЭН ТАМГА” belong to the identification-mnemonic method of transmitting information. In this method, images are used, but their purpose is not descriptive; correspondence between symbols and their verbal counterpart is established. Words begin to be represented by written symbols, creating a new way of communication among people. By comparing the Orkhon-Yeniseian alphabet with the “эH” letters and runic inscriptions, it was found that the inscriptions and cultural monuments on rocky surfaces belong to the Kyrgyz. Some of the letters that are still widely used among the people are spoken and written as follows:

1. € – бугу тамга (г).
2. Ү – багыш тамга (л).
3. # – жагалмай тамга (з).
4. † – керки тамга (ы).
5. € – адыгене тамга (г).
6. † – моңолдор тамга (нч).
7. † – басыз тамга (и).
8. † – кырк уул тамга (т).
9. † – багыш тамга (б).
10. X – кайчы тамга (д).
11. † – сарт тамга (н).
12. † – саяк тамга (ы).
13. † – үчөк тамга (каңды) (м).
14. † – кырк уул (саруу) (р).

Similarities can be seen between the old meanings of ancient terms and the meanings used today by comparing ancient words found in written sources with words found in modern Kyrgyz language and vocabulary, whether in the literary sector or studies.

Table 2. Comparison of ancient words with words in the modern Kyrgyz language

In written monuments	In modern Kyrgyz
йол	жол
йыл	жыл
йер	жер
йарак	жарак
йаш	жаш
йүз	жүз
йети	жети
йел	жел
йаса	жаса
йогору	жогору
йүк	жүк
йай	жай
йарук	жарык
йат	жат
йок	жок
йур	жүр

Source: compiled by the author.

When comparing the similarity of the composition of the words above, one can notice that these words are included in vocabulary and are used in everyday life more often than other words of the Kyrgyz language from the point of view in terms of lexical, grammatical, and literary meaning.

Discussion

Kyrgyz, the official language of the Republic of Kyrgyzstan, is a Turkic language connected to Bashkir, Tatar, and Kazakh languages. Despite both being Turkic, other minority languages, such as Uzbek and Uighur, have significant differences from Kyrgyz. The nation's official language is Russian, while the state language is Kyrgyz. As noted by S.Q. Wen *et al.* [15], modern Kyrgyz is linguistically classified as a member of the Western Turkic branch of the Altaic language family. According to S. Ferdinand & F. Komlosi [16], over half of Kyrgyz teenagers and more than two-thirds of all students,

regardless of their ethnicity, exclusively converse with their siblings in Russian. One should agree with the opinion of the researchers, as Russian is also the main language used for games, socialising with friends, and other social activities. Although this trend is evident in all the schools under study, they have significant differences. These variations seem to be directly related to the language used in the classroom. Generally, the slower the transition from Kyrgyz to Russian seems, the more impact Russian has. Therefore, students attending English-language schools often speak Kyrgyz with their siblings, whereas students in national schools more frequently use Russian with their siblings, all in one language.

Before gaining independence in 1989, the Kyrgyz SSR issued language legislation declaring Kyrgyz the official language of the republic, while Russian was designated as the lingua franca, and the free use of other languages of the USSR was permitted [17]. Alongside Kyrgyz, it also afforded a respected role to Russian and other languages in schools. The 1993 Constitution, which made Kyrgyz the official language but ensured the equality and protection of Russian and other languages, primarily supports this position. According to A.J. Liddicoat [18], Cyrillic is still used in Kyrgyzstan for writing in Kyrgyz. The initial goal of the new Kyrgyz government was for Kyrgyz to replace Russian as the main language used in official matters by 1998, but in practice, the transition proved much more challenging and is still incomplete. The schedule for language policy expansion in various state situations was extended multiple times, most recently in the 2000 policy [19].

It is hard to disagree with the findings of L. Mitchell [20], who stated that modern Kyrgyz can be divided into two separate groups of different dialects. Standard Kyrgyz was defined in the Soviet period as the northern variant of the language, containing a large number of borrowed words from Mongolian languages, whereas southern dialects contain many more words from Uzbek, Persian, and Tajik languages. Modern Kyrgyz also has a large number of words. According to R. Roy [21], hardly any original works in Kyrgyz have been translated into Western languages so far. Therefore, scholars studying the history of the Republic of Kyrgyzstan rely on Russian-language works as primary sources of history.

In the Kyrgyz language, there is no specific word-forming affix for the prefix “un-”, which intensifies the basic meaning of the word. However, according to P. Menecier *et al.* [22], something primitive and ancient is denoted by the prefix “ur-”, which in the Kyrgyz language is conveyed descriptively (der Urwald – байыркы токой, der Urmensch – байыркы адам). Moreover, the prefix “ge-” imparts a collective meaning to the base and is often accompanied by alternation of the root vowel (das Gebäude – имарат, das Gebirge – тоо тутуму, das Geschrei – кыйкырык). Until recently, many researchers in the field of word formation did not mention the existence of prefixes in the Kyrgyz language. There are recurring phenomena in Turkic languages: voicing of final consonants in words that are pronounced individually, for example: muz – myzice; and frequent palatalisation of consonants before [e/t], for example: bles – blis (five), k’en (wide).

According to A.G. McCollum [23], besides the book “Kyrgyz lexicology” by B.M. Yunusaliev [7], the dictionary “Divanu lugati t-tyurk”, written by the linguist-encyclopaedist Mahmud Kashgari in the Middle Ages and known to this day, is also a priceless linguistic and historical monument of all Turkic-speaking peoples. This valuable dictionary is an important source in the study of Turkic languages, including the Kyrgyz language. Divanu by M. Kashgari contains valuable material for differentiated, in-depth analysis of the history of the Kyrgyz language, for establishing its specific patterns, and forming grammatical and lexical-semantic features. The dictionary plays a crucial role in the historical analysis of the vocabulary of the modern Kyrgyz language. By examining some words from this dictionary using the historical-comparative method, the author came to the conclusion that most of the words used in the ancient Kyrgyz language have undergone only phonetic changes in their ancient form in related languages (vowels, consonants). The phonetic realisation of phonological elements in the Kyrgyz language varies depending on several factors, such as the position of the elements, speech rate, and style.

Attention should be paid to the conclusions of S.B. Tilaberdieva [24], where the researcher outlined the principles of constructing lessons in the history of the Kyrgyz language. One should agree with these conclusions, as these principles allow the teacher to constantly improve the technology of teaching the Kyrgyz language, considering current conditions. The teacher should base their work on the following guiding principles:

- studying the text in Kyrgyz language lessons, which teaches understanding communication through lexical and grammatical mastery;
- attempting to raise the standard of civilised, respectful conversation in many contexts and under different circumstances;
- the Kyrgyz language is more than just a set of grammatical, phonetic, and lexical rules; it is also a topic meant to instil the ability to speak culturally, logically, and factually, allowing for the free expression of ideas in any circumstances;
- considering the language from a broad perspective, demonstrating the need for spiritual and communicative growth of students, allowing students to convey the game both orally and in writing in various stylistic techniques;
- using the study of the Kyrgyz language as a tool for learning other subjects and expanding knowledge in various professions;
- emphasising individualised learning using a differential technique, as specific talents of students are at different levels during the lesson;
- focusing on emphasising the educational value of the cultural and literary heritage and values of the Kyrgyz people and the world’s peoples through well-selected teaching materials and texts;
- by studying the methods of rhetoric, listening, and vocabulary in Kyrgyz language lessons, students become accustomed to speaking and writing coherently and creating oral texts;
- instead of mechanical memorisation of grammar, the goal is to achieve clear, precise, and literate reading and writing using examples from everyday society.

Currently, predetermined pedagogical frameworks are used for the implementation of state education and training. These systems are considered the main area of research in pedagogy. The structure of a developed system is created through close relationships between its components. From this structure, a system of subordinate actions based on a specific goal emerges. Individuals participating in joint activities in one form or another develop a system of pedagogical education to achieve the goals of their activities.

Conclusions

Kyrgyz, the official language of the Republic of Kyrgyzstan, is a Turkic language connected to Bashkir, Tatar, and Kazakh languages. Currently, young people are learning English, Arabic, Japanese, German, and it can be said that the Kyrgyz language is in danger, so one of the urgent measures is to create a special programme and organise teaching in the middle schools. Despite the fact that the Kyrgyz language is ancient, some scientists believe that Kyrgyz script appeared after joining the USSR. Ancient Kyrgyz language (Yenisei-Kyrgyz language) is the language of the Yenisei Kyrgyz. The ancient Kyrgyz language was originally closely related to Orkhon-Yenisei, being, like Orkhon-Uighur, its dialect that developed independently. Similarities can be seen between the old meanings of ancient terms and the meanings used today by

comparing ancient words found in written sources with words found in modern Kyrgyz language and vocabulary, whether in the literary sector or studies.

When learning a language in educational institutions, it is essential to pay more attention to explaining lexical, grammatical, phonetic differences, and similarities. It is necessary to consider the fact that people in different regions speak different dialects, for this purpose, a system of various exercises (phonetic-lexical, practical, conversational), texts with colourful pictures, didactic games, and educational tools should be developed using the latest technologies. If teachers closely collaborate with students, the acceptance of a child can be facilitated. The scientific originality of this study lies in the fact that ancient Kyrgyz alphabets, words, and texts were analysed and compared with other words where the origin corresponds to modern ones. In further studies, more attention should be paid to the analysis and development of the methodology for teaching the Yenisei-Kyrgyz language in secondary educational institutions of the Republic of Kyrgyzstan.

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Conflict of Interest

None.

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Методика викладання історії киргизької мови в середній школі

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Анотація

Актуальність. Актуальність даної роботи полягає в необхідності розвитку та популяризації киргизької мови серед молодого покоління задля збереження киргизької національної культури.

Мета. Мета цього дослідження – проаналізувати давні киргизькі слова і тексти, порівняти їх з іншими словами, походження яких збігається з сучасними термінами, і використати цю інформацію у викладанні історії киргизької мови в школах.

Методологія. У дослідженні використано такі методи: структурно-функціональний метод, діалектичний метод, метод синтезу, логічного та порівняльного аналізу, а також метод узагальнення.

Результати. Дослідження встановило, що киргизька мова є давньою, хоча деякі роботи вказують на те, що киргизька писемність з'явилася після приєднання до Радянського Союзу. Давня киргизька мова - це мова енісейських киргизів. Схожість між давніми значеннями давніх термінів і значеннями, що використовуються сьогодні, спостерігалася шляхом порівняння давніх слів, знайдених у письмових джерелах, зі словами в сучасній киргизькій мові, лексиці та літературі або дослідженнях.

Висновки. При вивченні мови в навчальних закладах необхідно приділяти більше уваги поясненню лексичних, граматичних, фонетичних відмінностей та подібностей. Враховуючи, що люди в різних регіонах розмовляють різними діалектами, слід розробити систему різноманітних вправ. Практична цінність дослідження полягає в тому, що всі теоретичні положення, висновки та рекомендації можуть бути використані в навчальних закладах викладачами та студентами для поглиблення знань з історії киргизької мови, а також іншими дослідниками для детального вивчення цього питання.

Ключові слова: Орхоно-енісейська писемність; тюркська мова; енісейська писемність; освітній процес; літературна галузь.