

The history of formation of Turkish diaspora in Kazakhstan

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ABSTRACT

The aim of the study is the investigation of ethnic history of the Akhyska, the history of formation of the Akhyska in Kazakhstan, its cultural peculiarity and the way of life. The Akhyska Turks had been departed to Kazakhstan in Soviet period, so they became an integral part of our country. The paper considers the problems of demographic situation during last 60 years, modifications in the way of their life, particularly family relationships and family traditions.

200 worksheets were used for realizing the given study, each of worksheets were filled by representative of Turkish diaspora and located in the site of Kazakhstan project "Interaction of languages and cultures of the Turkic peoples of Kazakhstan". Statistic data, records ethnographic observations and etc. were made by us in the field studies.

Keywords: Deportation, Turkish people, the Akhyska, Kazakhstan. Traditions, Culture.

Introduction

Today we have a lot of works written by Kazakh and Turkish scholars on history, culture and language of the Akhyska Turks as they identify themselves. Among Kazakh scholars there are F.Aliyev, Sh.D.Abdulkadyrov, V.N.Zemskoy,

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E.Kh.Panesh, L.B.Yermolov, A.G.Osipov, T.A.Kordai, Sh.Vadalov, Sh.Ibrashev and others. Among Turkish scholars who studied given ethnos are N.Bekirogli, Y.Zeirek, A.Aydingul and others.

The study and understanding of the history and culture is caused by a lot of problems associated with the processes of globalization in the modern world where changes are happening every day. It would seem that the integration of states in the sphere of economy, information and culture should be as a bridge to unite peoples in a single world destiny. However, there is no expected unity of mankind. There are civil wars in many countries. Millions of innocent people seek help and escape from despotism.

Kazakhstan being in the process of globalization also passes through great changes. It is known that the main feature of our country is a coexistence of more than one hundred and twenty different nationalities. To save the stability we need to take a good care of each nation living in the territory of our Republic. Every nation naturally wants to preserve its history and traditional culture which is a basis for the development of any society.

History shows that the loss of national traditions leads to ethno-cultural dissociation, the loss of national immunity and formation of ethnic anomalies in society.

In this regard, I would like to highlight the history and traditional culture of ethnos which despite all the difficulties of life wasn't broken and disappeared, did not lose the language and culture, but on the contrary due to their hope, hardworking character and the great aspiration to live pass through the hard way and became one of the important diaspora of our country.

There is no clarity on the origin of the the Akhyska Turks, the given problem caused a lot of discussions which then was taken political character. In the sources and documents of the

Russian Empire of XIX and XX centuries for nominating the given ethos there are dominated the terms “Muslim” and “Turks”, sometimes “Georgians-sunni” In Soviet period before their deportation in 1944 they were called as “Turks” or “Azeris”, but in Central Asia they were recorded as “Turks” and sometimes as Azerbaijanians. In connection with the appearing of the movement of the Akhyska Turks for returning to homeland there were existed two different positions on their origin in 70-80-ies. The first one defines their Georgian origin and based on researches of Georgian scientists. According to this theory the historic Georgian area Meskhetia was conquered in 1578 by the Ottoman Turks and as a result the local population accepted Islam. It was turkishized and lost Georgian identity. Under the influence of this point of view especially after the Fergana events in the end of the 80s there were spread new terms “Meskhetian Turks” or “Turks Meskhetians”.

According to the second point of view which is accepted by majority of current the Akhyska Turks they have Turkish origin and their true name is the Akhyska Turks (“Akhyska Turklari”) (Yunusov A., 2014).

The Akhyska Turks are relatively small nation with an exceptionally tragic destiny. Twice in their history they have been deprived of their homeland. For the first time it was in 1920 after the Russian-Turkish war Russian Empire joint the region of Ottoman Empire called as “Akhyskanski Pashalik”. Then it became a part of historical regions of Georgia: Meskheti and Javakheti. The second time it was in 1944 when about 120 thousand Turks from Georgian SSR were forcibly resettled in Kazakhstan (on the territory of five regions: Almaty, Zhambyl, Taldykurgan, South Kazakhstan and Kyzylorda) Kyrgyzstan and Uzbekistan.

S.I. (00:16) Bizim semya anam babam qırh dördüncü yili Ahıskadan buriya Qazaqstana geçürdiler. Türkleri, tatarlari, çeçenleri oki departiravat’ ediydiler. O uahıtta bizim semya geldi buriya Qazahsatana. Em birinciden bu Qazaqstanda sağolsunlar qazaq milletini bizim aıaylarımız bizim mileti bile bir çoh sıcah

yürekten qarşılediler, evler verdiler, yanına aldiler, yetimler var idi çünki ne için, bizim büyüklerimiz kimki on sekiz yaşından yuqariydi askere götürdüler qırq birinci qırq ikinci yıllerde, qırq törtte de bizleri sürdiler ordan. Buriya geldi sora babam askerde idi. qırq beşinci yilde qava qurtılarda askerden geldi, qırq yeddinci yilde de ben doğuldum bu dünyaya geldim.

S.I. (00:16) Our family, my mother and father came here in Kazakhstan from Akhiska in 1944. Our family came in Kazakhstan in that time when Turkish people, Tartars Chechens were deported. First of all in Kazakhstan we thank Kazakhs our elders for their warm welcome. They gave us home, took and support us. There were helpless orphans among us because in 1940 our men a little bit older than 18 years were sent to the army. And in 1944 we were deported to here. Our people came here my father was in the army. In 1945 he arrived from army and I was born in 1947.

ZA: (13:03) Abam söylürdü qazaqlar olmasa... abam er zaman diyer ki qazaqların üreğine göre Allatala bile büyük yer veripti. Çünki bilirsiz ele olur ki apam dedi qırq dördüncü yili bura gelende eşkim onara el atmadı. Birce qazaqlar bir lohma etpeyini de vere, bir kese ayranı da verirdiler, ne olmasa da iç zaman demedi ki ayağını çek ele olmadı er zaman yardım eledirler.

ZA: (13:03) My father always says that Allah gave a lot of territory to Kazakhs according to their great heart. My mother told us that when we came here in 1944 nobody except Kazakhs helped them. Kazakhs gave them meat and ayran (one of the milky goods). They never say us bad things always were so kind to us and helped all the time we need.

According to data cited in 1990 by chief scholar of History Institutions of National Academy of Kazakh SSR V.N.Zemskov in an article of the journal “Sociological study” the total number of departed to Central Asia in 1944 with the Georgian SSR is 94 955 people. 29 497 people departed o Kazakhstan, 42 618 to Uzbekistan and 9811 people to Kyrgyzstan (Zemskov V.N., 1990).

According to statistic of 1959 there were 29,497 Turkish people resettled in Kazakhstan, 9916 of them had been saved and inhabited in Kazakhstan. 11 years later, in 1970 there were already 18,377 Turkish people in Kazakhstan. The data show that Turkish people decided to settle in Kazakhstan in 60s, Turkish families at that time totally had 6-8 children. According to statistics of 1979 the number of Turkish people in Kazakhstan amounted to 25,718, it was increased to 40% during 9 years. This statistics is lower than the previous one. This can be explained by the fact that in this period there were not so many Turkish people of childbearing age, because in given period of deportation to Kazakhstan there was a very high mortality. According to data the thousands of people was died on the way and in the first six months of residence in Kazakhstan and Uzbekistan 37000 of Turks died because of new environment, among whom 17000 were children and adolescents. The 70s was the period when the 17 thousand children and young people could see their grandchildren. The second reason of decline of

Turkish population was the relocation of ethnic Turks from Kazakhstan mainly to Azerbaijan.

According to statistics 49 219 representatives of the Turkish people lived in Kazakhstan in 1989. These data show that Turkish people stopped to move and began to take root deep in the Kazakh land. In 1999 and 2009 the number of Turkish people increased to 28% and amounted 97 015 persons (See. Table 1. (Nevskaya I., Tazhibayeva S., 2014)).

In 1959 Turkish people made up 0.1% of the population of Kazakhstan, and according to data of the 1st on January 2014 there live 104 792 Turkish people in Kazakhstan who represent 0.6% of the population of Republic of Kazakhstan. Moreover, according to unofficial sources the total amount of Turkish people is up to 200 000 people.

There are 26 Turkic ethnic groups in Kazakhstan – see Table 1. with data presented by The Statistic Agency of the RK: <http://www.eng.stat.kz>. However, the number of people of definite ethnicity has been changed during the last decades.

Table 1.

	1970	1979	1989	1999	2009
Total population in RK	13.026.274	14.709.508	16.222.324	14.981.281	16.009.597
Nationalities:					
1. Kazkhs	4.228.367	5.282.481	6.486.029	8.011.452	10.096.763
2. Azerbaijans	57.607	73.240	88.887	78.325	85.292
3. Altays	575	630	675	462	221
4. Balkars	2.714	2.258	2.926	2.079	1.798
5. Bashkirs	21.500	32.577	41.060	23.247	17.263
6. Chakasses	401	475	575	355	223
7. Chuvashes	22.871	22.310	21.717	11.864	7.301
8. Dolgans	17	18	56	25	3
9. Gagauses	772	752	953	678	493
10. Yakuts	175	438	303	115	119
11. Karaims	50	33	33	28	231
12. Karakalpaks	463	620	1.357	1.497	2.828
13. Karachays	2.447	2.082	2.038	1.400	995
14. Kirgizes	9.612	9.352	13.718	10.925	23.274
15. Krimchaks	42	87	61	20	35
16. Kumyks	554	873	1.700	643	481
17. Nogais	155	236	539	350	276
18. Tatars	286.878	314.065	322.338	249.052	204.229
19. Krim-Tatars	2.023	834	3.125	1.007	1.532

20. Shors	215	381	382	212	96
21. Tofalars	6	14	0	29	0
22. Tuvinians	85	182	129	35	37
23. Turks	18.377	25.718	49.219	78.711	97.015
24. Turkmenes	3.265	2.241	3.716	1.733	2.234
25. Uzbeks	216.258	262.960	330.417	370.765	456.997
26. Uighurs	120.622	147.676	181.155	210.377	224.713

Materials and Methods

The traditional culture of hundred of ethnos inhabited the areas of Soviet Union were destroyed under the Soviet ideology, among them there is Turkish culture which was partially or totally destroyed. The ethnic groups were subjected to the historical experiment that contributed to the loss of traditions, traditional way of life. It led to big changes in culture: spiritual treasures were partially rejected, deleted from the national usage.

After independence in the former Union there was a question about returning lost national values. In this regard, Kazakhstan began to develop activity aimed at the development of spiritual culture of all ethnic groups in Republic.

So in 1991 in Almaty there was founded Social Association of the Akhyska Turks "United Turkish Cultural Center "Tukiye". "Turkish Ethno-cultural Center "Akhyska" is the legal successor of the above organization which name has been changed several times. The status of the given association is republican. There is created vertical structure of the relationship of the Republican society with regional, city and district branches and representatives in the settlements where Turkish diaspora is populated. Currently there are eight regional (Almaty, South Kazakhstan, Akmola, Zhambyl, Kyzylorda, Karaganda, Mangystau, East Kazakhstan), 7 urban and thirteen regional branches. The Council of Representatives of the Diaspora is elected by a vote in each of settlement. Under the Council there are elected an executive committee and 10 committees in various fields of work: Education, Culture, Sport, Youth Committee, Women's Council, the Committee of Legal Social Protection, the Committee on Religious Affairs, Council of Elders, the Association of Entrepreneurs and Businessmen,

Committee on Foreign Economic and Cultural Relations.

The Cultural Center in Almaty realizes united social activity called "The Akhyska Woman". In order to maintain and further strengthening of inter-ethnic harmony in Kazakhstan on 24th of March 1995 there was organized the Assembly of Peoples of Kazakhstan, which consisted of 40 national cultural centers, including the Turkish ethno-cultural center.

Under the Assembly of People of Kazakhstan there have been published an international newspaper of Turkish ethno-cultural center "The Akhyska" in Kazakhstan. The newspaper is published in three languages: Turkish, Kazakh and Russian. "The Akhyska" spreads not only in the cities of Kazakhstan, but also in Turkey, Azerbaijan, Russia, Ukraine, USA, Uzbekistan, Kyrgyzstan and Georgia. The newspaper is read by different segments of the population. "The Akhyska" is popular among representatives of the authorities, embassies and consulates as well as among various diasporas of the Republic and foreigners. The main task of the publication is to create the condition for harmonious and friendly neighborhood between all the peoples of Kazakhstan.

It is known that the theatres play a great role in spiritual development of nation. So in the south region of Kazakhstan there is a theatre of comedy called "Miko". There are a film called "Borch (duty)" and documentaries about the life, traditions and customs of the Akhyska Turks made by Turkey SSN and TV and Radio Company of President of the Republic of Kazakhstan.

There are annually organized a tournament of national wrestling sport "Guresh" and football championship among youth and adult teams. There

are also organized republican, regional and regional cultural festivals.

As we see, today the Turkish diaspora in Kazakhstan is actively involved in social and cultural activities, which will undoubtedly contribute to the improvement of ethnic relations in the Republic of Kazakhstan and promote the active involvement of Turkish people in all spheres of social and cultural life.

Traditional culture of Turkish Diaspora of Kazakhstan

As Turkish ethnos is mostly settled in rural areas, their traditional occupation is a cultivation of cereals, horticulture, cultivation of crops, distant-pasture of sheep and breeding cattle. Traditional handicrafts - carpet weaving, goldsmithery and jewelry production, manufacture forged small utensils, pottery, wood and stone, wool, silk and paper weaving, felting wool, dressing of leather, manufacture of lace, knitting socks and etc.

Sİ: (10:16) Yaşayış bile şükür Allağa bile ey olirher adama burda yaşayan adamlara topraq verildi, herkes gendi bahşasında çalışır, kimisi tahıl ekir, kimisi meyva ekir, kimisi hiyardur pamidordur bela bir hayatta bu işi düzeldir oğul uşakını hayirir.

Sİ: (10:16) We thank Allah that they still alive and moreover here on this land they took a piece of area for building their own garden and working on it. Some of them makes a cultivation works and the others grow the fruits, tomato, potatoes and etc. Together they manage this work and earn money for supporting their family.

ZA: (02:08) İndi anam atam yaşır köyde. Köyde de bile bir küçih köydü. Inek bahiirlär mal mul bahiirlär, qoyun onan sora ona günnü görürler. Onnan günü görürler, süt satıyler bazara gidip, süt satıyler, peyindir satıyler, qaymah ne bile işta anam da neyde iştir atama yardım idir. Atam özü çobandır.

ZA: (02:08) Today my mother and father live in a countryside. It is very small village. They have cows and sheep. So they live in this way. They sell

milk, cheese and other milky products. My mother also helps my father. My father is a farmer.

In the Soviet period the rights of the Turkish people for higher education have been violated. Therefore, there were no Turkish people among the employees of Government agencies at that time, an exception were Turkish people who were recorded as an Azerbaijan in the passport.

Sİ: (05:13) Evelden oqımaq çoh çetin meseleydi. Biraz natsional'nı vopros idi. Eger türk yazılıysen instituta düşmaq çetin mesele idi. Ona sebep çoku bizim türkler de azerbaydjan yazılırdı. Biz dört qardaşuh dört qardaştan ikisi azerbaydjandır yazılı ikisi türk. Bennen de kuçuh qardaşım azerbaydjan yazılıdır. Ben institutu qurtardım girdim. Kuçuk qardaşım milisiya şkola milisiyayı qurtardı, şeyde ministerstvo vnutrennih del işledi, odan p'ensiyaa çıltı o da.

Sİ: (05:13) Several years ago studying was a difficult thing. It was a national problem. If you are written as a Turkish it was very difficult to graduate university. That is why majority of us were written as Azerbaijanians. I have four brothers, two of them were written Azerbaijanians and two as Turkish. My little brother is written as Azerbaijan. I had graduated university, my brother graduated Police school. Then he worked in the Ministry of Inner Affairs, now he is retired.

Sİ: (03:47) Yigirmi sekkiz yıl burda işledim, çalıştım. Buranın bu bala baqşasını, mektebini, yolunu, suyuni, bol'nitsasını (hastane) hep buranın bükül yapan inciner (mühendis) adam benim.

Sİ: (03:47) I have been working there for twenty five years. I am an engineer who mde all of these things: the kinder garden, the school, the roads and water, the emergency and etc.

After the declaration of Kazakhstan's independence Turkish people are not feeling discrimination based on nationality any more. They are free to be educated not only in Kazakhstan, but also abroad. Due to the support of the Turkish Government every year 15-20 young people are sent to study at the Universities of Turkey.

Sİ: (04:49) A şimdi şükür Allağa bizim çal çocukumuz Turkiya'da da oqiyir, German'yada da oqiyir, Astana'da oqiyir Evraziyski institutta, Nazarbayev, Demirel şeysin de oqiyir.

Sİ: (04:49) We thank Allah everyday that our children study in Turkey, Germany, Kazakhstan in Astana in Eurasian National University after L.N.Gumilyov, Nazarbayev University, Demirel University and etc.

ZA: (00:28) Onan sora Qazaq-Turk Universitesine düştüm, Turkistan'da oqidim Himya-Biologiya Fakultesini bitirdim, özüm meelimim. Birinci branşım meelim. Beş yıl oqudum.

ZA: (00:28) Then I was graduated Kazakh-Turkish University, I studied in Turkestan on Chemistry and Biology. My first specialty was teacher. I had been studying for 5 years.

Sİ: (09:26) Padişahımız şeyden de provitel'stvo yada şehirden akimlere de zadaniya (ödev) veriir ki ceillere kvartira (daire), evler verin, podyomni (göç etmek için verilen para) verin, küve gitsinler ki kövin camaatına bahsınlar, çükü ne için bu kövde bizim ihtiyarlar aka tatemiz oturiir, hep bu kolhozda çalıştiler, qoca aldiler, pensiyaya çıhtiler. Naahit ki bunlara dârmem lazım, dohtor lazım, dohtorlarımız yokıdı. Şindi şükür Allağa geldiler, işliirler, teze bol'nitsa (hastane) yaptuh, bala bahşasını yaptuh, a şimdi uce çocuklar bala bahşasına gidiirler.

Sİ: (09:26) Our president ordered akims (gubernators) to provide people with apartments, houses, supporting money for movement. He also supports those people who goes to countryside to look after our people. There are a lot of our elder aunts and uncles who always work there, get older and retired in the villages. They need drugs and doctors. We had not any doctors there. Thanks Allah they are coming here now, working there. We made an emergency, kinder gardens. Our children go tot he kinder gardens.

Today, a wide range of people in our country as well as abroad know the names of these people:

folk poets – Ali Pasha Veysal-oglu and Karayev Kamal, a writer – Chingiz Badalov, a singer – Akhmetov Maulet, an actor of theater and cinema – Afrasogu Mikael, a professional football player of “Kairat” football team - Ali Aliyev, a candidate of medical sciences Kurdaev Tofik Ashimovich, a professor, doctor of chemical sciences Karimov Alibek Niyazovich and other. If we say about language situation of the country we should notice that there is a list of languages in socio-linguistic reference book “Languages of the Peoples of Kazakhstan” consisted of 126 languages and divided into the following groups in accordance with the status, distribution in the areas of Kazakhstan and in the main country of residence of reference peoples: 1) Official language; 2) Russian language; 3) Exogenous and endogenous languages of diasporas; 4) Immigrant languages (Suleimenova E.D., Shaimerdenova N.Zh., Akanova D.Kh., 2007).

The Turkish language belongs to the third group in capacity of diaspora language. Turkish diaspora had a significant knowledge of mother tongue in 1989: 96.4%. This is mainly due to the fact that the majority of Turkish people lived isolated in countryside and had the opportunity to use their native language in communication with relatives of the family as well as neighbors and other compatriots. The second reason is that the older generation, born in Javakheti who hold sacred own language and national mentality still lived in those times. The situation in the city was different because the urban realities are characterized by multinational structure that does not give an opportunity to develop their native language.

In 1999, the situation on language proficiency of Turkish people didn't change in a better way. The percentage of mother tongue knowledge decreased to 87.7%. However in Kazakhstan the given knowledge index is the second after the Uzbek diaspora (Chislennost I sostav naselenija Respubliki Kazakhstan. Itogi perepisi naselenija 1999 goda v Respublike Kzakhstan. Statistichski sbornik, 2000). Today, Turkish children have an opportunity to learn their native language. They are provided with textbooks, teaching aids and Turkish

language teachers. All these provisions are supported by Kazakhstan with the assistance of Turkish Embassy in Kazakhstan. Turkish language teachers have an opportunity to travel periodically to the Turkey for different kind of trainings and internships at the expense of the host country.

Majority of Turkish people speak Russian and Kazakh languages beside their native language.

Sİ: (12:46) Qazah mektebinin içinde gruppа gruppа türk dilini ohidiirler. Sovremennı (modern), çünkü ne için, bizim ahıskanın literaturası (edebiyat) yohtur bile bir pis'mennosti (yazısı) yohtur. Ben de ohudım misal rus dilinde ohudım, a türk latinde yaziir kitabı, nauçnı (ilim) literaturası. Oni qazi qazaq mekteplerin içinde gruppа spetsial'nı (özel) şey diir kazahsko-turetski, turetsko-kazahski diirler onda oqiirler.

Sİ: (12:46) We studied Turkish language by groups in Kazakh schools. We hadn't any literature on Akhyska because we even hadn't the alphabet for reading. For example, I also studied on Russian language. Turkish literature and scientific articles are written on Latin. So it was difficult to understand. Nowadays we have special Kazakh-Turkish or Turkish-Kazakh groups in Kazakh schools where our children can study Kazakh as well as Turkish languages.

ZA: (11:04) Qızım benim bizim dilimizi biliir. Men isterim ki bizim dilimizi bilsin ama yazılıp ta pasaportunda alman ile ne yazılı ama men bilirim uşahtiler o milletten de asıl milleti anası. ... Ama men isterim ki kızım çansı çoh olacaq, naprimer-mesele alman yazılı, babasının terefini bilsin istirim. Ama üyde menimen bolsa beraber üz dilimizde söylür. Ama omasına opasına gider zaman orda sadece rusça söylürler. ...ne olmasa da inşallah geleceğinde çoh dil bilse. Qazaqtarda jaqsı maqal var: Özge tildin barın bil, öz tilindi qurmette. Qızım qazaq mektebine gidiir. Çünkü biz yaşiyriq qazaqların arasında özimiz qazaqşa temiz biliriz.

ZA: (11:04) My daughter knows our language. I want my daughter know our language but in the passport she was written as a German. However I

know that mothers side is the main side of children. I also want my daughter be lucky because oft he German passport. I want my daughter know her father side. But if we are at home we speak our language. When she visit her friends she speaks only Russian. Finally I hope she will know different languages in the future. Kazakh people have good proverb: You should know all the different languages, but first of all respect own language. My daughter goes to Kazakh school because we live together with Kazakhs. Moreover we know Kazakh language fluently.

Results and Discussion

From the samples of the records we can conclude that the Akhyska Turks are flexible enough, and can quickly adapt to external factors.

The Turkish family

The most common type of the Turkish family in Kazakhstan is the nuclear family. This type of family is common among the Turkish people as well as among the Kazakhs, Russian, Tatars, Germans, Ukrainians and others ethnoses. On the second place is the three-generational family.

The positive dynamics of growth of the Turkish people is shown above. This growth is indicated due to the preservation of the traditions of large families among villagers. A large number of children in the family is one of the main characteristics of the way of life of the Akhyska Turks. In villages every family has at least three or four children, but there are also large families which have twelve children. According to statistics the average number of the members in one family is 5,5-5,4-5,3 people during 1979, 1989 and 1999 (Ob osnovnih pokazatelyah Vsesojuznih perepisei naselenija 1939, 1959, 1970, 1979 i 1989 godov, 1996).

Sİ: (02:36) Beş tane kızımız var. Beşi de şükür Allağa köçmüşürler. Semyaları var, çocukları var. Bizim de bizim kempirinen on tane torunumuz var, vobşe on dört torunumuz var, üç tane çöbere diirler /nemene, nemere/ çöberelerimiz var, şükür Allağa yaşiyruh.

Sİ: (02:36) I have five daughters. Thanks Allah all of them has families and children. We have 10 grandchildren. Generally we have 14 grandchildren 4 of them are grandchildren's children. Thanks Allah all of them are living and healthy.

ZA: (03:22) ... biz hep qız uşakı, biz yeddi qızlı atamda....

ZA: (03:22) ... we are all girls, seven girls in our family....

They strictly follow traditional authoritarian regime. It means that the principal of the family is always father (male). The houseworks are distributed among family members in accordance with age of women and men. The men's role increases in such works as plowing land, cattle breeding and other heavy works where physical strength is important.

As all Eastern nations the communication among relatives is the most important activity for the Turkish people. The relatives of the Turkish people are divided into three lines: own – father's line, mother's line and the relatives of wife. The neighbor relationship takes a second place after the family relationship in Turkish people's life. And finally, the third place in their life takes friends and familiar people.

In the Turkish families atmosphere is very warm and positive. All members of the family are very friendly with each other. There is a mutual understanding, mutual assistance, respect elders, children love. These qualities are instilled from childhood through the Islamic religion.

There are the situations when two married brothers are living in one house with their families. Children give earned salary to father. So they save money to buy or build a new house for older brother.

The Turkish people are very hospitable people. If somebody comes home he should undoubtedly taste a piece of bread. The invited guests are always met highest level. They put a few hot dishes on the table, several kinds of salad and different kind of cookies.

ZA: (07:51) Qonaqlar gelende sen qonaqları güdürsen. Bir lohma etpeyini, bir lohma çöreğini verersen, ili olmasın ki qonaq sene gelsin sen etpeyini vermiir öyle olmas. Gidende de ob'azatel'no (mutlaka) çay qoyuruh, yemek pişiririh. Bizde qonaq bir lohma etmesiz bir piyala çayını içmemiş gitmiir. Bizim türk mileti bizim ahıska türkleri çoh bile qonah seven qonah yaqşı gören insanlar, çoh iştiyen insanlar.

ZA: (07:51) When guests are come home you look after them. Qonaqlar gelende sen qonaqları güdürsen. Bir lohma etpeyini, bir lohma çöreğini verersen, ili olmasın ki qonaq sene gelsin sen etpeyini vermiir öyle olmas. Gidende de ob'azatel'no (mutlaka) çay qoyuruh, yemek pişiririh. Bizde qonaq bir lohma etmesiz bir piyala çayını içmemiş gitmiir. Bizim türk mileti bizim ahıska türkleri çoh bile qonah seven qonah yaqşı gören insanlar, çoh iştiyen insanlar.

The Turkish people faithfully follow their national traditions. The basis of their traditions is Islam. The traditions accompany Turkish people as well as other Turkic peoples since birth time throughout life: marriage brokerage, birth, varieties of holidays and etc.

Sİ: (14:24) Biz gendi ata dedemizin qalan tetrip terbiyeyi her bip işi günü bugüne çan sahlamişuh i (ve) bunnan da güveni diyerum ki gene bire bir oni nasi dirler üskekdiruh ? (14:40) qaldıruruh unutmazuh.

Sİ: (14:24) We had saved our granfather's upbringing and customs untill today. And we are sure that nobody didn't forget them.

Sİ: (15:10) Toylar edirler böük sünnet toyları edirler, gelinner misal üşun çocuh olanda Quran ohudiirler, yaşit olanda Quran ohudiirler ihtiyarlari cehilleri. Bu her her tærtip terbiyesi her bir şariätin näki eskilerden var oni sahlamişuh. İhtiyarlardan da razi olsun bu zamana getüren, şindi bundan önde gerek biz götüreh bu ädetlerimizi.

Sİ: (15:10) We make different kind of ceremonies: marriage ceremony or sunnet (the first way to be man). For example, the daughters-in-law

read Quran when the become mothers. Also mothers read Quran when their children become elder. All these customs we took from Shariat (Islam religion), our ancestors had saved them from the ancient times. Thanks to our elders who brought us these customs, now we should save them for our future generation.

The birth of the child

The birth of first child is a happy event in the Turkish family, especially if the child is a boy. The child's mother immediately acquires a higher status in the family. She receives honor and respect from the husband's side and his relatives. The hospital ordering of mother and child is takes place in a festive atmosphere.

Sİ: (17:17) A şindi roddomdan (doğum hastanesi) limuzinen hastaneye gidiirler, ileşi varki daci muzikaynen çııardiirler yıılyirler. On on beş adam yirmi adam gidiirler çııariirler geturiirler. O nedür evelden sükütte vozmocnost' (imkan) yoııdi ile çııardi geturiirdiler.

Sİ: (17:17) Today people go to the baby emergency on rich cars. They welcome baby and mother with music. Fifteen or twenty people go and take them home. Before we haven't any opportunities to do the same. We just went and took them from

It is known that many of the Turkic-speaking peoples do not show the child up to forty days as they belief that somebody could hoodoo a baby. Only after forty days forbiddance is lifted. It is believed that since the day when child starts to hold his head, he gets rid of the influence of supernatural forces.

In Almaty region people do not give an importance to child's forty days tradition. This is due to the fact that this region is home of a large number of Russian-speaking population. That is why today people come to see newborn immediately after hospital ordering. They give child gifts and put money in his cradle.

Do you show the baby untill forty days pass?

Sİ: (17:00) Pokazııayem (gösteririz). Mocet (belki) Kafkazda göstermezdiiler, a şini gösteriirler, ya çocuk bir afta olmaz gösteriirler.

Sİ: (17:00) We do. May be in Caucasus people don't show their babies. Nowadays everybody show, evenwhen one week isn't passed.

In the South part of Kazakhstan in Shimkent city Turkish people celebrate the forty days of the child. This region is dominated by Kazakh population. So Kazakh people celebrate it as a big event.

ZA: (06:27) Biz çoh ädetimiz gösteririh meselä uşak doğan zaman, doğanda, bu dünyaya gelende uşakın kırkıncı günü kırkıncı çııadiirler qulaına ezan oqunur buıda sayılıir o ep misilmanlarda olmalı.

ZA: (06:27) We often show all of ours traditions, for example after the baby is born, first of all we celebrate a forty days of newborner. Azan is read to the ears of the baby. Then he becomes a muslim.

The child is often named by respected, honorable man in the family. Usually they give the names of the prophets, holy men as Rasul, Akbar, Muhammed, Akhmet, Ibrahim, Veisal, Ramza and etc. Some of them are the names of famous personalities, poets, sadhus: Vahar, Asia, Ispendiyar, Gulbahar, Edlar, Chichek, Dzhihanger, Kemal, Muzaffar, Gulkhanyim and etc. The different kind of names could also mean the main characteristics of the child: hair color, eyes, presence of birthmarks and etc. As other eastern peoples majority of girls' names could consist of the names of metals as (gold, silver), stones (brilliant) and constellations (star, moon) (Ibrasheva Sh., 2010).

The special role has mother-in-law who prepares child's bed for his first grandchild. And after child's birth grandmother begins festive activities: prepare bed for newborn child, buy a cradle and other necessary things for child.

Sİ: (18:40) Vs'o što neobhodimo (tüm gerek olduğu şey) kol'askasidur (çocuk arabası), urbasidur, nedir ona komplektler onnarı hep ana terefi, qız terefi getürir...

Sİ: (18:40) Generally all necessary things (baby car, clothes) for baby comes from mother's side...

Putting child into the national cradle "Besik" is also important activity as a forty day tradition. In Almaty region people don't use national cradle for children, however on the south part of the country besik is still considered as the valuable thing for Kazakhs as well as for Turkish people. Besik is a part of the mode of life, tradition and upbringing passed from generation to generation.

Çocuğu beşiğe koyar mısınız?

Sİ: (17:51) A şindi kol'aska (çocuk arabası) var. Beşiğe...evelden başliirdiler sıqiirdiler çocuı ki çocuh oynamasın diye, a şindi yohtur.

Do you put the baby into besik?

Sİ: (17:51) Today there is a baby car. We had used beshik before to make baby calm, nowadays majority use the baby car.

Besik can serve 4 and 5 years for children in the Akhyska families. It is considered that the older it gets the more valuable and honorable besik becomes. That is why besik is belonged to every child in the family. Besik is always saved and not given anybody (Ibrasheva Sh., 2010).

Sunnet

It is a special Muslim ceremony, which is well preserved among the Akhyska Turks. Sunnet is very important ceremony that is why people pay attention to it more than other ceremonies as bride's farewell or marriage.

After child's birth one of the relatives or friends of parents takes an initiative to become "Kirve". Since that time Kirve participates in all important events of the child throughout his life. When Sunnet time comes (when child gets 3-5 years old) Kirve buys festive clothes for the baby, gifts for parents and sweets for guests. And during the marriage ceremony Kirve becomes one of the

important figure, plays the role of "Zhenge" which is honored to meet daughter-in-law. The family of the child and Kirve become relatives, their children cannot marry to each other.

Sİ: (22:22) O gün camaat yırlanda misali yahi kafede olur, bir iki üç yüz adam orda açiirler bu çamadani aridiirler ki bah bu kirva oğlanın babasına buni buni işleri aldı. Bu çocuğa da gendi yegen diirler. Yegene de bah bu boca budur budur almiş, vilosipet (biseklet) almiş, urba almiş, kostüm almiş misal diyah. Oniki açiirler o çamadani de tađdiirler tatlısını sigaretidür, zacigalkasidür (çakmak), tatlısidür erbir şe polni (dolu) çamodan (bavul) onun yengelerine, herkeşe tađdiirler zalda (salon) oturanlara. Onan sora işte bunnar dost oliirler, onase ete kirvanın qızın alamassın kirvanın oğluna qızın veremessin akraba oliir. A şindi taze variant çıqmış ta, para veriirler gendin al çocuğa. Bin dolar veriir anasına babasına çocuğa geydir.

Sİ: (22:22) On this day people come to caffee, 100, 200 or 300 people open this luggage, choose the things in it and show what kirva gives to babies father. They call the baby „yiyen“. And they show baby the present pocket from kirva, for example, the bicycle or the clothes. The baby's parents open this luggage and give ciggarettes, candies to all guest in living room. Then the kirva and baby's parent become relatives, friends and they dont give permission to their children's marriage. Today there is a new variant when kirva give the money to baby's parent to buy something for their baby. Kirva gives 1000 dollar to baby's parents to buy suit for baby.

Wedding ceremony

The wedding ceremony is divided into: marriage brokerage (Kiz isteme), oral agreement (Soz kesimi), wedding (Nishan Deishmek), conclusion of a treaty (Kesim Kesmek), Henna night (Khna Gejesi), the moving of the bride to groom's house (Maslikhat), bride meeting (Gelin getirmek), bride's face disclosure (Duvak achymy), son-in-law rituals (Enishtelet gitmek), invitation of matchmakers to each other (Ayaq dondi).

Recently the youths of the Akhyska Turks are more freedom to choose their life partner. Their social circle is much wider. They have not put in conditions when they should choose the life partner only among relatives.

According to statistics of 1999 the percentage amount of young men who got married in 20-24 years old is 31.0% and women - 66.7%; 25-29 years old men - 69.6%, women - 79.3% (Kudaibergenova D., 2013). Substantially men are getting married later due to the fact that after graduation they need to serve in the Army and establish themselves in life.

The Turkish families are very strong. They are not welcome the family divorces. According to statistics of 1999 the Akhyska Turks showed the the lowest percentage of divorces - 2.9% (Kudaibergenova D., 2013).

The funeral

Turkish diaspora as well as many Turkic peoples keep funeral rituals according to sharia laws. The main stages of the given ritual: notification of death, bathing, cutting “Kefen” – clothes for the dead and burying the dead.

If the closest relatives are not informed about the death of the member of their family the respectable elder brings a message in the appropriate modality.

The bathing of dead is also made by respectable people. The cutting “Kefen” is carried out by special women who are engaged in this craft.

As all Muslims the Akhyska Turks immediately bury the dead before afternoon. If deceased died in the afternoon, the funeral is left for the next morning.

The grave visiting is prosecuted for the Akhyska women on the day of burying. For the first three days after the death family members do not cook. The neighbors bring food for them. It is also prosecuted to cry after deceased because the Akhyska Turks beliefs that the fate is prescribed by Allah.

The Akhyska Turks commemorate the dead on the seventh, fortieth, fifty-second days and the anniversary of his death.

Conclusion

The formation and development of the diaspora is one of the most difficult problems of historical science as a whole, in particular the historical science of Kazakhstan. On the one hand, it's connected with different interpretations of the pre-colonial, colonial and Soviet periods, as well as the various estimates of the past in general. On the other hand, it is also associated with ongoing at present domestic and foreign policies of Central Asian states, to the nature of diplomatic relations between them. In addition, questions of formation and development of individual diaspora in Central Asia have also "the opposite direction" - the presence of countrymen in adjacent areas and, as a consequence - border conflicts. Therefore, while studying the formation and development of the diaspora it's important, first of all, to be political correct, tolerant and consider the diaspora as a full part of society.

Nowadays, Diasporas are the object of study of many sciences - political science, sociology, ethnology, culture and economy. Historical science also has an interest in diasporas. After all, without the knowledge of the basic stages of formation of the diaspora, without taking into account the historical context, excluding connection with the history of the diaspora as the historical homeland and their adopted country - without all this, analysis of the current state of the diaspora will be superficial, and forecasts of their further development are insufficiently substantiated.

Questions of formation and development of the diaspora are not only of scientific interest and the socio-political significance. Studying the history of the diaspora contributes to the formation of ideas about the deep roots of today's multi-ethnicity of the Central Asian societies.

Nowadays, research of diaspora in Kazakhstan is impossible without structure characteristics such as the phenomenon of ethnic repatriates - ethnic Kazakhs living outside Kazakhstan and returned to their historic homeland. The maximum number of persons who are allowed to move to Kazakhstan and to obtain this status is determined annually by

the President of the Republic of Kazakhstan. Since 2001, the annual quota is 15 thousand families. According to the data of September 2005, the total number of repatriates who moved to Kazakhstan since the beginning of 1991 amounted to about 433 thousand people, or almost 110 thousand families. Despite the fact that repatriates - ethnic Kazakhs, they are quite distinct group of Kazakh society. Often in their environment are prevalent traditions and customs, which have not been preserved among the Kazakhs in Kazakhstan. At the same time, repatriates are the bearers of some cultural components of the peoples among whom they have lived for a long time (Mongols, Chinese, Uzbeks, etc.). Therefore, among the oralmans arose even the idea of the formation of their own national and cultural centers.

Thus, the state pays attention to the problems of the diaspora through multi-vector policy on the ethnic issue. As you can see, the diaspora is not only research objects and are studied not only in historical retrospect. These are the realities of contemporary societies that the state can not ignore.

In conclusion, it should be noted that the diasporas are being formed as a result of migration and that's why their causes can be identified, only referring to the history of their country of origin. At the same time, while formation and development, history diaspora gradually woven into the history of the host country, becoming an integral part of the story. Thus, the history of the diasporas connects different countries. It is through the diasporas happening interethnic and intercultural cooperation in the framework of a certain state, and at the international level.

As the authors' study shows the Akhyska Turks living in Kazakhstan preserved their language, culture, belief and love of life in spite of their tragic destiny. The difficulties in their life didn't destroyed them didn't prevent them to stay himself and at the same time become an integral part of our common home – the Republic of Kazakhstan.

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