

# opción

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, diciembre 2019 N°

90-2

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNc: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia  
Facultad Experimental de Ciencias  
Departamento de Ciencias Humanas  
Maracaibo - Venezuela

## **Significance and etymology of number ethnonyms in ancient Turkic written monuments**

**Zhadyra Aidarbekova**

L.N. Gumilyov Eurasian National University, Nur-Sultan, Republic of  
Kazakhstan

**Nurilya Shaimerdinova**

L.N. Gumilyov Eurasian National University, Nur-Sultan, Republic of  
Kazakhstan

**Aitbala Abdrakhmanova**

S. Seifullin Kazakh AgroTechnical university, Nur-Sultan, Republic of  
Kazakhstan

**Ardak Tleulesova**

S. Seifullin Kazakh AgroTechnical university, Nur-Sultan, Republic of  
Kazakhstan

**Gulzhanat Begimova**

L.N. Gumilyov Eurasian National University, Nur-Sultan, Republic of  
Kazakhstan

### **Abstract**

The purpose of the article is to determine the numerical ethnonyms of the ancient Turkic written monuments via lexical-semantic, etymological, ethno-linguistic, and linguo-cultural research methods. The article identified the nature and function of numerical ethnonyms of the Turkic written monuments in the culture of the Turkic peoples. It also identified the general function of numerators in shaping the world image in the culture of the Turkic peoples. In conclusion, one can determine the structural basis, the sub-ethnic component of ethnic groups, by establishing historical, linguistic, cultural, and cognitive relations between numbers and ethnic groups.

**Keywords:** Turkic, Numerical Ethnonyms, Lexical-semantic.

## Significado y etimología de los etnónimos numéricos en los antiguos monumentos escritos turcos

### Resumen

El propósito del artículo es determinar los etnónimos numéricos de los antiguos monumentos escritos turcos a través de métodos de investigación léxico-semántica, etimológica, etnolingüística y lingüística. El artículo identificó la naturaleza y la función de los etnónimos numéricos de los monumentos escritos turcos en la cultura de los pueblos turcos. También identificó la función general de los numeradores en la configuración de la imagen del mundo en la cultura de los pueblos turcos. En conclusión, se puede determinar la base estructural, el componente subétnico de los grupos étnicos, estableciendo relaciones históricas, lingüísticas, culturales y cognitivas entre los números y los grupos étnicos.

**Palabras clave:** Turco, Etnónimos Numéricos, Léxico-Semántico.

### 1. INTRODUCTION

The word is a myth with particular private genetics, a ritual, a unit (GARMAEVA, 2009). If so, then number is also a word, a subject that conveys a lexical representation of world cultural and ideological concepts. Number is a language unit with logical, philosophical, national and cultural values. On the one hand, a sign of an arithmetic system, on the other hand, a lexical unit commonly used in any language (ZINOVIEV, 1974).

A numeral is a part of speech or a class of full-valued words denoting a number, a quantity, a measure associated with the notion of counting, while the number is a grammatical category expressing quantitative characteristics of objects of thought (YARTSEVA, 1998: 17).

The study of any numeral from an etymological, lexico-semantic, lingua-cultural, cognitive point of view determines the lexical semantics of the numeral in the language. If we consider the numeral as a definition (part of speech), then by combining with other parts of speech (words), it gives an idea about phenomena and things, abstract concepts in social being, relating to the spiritual, cultural, material culture of the nation, which is the carrier of that language. For example, let us take the composite definition of *Alty alashtyn zhurty* - the people of six clans, tribes. In this combination, the numeral six carries not only the numerical, quantitative component of a specific word but at the same time combining with the notion of tribal people reports information about the national ethnic identity of the Kazakhs, the structural unity of the Kazakh tribes and clans (MURZINOVA ET AL, 2018).

The first process does not go beyond the language, and the next process is an ideological concept. They do not do without each other; they are evidence of the unity of language and cognition. In Turkic written monuments, there are many combinations with numerical concepts in ethnic, ethnographic and toponymic names. The appearance of these names is a reflection of the worldview,

which is closely connected with the cognitive activity of the ancient Turkic world. The lexico-semantic, linguistic, and cultural analysis of numbers contributes to the detection of the etymological, mythological and historical characters of ethnographic names associated with the numerical concept. The Turkic names in the Orkhon monuments are associated with special concepts, events, actions and socially significant situations. The numerical concepts in the Turkic inscriptions have various thematic areas. Digital concepts are found in the following activities:

- In tribal and ethnic names;
- In the number of battles and invasions of the Kagans and Turkic peoples;
- In the number of dead at the hands of the Turks and the dead enemy troops;
- In the number of dead Turks;
- The number and composition of the Turkic army;
- The number of bullets fired, arrows shot; the amount and volume, the value of taxes, gifts;
- The number of masters writing on the monument;

- The degree of efforts to build and develop the state;
- Quantitative criteria for describing the tragedy of people;
- Numerical and quantitative criteria of space and time;
- Multifaceted concepts that characterize the social status of the population, etc. (KAYDAROV & KAYCHUBAEV, 1972).

Ethnonyms with numerals play a large role in the history of a nation, its tribal structure, in the composition of the ethnogenalogical branch. To accomplish this task, it is necessary to analyze the concept of numerical ethnicity from the point of view of lexical-semantic, etymological, linguistic, culturological and cognitive aspects.

## **2. METHODS OF RESEARCH**

In the research process, the following methods were used: theoretical (analysis, synthesis, specification, association, synthesis, analogy method, modeling); lexical-semantic and etymological analysis, diachronic method of research, semantic-semiotic, cultural-philosophical, comparative analysis, system-structural,

comparative analysis, historical-logical, cultural-relative, quantitative and qualitative.

### **3. RESEARCH MATERIALS**

Orkhon, Yenisei, Talas written monuments in the cultural studies of Turkic peoples.

### **4. STAGES OF RESEARCH**

The study consists of two stages:

At the first stage, all numerical ethnic names are established in written monuments, and factual material is collected, an etymological, lexical-semantic analysis is conducted.

In the second stage, the role of numerical ethnonyms in the context of the text is analyzed, the conclusion of the role and meaning, place of numerical ethnonyms in the world picture, worldview of the Turkic peoples is analyzed and given. Numerous ethnic names in the Turkic written monuments are contained in the following phrases with ten numbers - ten arrows, nine Oguzes, eight Oguzes, three Kurykans, forty kumul, nine gold, one hundred

silver, six forelock (Sagdak), thirty Tatars, nine Tatars, etc. In addition to quantitative ethnic names, in the monuments of writing there are ethnic names of tribes, ethnic groups such as Tabgash, Tat, Basmyl, Turgesh, KytanTatab, Tolys, Tardush, Karluk, Kurdan, Kirghiz, etc.

In the language of the monument, the ethnonym on oq (ten arrows) is one of the largest ethnic names. On oq budunī qalipsiz tasiqmīs tir - The people of ten arrows gathered; On oq budunī emgek körti - the people of ten arrows saw many misfortunes.

Also:

On ok oglyna, tatyna tegi

Buni koru bilin

Bengu tash tokytdym, -

Means:

...On ok uldaryna, tattarga deyin

Buny korip bilinder

Mangi tas kalattym.



You are up to the sons of ten arrows  
 And up to the leaves (tat) inclusive  
 (All of you) know, looking at it (i.e., at the monument). Monument

Or:

...Bilmedukin uchun

Bizine yandukyn uchun kagany olti

Buiruky, begleri yeme olti

On ok budun yemgek kordi, - means

... Bilmestigi ushin,

Bizge zhauizdygy ushin kagany oldi.

Amirshiler bekteri de oldi.

On ok khalki azapkordi.

Since he did not understand (his good)  
 And guilty before us,  
 That (self) kagan died (i.e., was killed),

His subordinates and rulers were also killed,  
The people of the ten arrows were oppressed.

Ten arrows of the tribe originated during the internal division of the Turkic Kaganate for the throne at the end of the 6th century; to the Western and Eastern Turkic Kaganat, which inhabited the lower channels Zhetysu, Chu, Volga, the upper mouths of the Ishim and Irtysh rivers. They later constituted the Western Turkic Kaganate. According to historians, uniting with ten tribal groups such as Basmyl, Kipchak, Karluk, eight Oguz, Argu, nine Oguz founded the Turkic Kaganate, a powerful khanate. According to a prominent scientist N. Yu. Bichurin, on oq is the general name of ten Turkic tribes. Each tribe could train and arm up to 10,000 horsemen, each tribe had a difference in the use of arrows, i.e. each tribe used identical arrows only. Five of them belonged to the union - zhungun, khupuvu, nishetidun, tutsishi - helon, shunishi - chubandulat (dulu), the rest belonged to the union of nushebi tribes - asigi, geshu, basaygan - dunshibo, asigi - nichu, gshu-chuban. Since the scientist cited data from the Chinese chronicles, it is difficult to overestimate the Turkic identity of ethnonyms. Domestic researchers distribute the bulk of the ten tribes in the Uysin ethnic group.

In the ancient Turkic dictionary, ten arrows on ok were defined as the name of an ethnos, the name of the pedigree of ten

tribes (ZOLTOEVA, 2007). If the word *ten* has only one meaning, the word *arrow* has four meanings. The first meaning is an arrow, the second is crossbar, which serves to support the roof, the third is part, shared by inheritance, and the fourth is an affirmative and excretory particle.

In the ancient Turkic language, the *oq* arrow retained the meaning of arrow in modern Turkic languages. In the ancient Turkic alphabet, the pointer ↓ ↑ indicates the sound *q*, *oq*, *uq* / *qo*, *qu*. It has retained its initial value, and clearly indicates that the meaning of the ethnonym *oq* is clear.

The designation *ten arrows* in the name of ten tribal unions gives rise to the idea that there is no semantic connection between clan, tribe *oq* и \**uγ/oγ*, because in modern Turkic languages there are also solid versions of the archetype \**uγ/oγ*, compare: *үк* / *ок*, similar homogeneous to local features.

Professor BARTOLD (1943) identifies the lexical-semantic nature of the ethnonym *ten arrows* – on *ok* with the opinion of the famous turkologist Gumilyov. The most important clans included in a part of the western tribes were considered to be the union of *Dulu* (*Dulat*) and *Nushebi* (*Uisin*) who lived near *Chu*, *Talas*, and *Issyk-Kul*. Each *Dulat* and *Nushebi* consisted of five independent tribes. That is why the Western Kaganateis sometimes called *ten*

tribes or ten arrows. In 604, the Western Kaganat fell. In 635, five clans of Dulat, five clans of nushebi separated, they chose to themselves leaders - bekov, as a token and as a symbol of power they were handed arrows. The word ten-arrow Turk comes from this meaning. Professor Zholdasbekov's interpretation of the name of the tribe on ok - ten arrows as ten tribes, ten clans, which placed a copy of the monument to Kultegin at the National University of Kazakhstan, should be considered authentic.

The ethnologist NADELYAEV, NASILOV, TENISHEV & SHCHERBAK (1969) explains that the word Kazakh is derived from the combination of the words kaz and ok-arrow. According to the scientist, the word ok (arrow) in the ancient Turkic language means tribe, clan, which means that the word kaz can mean either (kas) real or kaz (the name of the bird goose). If so, then the meaning of the term real race, real tribe is deeper. According to Professor Shaymerdinova, the etymology of the combination of ten arrows, as well as other quantitative ethnic names, is a historical reality and is rooted in ancient times. But over time, the historical component is forgotten and only the name of the ethnonym remains. Later this ethnonym designates the name of the tribe and remains as a species or subspecies of the genus. For example, Uysins and Dulats.

From the point of view of ethnic composition, the most numerous and duplicated group is the tribe nine Oguz. Toguz oguz begleri, buduny bu sabymyn edgytu esid, K̇atygdy tynda, i.e. Listen carefully and listen deeply to my words, the rulers and the people of nine Oguzes.

Yabguk, shady anta bermis

Birine tabgach budun yagy ermis

Yyrai Baz kagan Tokuz oguz

Budun yagy ermis, - yagni

...Zhabgy, shad saylapy

Onynda – tabgash khalky zhau edi

Solynda – Baz kagan Togyz ogyz

Khalky zhau edi.

Then he appointed Yabgu and Shada

On the right (i.e., in the south), the people of Tabgach were (him) an enemy,

On the left (i.e., in the north) the people of Toguz-Oguz (under the command),

Baz-kagan was (him) an enemy.

In 744, the Turkic kaganate degraded nine Oguz. Prior to that, for 500 years, the Kypchaks were the ruling tribes.

There are various opinions about the etymology of the ethnonym Oguz. Kononov noted that: OQ (оқ) arrow + uz is a collective suffix. The word arrow took the meaning of the term tribe, tribal organization. In the text of Kultegin (Kultegin E3) the words ogsiz means not having a tribal organization. A somewhat better meaning is associated kinsman, an example of this being ogul - son, oglan - children (DZHOLDASBEKOV, 2012). According to this opinion, the ethnonym nine Oguz found in the monuments of writing indicates the meaning of nine separate tribes or tribesmen, nine sons of one tribe.

Here is the second interpretation of the lexico-semantic meaning of the name Oguz; explanations are given in the works of B.A. Serebrennikov and N. Gadzhiyeva... the interpretation of the original Turkic name Oguz\\ Uguz-Uuz-Uz is as follows: the word consists of the root Og \\ ug and the affixz. Affix expresses multiplicity. The root comes from the general vocabulary word og

\\ ug (ug\\ og) in the sense of house, yurt, separate family. According to this opinion, this combination means nine houses, nine families.

In the Konomsky dialect of the Shor language, the name of the tribe Ug (Uge) is a house. Even in the upper dialect of the Kondomsky dialect, this record is preserved in this spelling, in the lower condom it has reached to the present day in the meaning of house. Here we see the principle of auslautg, typical of the Turkic languages. For example, tag-tay-tau (taiga-high mountain), sug-sui (suilut) - water (wet, watery). In the Kypchak language, this form of the word is found in the variant uy\oyauslaut. For example, uya (uya) conveys the meaning of the word nest. The word og is found in the Tuvan language, but not individually, in combination og-bule azhyl agyyy –home is a family hearth (house, family hearth, household). In the ancient Turkic language, the word ogush// Oguz means a clan, tribe, and tribal association.

Based on the above arguments, the etymology of the word Oguz as houses, dwellings are assumed, given that the affix z gives the plural meaning, then the general meaning comes to mean tribe, clan, community, union. The term nine oguz should be the same as that of a tribe or clan. To date, the Kerey tribe has become the basis of the nine Oguz.

The word *ög* denoting mother, which gives birth to live, is not only personal but also semantic continuity in the expression *oγuř*, which means the word *γuz*, tribe, clan, origin, pedigree in meaningful relationship with the word milk, colostrum. There is a full basis for recognizing the form *\*oγ/ög* as homogeneous. In order to determine which part of the ethnonym *oγuz* is associated with this form, you must first determine the morphological structure of the ethnonym that is composed of the conjugate method, that is, by adding a morpheme to the root morpheme or a combination of two independent words. Aidarov connects the ethnonym *oγiz* with the ethnons *on oq* and states: this word consists of the names of the clan, the tribe *ok* and the old plural form of the word - *z*. Therefore, no one should doubt that the root of the words *arrow* and *oguz* are identical. The meaning of these words during the Turkic Khanate was differentiated and meant two different tribes.

In addition to the ethnonym *Toguz-Oguz*, there is an ethnic identical *Segiz Oguz*. If we consider that the word *Oguz* means a clan, tribe, community or house, then it becomes clear what the ethnonym *Segiz Oguz* means. But what kind of tribe became the foundation?

The name *Segiz-Oguz* became known in 747, when the authority of *Moyinchor Kagan* was not recognized and for the first time came against him. Together with the nine Tatar tribes, they



chose the eldest son Bilge tutu Tya as the ruling kagan (AYDAROV & SYZDYKOV, 1989). In 750, the Turkic Kaganate was divided into the central (Horde), left (Toles) and right (tardush) wings of the Kaganate. In this political and administrative division, one part of seventeen Azbayirkudenoting seguz-oguz / eight oguz was introduced into the left-wing, and the other half was given the designation togyz-oguz / nine oguz and joined the right-wing of the kaganate. It is believed that the Nayman clan was the main part of the Segiz-Oguz / eight Oguz. The name of this tribal union is found in the runic monuments of the era of the Uygur Kaganate. Studies by Rashid-Ad-Din show that the customs and traditions of the Nayman tribe and the Mongols are very similar.

Historically, it is believed that the old Mongolian writing was compiled by Uygur scholars... The spiritual culture of the Mongol-speaking peoples is old Mongolian writing. The graphic basis of the letter was the Uygur vertical letter. The Turkic eight in the combination segiz-oguz / eight-oguz and the numeral 8 in Mongolian are equivalent to the word Nayman. It is indicated that in the Old Mongolian NeUmea is a number denoting 8 (eight). That is, if the word Naiman in the combination Segiz-Oguz/ Eight Oguz is used instead of the words Eight, then it means the ethnonym Nayman-Oguz. Therefore, it is natural to use the word nayman in the concept of a constituent tribe, the name of a clan.

Kudayberdyuly knowingly points out in his works that the Nayman came from the Uygurs. In fact, the ethnonym Segiz-Oguz/ Eight Oguz is associated with the Uygur culture through the Mongolian people. Even in the texts of the epic poems about Bilge Kagan, the battle with the nine Oguzes was chanted.

...sonda sogistym, askeryn shanyshytym (kyrdym)

Bagynatyndary bagyndy, khalyk boldy.

Olgendery oldy. Selende (ozeni) boyimen.

Tomen zhurip, olardy kasynga alip,

yi-mulkin sonda olzha ettim. Koynaudan asty.

Uygur eltebery zhuzge tarta erimen

Ilgery shygyska kashyp ketty.

First, the Selene River is a large river that flows through the present Mongolian territory and flows into Lake Baikal through the Buryat Autonomous Republic on the territory of Russia. The Uygur Autonomous Region in the north-east is bordered by Mongolia. Secondly, the Uigurs during the time of Ogiz-Kagna were the ninth togyz-ogyz / nine Oguz tribe. The Uigur tribe had ten clans. The

story has the ethnic name on-Uygur/ ten Uygurs. The fact that Kудayberdiyuly suggested that the Naymans were descended from the Uygurs is undermined, as this indicates that the togyz-oguz/ nine oguz were segiz-oguz / eight oguz (t.e. Naymans) and Uighur tribes.

Kultegin zhyrynda:

Uygchi-sagytychy

Onre kun togsykda

Bekli chellig il

Tabgach, tupit, apar purum

Khyryk az, ush kurukan

Otuz tatar, kytan tataby

Buncha budun kelipen

Sygtamys, iiglamys

Antag kulig kagan ermis, -

Yagni:

Zhylagan, syktagan

Aueli kunshygystan

Bokli sholinineli

Tabgash, Tibet, avar, urim

Kyryk az, ush kyrykan

Otyz tatar, kytay tatabylar

Osynshama khalyk kelip,

Syktady, zhylady

Osynday syily kagandar eli.

The tribe three Kurykans found in these lines may turn out to be the ancestral roots of modern Yakuts (Sakha), and az the ancestors of modern Khakas. According to AYDAROV (1995), the Sakha genus, common from the tribe Tele, are the only ones who have preserved the linguistic identity of the Oguz tribe. According to Jekeev, the Turkmen tribe spread intensively from the Kurykan

tribe. After VII century there were no historical records of the Kurykan tribes. According to Yu. Zuev, at the beginning of the VIII century Kurykans emigrated to the west, and the remaining Tele-Oguz tribes (Kurykans) assimilated into Mongolian tribes. V.V. Barthold claims that the capital of the tribes of Az was the city of Suyab in Semirechii - Zhetysu.

Kurykan is one of 15 tribal bodies found in the chronicles of China. According to ethnologists, the Kurykan tribe is known as the Three Kurykans in the ancient Turkic monuments of writing, ascending to the east of the Kyrgyz along the upper channel of the Lena and the Angara rivers to the Lake Baikal. According to the Tankhuaia Chronicle, the Kurykan tribes were ruled by two free titles. In the chronicle of Yuanshi, the Kurykans were subordinate to the Kyrgyz but differed in their linguistic structure. The work of the unknown author Khudud al-Alam was also supported by the above.

Kyryk Az may be the ancestors of the Khakas. The community is descendants of the Central Asian Saks. According to Herodotus, the tribes of Yassi, Yati, and Atasi were still in existence. Yassi is a people who gave their name to ancient Turkestan. The Western Turkic people belonging to these communities had a small tribe of two Asitsze peoples belonging to

the Eastern Turk. M. Kashgari wrote that the community is food and emphasized that he was from the same tribe.

Some scholars say: Az elteberin tutdi - Az (people) praised people 43 (Aid. I, 190); Čölgi az eri boltım I was an Az in the desert volume 23; Özüm az jirim, my failings, volume 24 (Id. II, 108) and referring to these examples, it is assumed that the components \*az / \*as → \*xas, \*qas, \*qaz, are composed of Azau (Azov), Caspian (Khazar) of the seas and The Caucasus Mountains are not without purpose preserved and contain a certain content. It is probably not by chance that they live in the regions. The origin of the ethnonym Kazakh is proved from a historical-linguistic point of view, based on a combination of lexemes kaz (<kaz<haz<kaz) and sakon the basis of the historical, genealogical connection between the ancient az and sak tribes.

Following the first investigators of the Orkhon monuments Radlov, Tomsen followed Malov, AMANZHOLOV (1997) and others, who interpreted qırqız and considered them directly related to the ethnonym Kyrgyz. AYDAROV (2000) considers the reading of these ethnonyms in the form of qırqaz Kırkız to be the most correct.

## 5. CONCLUSION

Conducting a lexical, semantic, etymological analysis of numerical ethnonyms in ancient Turkic written monuments, one can determine the structural basis, the sub-ethnic component of ethnic groups, by establishing historical, linguistic, cultural and cognitive relations between numbers and ethnic groups. It is necessary to remember the words of L. Gumilyov... Traditions, customs, and clothing of indigenous Turks are characteristic of the Kazakhs of the XIX century, as well as P. Melioransky... preserved the language of the ancient Turks in purity, the modern Kazakh language.

Also, we should always remind today's young generation that the Kipchaks were the founders of the Turkic empire through the monuments of the Orkhon script, that is, through the letters Kultegin, Tonicok, Bilge-Kagan, that the notion on ok is the modern names of the Uisin and Dulat families; Nine Oguz is the ancestor of the modern Kerey; Eight Oguz - the original tribe of the Nayman clan; Kanly, Turgesh, Basmyl, Karluk, Argu (argyn), pelvis and other clans are the ethnic center of the modern Kazakh people - and this will be the cause of the obvious growth of love for the motherland, respect for history, respect for language.

## REFERENCES

- AMANZHOLOV, S. 1997. **Where the word Kazakh came from the history of Kazakhstan.** Ana tili. pp. 105-108. Kazakhstan.
- AYDAROV, G. 1995. **Kultegin monument.** Almaty: Ana tili. P. 232. Kazakhstan.
- AYDAROV, G. 2000. **Tonikuk eskertkishinin.** (VIII gasyr) tili. P. 120. Almaty: Kazakhstan.
- AYDAROV, G., & SYZDYKOV, S. 1989. **Orkhon monuments.** Methodological instruction for students of the Faculty of Philology. pp. 42-75. Kazakhstan.
- BARTOLD, V. 1943. **Essay on the history of Semirechye.** Frunze. P. 329. Kazakhstan.
- DZHOLDASBEKOV, M. 2012. "Precious channels". **Collection of seven volumes.** Vol. 1, P. 344. Astana. Kazakhstan.
- GARMAEVA, A. 2009. **Numerical symbolism in Mongolian languages.** Ulan-Ude. P. 208. Russia.
- KAYDAROV, A., & KAYCHUBAEV, E. 1972. "To the linguistic explanation of the ethnonym Kazakh". **Bulletin of the Academy of Sciences of the Kazakh SSR.** Vol. 2. pp. 47-51. UK.
- MURZINOVA, K. E. A., KOBLANOVA, A., & ANSABAYEVA, D. A. A. 2018. "Prosodical means applied in communicative relations". **Opción**, 34(85-2), 61-96.



NADELYAEV, V., NASILOV, D., TENISHEV, E., & SHCHERBAK, A. 1969. **Ancient Turkic dictionary**. Leningrad, Science. P. 716. Russia.

YARTSEVA, V. 1998. **Great encyclopedic dictionary. Linguistics. - 2nd ed.** Great Russian Encyclopedia. pp. 582-584. Russia.

ZINOVIEV, V. 1974. “Lexico-semantic features of numerals in different languages”. **Interuniversity collection/ Vocabulary. Terminology. Styles.** - Gorky University. Vol. 3, pp. 20-39. Kazakhstan.

ZOLTOEVA, O. 2007. **Old Mongolian language. Tutorial.** Ulan-Ude: VSSTU Publishing House. P. 142. Kazakhstan.





**UNIVERSIDAD  
DEL ZULIA**

---

**opción**

Revista de Ciencias Humanas y Sociales

Año 35, N° 90-2 (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.

Maracaibo - Venezuela

[www.luz.edu.ve](http://www.luz.edu.ve)

[www.serbi.luz.edu.ve](http://www.serbi.luz.edu.ve)

[produccioncientifica.luz.edu.ve](http://produccioncientifica.luz.edu.ve)