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Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, Abril 2019 N°

88

Revista de Ciencias Humanas y Sociales

ISSN 1012.1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



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Facultad Experimental de Ciencias  
Departamento de Ciencias Humanas  
Maracaibo - Venezuela



# Reflection Of The Kazakh Traditional Culture In Language

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## Abstract

The research in contemporary linguistics gives importance to the consideration of language as a cultural phenomenon, mirror of national outlook, and reflection of national culture via comparative qualitative research methods. As a result, it is easier to define the cultural data, which appeared in different periods of the history of a particular era on the basis of social sources rather than on ancient relics. In conclusion, the content of centuries-old traditional culture of a nomadic life shows the depth of the creative force and richness of ethno cultural semantics.

**Keywords:** Ethnocultural Unity, Ethnolinguistics, Lingvoculture Study.

# Reflejo De La Cultura Tradicional Kazaj En El Lenguaje

## Resumen

La investigación en lingüística contemporánea le da importancia a la consideración del lenguaje como un fenómeno cultural, un espejo de la perspectiva nacional y la reflexión de la cultura nacional a través de métodos comparativos de investigación cualitativa. Como resultado, es más fácil definir los datos culturales, que aparecieron en diferentes períodos de la historia de una época en particular sobre la base de fuentes sociales en lugar de reliquias antiguas. En conclusión, el contenido de la cultura tradicional de siglos de una vida nómada muestra la profundidad de la fuerza creativa y la riqueza de la semántica etno cultural.

**Palabras clave:** unidad etnocultural, etnolingüística, estudio de la lingüística.

## 1. INTRODUCTION

The significance of the language as an instrument of communication between members of society – is the truth, which does not require the proof. National history and the history of the language – is the phenomenon of centuries-old development and the centuries-old achievements of each ethnos in awareness and recognition of the boundless mysteries of the world are invaluable wealth imprinted and transferred through language. This invaluable treasure contains the representations, which transfer the information about the worldview of the people, their traditions, ceremonies and psychological picture of language, belief and the image of ethnos. Secrets, mysteries and

features of any nationality – are reflected in language, which is a fundamental root and the source of language is its long journey, it is consciously constructed culture and worldview. The retention and transfer of such wealth from generation to generation, which is known as gnostic accumulation, Kaydar nominates as language phenomenon, the world of language. We do not sound proof less, saying that language phenomenon, and the world of language – are the sources of self-knowledge of ethnos, the beginning of all beginnings. This concept holds all properties and qualities of language; the emergence of ethnos depended on language, which was a self-knowledge criterion, an artery of spiritual and cultural life. All these aspects are necessary in the world of language, thus, the world of language is a synthesis of thousands, even millions of semantic units concerning the essence of ethnos.

Proceeding from these conclusions, the modern linguistics pays attention not only to the important role of language as a tool of relationship, but also to the educational significance of language and reflection of the culture in language. Moreover, the man creates culture, his work. Culture – is a result of the conscious activity of the man and language reflects the development of consciousness, the cognition of the person. It is known that each era has its own culture; each nation has a peculiar traditional culture. The analysis of the philosophers' review of culture concept and culture bases, allows saying that Culture basis – is a work. The culture is getting a new image and it can be transformed if the work is more difficult and versatile (Kishibekov, 2008).

The expansion of national consciousness by knowledge of the world, the development of the worldview of a certain nationality are

connected with the meshing of work, therefore it is considered that culture – is a result person's activity, culture is a tool to satisfy the needs of person's activity. The feature of culture – it is not only one of the objective truths, but it is the objective content by the nature of the emergency. The source of culture emergence is connected with the person; this is the materiality of culture. Culture gets the material character only on the basis of life activity and objective work of the person. It is possible to assume that the culture of any ethnos acquires a material form and exists as a matter. We cognize the material culture through production tools and equipment, through architectural heritages and spiritual culture – through books, manuscripts and masterpieces of art, through works of poetry and oral literature. All these are the results of human consciousness, wits and worldview of different eras. The person – is the subject of culture, who investigated the value of cultural heritage to develop and improve it. “Any matter, in order to gain cultural value, has to have a human feature in any kind of culture” (Kishibekov, 2008: 329).

## **2. METHODOLOGY**

The traditional culture of Kazakh people originates from traditions of nomad's life activity. According to experts of cultural philosophy, the nomad's ways of cultural information transfer radically differs from the European culture.

The originality of Turkic ancient culture is caused by a semi-nomadic way of life, broad trade and cultural contacts with ancient

world of nomad tribes - Saki (Scythian) and Huns of bronze era, with complex structure of society combining military and tribe system with elements of military democracy» (Chasanof, 2012: 8).

We receive and cognize the man-made material and spiritual cultures through powerful language and the only language is capable to transfer these cultures through centuries. In this regard, the statement of the famous scientist Humboldt about culture – as a part of an internal structure of language, strengthens the interrelation of language and culture and serves as a fundamental factor in ethnos formation. According to the scientist, the reflection of material and spiritual culture goes through the language of the people and language is the transferring force of national peculiarities, it is the force connecting the person and nature. The most important, the culture and the national spirit are peculiar to the internal form of language, the scientist concludes “language – is a spirit of people, the national spirit is reflected in the language of people” (Humboldt, 1985: 32). The idea that language – is a spirit of people, an instrument of national peculiarities cognition: the features of peoples’ character - the native speakers, traditions, ceremonies, household folklore are the components of culture with the shade of «national spirit», has proved its relevance and viability. Sources of both material and spiritual cultures – of such emergence of concepts as, house - shelter, house - household, culture – is a fruit of person’s feeling that he is a wise son of nature. Despite ancient traditional life activity and history, the culture of the great steppe, in comparison with the culture of settled nations, was not renowned in the world. Gumilev investigating historical, military, political, cultural and housing life of Central Asia nomads pointed out the difference between steppe and European

cultures. The features and identity of steppe culture and life show the adaptable skills for a severe environment and peoples engaged in cattle breeding, had a nomadic life with easily transferable, spacious housing. He writes about it:

However, nobody proved that the stone hovel or a clay hut are the highest form of the dwelling in comparison with a felt tent, which is warm, spacious and easily transferable from place to place. For the nomads who are closely connected with the nature, life in such tent was not a whim, but a necessity (Gumilev, 1993: 71).

Yurt is not a convenient housing only, but also a masterpiece of a fancywork. L. Gumilev presents the lines of Chinese poet Bo Ju: I am a noble and princely clan, who will not give the yurt for palaces. It is a sample of transferable housing of middle-income people. Telling about the gilded khan nomad camp, which amazed the European people, Gumilev concludes:

All this luxury could not reach us; the tree and furs have decayed, gold and silver are melted, weapon has rusted and turned into dust. But written sources retained through the centuries the data on rich and unique culture, and they deserve more credits than those insignificant archeological finds (Gumilev, 1993: 73).

About Turkic poetry of the 8th century, he writes: “anyway, in the 8th century the Muses stayed in felt tents of ancient Turkic peoples” (Gumilev, 1993: 321). There were different names connected with *Kez ui* (Yurt), which was the basis of cultural life and housing formation for Kazakh people adapted for nomadic life. These names were retained in memory and transferred orally and in a written form. Generally, Kazakhs name housing as *ui* and *keez ui* (felt housing), which shows the material it is made. The name *ui* for all Turkic people

sounds equal, and it proceeds from Atatil. The academician A.T. Kaydar shows 20 variants of au/yev/əv/əg/ug/ui all-Turkic roots in the language of the ancient and modern Turkic people. Starting from kos, kurke and finishing with modern high-rise buildings and magnificent palaces, all these types of housing have common nomination (ui/oi/ə). Musabayev thinks that the origin of a word ui:

Is extending with movement of g-i and d-i. One hypothesis transfers the meaning of «horde, ui» in compliance with Chinese hieroglyphs (ui/ug/ugi), with form «ud > ui»: 1) name khandan; 2) shelter, ui; 3) root dream; 4) uyu – suttin uyuy, legs, to listen attentively; 5) from here the formation of a word conscience; 6) origin from roots of verbs to awake, wake – it is not the surprising phenomenon (Musabayev, 1988: 118).

It is also can be found in ancient written heritages in the form of ud/ud/od (Malov, 1951), here od means ui. Budagov identifies uya, in, ui (Budagov, 1869). The word uis is transformed from dwelling of wildlife into dwelling of person (in, uya).

### **3. DISCUSSION**

Bizhanova writes the following about «conventionality» of material and spiritual cultures:

... relating to material culture «keez ui» and its constructive components, details, attributes and other things of everyday life are the masterpieces of applied art, fancywork, i.e. spiritual culture of the people. Keez ui is not only a housing, a consumer thing; all signs,

patterns and symbols used there, reflect worldview, traditions of the people (Bizhanova, 2013: 9).

Ui – is a human fortress, the center, «the small state», the golden bridge connecting with nature (Bizhanova, 2013).

Ui – is a dwelling uniting people, reflecting their social - marital statuses, the head and family members! Ui – is the shelter, housing and the improvement of housing construction gives information about human's wit development, about increasing of consumer demand and standard of living. With economic growth the level of comfort is changing for all people; «ui» is an area, but a sacral sense remains the same. Usually the nomadic people settle down closer to water, a well. Ethnography shows two types of keez ui, (cone-shaped, dome-shaped) adapted for living conditions. «Ui» – is the sign, a symbol constructing the language picture of the world, which represents the national peculiarities entirely through the worldview, the culture of mankind, as the man – is the closest and interconnected object with such concepts as time and space. Maslova confirms (Maslova, 2004), that «ui» is associated with «own» world and space, separated from the outside world. Ui – is a part, a variety of the world, belonging to the man, the ui – is a bridge connecting the person with the external world - the Universe, the continuation of the Universe. Ui reflects the «small» world, the measurement and the limit capacities of the man. The cattle breeding is a source of life for Kazakh nomad, who is constantly roaming about places, the Universe - is a circle, it is infinity. G. Sagidoldakyzy writes: for free nomads the Universe – is a sphere, a circle, the horizons of the Great steppe – the continuation of the earth and sky, the sky and the earth are round as the turned cauldron therefore keez ui is round too.

Other people also understood that the Universe has a round shape, which was proved by science. Defining the place in space each nation shows their own perception of the world, the vision of the world around. In the worldview of Kazakhs, the space is an infinite round circle. The famous writer Mukanov points out: “For the nomad the most important thing - is a shelter over the head, housing. The yurt – «keez ui» was the most important need” (Mukanov, 2005: 303). Kees ui is the emergence of a nomadic way of life, many nomadic people have keez ui, keez ui differs not only in constructive components, but also in a variety of the names, connected with keez ui in their semantics. Kazakhs have the variety of the names for keez ui as agash ui, boz ui, kazak ui, terme ui. All these are doublets of keez ui in a paradigm of «house-dwelling», therefore semantics connected with keez ui concerns everything. Kees ui in the worldview of nomads is not only a convenient housing adapted for the geographical environment, but also the round outline of keez ui, a circle - as a symbol of Universe symbol, a center of Universe. Kees ui – is a property, which is a part of Universe, a space point, a life center, fortress, the boundless habitat in boundless space, the navel connecting with space and nature, the model of Universe model, therefore a habitat symbol – is a circle for Kazakh nomads (Mukanov, 1981).

Matveev in his work describes the ethnic ties in the names of the housing of Chuvash language tells about researchers who analyzed archaeological, folklore materials and proved that – keez ui a Turkic yurt was typical for Bulgarian ancestors of Chuvash, ancient Bulgarian era. Avsurt (yurt) in Chuvash language means the ancient housing, and such housing, according to the scientist, were spread among nomads in the middle of the first millennium of our era; there were also other

views of the housing. In the region, Edil-Zhaiyk in comparison with Chuvash, keez ui was more typical for Tatars, Bashkir people who had a nomadic and semi-nomadic life (Matveev, 1970).

Vereshchagin and Kostomarov expressed different opinions about the concept of a house. The discrepancy of a semantic background of the concept of a house or dwelling in British, German and Russian languages is revealed in differences of their worldviews and cultures. Ancient Russians considered mediation, trade in housing, roaming about houses and selling something as indecent, not worthy occupation (Vereshchagin, 1976). In the national traditional worldview of Kazakhs, there was no concept for selling of the house, dwelling, land and the selling the land of ancestors was a black spot for all clan, and it was punished.

Maslova says that the volume of language knowledge with the kernel of Ui for Russians takes the second place, for Spaniards – the tenth, for British - the twenty-second place (Maslova, 2004). The concepts of «Ui», «Zher atameken» for Kazakh ethnos are the inseparable integral concepts and it is excessive to prove that the concept of Zher atameken includes everything. This is the philosophy of Kazakhs everything comes back to the land of ancestors. In the worldview of Kazakhs the house-family is the hearth, the homeland – people are shanyrak (Atabayeva, 2006). Keez ui – is the age-mate of nomadic life, the worldview of nomads, their wisdom and dome-shaped architecture. The famous ethnographer, the academician Margulan connects keez ui with the architecture of mausoleums; they are built before the emergence of Islam in Central Asia as they borrow the forms of keez ui in tribes of nomads - cattle-farmers. Keez ui of

nomads promoted the emergence of dome architecture (Margulan, 1966).

Centuries-old experience, vital necessity, wit, intelligence, taste and sense of beauty are embodied in *kez ui* - the work of Outrageous capacities of nomads. Through *keez ui* we learn to understand the beauty, taste, development of the surrounding world by laws of the beauty of nomads. To put it briefly, *keez ui* for nomads is a beauty of nature, the small world, which is in a harmony with space. There is a basis to consider *keez ui* as an invaluable exhibit of material heritage of mankind, which had a long historical way of development - the writer-ethnographer Akseleu Seydimbekov notes. Felt for *keez ui* was made of white wool, bleached with chalk. In the 13th century, crossing the Kazakhstani territory the French ambassador Rubruk admired a type of white yurts. The whitewashing of felt was not only a waterproof, but also demonstrated the status, position, esthetic taste of the owner, informed about calm, durable and peaceful life of residents. From one thousand to four thousand white yurts, were spread in oasis through the steppe and according to eyewitnesses, it reminded the whole city with white domes. The academician Margulan writes about it, without hiding his excitement (Margulan, 1966; Patrick et al., 2018).

Housing – is not only an indicator of material culture, but also the phenomenon with sign character. In any region, it is possible to determine the nationality by the view of the housing, the economic and social status of the owner. One of the proofs – is an *agash ui* of Kara-Kalpak Kazakhs. Such type of housing is widespread among the Kazakhs living among Uzbeks, Kara-Kalpaks Turkmen people. *Agash ui* for the Kazakh diaspora – is an indicator of national peculiarity, it is

a sign, informing about the prosperity and social status of owners. Moreover, *ak orda boz ui Kazak ui* together with a practical use are the carriers of national semantics, information concerning the identity of the owner – resident (Chan, 2018).

#### **4. RESULTS**

Therefore, each matter carries out several types of service among which there are both practical and symbolical functions. The universal quality defines the practical need, for housing it would be the functions as blood, protection against cold and heat. In this regard, Bayburin points out that anything applicable in ethnography is utilitarian one and possesses the sign property, therefore the application of such items as a thing, matter sign and symbol take place. Therefore, it is possible to say that history of things reminds the movement by semiotics scale, the material thing concerning the period of existence takes a form of semiotics, and the «material» and sign relations define it. We notice that sign degree of material culture can be changed. It is easier to define the cultural data, which appeared in different periods of the history of a particular era on the basis of social sources rather than on ancient relics. The sign degree of an object of the material culture in accordance with its «materialization» can be changed quickly, but the object of housing differs from the material things through over the time, a view of housing and components of it can be modified, but the structure and design preserve primeval archaic semantics. Dwelling as the invention of humanity brings to the understanding of the Universe and value of space in it, it brings to the

understanding of «Ui» as an organized part of the Universe, to the understanding of the external world as a space submitting to laws and regularities of another world. «Ui» has separated the person from space, «ui» being developed between space and the person has acquired the signs peculiar to a media complex. Moreover, according to Tsivyan – the humanity acquired something, which represents the material world, on the other hand, «ui» is the reduced continuation of the external world, binding the person and the external world, and the person and the world coexist there.

The representatives of nomads – the Kazakh people according to their worldview improved «keez ui», expanded kerege, changed the accommodation, the order, the certain regularities appeared, the types and names were increased. The sacred sign is invariable - the internal structure of «ui», the place of internal space: a space point - from – oshak (fire - hearth), above the hearth – tor (place for respected people), the right side - for children and old men, the left side – for young people. The sacred detail of a design – shanyrak with an extended bottom formed a circle by uyk and kerege and designated the border of internal, private space. The design shows not only the stability of shanyrak, but mounts the ethnocultural semantics designating the life position of the owner. Therefore, keez ui is the convenient housing adapted for a nomadic life, equipped in accordance with geographical and economic conditions. It is also is a symbol of unity of space and Universe, space and man, a symbol of space of nomads and symbol of such contrasts as day and night, man and woman, hostility and friendship, poverty and prosperity (Kuppalapalle, 2018).

## 5. CONCLUSION

The Kazakh land has a huge territory stretched on the Eurasian space, despite it the Kazakh language – is monolithic, mighty with minor dialect differences. The first missionaries - researchers noted it. Culture is reflected in language, the Kazakh culture for all Kazakhs is integrated into a single whole, as the ways of birth and formation are the same. The climate and weather conditions of the West and East, North and South of the boundless Kazakh land are different; therefore, Kazakhs invented different types of housing due to local climatic conditions. That is why Kazakh dialects have a set of names of keez ui: agash ui, boz ui, kazak ui, kara ui, terme ui. These difficult names are received by the analytical method. Phrases of these names include a part of the word «ui», showing the social culture of ancient Turkic peoples.

In dialects of different phrases containing keez ui the parts of the words agash, kazak, boz kara represent semantic word-forming qualitative determination. Agash ui, which is widely used by western part of Kazakhstan, Turkmenistan and Kara-Kalpak region, shows the wooden construction of housing. One of the reasons of emergence of such word – is the transition of natives of this region to a settled way of life and building of another types of housing. Such housing as agash ui has a specific place in the life of Kazakh diaspora of Kara-Kalpak region. It is a sign of wealth and prosperity to have agash ui. The internal attributes play an important role here, the works of ancient art as needlework. Agash ui is adapted for local climatic conditions; it is comfortable and reminds the ethnographic museum. The Kazakh

diaspora living in different language environment preserved as the apple of an eye the ability to produce the masterpieces of needlework and transferred it from generation to generation. Each thing here has its unique name, specifying material and a way of production, each thing has a historical value. Preserving art, traditions and connecting them with the modern world, the representatives of the Kazakh ethnoscience of these regions sincerely follow their belief, of course, many of them come back today to the land of ancestors - the historical Homeland, their fidelity to belief and heritages of ancestors inspire respect. Humboldt has identified a new course for language research in linguistics, has revealed many secrets, concerning human language. According to W. von Humboldt philosophy, the man – is a part of the world surrounding him, therefore, the man trying to understand the features of his character has to study deeply the human nature for the purification of the human nature, "... physical and moral nature of man represents the whole unity and follow the same laws" (Humboldt, 1985: 144).

The man has to preserve the succession of his thoughts and actions. The superficial and formal concepts of volume measurement, features of tools he chooses for the performance of the actions do not satisfy the man. The man in accordance with his internal nature has to reach a unified and absolute ultimate goal, which is close to him. In addition, the man finds it only in himself, the internal feature of a thing belongs only to him. The greatness, which is peculiar to man, has a sign; it is – the sign of great humanity and to find this sign, to study properties of the sign – is a main goal of the researcher. Humboldt shows two ways of the achievement of it: the way of experience and the way of mind. The real man – is the person impregnated with

powerful energy and the idea of boundless humanity, who has reached the peak of humanity, the person having abilities to appreciate others. According to V. Humboldt, the idea of humanity is the creative power of the human spirit. The metaphoric term spirit in Humboldt's linguistics means the spirit of "the idea of humanity, the creative force of the man" (Humboldt, 1985: 337-343). Concepts of *tor*, *zhak*, *solzhak*, *bosaga*, *shanyrak*, *kerege*, specifying the internal space and a framework of *keez ui* as a dividing semantics and ethnocultural contents were preserved in temporary barracks *kos kurke*, in modern quadrangular architecture and magnificent palaces (Atabayeva, 2006). It is a national essence peculiar only to the Kazakh people. There is no culture without nationality. The transnational civilization is a reality – it is indisputable. However, original culture can exist only in an ethnic organism, and only the ideals of culture can be universal. The line of the *Elim ai* song will not be perceived in English language, Seydimbek says the following about national culture: "Culture is not a part of public life, it is not a direction of something, on the contrary, – it is the main sign of entire life of society, its fundamental basis" (Seydimbek, 2012: 95). Vital and everyday necessity has defined and generated different types of housing, and their nominations respectively. The content of centuries-old traditional culture of a nomadic life shows the depth of the creative force and richness of ethno cultural semantics.

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## **opción**

Revista de Ciencias Humanas y Sociales

Año 35, N° 88, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

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