

KAZAKHSTAN





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Important milestones in the history of Kazakhstan **History of Kazakhstan**

Kazakhstan has a long and fascinating history, going back thousands of years. Some remnants are still visible today such as Great Silk Road monuments, petroglyphs and sometimes even mysterious archaeological sites. The Amazons might have originated from Kazakhstan, the first steppe nomads are supposed to have emerged from here and it is very likely that Genghis Khan was buried in Eastern Kazakhstan. In recent times more and more details about Kazakh history and culture have been rediscovered, making the country also more and more interesting for domestic and international culture seekers.

The territory of Kazakhstan came to be mastered by man nearly a million years ago. As early as the age of the Lower Paleolithic, ancient man settled down on these Karatau lands fit for normal life, rich with game and wild fruit. It is here that they have found ancient settlements from the Stone Age. By and by, in the centuries of the Middle and Upper Paleolithic, man came to master Central and Eastern Kazakhstan and the Mangyshlak area.

As has been shown by excavations of the Neolithic settlement Botay in Northern Kazakhstan, Kazakhstan constitutes a region of horse domestication (breeding) and that of the formation of nomadic civilizations. Archeologists have revealed dwellings and numerous hand-made articles of stone and ivory which present the ancient history and archeology of Kazakhstan in the Stone age in an altogether new way.

As early as the Bronze Age, some four millennia ago, the territory of Kazakhstan was inhabited by tribes of the so-called Andron and Begazy-Dandybay culture. They were engaged in farming and cattlebreeding, and were fine warriors who handled combat chariots marvelously. To this day we can see images of chariots drawn on rocks where ancient people would arrange their tribal temples and sanctuaries with the firmament as their natural cover. On the surfaces of black cliffs burnt with the sun people would chisel out scenes of dances, images of sun-headed deities, mighty camels and bulls as impersonations of ancient gods.

Burial mounds of noble warriors scattered all throughout Kazakh steppes are known for the magnificent size both of the mounds and burial vaults proper. Particularly famous are such necropolis in the steppes of Sary-Arka and Tagiskent in the Trans-Aral area. People of that epoch were not only fine warriors, shepherds and farmers but also skilled metallurgists. They would take bronze and manufacture axes, knives, daggers and various decorations thereof.

It was they who initiated the development of copper which is being practiced to this day - they are the Zhezkazgan and Sayak copper mines of today. Ancient people lived in large settlements and ancient towns surrounded with walls and towers.

These towns were inhabited by warriors and craftsmen, priests and farmers. These tribes lived on the territory of Kazakhstan for about a thousand years - from the 17th century B.C. to 9th-8th centuries A.D. Later on they were ousted by the Saks. Such was the name given to this tribe by ancient Persians. The Chinese called them "se" whereas Greeks chose to call them Scythians. They were essentially nomads, semi-nomads and farmers. Yet, first and foremost, they were excellent horsemen. In fact, Saks were the first ever horsemen in the world to master arrow-shooting at full speed.

In the 5th-2nd centuries B.C., the Saks set up their first state with its center in the Zhetysu (Semirechje) in South-Eastern Kazakhstan. The kings of the Saks were at the same time high priests. Saks had a written language and a mythology of their own; they were known for their well developed art of world standard labeled in research papers as "animal-styled art". Respective subjects were represented by predators and herbivorous animals and the struggle there between. Sheer masterpieces made of gold and bronze serve as worthy exhibits in the best museums of the world. The linguistic situation was just as complicated. As is traditionally believed, in the course of the first millennium B.C., the population of Kazakhstan was mostly represented by native speakers of Indo-European and Indo-Iranian languages. However, of late, they are inclined to think that the tribes of the Bronze Age, particularly those of the Saks, included tribes that spoke proto-Turkic languages.

In the Issyk burial mound which harbored the world-famous "Golden Man" they have found a silver bowl whose bottom bore an inscription consisting 26 characters. They have failed to read it to this day. Some think that the inscription is made in one of the Iranian languages, others insist on its proto-Turkic origin. In any case, this must be the very period that highlighted the formation of the state of mind and the language of medieval and modern Kazakhs, their physiological stereotypes, in fact, of many an element of their culture, everyday life and folk rites.

The middle of the first millennium A.D. is a fairly important stage in the history of all Turks in general and Kazakhs in particular. The period is marked with manifest changes in ethnic media: predominant now become Turkic tribes which chose the Altai as their natural center. Written sources of the 6th century register the term "Tyurk" which is pronounced as "Tutszyue" by the Chinese and as "Turk" by the Sogdians.

Archeological studies of Turkic monuments make it possible to somehow compare "these" Turks with certain Turkic tribal associations. In the Sayano-Altai region they have identified certain archeological cultures which might well be likened to early Kyrgyz, early Kypchaks or early Oguzes. In the course of not infrequent internecine wars, tribal discord, and struggles for power and pasture, a part of the Turkic tribes which inhabited the steppes and valleys of Kazakhstan moved southwards - to Central Asia (say, Tyurgeshes, Karluks, Kypchaks, Uzbeks, Oguz, and Turkmens-Seldzhuks), to Asia Minor, to the Caucasus (Turkmen and Seldzhuks), and to Eastern Europe (Kangars and Pechenegs, Kypchaks-and-Polovtsians, Torks-and-Oguz, black Klobuks and Karakalpakians).

Starting from the 4th century up to the beginning of the 13th century, the territory of Kazakhstan was the seat of West-Turkic, Tyurgesh, Karluk Kaganates, of the state made by the Oguz, Karakhanides, Kimeks and Kypchaks. All of them successively replaced one another right up to the Mongol invasion. After the invasion, i.e. in the beginning of the 13th century, uluses of the Mongol Empire of Zhuchi-Khan and Zhagatai were formed, which later gave birth to Ak-Orda, Mongolistan and finally to the Kazakh Khanate.

Essentially all these states were mixed economies. Tribes of cattle-breeders had farming tribes as their neighbors, and steppes and cities supplemented each other. Such cities as Taraz, Otrar, Ispijab, and Talkhir were set up right in the middle of the Great Silk Road, which served as a reliable link joining antiquity and the Middle Ages, the West and the East: Japan, Korea and China with Central Asia, Iran, the State of the Seldzhuks, Rus, Byzantium, France and Italy.

It is through the Great Silk Road that dancing arts, painting, architecture and music made their way from one people to another. Incidentally, it was the way along which various religions advanced: Manichaeism and Buddhism, Christianity and Islam, with the latter becoming predominant (starting from the 8th century) and subsequently the solitary faith of the Kazakhs. In the late 14th-early 15th century, on the banks of the Syrdaria River in the city of Turkestan, they erected a religious sacred place worshipped by all Turkic-speaking nations - the complex of Khodja Akhmed Yasavi.

The nation that inhabited the territory of Kazakhstan would avidly absorb and assimilate all the ideas and achievements of various civilizations, making - in its turn - its own contribution to the treasury of world culture, be it economy or handicraft or music: among numerous accomplishments one may name the mobile dwelling "yurta", saddles and stirrups for horses, combat arts on horse-back, carpet ornaments and silver jewelry, sweet melodies and music reminding one of the impetuous gallop of steppe horses...

The Great Silk Road

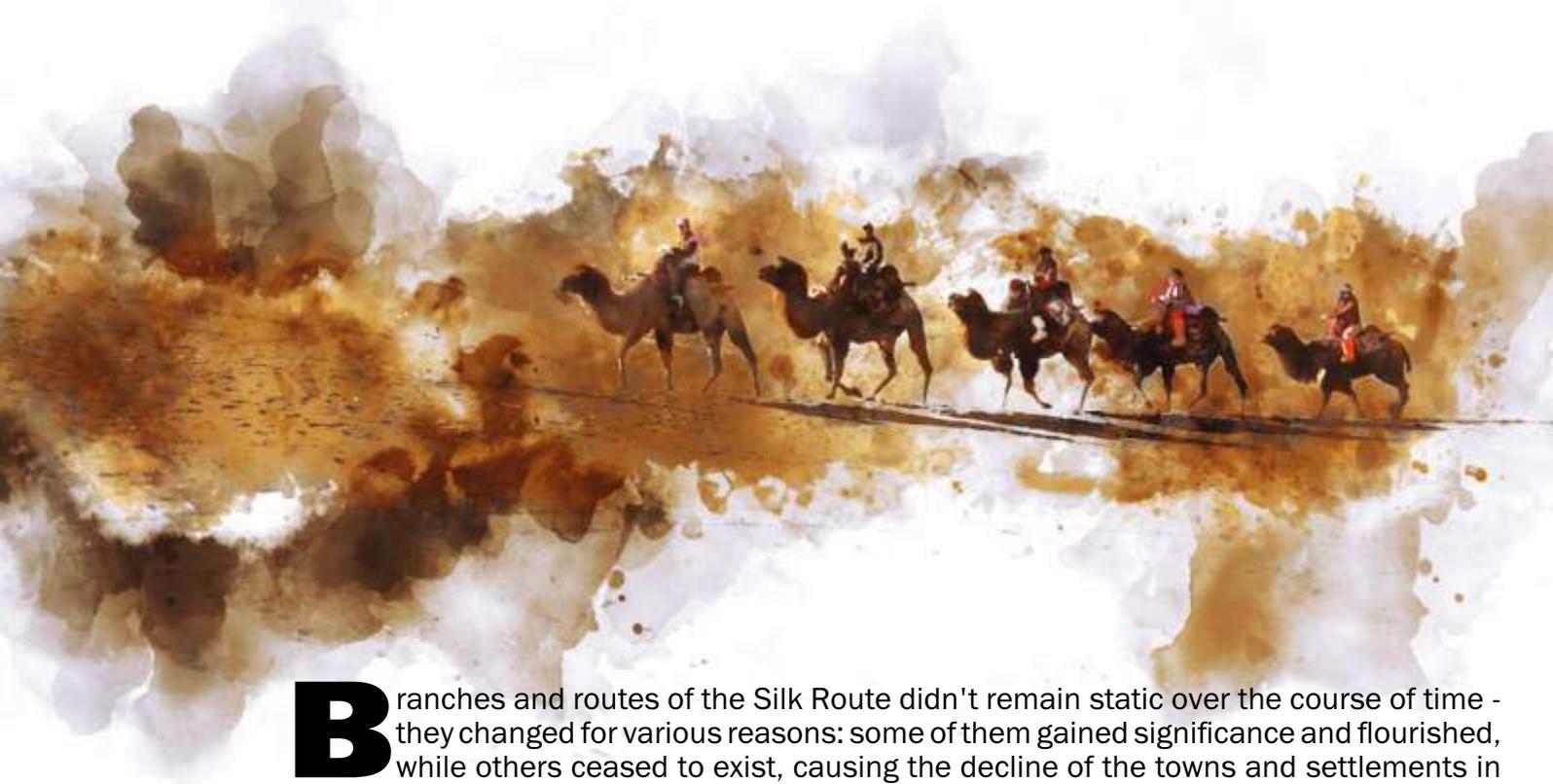


Kazakhstan section of the Silk Road. The Great Silk Road in Kazakhstan

For centuries, crowds of people speaking diverse languages filled the bazaars of Asia, and long caravans crept along dusty roads carrying precious gems and silks, spices and dyes, gold and silver, and exotic birds and animals to Europe.

Yet the Silk Road was to become not only a great trade route but the melting pot of two very different civilizations; those of the East and the West, with their specific cultural traditions, religious beliefs, and scientific and technical achievements. Central Asia, situated between China and India in the east, bordering on the European world in the west, spreading between the Volga and Siberia in the north, and between Persia and Arabia in the south, for almost two thousand years stood at the crossroads of the world's great civilizations and cultures.

Much has been lost to history. The sands of time have covered many ancient towns, but the careful hands of archeologists and restorers have succeeded in finding and restoring for us rare treasures from the old cultures of the Semirechye (Seven Rivers region) and Central Asia.



Branches and routes of the Silk Route didn't remain static over the course of time - they changed for various reasons: some of them gained significance and flourished, while others ceased to exist, causing the decline of the towns and settlements in their path.

In the sixth and seventh centuries A.D. the route passed through China to the west via the Semirechie and southern Kazakhstan. The flourishing period of the Silk Road through Central Asia and Kazakhstan declined during the 8th-12th centuries.

The huge territory remembers the slow plodding of camel caravans, for thousands of years wandering the wide routes of the Great Silk Road.

This part of the road represents a unique complex of historical monuments, archeology, architecture, town planning and monumental art. The cities of Otrar, Taraz, Sairan (Ispidzhab), Turkestan (Yassy), Syab, Balasagyn and others were not only shopping centers, but centers of science and culture.

Taraz

In ancient times the town was called the 'town of merchants'. Narrow streets, like streams, ran towards the center - the noisy bazaar. The bazaar of Taraz was the focus of the city's life. It was thanks to the bazaar that the town came into being, with a citadel, mosques, caravanserais, mud-walled cottages, walled courtyards and craftsmens' workshops. It seemed that people from all over the world were coming to the bazaar in order to sell, buy or exchange something. One could sell and buy practically anything. The ancients were right to say: **"Taraz bazaar is the mirror of the world"**.

Over the course of many centuries it was a center of non-ferrous metallurgy. The copper articles of Taraz workshops such as jugs, cosmetic boxes, lamps, decorations for armaments, clothes and harnesses traveled all over the world. An example of casting art is the ritual teapot (Kazakh) in the mausoleum of Ahmet Yasavi in Turkestan; it is second to none in its dimensions. Its diameter is 2.2 m, and weight - 2 tons.

In 1896, at the All-Russia exhibition in Nizhny Novgorod, Kazakh bracelets made of silver caused a real sensation, and they were awarded gold medals.

The present-day green bazaar is on the very spot of the ancient bazaar of two thousand years ago. When you walk along its rows, you feel the dust of millennia under your feet.



Traveler! Here are the ruins of the fortress town that stemmed for half a year the advance of the Mongol hordes to Central Asia and the Caucasus, Russia and the Eastern European countries, and which showed resistance to foreign invaders in the following centuries", runs the inscription on the castiron plate installed on the entrance to the Otrar archeological reserve and museum. The Otrar oasis included over 150 small towns, fortresses, castles and fortified settlements, connected to one another by a chain of caravanserais of the Great Silk Road. In its heyday, the population of Otrar numbered about a quarter of a million.

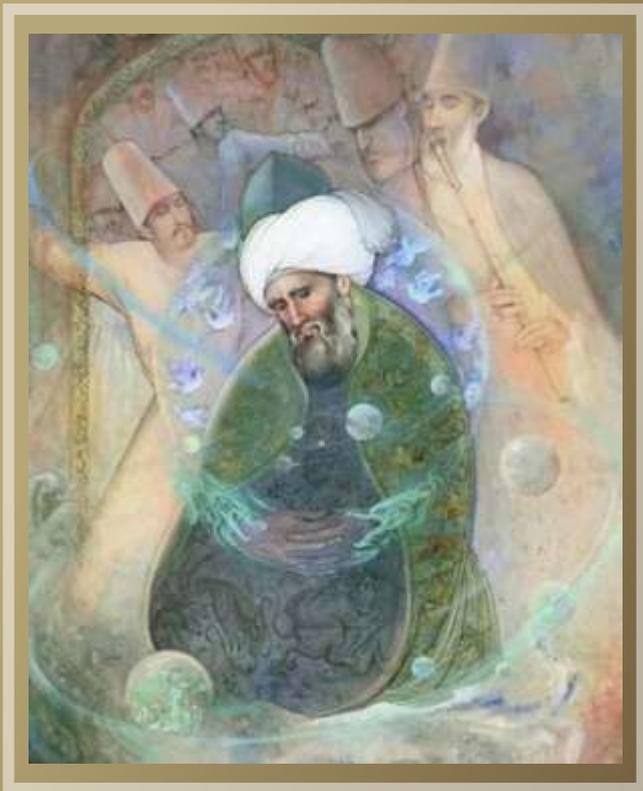
Otrar is the birthplace of the great scientist and philosopher of the Middle Ages, Abu Nasra ibn Mohammed who entered history under the name of Al Farabi. The thinker lived between the years 870 and 950. Thanks to his philosophical thinking and encyclopedic knowledge, he was called the Second teacher of mankind, after Aristotle, when he was still alive. His treatise on the classification of sciences opened a way for scholarship in the centuries ahead. It is natural that all the great scientists after him, such as Avicenna, Al-Biruni, Shirazee, Makhmud Kashgari, Yusuf Ballasafuni, Ulugbek, and ibn al-Farabi considered themselves to be his disciples.

The first permanent settlement in the Otrar area is dated to the 2nd century B.C. Its founders were the Kangyus - descendants of the Saks.

Turkestan

Another ancient town on the Great Silk Road was Turkestan, which is 1500 years old. The town came into being in 490 A.D. The town of Yasa saw its greatest prosperity in the 7th century. At that time it was a motley, crowded maze with its abundant bazaars and endless caravans. The fame of the town spread all across the Islamic world. To a certain extent, this was due to the name of Hodja Ahmed ibn Ibragim al Yasawi, a dervish and advocate of Sufism, and the founder of the ascetic brotherhood of Yasavia which translated verses into the language of ordinary people. His poems became very popular; his ardent sermons attracted a large number of pilgrims. It was at that time that Yasa was called "a second Mecca".





Sufism is a religious teaching that combines orthodox Islam and popular beliefs. In his private life and with the help of simple easily understood language, Hodja Ahmed Yasavi called upon people to be kind, meek, and obedient and not to be greedy. Ahmed Yasavi's fame did not dwindle after his death. Thousands of pilgrims thronged to his grave. The first mausoleum built over the sheikh's grave was very modest and became dilapidated as the years passed. A new mausoleum was erected 233 years after his death on Tamerlane's orders. At present, Ahmed Yasavi's mausoleum has been restored to its original appearance. The town is becoming a major center of world tourism.

In the time of the caravan trade existed another very important ancient town - Ispidzhab or Sairan. In the historical chronicles of the 9th and 10th centuries, Ispidzhab was called a first class military fortress. The Arabs named this town one of the best in the East for its independence and dignity, attaching the name "White town" to it.

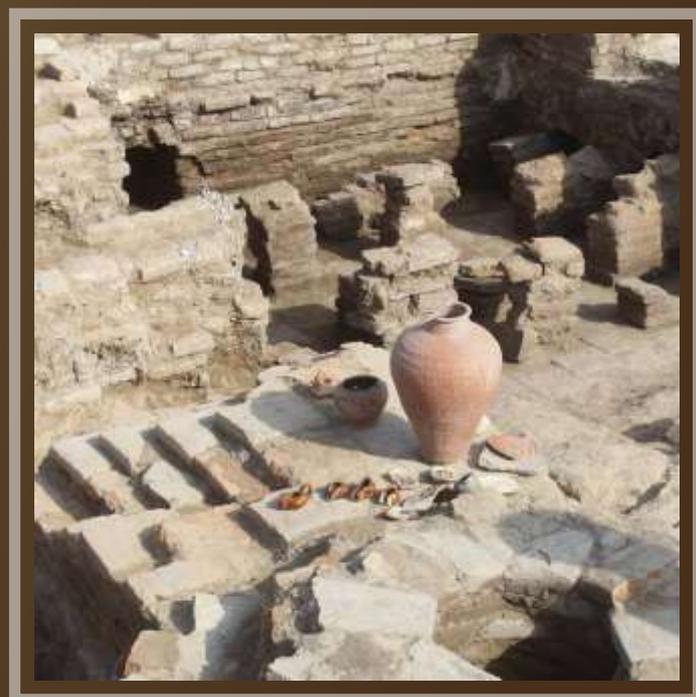
Many disasters befell Ispidzhab after the devastating wars against the Khoesmans and Kara-Chinese. There is nothing left of the fine gardens and fortifications but ruined walls, and rotten and broken trees. In the 15th century the town was restored to life under the name of Sairan, and once more it was surrounded by strong fortified walls and trenches.

After its subsequent destruction in 1684, Sairan was not able to recover its former name. Currently, there are very few remains of the past fame of White town, such as the ruins of walls and bastions, the minaret of the demolished Bazalakata (12th century), a mosque with a spiral staircase and the halfdestroyed entrance to a basement leading no one knows where.

Some religious structures remind you of the past of Sairan, such as the two monuments connected with the name of Hodja Ahmjet Yasavi, which were built after the Dzungar invasion. His parents were buried in Ispidzhab. After the erection of the tomb to Hodja Ahmet Yasavi in Sairan, monuments were erected to his parents - Ibraghim ata and Karachach ana.

Suyab and Balasagun. Suyab was the first capital of the western Turkic Kaganat, which was formed in 581 as a busy trade center. Every year merchants from different countries came to a big fair where they sold and bought goods and discussed commercial matters.

Suab was the ancient capital of the Semirechye Turks, the forefathers of the Kazakh ethnic group, and Balasagun was the first town where the Turks were first introduced to the Koran. The towns were reordered many times but it was rather difficult to determine their exact geopolitical positions. For



The ancient settlement of South Kazakhstan **The monuments of Otrar-Tobe**

Widely known across the Orient, the medieval city of Otrar, the principal settlement of the seven cities of the Otrar oasis, is situated near the confluence of the Arys and Syr-Darya rivers. Otrar has played an important role in the history of Central Asia.



It became famous as the birthplace of Abu Nasr al-Farabi, an outstanding encyclopaedic scientist. Ibn Khalikan, the Arabic historian of the 13th c. and biographer of al-Farabi, has mentioned that "al-Farabi, means belonging to the city of Farab, which now is called Otrar. That city is situated further than Shash, near the city of Balasagun. It is one of the major cities of the Turks". Otrar was a large political, economical and cultural centre of the historic region of Turkestan, and an important branch of the Silk Roads. It was the only city in the territory of Kazakhstan that minted gold coins, besides of silver and copper ones. Otrar was finally abandoned at the end of the 17th/beginning of 18th c., after being conquered and destroyed by the Dzungarians, following an heroic defense. In the second half of the 18th c. the city already laid in ruins melted under rains, and transformed into a hill called Otrar-Tobe - "The hill of Otrar". The ruins of Otrar have always attracted the attention of researchers. In 1903 the first topographical plan of the site was completed, and in 1904, A.A.Cherkasov and A.K.Klare, members of the Turkestan Society of Amateur Archaeologists, carried out the first archaeological excavations. Since 1969, expeditions headed by K.A.Akisev, of the Kazakh Academy of Sciences, conducted extensive research works at Otrar. The total area of the site is about 200 ha, with the pentagonal tell of the shakhristan dominated by a citadel is rising in its center. The lower layers of the site are related to the first centuries of A.D. and earlier monuments and cultural layers are buried under the multi-meter cultural layers of the Late Middle Ages. This is why the most of monuments revealed in Otrar are mainly of late-medieval date.

1

Bathhouse, 12-15th cc.

The archaeological excavations have revealed various craftsmen's workshops and bathhouses in the territory of the rabat, surrounding the city wall. In the second half of the 13th c. a brick bathhouse was built, to the westward of the south gates of shahristan. It contained 10 rooms, including washing, vapor and massage rooms, the floor was covered with glazed bricks and tiles ornamented with a swastika-like motif on a turquoise glazed ground. The bathhouse was heated through a hypocaust system, conducting hot air in under-floor channels. Water was supplied through ceramic pipes running along an underground tunnel connecting the Bathhouse with the city reservoir.

2

Mosque, 16th c.

In the history of Otrar, the 16th c. is characterized by a certain revival. At this time some abandoned areas of shahristan were redeveloped with new buildings, and the monumental structure of the mosque in the southern part of the central tell is related to this period. The total length of the mosque remains unknown. The width of the building is 15,5 m and it contained a central hall with a mikhrab and side wings.

A portal distinguishes the entrance to the central hall. The dimensions of the central hall are 7 x 7 m. The interior walls of the central hall and mikhrab were finished with a thick ganch plaster. The niche in front of mikhrab was framed by corner stone columns adorned with red angob ornament.

3

Palace of Berdibek, 14th c.

The city citadel was situated in the southern part of the central tell. Usually a citadel should include a palace of the governor, a mosque and an audience hall. The palace of Otrar has been mentioned in a book of Sharaf ad-din Yezdi who tells that "Timur stayed on Wednesday, 12 rajab, in the Otrar Palace of Berdibek, and all princes, emirs and close people each occupied a separate room". In 1995-99 the remains of a fired brick building were revealed in the citadel area. To date, only 14 rooms had been excavated. During excavations, some glazed bricks and tiles had been found, including those with traces of gilding. Emir Berdibek, whose name the medieval author used to name a palace, was a rajab commander, the governor of Otrar at the end of 14th - beginning of 15th century. The chronicles mainly mention his father Sary-buga, who revolted against Timur, and also his brother, Sheikh Nur ad-din, whom Muhammad Khaidar Dulati mentioned later as a governor of Turkestan region. According to Sharaf ad-din Yezdi, in 1405 on the 14th of January in the reception hall of that palace, Timur had accepted an ambassador of Tokhtamysh, the khan of the Golden Horde. In the same palace, he died one month later, on the 18th of February.

4

Palace mosque, late 14th - early 15th cc

The excavated part of the Palace was connected to the Mosque, another monumental building of the same period, by a brick wall, which was 40 m long and 1,3 m thick. The dimensions of mosque are 60 x 22 m in plan. The entrance in the centre of the north facade is framed with a portal with corner minarets. Inside the west pillar of the portal there are, preserved, some steps of the winding staircase. The bay of the portal niche is about 6 m wide. Two halls are situated along the entrance (transverse) axis. From both sides of these halls there were galleries constructed on pillars. Judging by the archaeological finds, the interior of the mosque was richly decorated with ceramic facings.

5 Citadel wall, 10-15th cc.

Medieval Otrar had several lines of fortifications constructed at different periods. The external wall defending the rabat is better preserved at the northwest and west sides of the site. The Shakhristan also was surrounded by a thick wall. The best preserved is a part of the Citadel wall near the Palace Mosque of 14-15th cc. The wall of 10-12th cc. is built of hard mud bricks.

The height of the preserved part is of 6 m, and its thickness is of 4 m in the lower part and of 1 m at the top. The archaeological trench cutting the wall has not been completed, so the actual height of the wall is still unknown. In the beginning of 14th c. another 1 m of grey mud brickwork had been added to its thickness on the external face. The next repair of the wall took place in the end of 14th - beginning of 15th c. The additional mud brickwork cases the external face of the massive earlier wall.

6 Well and stone basin, 12-15th cc.

In the centre of the area between the residential part of the Palace and the Palace Mosque, it has been revealed a brick well of 14th c., 12 m deep, 1 m in diameter at the top. A stone basin of 11-12th cc., with some remaining ornament and inscription preserved on its external surface, is exhibited nearby.

Otrar has had a rich and eventful history. It also has strong social connections, not only through its position on the Silk Roads, running from east to west, but also as a crossroads with nomadic routes from north to south. It represents the place in which nomadic people begin to settle in an urban context, within a highly co-operative society, dependant on irrigation. Sayram (Ispidjab 6-18th cc.) Was a large well-populated city on the ancient caravan route from Shasha (Tashkent) to Shymkent. In Suan-Tsyan's book (629 A.D.) Sayram was mentioned as "The city on the white river". Sayram is outstandingly abundant in mazars (holly graves). The following mazars still exist. Parents of famous poet and representative of suphism Kodzha Akhmet Yassavi Karashash ana (18th cc.), Ibragim ata (13-19th c.), Abdel-Aziz-Baba (15-19th cc.), Hoja Talig (13-19th c.), Mirali-baba (end of 19-20th cc.), Hyzr minaret (13- 19th cc.)

Sauran (10th century A.D.)

Sauran was a mainly fortress. Thanks to special constructions and independent water and food supply, the city was able to withstand a several month long siege. People continued living in the fortress until mid 18th c. In the 14 century, the city becomes the capital of Ak-Orda and at this time represent the blossoming of ceramic production



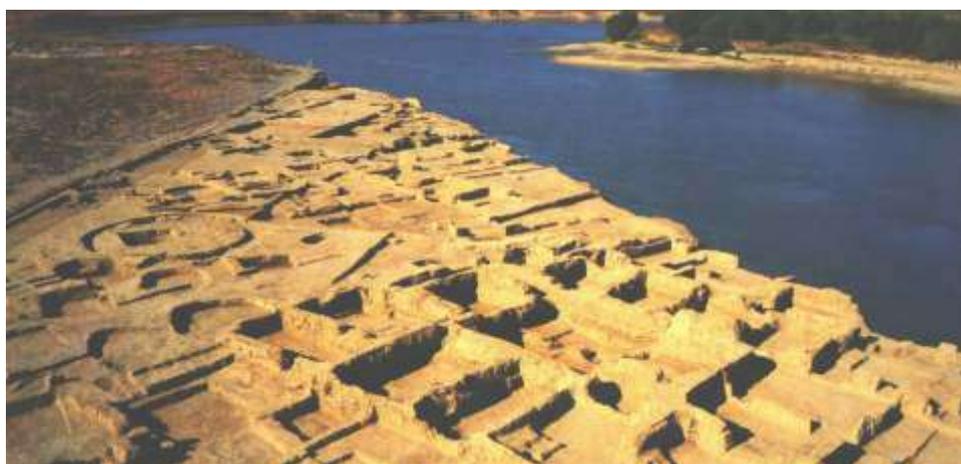
Keme Kalgan

According to ancient legends, at the time of the Flood, Noah's Ark (Nukh-paigambar) stopped at the AlZhudi Mount in Arabia, the Ararat Mount in the Caucasus, Sinai in Palestine, and the Kazygurt Mount in Kazakhstan. The legendary place is (40 km from Shymkent) in the spurs of the Talass Alatau (western ridge of the Tien Shan mountains). People have preserved about 50 legends about the mountain's holiness. People believe the place where the Ark stopped is still visible on the mountain. Locals call it "Keme Kalgan" (Place of Noah's Ark). Amazingly, the size of "the local ark" is the same as in the description in one of the holy scripts, "The length of the ark three hundred cubits (150 m.), its width fifty cubits (25 m), and its height thirty cubits (15 m)". The Shilter-ata nature complex is also sited among holy places. Ata-Ana rock symbolizes the forbearers of the human race Adam and Eve. Two 33 meter high rocks have a passage in between through which only a godly person may go. In Shilter-ata there are stone statues of animals described in holy books. The area of the Kazygurt national park seems to have a supernatural aura.



Saraichik

Within 50 km from the modern city of Atyrau, on the right bank of the river Zhaiyk there are ruins of once majestic and famous city Saraijuk (present name - Saraichik). According to a historical version offered by Abulgazi Bakhadur-Khan (1644-1664), the city was founded by Batu (years of rule 1227- 1255), brother of Berke (1257-1266). Abulgazi narrates: "Berke-khan, when he became a khan, ...ratified the domains given to him by Batu-khan. He sent large gifts to the Kaan. One day after this event, The Most High Lord enclosed love to Islam in the heart of Berke-khan, and he learned that his belief was untrue..."



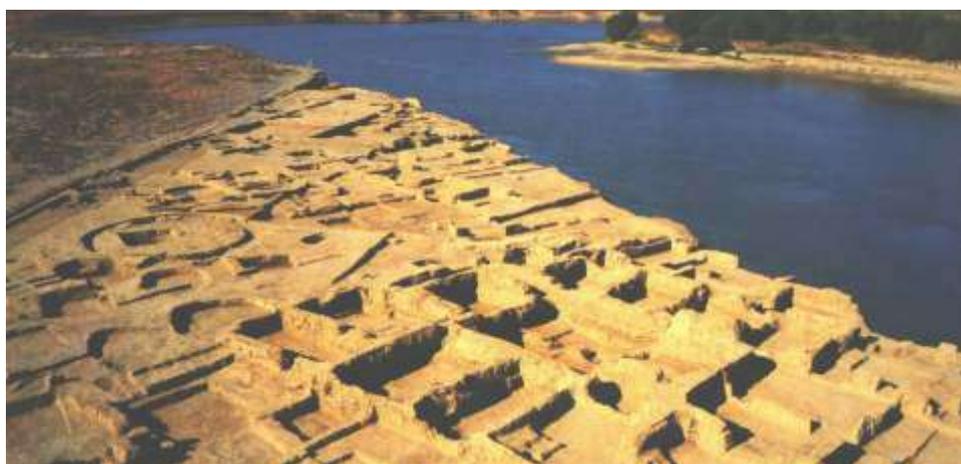
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Kazakhstan

Kazakhstan is a wealth of frosty mountain peaks, sparkling glaciers, softly rustling evergreen forests, huge rocky canyons bridged by colorful rainbows, emerald mountain lakes, wild rivers, poetic sunrises, and unique plant and animal life. Kazakhstan is the birthplace of ancient Eurasian civilizations, the motherland of nomadic people, and an important part of the Great Silk Road (1,400km). Kazakhstan is the motherland of the great philosopher and founder of sufism, Khodja Akhmed Yassawi, whose mausoleum and mosque survive in the ancient town of Turkestan. There are twenty-seven thousand ancient monuments throughout the nation: The Saks Burial Mounds (6th-3rd centuries B.C.), Golden Man of Issyk, and countless others.

National Flag of the Republic of Kazakhstan

The National Flag of the Republic of Kazakhstan is a piece of right-angled cloth of a sky-blue color with a picture of a golden sun with 32 rays in the center, sitting above a soaring steppe eagle. The flagstaff has a vertical line of national ornamentation. The picture of the sun, its rays, eagle and ornament are gold in color. The width/length ratio of the flag is 1:2.



National Emblem of the Republic of Kazakhstan

The coat of arms of the Republic of Kazakhstan was adopted on June 4, 1992. The authors of the emblem are Zhandarbek Melibekov and Shota Ualikhanov. About 245 projects and 67 description designs of the future arms took part in the final competition.

The National Emblem of the Republic of Kazakhstan is an image of shanyrak, the upper dome-like portion of a yurt, against a sky blue background which irradiates (in the form of sun rays) uyks (supports) set off by wings of mythical horses. The circle shape of the Emblem is a symbol of life and eternity. The shanyrak symbolizes the well-being of family, peace and calm.

A design very similar to the Kazakh shangyraq is used in the flag of neighboring Kyrgyzstan; it is known as "tunduk" in Kyrgyz. The colour version of the National Emblem of the Republic of Kazakhstan consists of two colours: gold and sky blue. The golden color corresponds to the light, clear future of the Kazakhstani people, and the blue sky colour is a symbol of the aspiration to peace, goodwill, friendship and unity with all people.

The name of the country in Kazakh, КАЗАКСТАН, is in the lower part of the coat of arms.



Information about Kazakhstan



AREA: 2 724 000 sq.km

POPULATION: 17 028 000 (june, 2013)

CAPITAL: Astana

MAJOR LANGUAGES: Kazakh, Russian

RELIGIONS: Islam, Christianity

MONETARY UNIT: Kazakhstan tenge

INTERNET DOMAIN: .kz

The Republic of Kazakhstan is a presidential democracy; a secular, stable and social state whose highest values are its people and their lives, rights and freedoms.

The Republic of Kazakhstan lies directly between Europe and Asia, between 45° and 87° of East longitude, 40° and 55° of North latitude. It stretches from the eastern shore of the Caspian Sea and the Volga plains to the mountainous Altai and from the foothills of the Tien Shan in the south and southeast to the West Siberian lowlands in the north. The size of the territory places Kazakhstan ninth in the world, after Russia, Canada, China, USA, Brazil, Australia, India and Argentina.

In the east, north and northwest, Kazakhstan borders with Russia (6,477km). In the south it borders with the states of Central Asia: Uzbekistan (2,300km), Kyrgyzstan (980km) and Turkmenistan (380km). In the southeast it borders with China (1,460km). The total extent of Kazakhstan's borders is nearly 12,200km, including 600 kilometers along the Caspian Sea in the west.

Kazakhstan lies in the center of the European and Asian continents, and is approximately equal distance from the Atlantic and Pacific Oceans. More than a quarter of the land consists of a portion of the gentle steppes that stretch from central Europe to Siberia. The rest of the republic reflects the beauty of forests, mountains, rivers, lakes and reservoirs. The natural landscape is enhanced by thousands of plant and animal varieties found from the northern forest steppes to the high southern mountains.



Geography of Kazakhstan

Information on the geography of Kazakhstan

Kazakhstan is located in Central Asia and is the heartland/geographic center of Eurasia. With a surface area of **2,724,900 sq km**, Kazakhstan is the 9th largest country in the world, comparable to India and Australia. Kazakhstan's surface is covered by 26% desert, 44% semi-desert, 6% forest and 24% steppe terrain, in addition to a few other landscapes. The South and East have great wild and mostly untouched mountain landscapes with the Tien Shan and Altai being the most prominent. The highest peak in the country is Khan Tengri at **7,013m** above sea level.

The Republic of Kazakhstan lies right in between Europe and Asia, between **45° and 87°** of East longitude, **40° and 55°** of North latitude. It stretches from the east of the Caspian Sea and Volga plains to the mountainous Altai and from the foothills of Tien Shan in the south and southeast to the West Siberian lowland in the north.

The size of the territory places Kazakhstan ninth in the world, after Russia, Canada, China, USA, Brasil, Australia, India and Argentina. In the east, north and northwest Kazakhstan borders with Russia (6477 kilometres). In the south it borders with the countries of Central Asia: Uzbekistan (2300 kilometres), Kyrgyzstan (980 kilometres) and Turkmenistan (380 kilometres). In the southeast it borders with China (1460 kilometres). The total extent of Kazakhstan borders is nearly 12,2 thousand kilometres, including 600 kilometres along the Caspian Sea in the west.

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Kazakhstan has an extreme continental climate. It is characterized by irregular distribution of precipitation in its different regions. In separate years spring arrives from south to north over 1.5 - 2 months. When it is spring sowing in the south, the northern area is covered with snow and the blizzards blow frequently. The land of Kazakhstan is rich in soils. The greater part of the forest-steppe zone is chernozem, which turns to dark-chestnut, light-chestnut and brown soils in the south. There are gray-soil lands in the deserts and semi-deserts, replaced by the mountain soils there

Crossing the territory of Kazakhstan from north to south you will see many different climate zones, with all various areas having their own flora and fauna.

The desert of Kazakhstan is an arid area. Rare rainfalls and high temperature in summer and severe and intensely cold weather in winter characterize the climate of the area. Strong winds whip up sand storms. The air is extremely dry and the temperature in summer sharply varies even during a twenty-four hour period.

Mountains rise from the steppes in the south and southeast of Kazakhstan. Ridges of the Tien Shan mountain system stretch for **2,400km**. The main ridges are Barlyk, Dzhungar Ala-Tau, Zailii Ala-Tau, Talas Ala-Tau and Ketmen. The highest point of the mountain system is Peak Khan-Tengri at 6,992m. The South Altai is in the east of Kazakhstan. The whole mountain system of Kazakhstan is rich in mineral springs.

There are many rivers and vast reservoirs in Kazakhstan. In the west and southwest, the territory of Kazakhstan is washed by the Caspian Sea for a distance of over **2,340km**. The Ural River, along with its tributaries, flows to the Caspian Sea. East of the Caspian, in the sands, lays another huge lake. It is the Aral Sea. The main arteries of fresh water flowing into the Aral Sea are the Amudarya and Syrdarya Rivers. There are nearly 7 thousand natural lakes in the country. Among them is Balkhash Lake in the sands of Central Kazakhstan, Zaisan Lake in the east, Alakol Lake in the southeast, and Tengiz Lake in the center of Kazakhstan.

The largest rivers of Kazakhstan are the Irtysh, Ishim, Ural, Syrdarya, Ili, Chu, Tobol, and Nura.

Kazakhstan is famous for its incalculable mineral wealth. Scientists from developed countries consider Kazakhstan to be sixth in the world in terms of abundance of minerals, though this advantage is not being used effectively. The estimated value of the explored areas is 10 trillion US dollars.

Geography of Kazakhstan

Information on the geography of Kazakhstan

Kazakhstan is forecasted to have nearly 300 huge deposits of gold, 173 of which have been investigated. Some of them also produce diamonds of fine quality. Serious investments in the next few years can help Kazakhstan extract 100 tons of gold per year, but for now, only 1% of the deposits are being worked, which keeps Kazakhstan at sixth place in the world. Kazakhstan has more than 100 deposits of coal. The largest are: the Ekibastuz deposit which differs from the high capacity of the brown coal stratum, and Karaganda coal, a basin with reserves of more than 50 million tons of coke coal. During the best years, only 131 million tons of coal were extracted.

Kazakhstan is rich in chemical raw material deposits. There are rich deposits of potassium salts, borates, bromine combinations, sulphates, phosphorites and various raw materials for the varnish and paint industry. Enormous amounts of sulphur ore among the polymetallic ores create the possibility of producing sulphuric acid and other chemical products which are very important for the economy. There are absolute possibilities for the production nearly of all kinds of synthetic oil and chemical products (especially ethylene, polypropylene, rubber), synthetic detergents and soap, food microbiological proteins, chemical fibers and threads, synthetic resin, plastic and cement.

Kazakhstan has rich resources of raw materials for the glass, china and pottery industries. The most rare natural precious stones, and various building and facing decorative materials lie in the depths and mountains of Kazakhstan. Mineral, medical, industrial and radiant water sources can be counted among the countless riches of Kazakhstan, though now they are not widely used.

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Kazakhstan is also rich in natural resources. In short, 99 of the 110 elements of the Mendeleev Periodic Table are found in the depths of Kazakhstan. For the present time, 60 elements are being extracted and utilized: chromium ore, tungsten borides, phosphorites, molybdenum, bauxites, asbestos, manganese, coal, oil, gas, titanium, magnesium, tin, uranium, gold and other non-ferrous metals and minerals.

Topography Kazakhstan

Is known for an extremely diverse topography: from high snowy mountains to steppes, semi-deserts and deserts. The lowest spot is the Karagiye lowland (-132m) and the highest point is Khan-Tengri Peak (7,010m).



Flora and fauna

Flora and Fauna: Thousand rare species of plants and animals, including the turanga and black ash trees, brown bear, pink flamingo, snow leopard, and steppe antelope (Saigak). Many of these animals and plants are native to Kazakhstan. Thus far, 155 mammals, 480 bird species, some 150 different fish and more than 250 medicinal plants have been counted.



Geography of Kazakhstan

Information on the geography of Kazakhstan

Political structure

In 1991, Kazakhstan became independent. According to the Constitution, the president is the Head of State and the Chief Executive. The highest legislative body is a two house Parliament.



President of the Republic of Kazakhstan

On 19 March 2019, then-President Nursultan Nazarbayev announced his resignation. According to the Constitution of Kazakhstan, in case of early termination of powers, the Speaker of the Senate becomes President until the next election.[7] On 20 March 2019, Kassym-Jomart Tokayev officially took office as President.



Population of Kazakhstan

Kazakhstan's population includes many ethnic groups, each with their own language and culture, brought together through a shared history. The largest ethnic groups are Kazakhs and Russians. The main religions are Islam and Christianity. Population is over 15 million: Kazakh 63,6%, Russian 23,2%, others (over 100 nationalities) 13,2

Population of Kazakhstan

The total population of Kazakhstan is slightly over fifteen million inhabitants. Various periods in the country's history have affected the existing demographic situation: the ethnic composition consists of Kazakhs, Russians, Ukrainians, Germans, Koreans, Poles, Greeks, Tatars, Turks and many other nationalities.

It should be noted that these hospitable lands became a secure place for hundreds of thousands of individuals of various nationalities and religions. Today, many of them recall with gratitude the warmth and comfort offered to them by the natives who shared their last piece of bread in the harsh years of the repressions.

The government ensures equality and development of the various national cultures. The Peoples' Assembly of Kazakhstan was established in order to coordinate the work carried out by the republicwide, regional, national and cultural centers.

An increase in the total population has occurred due to the steady increase in birth rates, as well as the return of Kazakhs to their historic fatherland. Under a government quota alone, 374,000 ethnic Kazakhs have come to the Republic from the countries of the CIS and foreign states.

On the entire post-Soviet territory, only Kazakhstan and Uzbekistan manifest a positive balance in terms of population growth. Population density in Kazakhstan is 5.5 individuals per square kilometer. The region of Southern Kazakhstan is the most densely populated area of the country, with 18 individuals per square kilometer.

As of January 1, 2004, the Republic consists of 14 regions, 86 towns (including 2 cities of national importance), 160 districts, 186 settlements, and 7,719 villages; the largest city of the country is Almaty, with a population over 1.5 million.

Covering a huge territory, Kazakhstan is one of the most sparsely populated countries in the world - at 6.1 persons per square kilometre. There are 16.2 million inhabitants in Kazakhstan today (fiftieth place in the world): 63,6% of the population are ethnic Kazakhs, and 23,3% - Russians. In addition to the two indicated main ethnic groups, over 120 nationalities live in Kazakhstan.

Geography of Kazakhstan

Information on the geography of Kazakhstan

Among them are more than 333,2 thousand Ukrainians, 178,2 thousand Germans, 457,2 thousand Uzbeks, and more than 203,3 thousand Tatars. Nearly 54 per cent of the population live in towns and workers' settlements, the rest in rural areas.

During the last two decades, the rate of population growth has been slow. Such a situation can be explained on one side by the emigration of millions abroad and on the other by the stable decline of the absolute and relative rate of the natural growth of residents. Starting in 1988, as a result of the crisis in the economy and society, the demographic situation seriously worsened: the birth rate decreased and the death rate increased. The total coefficient of the birth rate for the period of 1988-1995 declined from 25.5 to 17 on the basis of 1000 persons, and the coefficient of the death rate grew from 7.5 to 10. For the last 4 years, the negative balance of external migration of the population has exceeded 1 million people.

Among two thousand ethnic groups and nationalities, Kazakhs hold seventieth place in the world (more than 11.5 million people). Nearly 8 million Kazakhs live in Kazakhstan now. Kazakhs represent the transitive racial group between European and Mongolian South-Siberian peoples. The union of the Turkic and Mongol tribes, who lived on the territory of modern Kazakhstan in approximately the first century B.C., were the forebearers of the Kazakhs. In the middle of the 15th century A.D. Kazakhs formed a separate ethnic group. Until the middle of the 16th century Kazakhs were under the control of the united Khanate (state). In linguistic respects, Kazakhs belong to the Kipchak group of Turkic languages. Kazakhs are the direct heirs of the nomadic cultural civilization of the European and Asian subcontinent, which has played a big role in the history of mankind. The majority of Russians migrated to Kazakhstan from the end of the last century from Central Russia and the Volga region. In the thirties, fifties and sixties of the present century, Russians migrated from all regions of the former USSR for the creation of the industrial base and for the cultivation of the "virgin lands" in Kazakhstan.

Kazakh Language

The official language of Kazakhstan is Kazakh, a Turkic language. State organizations and local governmental bodies also use Russian. The government encourages citizens to study and speak several languages. Everybody has the right to use their native language and the right to choose their language for communication, study and work. This contributes to people of various ethnic origin and religions living and working peacefully in the country.



Religion

Diversity of religions; most prevalent are Islam and Christianity

Urbanization

Almost 60 percent of Kazakhstan is urbanized, the highest level of urbanization among the republics in Central Asia. Almaty, the southern capital, is the largest city with more than 1.5 million residents. It is followed in size by Astana (500,000), Karagandy (436,000), Shymkent (360,000), Taraz (330,000), Oskemen (311,000) and Pavlodar (300,000).

Capital - Since 1997 Astana.

Largest city - Almaty was the capital until 1996. These days, Almaty is a major tourist, social, cultural, economic and financial center.

Time - 6 hours ahead of GMT (Almaty, Astana). Time difference with New Delhi is half an hour behind.

Culture of Kazakhstan

Kazakh culture and national traditions

Public holidays:

January 1,2 - New Year
March 8 - International Women's Day
March 22 - Nauryz Meyramy
May 1 - Kazakhstan National Unity Day
May 9 - Victory Day
July 6 - Day of the Capital
August 30 - Constitution Day
December 16 - Independence Day

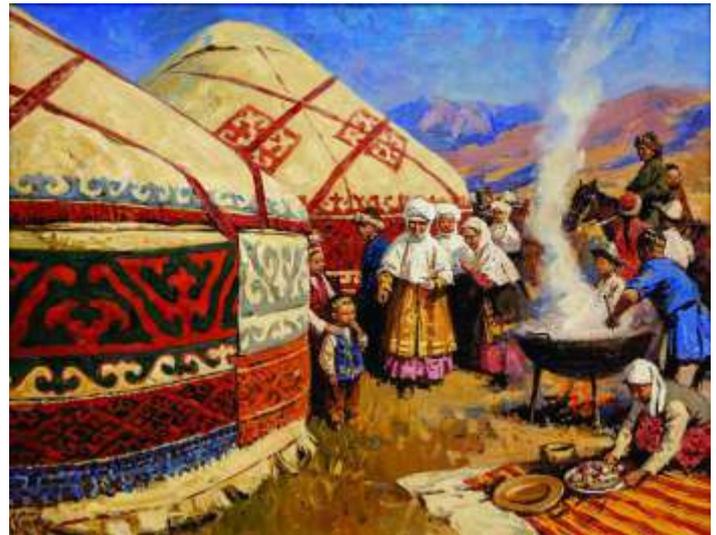
There are other religious holidays with varying dates:

Ramadan Khait
Kurban Khait

Culture of Kazakhstan

Kazakhs are an extremely hospitable people. If you come to a Kazakh home unexpected you will be received as if you had been invited. Since early childhood, principles of respect for guests and older people, as well as peacefulness and tolerance, are instilled in every Kazakh, and these are the national features of Kazakh culture and tradition.

Kazakh culture is a Eurasian culture, which belongs to both the East and West, without being Eastern or Western, remaining original, which is characteristic of the vast majority of Indo-European civilizations. There are many fascinating places of interest in Kazakhstan, and importantly, no political or ethnic conflicts.



The Kazakh people are rich in traditions. From birth through old age and death, every step of their lives has historically been marked with celebration. Even their funeral ceremonies have their own special symbolism.

Unfortunately, many rich and interesting traditions and customs of the Kazakh people have been forgotten throughout the past century. Real sovereignty is just now being reestablished in Kazakhstan due to the process of democratization. These abandoned traditions are just now being rediscovered by the Kazakh people. These traditions include being respectful to old people; being patriotic to the motherland; being honest; and learning to love mankind.

Traditionally every guest is offered Kazakh cuisine at the dastarkhan (the low table) in a yurt.

The yurt is one of the most sensible types of movable house. It is a comfortable and practical home, ideally suited to local conditions and ways of life - one of the greatest inventions of the Eurasian nomads.

It is easily taken apart (it is said that a Kazakh woman can do it in half an hour) and carried by horses and camels. The yurt consists of three main elements: an extensible trellis base (the kerege), a dome made of poles (the uyk) and a round top (the shanyrak).

Culture of Kazakhstan

Kazakh culture and national traditions



In ancient times Turks were reputed as the most skillful felt-makers. These days the Kazakhs use felt to cover the yurt and for its internal decoration, as well as to make carpets, dresses and shoes. The Kazakhs live surrounded by ornaments. They richly decorate their yurts with wall carpets and multi-colored embroideries.

Handicrafts - harnesses, felt mats (tekemets), and articles made of wood, bone and metal - are lavishly decorated. Headdresses, dresses, bags and saddle-cloths are beautifully embroidered. They use traditional designs and carvings to make and decorate the wooden cups, large bowls and ladles used to serve kumis (fermented mare's milk).

The horns of mountain rams and goats are used to decorate beds and caskets. Leather is used to make quivers, belts, harnesses and flasks (torsyks) for water and kumis. Kazakh artisans are also very skillful jewelers.

Steppe zergers (jewelers) favor white silver. Traditional Kazakh bell-shaped earrings, original bracelets (blezics), or the traditional bracelet linked to three rings with fine chains will certainly impress you.

Kazakh national dress varies by regions. Men wear chapans, a kind of dressing gown with a belt, made of velvet and richly embroidered. They cover their heads with a soft skullcap (tobetai), a tall felt cap (kalpak) or a fox-fur hat with earflaps (malakai).

The women's national costume consists of a white cotton or colored silk dress, a velvet waistcoat with embroidery and a cap or a silk scarf. Elderly women wear a hood made of white cloth with a hole for the face (the kimeshek). Brides wear a tall pointed, richly decorated hat, topped with feathers (saukele).

Kazakh music and musical instruments: The Kazakhs love the art of wordplay and their akyns (poets), who improvise at public competitions (aitys) accompanied by Kazakh stringed musical instruments: the dombra or the kobyz.



Nauryz (Islamic New Year) is one of the biggest holidays in Central Asia. In Kazakhstan it is celebrated on the day of the spring equinox, March 22. On that day, the streets of villages and towns are transformed. Guests are hosted in beautiful yurts with the traditional Nauryz kozhe dish made of seven traditional ingredients. People respecting this nearly month-long holiday forgive each others' debts and offences.

National games: these are usually performed on horseback and are an opportunity to witness the Kazakhs' outstanding riding skills. Kazaksha kures (Kazakh wrestling), baiga (horse racing over 25, 50 or 100 km), kokpar (a sort of polo game played with a dead goat), kyz-kuu (catch the girl) and alty bakan (six-pole swing).

Customs and traditions

Since ancient times, Kazakhs have carefully preserved and passed down through generations their traditions of hospitality, respect for elders, peace and tolerance.

Culture of Kazakhstan

Kazakh culture and national traditions

Traditional customs in Kazakhstan

Kazakh culture and national traditions Zharys Kasan is a celebration on behalf of a long-expected and desired baby. Children have always been highly prized by the Kazakhs. Kazakhs have always been known as a very generous people. For example, when an unexpected guest came to the house, the host would often butcher the only horse he owned in honor of the visitor. The same practice might be followed if the household was blessed with a child.

Shildekhana

A second celebration of new life in the Kazakh tradition was called the Shildekhana, and this gathering also included the participation of many young people. All participants donned their best clothes and rode their horses to the event if they had one. Others rode their bulls, and sang songs en route to the celebration. Elders came to give a "Bata", or blessing. Invited participants ate, had fun, and sang songs to the tune of the dombra, a traditional two-stringed instrument. Young people playing this instrument were expected to compose and improvise songs during the singing.

During the Shildekhana, the godmother sliced the boiled fat from a sheep's tail and put it in the baby's mouth. In this way it was believed that the baby would learn how to suck. And the baby who was trained in such a manner was believed would never have stomach trouble.



Besik Toi

The arrival of new birth, whether it be of a foal, calf, or baby also involved another celebration called Besik Toi. For babies, the tradition of Besikke Salu was practiced and involved placing the baby in the cradle for the first time. Special foods are prepared, and all the relatives, neighbors, and nearby children are invited. Guests to the feast brought "Shashu," or candies, kurts, and coins. The baby's cradle is made by a special master carver. Only women who have conceived their own children are allowed to place babies in their cradles, and any woman who would place a friend's baby in this place of honor must sew and present a new itkoiek to the baby's mother.

The symbolism of the cradle is important in Kazakh tradition, which may be one reason that the Kazakhs often call their native place "Golden Cradle." When a mullah would be present for the Besik Toi, he would shout the baby's new name into his ears. And in ancient times, seven items - including a whip, a bridle, a fur coat, and a blanket would be placed in the cradle. Each of these items meant something to the family. A bridle and a whip signified family hopes that the baby might ride a horse, be brave or even become a batyr.

Tusau Kesu

After the baby's cradle and crawling stage, the scene is set for another celebration: when the baby begins to walk for the first time. Wealthier parents would butcher a cow for this celebration; less wealthy parents, a sheep. For the ceremony, black and white thread was prepared in advance to tie the baby's legs. The mother would ask one of the more energetic woman first to bind the baby; and then to cut the string. In this way the baby's first step would be toward his mother. Everybody would then wish the family great success for the baby's future. Here the reader might ask a question: Why use black and white thread instead of red or green? White is symbolized in this case to mean hopes for success without any obstacles. Black and white is associated with the concept of honesty, even to the level of taking a thread which does not belong to you. Cutting of such a thread meant if you see a person stealing something or an unpleasant situation, the watcher should try immediately to intervene.

Culture of Kazakhstan

Kazakh culture and national traditions

Sundet toi (Circumcision)

If the baby was a boy, four or five was the age for circumcision and another toi. It was one of the remarkable days of a boy's life. Again relatives and friends of the family gathered, ate, and had fun. All the above mentioned traditions, except Sundet, were celebrated in honor of both son and daughter. From this point on we'll talk about boys and girls upbringing separately, because a son's upbringing was accomplished by the father, and a daughter's by the mother

Mounting Ashamai

Boys until the age of seven were believed to be too prone to injury for aiding their families. After this age they were increasingly encouraged to imitate their fathers, taking a stick and pretending to ride a horse, and watching how their fathers led the cattle to grazing. An ashamai is a kind of a saddle. It was made of wood according to the boys size. On the front and the back it had support or backing, but it had no stirrup. There was a soft pillow inside. The father put the ashamai on a horse and then placed his son on it. Before that, he would bind his son's two legs in order to protect him from falling, and he bridled the horse. Gradually the boy learned how to ride without his father's help. Almost half of a male kazakhs life was spent on a horse. That is why the ashamai is celebrated as the first attempt to ride a horse. This toi was also marked differently according to the family budget. Wealthier people would slaughter a horse; those who couldn't afford this might butcher a fat goat to make their feast.

Tokym kaqu, bastan

Soon after Ashamai, or near the age of ten, the boy would ride his tai or young horse on his first long trip. His parents would wait for him and arrange Tokim Kagu, which meant "waiting for the boys quick arrival" from the trip. Again, they would invite guests while the father prepared the harness: a saddle, horse collar, harness strap, whip, bridle, stirrup strap, and breastplate all to be fastened to the saddle and saddle girth. Childhood for boys also involved other activities.

Kozy jasy

After ten years of age, a boy would be considered to be on "kozi jas," because at that age his parents would trust him to graze a lamb. It would be the beginning of labor training. Kazakhs from early times were concerned to bring up their children to be industrious. From an early age the boy could help his father to feed and graze cattle. In such way he might become healthy and strong. It is still necessary in the rural places of Kazakhstan to bring up boys to be able to look after the cattle. Urban boys of this age today are unlikely to be able to distinguish from among domestic animals or be familiar with the names of the offspring of different animals. They are only familiar with their multi-storied buildings, and if they came to the village to visit and were asked by their grandmother to chop the wood, they often hurt their legs with the axe. The forefathers advice for Kazak sons only works for rural ways.



Koi jasy

When a boy reached fifteen years old, he was considered to be ready for the Koi Jas, a time when he would be trusted to graze the family sheep without supervision. The Koi Jas period lasted from ages fifteen to twenty five, and during that age he could marry. Camels and cows could usually be tended older family members, but kazakhs usually also had sheep, and horses requiring more shepherding skills. To successfully perform Koi Jas duties, the teenager had be able to graze a flock of sheep in rainy, windy, or sunny weather, as well as to protect them from wolves and wild dogs. This was a difficult task, but the ultimate task for a young Kazakh male. Those who successfully mastered these sheep tending skills gradually moved into "Zhiiki Jasi»

Culture of Kazakhstan

Kazakh culture and national traditions

Kudu tusu, biz shanshar (Matchmaking)

When a son is considered a grownup, his parents seek a bride for him. They choose a potential match for their daughter whose family is of the same financial position as theirs. Lets assume one family has a son and they have friends with an eligible daughter. They know each other very well, and until the end of their lives would like to stay friends. For that purpose they say "we'll marry our children." The tradition of Kuda Tusu has its own peculiarities. You know that Kazakhs are very generous people, and their houses are always open to guests. In earlier times, a person on a long journey could drop by any kazakh aul, and the host would greet and feed him. After having a rest, the visitor would thank the host and ride on his way. When matchmakers came to visit, they would also stay for the night. These matchmakers, typically old man, would attach an awl (biz shanshar) sometime during his visit, and he would take their host's whetstone. After his departure, the host began to look for his whetstone, but he would not find it. Instead, he would find an awl attached to a rug. This meant that his previous guest wanted to become related through the marriage of their son. If the intended bride's parents did not ask about their whetstone, the old man would return and speak more directly about his family's intentions. Why did they attach an awl to a rug? It meant that they had a groom and he might be the son of the intended bride's parents. The reason of their taking a whetstone is they wanted to be a matchmaker or "Kudanda". A Kudanda is an oath in front of god. Here "Kuda" means god, "anda" means oath in arable. This was the beginning step of matchmaking.



(Giving) "Oltiri»

"Oltiri" is a compound word with two different meanings: "Oli"- dead," "tiri"- alive. Matchmakers take an oath in front of ancestors, dead and alive. The groom's parents would send relatives to the bride's house with many presents, including a sheep. This sheep is not butchered in the future bride's house, but at the house of a witness to engagement. After "Oltiri," both sides were considered to be matchmakers to the future wedding. The groom's parents would send delicious foods to the future bride's house, but she could not eat them while she resided in her own house. On the other hand, before she would be a daughter-in-law she had many conditions to fulfill. The groom's side would also bring a horse or a cow, as well as an owl's feather, which would symbolize that the daughter of this house would be theirs. For this they would pay "Kalin Mal" - or, flocks of horses. Of course, only wealthy men could give kalin mal to the bride's parents.



Esik koru (Visiting)

After "oltiri" toi has been celebrated, and kalin mal was paid, the groom was allowed to visit his bride's house. If "Kalin mal" was only partly paid, only his parents and relatives could visit. Guests from the bride's family were treated especially well before the wedding. They would be presented good gifts. The groom's first visit to his future announced bride was called "Esik koru". It was celebrated as the time in which two young people met each other for the first time. Sometimes it might happen that they didn't like each other, and the match would be broken. In successful matches, the groom would come with friends who could sing songs, play and improvise on the dombra.

Culture of Kazakhstan

Kazakh culture and national traditions

There would also be a musical competition at the bride's house. It was also necessary for the groom to come at night, for coming earlier in the day would suggest he had been brought up poorly. Upon his evening arrival, the bride's brothers would meet him and take his horse, forcing the groom to walk. This symbolized that in order to see his bride he would have to endure many obstacles and difficulties. One legend has it that two young people, Leili and Majnnun, were in love without having seen each other.

The sister-in-law of a bride might meet the groom and ask for "Entikpe," which meant they were tired of waiting for him. The groom was also expected to bring expensive gifts for his mother-in-law and father-in-law to be. Sisters of the bride would ask him "Korindik," which meant a special gift for showing the bride to the groom. In brief then, "Esuk Koru" meant to see the bride for the first time and to have permission for doing so at the bride's house. For this occasion the parents of the bride would arrange a *toi*. The groom may stay at bride's house for two or three days, not more. The bride's family would try to please him; filling his bags with gifts to return to his parents and relatives. They then would set the wedding date, and the bride would begin to visit her relatives to say farewell.

Kyz tanysu

The bride would take one of her sister's-in law or any relative and visit relatives who lived in remote places. When she came to their houses they would present her with something for her dowry: a rug, a blanket, or a dish. Her journey would last between one and two months! Each of her relatives would show her respect, and try to be kind. Some further words about the dowry: the bride's mother would invite women who were skilled with their needle to also contribute. They would embroider blankets, pillows, a table cloth and other necessary things for the home. Before starting this important work however, they ate and had fun. The bride's mother would buy her daughter new cloths and hang them in one of the corners of the yurt. After that, the groom would come. He could talk to his bride but only through her sister-in law, because she was responsible for her care. On this occasion the bride's parents would place him in separate yurt where the young people had fun, joked, played the *dombra*, and had food.

Kyz Uzatu (Marriage)

Seven or more people from the groom's side would come one day to take the bride back to their house. Whatever the number, it had to be odd. Godparents came first, then the groom would come with his friends. Below we try to describe the "Kyz Uzatu" ceremony.

1 *Kopshik kystyrar* - This was a gift for the bride's sister-in law for having accompanied the groom. It might be something substantial for example, a cloth or fabric for a dress.

2 "Shashu" - was mentioned earlier. When the groom came to the bride's house, one of the respected woman of the aul would throw *shashu* or special treats. Everyone would try to catch one, for this would indicate a successful marriage for their daughter too.

3 *Kyim ilu* - This was the name for another gift giving. When those responsible for the matchmaking entered the house, a woman would greet them and hang up their coat. When they left, she would return the coats, upon which she would be presented a special gift for her service.

4 *Tabaldyryk kadesi* - Here the matchmakers again are expected to give a gift to enter the room.

5 *Sybaqa asu* - When the matchmakers have taken their places, the hostess prepares a special meat from the previous winter's slaughtering. She puts into the *Kazan* good parts of meat and pelvic, marrow, and breast bones.

6 *Malga bata jasatu* - - After the *sybaga* has been consumed and tea is drunk, the host grabs the sheep which was brought to be slaughtered for the celebration, and one of the old men would give *bata* (a blessing). The slaughter was to occur just before the matchmakers were going to take the bride from her home and to the home of the groom. After the meal, the groom's family side would put money into the dish which earlier contained the meat consumed in the meal. The women from the bride's side would then share it with each other.

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7 **Kuiryk bauyr asatu** - - Before starting to eat the meat of the specially slaughtered sheep, the host would make **kuirik baur** -which meant boiled and sliced fat tail and liver with sour cream. He would then put slices of the dish into his kinsmen's mouth; the rest of that they would spread on their cloths. After that the matchmaker again would give money to the woman who treated him to **kuirik baur**

8 **Saga togytu** - Following the **kuirik baur** ceremony, one of the woman would say: Look here! How can our matchmakers appear in public with greasy clothes? Come together kinswomen, let's wash them." This ceremony would usually take place near the river in the summertime. So matchmakers would be pushed into water. Of course, they wouldn't like to be in the water alone, so they would often attempt to hold onto one of the beautiful ladies from the opposite family. If there was no river, wealthy people would sometimes make a special pond for the occasion. I remember it happened when we were children. **Bala Kamsa** from the wealthy tribe of **Kazibek** (later he lived in Turkey and died there) made a special lake when he married his son to a very beautiful and clever woman. There were lots of **Kamza** in those times. Every ritual meant something. You could ask a question such as "Why did they put "**kuirik baur**" into their mouth?" One possible answer was that "If you'd eat more liver you'd be more friendly with you brothers and sisters." There were two reasons for stirring **kuirik baur** with sour cream. The first meaning: Kazakhs liked white color, it was associated with sincerity. Second, it would be more tasty. After the matchmakers had been dunked in the river, the host and hostess would present them with new cloths. They would say: "If something was wrong before, this is washed up now. So, this is our present to you; let's have a long term, close relationship."

9 **Kuim tigu** - According to Kazakh tradition, the matchmakers mustn't sleep. They had to eat, to sing songs, and to tell funny stories the whole night, otherwise the opposite side would sew up their cloths

10 **Bosaga attar** - After eating **Kuirik baur**, the groom is invited to the master yurt. Entering of the yurt is called **bosaga attar**. The bride's parents would call the groom and kiss him. There they stayed only a short time. They would especially slaughter a sheep for his sake, and treat him to marrow and breast bones. **Asikti zhilik** is a special bone for the groom, because it has **asyk**. **Asyk** is a national toy of Kazakh boys. Playing with this toy, they learn how to count which would later be important for a herdsman. The groom is treated to that bone in the hope that he might also have a son who would play the **asyk**. The breastbone symbolized the parent's wish of friendship and to bear together all the good and bad aspects of life.

11 **Neke oku** - This is also an important ceremony in the life of the bride and groom. If they had shared a bed before marriage, it was considered a sin. Muslims called it "**Nimakhrum**." In Kazakh tradition the marriage ceremony itself is celebrated by a mullah. Lots of people would gather in the room. They were witnesses, and had to taste the wedding water. There they found salt, sugar and the wedding ring. The water would symbolize faithfulness. Sugar symbolized their sweet love for each other, and the ring was to recall memories of the wedding.

12 **Kvz kashar-tundik ashar** - - Here the sister-in-law makes a bed for the newlyweds, and it would be placed inside the screen. Then she would close the front felt of the door (**tundik**). Then she would give the bride's arm to the groom; and for that service he had to give her a present. The bride's tender arm would make it difficult for the groom to breathe. After the sister-in-law gave the happy couple a blanket, she received another present and pretend to leave them alone; but hiding somewhere she would intercept or overhear, and in the morning she would understand even more from the groom's face and mood.

13 **Shatyr baiqazy** - After the wedding the bride would be invited to the marquee, or home of the groom's parents. They would then be told: "you are now married, and can freely without any shyness walk as husband and wife. You'll have your own **shanirak-yurt**."

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14 **Moiyn tastau** - After eating **Kuirik baur**, the groom is invited to the master yurt. Entering of the yurt is called **bosaga attar**. The bride's parents would call the groom and kiss him. There they stayed only a short time. They would especially slaughter a sheep for his sake, and treat him to marrow and breast bones. **Asikti zhilik** is a special bone for the groom, because it has **asyk**. **Asyk** is a national toy of Kazakh boys. Playing with this toy, they learn how to count which would later be important for a herdsman. The groom is treated to that bone in the hope that he might also have a son who would play the **asyk**. The breastbone symbolized the parent's wish of friendship and to bear together all the good and bad aspects of life.

15 **Shanyrak koteru** - If you remember, a **shanyrak** is a wooden circle forming the smoke opening of a yurt. Only men who had children were allowed to lift it. If the ground was flat and the yurt was large, he lifted it with the help of a horse or a camel.

16 **At bailar** - After the yurt was ready, one of the relatives of the groom would tether a horse nearby. This meant that he wished the young couple to be hospitable and generous.

17 **Saukele kigizy** - For this event the matchmakers would be invited to the new yurt. The bride's mother would put a **saukele** on her daughter. A **saukele** was an old fashioned embroidered headdress for a bride. Upon seeing the **saukele** for the first time, the mother-in law would give her kinswoman a present called "**korimdik**." In this **saukele** the bride looked like a princess; and the entire wedding suit is beautiful.

18 **Bosagaqa ilu** - After the feast at the bride's yurt, the groom came to reclaim his wife. Before that he would hang a **Shapan** (oriental robe) at his in-law's threshold. It meant that he was a son, too, of the bride's parents. He would help and protect them. Why did he hang his robe at the threshold? This was a sign that he could be called upon by his wife's parents to work for their household upon their beckoning.

19 **Saryn (auzhar)** - is a kind of farewell or parting. When the bride's side gathered to say farewell to her, women stayed inside and men outside. The bride would weep, for it was of course difficult for her to leave her parents, brothers and sisters. The bride's mother would tell how her daughter would be able to do all the housework and be able to handle a heavy and blackened cauldron. **Zhigiti**, whom she joked about before the marriage, would say she (the bride) was as small as a button, as thin as a needle and too young to marry. Farewell songs were also sung to the bride who was merely bought by a wealthy person and taken away. The sister-in law who was a friend, would advise her how to behave in a new place, and they would wish her health. If the bride was a beloved daughter, the father wouldn't show his tears. He would ride away and weep somewhere else. The respected bride would be watched far into the distance, and the mother would weep long hours. She of course didn't want to part with her daughter, but there was nothing to be done. Kazakhs believe that daughters were born for another family.

Tosek toi

Kazakhs used to say that it took forty families to raise a daughter to the age of twelve or thirteen; or they would say it was easier to keep a bear than to bring up a daughter. If the daughter remained a virgin until her wedding night, the husband's parents would be happy and would respect and love her. If she was a "woman" already, they would say that she was poorly bred, and they would scold and abuse her parents for that.

The husband's parents expected future generations of their family to be made possible with the marriage of their son. The young wife was expected to give birth within the first year of her wedding. After five and six months of her being in the husband's house, neighboring women began to gossip if the **kelin** was pregnant or not. Her mother-in law wouldn't ask her directly about her pregnancy; she would know about that through her eldest daughters-in law. Neighboring women also looked for signs of change: whether the young bride was putting on weight or had developed black spots on her face. Kazakhs would look with disfavor upon the bride who failed to become pregnant for several years, for they liked children. Many children were thought necessary for family happiness.

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If and when the daughter-in law noticed some changes in her body and face possible due to pregnancy, she would tell it to her sister-in law. The sister-in law in her turn would tell it to her mother, and then the happy mother-in law would invite some women and make a little feast. Men were not invited to this celebration, called "Tosek toi". One of the husbands relatives would hurry to tell this good news to their kinswomen and would get shuinshi (present). Of course, she would be happy to hear about the signs and would give the daughter-in-law anything she wanted. The husband, upon becoming aware of the pregnancy, would then offer his respect and thanks to his wife's parents for bringing up such a faithful and obedient wife for him.

Kelin Tusiru

Following her wedding the bride needed to dismount from her horse a distance from her groom's house and walk the rest of the way. She would be wearing a big white shawl with fringes, and would be accompanied by many young girls. One of the groom's brothers would hurry to ask shuinshi, telling them the bride was coming. When the bride arrived, some women would through shuinshi. As we above mentioned wealthy people would prepare separate yurts for the young. The bride would be wearing a veil, as she was not allowed to show her face until Bet ashar, and she was not allowed to look straight to anyone. If she sat the wrong way the women would gossip, for she was required to be a bit childish and shy

Bet Ashar, otka mai salu

Betashar, or removing the bride's veil, was an important ritual. A specially invited poet was in attendance; someone familiar with the bride's father-in law, mother-in law, and all the groom's relatives. At the Betashar toi, he would be required to mention details of their character, position, and peculiarities. As each participant was mentioned in the poet's song, the bride was required to bend and greet by making salem. There were slightly different versions of Betashar, but its main purpose was to allow everyone to see the bride. In one version, the poet would take his dombra and sing:

*Hear, people, now I take off the bride's veil
I wish you happiness, dear bride, if you show bad temper,
your sisters-in-law would pursue you.
So be patient and not petulant
Your dastarkhan (table cloth) must be spread to any person
who enters your yurt.
If aksakal, the oldest man visits you, pour warm water.
Be polite and tolerant with your neighbor don't be idle, try to
be clever in your needle work,
Respect your father and mother-in law.
You're so beautiful and white as an egg don't be lazy, get up
early and feed your husband
When elders come to your house, you should rise be simple
and kind,
Do not gossip with the women.*

Now people, have a look at her and give me my korindik. Grandfathers bless her, she entered the yurt with her right feet; she'll bring happiness to this house. Believe me ! She was blessed by her folks Now dear bride, come here, Look how many people want to see you through away your veil; greet and bow to this crowd. As we mentioned above, the bride was required to bow when she heard each name of her future husband's relatives. Poets all sang the Betashar on their own way, but the meaning of all of them was similar. The bride was instructed to be polite, loving, kind, generous, industrious, and to respect people. After Betashar, the bride would step over and bow to the shanrak. Then she would sit in a screen. Before stepping over the yurt threshold, the mother-in law would throw some fat into the fire at the center of the yurt. This tradition remained from ancient times, and is still practiced today. Throwing fat into the fire on this occasion was to remind the new bride that as a hostess running her own household that she must remember to always be prepared to receive guests. Throwing fat on the fire made it burn hotter; reminding her that she must always be generous with visitors.

Bie kysyramas

After otka mai salu. the mother-in law would ask the now veil-less bride to sit on her right side. Then the mother-in law would give white cloth to the women in the yurt. They would then begin to bind saba - large leather bags for processing and storing kumiss. Kazakhs' favorite animals were horses, and their favorite beverage was kumiss - a beverage made from mare's milk. So every kazakh family would desire and optimistically prepare to have lots of productive horses in order to make more kumiss.

Culture of Kazakhstan

Kazakh culture and national traditions

Kazakhs usually had great feasts during the summer in their highland pastures. At this time the horses and cattle would be fat, and the saba always full. They would also process cottage cheese, butter and kurt. The hope was that the female horses would not be dry. All horse products meat, kazy, karta and the national wine kumiss were important for the Kazakh family. In addition, the giving of white cloth to all women in the yurt was symbolic of the respect and love her daughter-in law would enjoy in her husband's household; similar to that of the mother-in-law's own daughter. Kazakhs would say "Kelinnin ayaginan, koishinin tayaginan," which meant, if a good bride entered the yurt everything would be OK in the family's future.

Asykty zhilik, tos (the breast bone)

The bride's family would specially slaughter a cattle for the bride. In the earlier chapters we talked about bones like the asykty zhilik. On this occasion the sister-in law would cut the meat and would give the marrow bone and the peak of the breast bone to the bride. All other women present would also be given something to eat. Should the sister-in-law forget to give meat or a bone to anyone in attendance, such a woman would be offended and assume that her presence in the bride's company was not desired. That's why it is important for kazakh woman to be friendly and share everything. They would say "Abysm tatu bolsa as kop degen" which meant if daughter's- in law were very friendly with each other, then there would be lots of meals.

Otka shakyr

After the feast organized in the bride's home, the groom's relatives and neighbors would invite her to their yurt. Taking presents with her, this ceremony was designed to introduce the young woman to her new kinswomen in their home; and it was an occasion to once again display the bride's good breeding, for her appearance, beauty and behavior during Otka Shakyr would be the subject of much discussion upon her departure. Elders especially would note whether she was neat or sloppy, industrious or lazy, etc. If they like her, they would say "how lucky that zhigit is to have such a beautiful wife. Look at her eyes! How large they are! How they sparkle! If she was not so beautiful, they would say so. Kazakhs would also say, "before choosing a bride, first see and know her mother." This meant that if the mother was beautiful and industrious, the daughter would be too.

Onir salu

The next ritual following Otka Shakyr was Onir Salu. Here only senior wives gathered; their purpose being to congratulate the mother-in law for her son's new bride. They would bring with them Onir - a present. It might be a cloth, table cloth, a mirror, bands, dishes, or it be an eagle's claw or an owl's feather. Those things would all be necessary for the future hostess. The bride's mother-in law would then treat her guests to food, and she would also give them something from the bride's korjyn.

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Kelin Tarbiesi

Kazakhs would never beat a daughter. If the father was not satisfied with her behavior, he would ask his wife to talk with her. Each mother would teach her daughter how to sew, cook dinner, treat guests, and how to please her husband and to mingle with people. Nowadays some of our girls need training in school to replace what they no longer learn from their mothers. Our foremothers could weave, shade, process kumiss, and embroider fantastically. These works required patience and precise skills. After the kelin (or bride) came to the groom's house, her mother-in law and sister-in law would begin to teach her further household works. In early times, only a sister-in law was thought by the new bride to be trustworthy and one to share secrets with her. Even if her parents refused a daughter's request to marry her zhigit, his sister might be called upon to help her escape with the man who had stolen her heart. Here we'd like to tell how the Uighur women taught their daughters to please their future husbands. Let's assume a husband went for a long trip. He might arrive home in either a good or bad mood. His wife was taught to meet him with her charming smile, and to prepare his favorite dish. She would do her best to cheer him up, and talk soothingly to him to calm him down.

Cuisine of Kazakhstan

Kazakh national cuisine. Food of Kazakhstan

Uighur women were rumored to be very experienced in terms of love-making, while Kazakh women were thought to be more modest. A Kazakh girls upbringing might not involve secrets of the bridal chamber, but it did include instruction on how to address, respect, and not contradict her future husband. After moving into her husband's house she would also have learned never to call her father-in law or brother-in law by their real names. Instead she would have to invent a nickname suitable for each.



National cuisine

Kazakh national cuisine reflects the nature of its people, its history, customs and traditions. Since ancient times, hospitality has been the most distinctive feature of the Kazakh people.

A guest is always given a special welcome and offered the place of honour

He or she is first treated to kumys (fermented mare's milk), shubat (fermented camel's milk) or airan (fermented cow's milk), then to tea with milk or cream, boursaks (fried dough balls), raisins, irimshik (dried cheese balls), and kurt (dried cheese and whey).

Appetizers of horse or mutton meat follow (kazy, shuzhuk, zhal, zhaya, sur-yet, karta, kabyrga) always served with flat bread.

Kazakhs eat at a low table called a "dastarkhan" and the most popular dish has always been the national meat dish, "beshparmak" ("five fingers" because of the manner in which it is eaten).

It is made of large chunks of boiled meat, which the host cuts and serves to each guest according to their importance: the pelvic bones and shin to the elderly guests of honor, the brisket to the son or daughter-in-law, the cervical vertebra to girls and so on.

The highest ranking guest is served a sheep's head cooked in a special way and distributes it to other guests according to local tradition (old men, children, close and distant relatives).

The meat is eaten with a boiled pasta sheet and a meat broth called shorpa, usually served in traditional Kazakh bowls called "pialas". At the end of the meal kumys is served, then tea.

Today, around the dastarkhan gather Kazakhs, as well as many other nationalities: Russians, Tatars, Ukrainians, Uzbeks, Germans, Uigurs, Dungalts and Koreans.

These people who have lived peacefully with the Kazakhs have influenced their cuisine, everyday life and culture and adopted some Kazakh traditions.

Today's Kazakh cuisine includes traditional Kazakh dishes as well as Uzbek, Uigur, Russian, Tatar, and Korean dishes, which Kazakhs enjoy.

Today, the range of ingredients available locally has considerably widened and influenced the national cuisine accordingly.

Traditionally Kazakh cuisine was mostly based on meat and milk products. But more recently vegetables, fruits, fish, seafood, baked dishes and sweets have been added to the list of delights Kazakhs offer to their guests.



Economy

Kazakhstan is a market-economy state. The national economic policy aims to create the conditions for the socioeconomic development of the country.

For some years the economy of Kazakhstan has been developing very quickly, at a rate similar to China.

The basis of this boom is business related to oil, gas and other raw materials. At the same time, however, the rest of the economy has been developing quickly, making the base of the national economy broader and more diverse.

Kazakhstan currency

The official currency of Kazakhstan is the Tenge, one of which is equal to 100 tyin (theoretical). It was introduced on the 15th November, 1993.



Kazakh currency. Currency exchange

The national currency in Kazakhstan is tenge. Kazakhstan has the most advanced bank system in Central Asia. The banks work from 9:30 till 17:30, from Monday till Friday. Lunch is usually from 13:00 to 14:00. But many banks work without breaks. Saturday and Sunday are days off.

You can easily change US dollars for tenge. Euro is also accepted almost in all banks and exchange offices. At the bazaars (especially in Northern regions) one can pay roubles.

The main Euro and international credit cards are accepted. They are easily accepted in big hotels, shops and restaurants of Almaty.

You can see cash machines in the banks, hotels and trade centers.

Water

You can use cold tap water for drinking, but to be on the safe side you should boil it for tea (green or black). It is not permitted to use hot tap water for drinking.

Meal

The local cuisine in Kazakhstan is cheap and hearty. Usually flat bread and tea (green or black) is served to the dishes. First days one should be careful, because fat and heavy meal, unusual for Europeans, prevail in traditional Kazakh cuisine.

The Kazakh cuisine, as any Central Asian cuisine, is based on a wide usage of meat. Many national drinks have peculiar unusual taste.

You can always buy fresh vegetables and fruits at the markets.

Language of communication of the Kazakhs

The state language in Kazakhstan is Kazakh. Practically in all cities people speak Russian. Young people and businessmen speak English and other foreign languages.

Restrictions on clothing

There are no particular rules in clothing for every day, especially in Almaty and Astana and other big cities, where people have full freedom in clothing. You can meet a woman in the traditional islamic clothes, but usually it depends on a private choice, then any obligations. When visiting the religious places it is not recommended to wear shorts, and clothes with open shoulders.

Telephone communication

The telephone dialling code of Kazakhstan is + 7. When calling to Kazakhstan from other countries, one should dial the country code.

Places of entertainment

There are many places of entertainment. They are: theatres, cinemas, museums, recreation sites, parks, restaurants, different cafes and night clubs where theme parties are held.

Economy

Electricity

Line voltage in Kazakhstan is 220 volt. Frequency: 50 Hz.

Emergency phones

Police – **02,**

First aid – **03**

Directory inquiries – **09,009**

Best time to visit Kazakhstan

The most favourable time for visiting Kazakhstan is spring (April - June) and autumn (September - November).

VISA TO KAZAKHSTAN

REPUBLIC OF KAZAKHSTAN HAS VISA-FREE REGIME FOR CITIZENS OF THE FOLLOWING COUNTRIES:

1. Argentina: duration of stay up to 30 days (once a year) ***
2. Armenia: duration of stay up to 90 days ***
3. Australia: duration of stay up to 30 days *
4. Austria: duration of stay up to 30 days *
5. Azerbaijan: duration of stay up to 30 days ***
6. Belarus: duration of stay up to 90 days **
7. Belgium: duration of stay up to 30 days *
8. Brazil: duration of stay up to 30 days (once a year) *
9. Bulgaria: duration of stay up to 30 days *
10. Canada: duration of stay up to 30 days *
11. Chile: duration of stay up to 30 days *
12. Croatia: duration of stay up to 30 days *
13. Cyprus: duration of stay up to 30 days *
14. Czech Republic: duration of stay up to 30 days *
15. Denmark: duration of stay up to 30 days *
16. Estonia: duration of stay up to 30 days *
17. Finland: duration of stay up to 30 days *
18. France: duration of stay up to 30 days *
19. Georgia: duration of stay up to 90 days ***
20. Germany: duration of stay up to 30 days *
21. Greece: duration of stay up to 30 days *
22. Hong Kong (China): duration of stay of stay up to 14 days ***
23. Hungary: duration of stay up to 30 days *
24. Iceland: duration of stay up to 30 days *
25. Ireland: duration of stay up to 30 days *
26. Israel: duration of stay up to 30 days *
27. Italy: duration of stay up to 30 days *
28. Japan: duration of stay 30 days *
29. Kyrgyzstan: duration of stay up to 90 days ***
30. Latvia: duration of stay up to 30 days *
31. Lithuania: duration of stay up to 30 days *
32. Luxembourg: duration of stay up to 30 days *
33. Malaysia: duration of stay up to 30 days *
34. Malta: duration of stay up to 30 days *
35. Mexico: duration of stay up to 30 days *
36. Moldova: duration of stay up to 90 days ***
37. Monaco: duration of stay up to 30 days *
38. Mongolia: duration of stay up to 90 days ***
39. Netherlands: duration of stay up to 30 days *
40. New Zealand: duration of stay up to 30 days *
41. Norway: duration of stay up to 30 days *
41. Poland: duration of stay up to 30 days *
43. Portugal: duration of stay up to 30 days *
44. Romania: duration of stay up to 30 days *
45. Russia: duration of stay up to 90 days **

46. Serbia: duration of stay up to 30 days ***
47. Singapore: duration of stay up to 30 days *
48. Slovakia: duration of stay up to 30 days *
49. Slovenia: duration of stay of stay up to 30 days *
50. South Korea: duration of stay up to 30 days (maximum 60 days within 180 days) *
51. Spain: duration of stay up to 30 days*
52. Sweden: duration of stay up to 30 days *
53. Switzerland: duration of stay up to 30 days*
54. Tajikistan: duration of stay up to 30 days***
55. Turkey: duration of stay up to 30 days *
56. Ukraine: duration of stay up to 90 days (180 days) *
57. United Arab Emirates: duration of stay up to 30 days *
58. United Kingdom: duration of stay up to 30 days *
69. United States of America: duration of stay up to 30 days *
60. Uzbekistan: duration of stay up to 30 days ***

*** No registration with the Migration Police is required. Registration is carried out while crossing the state border of Kazakhstan, which is confirmed by the two seals of Border Control on the migration card**

**** Registration with the Migration Police is required on the expiration of 30 days after the arrival**

***** Registration with the Migration Police is required within 5 calendar days after arrival (Kyrgyz citizens who are migrant workers, are exempt from registration for up to 30 days, the registration is required on the expiration of 30 days after the arrival)**

CITIZENS OF OTHER COUNTRIES NEED VISA TO ENTER REPUBLIC OF KAZAKHSTAN

Citizens of the below listed countries DO NOT NEED INVITATION (Visa Support) from Kazakhstan. Single tourist visa B12 is issued on the basis of personal written application submitted to the Consular Section of the Embassy of Kazakhstan.

VISA TO KAZAKHSTAN

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1. Jordan ***
2. Liechtenstein (visa on arrival at an airport is possible, provided Visa Support is available) ***
3. Oman ***
4. Qatar ***
5. Saudi Arabia ***

*** Registration with the Migration Police is required within 5 calendar days after arrival

Citizens of the countries not listed above NEED INVITATION (Visa Support) from Kazakhstan for visa. Citizens of the countries where there is no official diplomatic mission of Kazakhstan, can obtain a visa on arrival at the airport (where consular office is available), provided Visa Support is available.

From Epic Tours you can get Invitation Letter (Visa Support) for B12 single tourist visa with the full tour package to Kazakhstan only.

Price of Visa Support: 70 USD Per Person

The amount paid for Visa Support is not refundable, including the event of refusal of the Migration Police to grant a visa to the recipient. Documents to obtain Visa Support must be submitted to the Migration Police no later than 21 days before the requested date of entry into the Republic of Kazakhstan.

Price of Passport Registration in Migration Police: 15 USD Per Person, provided that Epic Tours is the inviting party.

Terms of entry to Kazakhstan for foreign citizens:

1. Passport validity of at least 3 months after the supposed date of departure;
2. Tickets and documents for departure and further travel;
3. Visa;
4. Medical injections are not required.

To receive a Kazakh visa the following information is necessary:

1. Full Name;
2. Date of birth;
3. Sex;
4. Nationality;
5. Passport number;
6. Issued date of passport;
7. Expiry date of passport;
8. Route (cities);
9. Dates of entry, departure (depending on type of the required visa);
10. Place of stay;
11. Home phone number;
12. Work phone number;
13. Place of work;
14. Position;
15. Embassy/consulate (country, city) in order to submit application.

Delivery terms of visa support for citizens of other countries:

Within 10-12 days after all necessary information has been collected.

Urgent invitation for travelers and standard visa are processed within 5 working days.

Visa support through the MFA in Almaty for a visa on arrival at the airport takes 5 working days too.

Customers may receive Kazakhstan transit visa (at the embassy of Kazakhstan in Almaty) airport without invitation, as long as they have visa and through air or railway tickets to a third country

Looking for an Embassy or Consulate of Kazakhstan?

Contact details of Kazakhstan Embassies and Consulates. Consulates and Embassies of Kazakhstan abroad

Contact details of Kazakhstan Embassies and
Consulates. Consulates and Embassies of
Kazakhstan abroad

Embassy of Kazakhstan in Afganistan (Kabul)
Kabul, Wazir Akbar Kham, 10th Str. House 10
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219, 797-018-257, 702-842-96, 705-015-05
fax: (+93) 230-600-09
e-mail: sher@ceretechs.com, sher60@mail.ru

Embassy of Kazakhstan in Armenia (Yerevan)
Bagramyan Str. 1, Yerevan
tel: (+3741) 211-333, 210-999
fax: (+3741) 274-170, 210-170
e-mail: kazembassy@web.am
<http://www.kazembassy.am>

Embassy of Kazakhstan in Austria (Vienna)
Botschaft von Kasachstan Felix-Mottl-Str. 23
A-1190 Vienna
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fax: (+431) 367-66-57-20
e-mail: embassy@kazakhstan.at

Embassy of Kazakhstan in Azerbaijan (Baku)
370000, Baku
90, Inqilab Str.
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fax: (+99412) 465-62-49
e-mail: embassyk@azdata.net

Embassy of Kazakhstan in Belgium (Brussels)
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fax: (+322) 374-50-91
e-mail: kazakstan.embassy@swing.be
<http://kazakhstanembassy.be>

Embassy of Kazakhstan in Belarus (Minsk)
220029, Minsk
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tel: (+37517) 288-10-26, 234-30-23
fax: (+37517) 234-96-50
e-mail: kazemb@nsys.by

Diplomatic Mission of Kazakhstan in Bulgaria
(Sofia)
Sofia, Lozenets Galishiza 38 Str.
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e-mail: kzfin@bulpost.net

Embassy of Kazakhstan in Canada (Toronto)
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Embassy of Kazakhstan in China (Beijing)
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General Consulate in Hong Kong (China)
West Tower, Shun Tak Centre
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e-mail: office@consul-kazakhstan.org.com,
office@consul-kazakhstan.org.hk
<http://www.consul-kazakhstan.org.hk>

General Consulate in Shanghai (China)
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Shanghai, 200336
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fax: (+8621) 627-573-00
e-mail: kazconsulshanghai@yahoo.com,
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office@kzconsulshanghai.org

Passport and visa service in Urumchi (China)
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Xianjiang, China
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fax: (+3851) 461-47-23
e-mail: consul.kz.zagreb@email.t-com.hr

Consulate in Zagreb (Croatia)
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tel:/fax: (3851) 4815-074
e-mail: consulkazakhstan@net.hr

Consulate of Kazakhstan in Cuba (La Habana)
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Embassy of Kazakhstan in the Czech Republic
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Embassy of Kazakhstan in Egypt (Cairo)
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Embassy of Kazakhstan in France (Paris)
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fax: (+331) 456-15-201
e-mail: vk001@dial.oleane.com
<http://www.amb-kazakhstan.fr>

Embassy of Kazakhstan in Georgia (Tbilisi)
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e-mail: dmkazaida@inbox.ru

Embassy of Kazakhstan in Germany (Berlin)
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e-mail: kasqer@ndh.net, info@botschaft-kz.de
<http://www.botschaft-kasachstan.de>

General Consulate of Kazakhstan in Frankfurt-am-Main (Germany)
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Consulate of Kazakhstan in Hannover (Germany)
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Department of Embassy in Bonn (Germany)
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Consulate of Kazakhstan in Greece (Athens)
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e-mail: london@kazakhstan-embassy.org.uk
<http://www.kazakhstanembassy.org.uk>

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fax: (+361) 275-20-92
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Embassy of Kazakhstan in India (New Delhi)
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Embassy of Kazakhstan in Iran (Tehran)
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Embassy of Kazakhstan in Israel (Tel Aviv)
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<http://www.kazakhemb.org.il>

Embassy of Kazakhstan in Italy (Roma)
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Embassy of Kazakhstan in Kyrgyzstan (Bishkek)
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Embassy of Kazakhstan in Korea (Seoul)
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fax: (+822) 395-97-19
e-mail: kazkor@chollian.net
<http://www.kazakhstan.or.kr>

Consulate of Kazakhstan in Latvia (Riga)
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Diplomatic Mission of Kazakhstan in Lebanon
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fax: (+9611) 786-013
e-mail: kz-livan@wise.net.lb, kuat-kz@yzndex.ru,
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Diplomatic Mission of Kazakhstan in Libian Arab
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Embassy of Kazakhstan in Lithuania (Vilnius)
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e-mail: kazemb@iti.jt
<http://www.kazakhstan.embassy.lt>

Looking for an Embassy or Consulate of Kazakhstan?

Embassy of Kazakhstan in Malaysia (Kuala-Lumpur)

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fax: (+603) 425-23-999

e-mail: kuala-lumpur@kazembassy.org.my

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Diplomatic Mission of Kazakhstan in Mongolia (Ulan Bator) Chingeltey duureg, Diplomat's House, Ulan Bator 38

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<http://www.kazakh-embassy.org>

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Defence Housing Authority, Karachi

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fax: (+9221) 583-84-18

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Diplomatic Mission of Kazakhstan in Romania (Bucharest)

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fax: (+4031) 224-35-12

e-mail: dipmissionkz@zappmobile.ro

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627-17-54

fax: (+7 495) 208-26-50

e-mail: consul@kazembassy.ru

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General Consulate of Kazakhstan in Russia (St.Petersburg)

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Consulate of Kazakhstan in Astrakhan (Russia)

414056, Astrakhan

2b, Akvarelnaya Str.

tel: (8-8512) 61-00-07, 62-00-55

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e-mail: consulrk@astranet.ru

Embassy of Kazakhstan in Saudi Arabia (Riyadh)

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Consulate of Kazakhstan in Scotland (Aberdeen)

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AB11 7LH

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Singapore 237994
tel: (+65) 6536 6100
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Consulate of Kazakhstan in Slovakia (Bratislava)

811 02, Mostova Str. 6, Bratislava
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fax: (+412) 232-66-12-21
e-mail: kazdip@gmail.com

Embassy of Kazakhstan in Spain (Madrid)
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Embassy of Kazakhstan in Switzerland (Bern)

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tel: (+4131) 351-79-69
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e-mail: mission.kazakhstan@ties.itu.int
<http://missions.itu.int/~kazaks/>

Embassy of Kazakhstan in Tajikistan (Dushanbe)

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Diplomatic Mission of Kazakhstan in Thailand
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<http://www.kazembassythailand.org>

Embassy of Kazakhstan in Turkey (Ankara)

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Embassy of Kazakhstan in Turkmenistan

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Embassy of Kazakhstan in the United States of
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fax: (+1202) 232-58-45
e-mail: washington@kazakhembus.com
<http://www.kazakhembus.com>
Consulate in New York City
e-mail: kzconsulny@un.int
<http://www.kazconsulny.org/>

Permanent Representation of Kazakhstan to the
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fax: (+1212) 230-11-72
e-mail: kazakh.consul@verizon.net,
kazakhstan@un.int
<http://www.kazakhstanun.org>
<http://www.kazconsulny.org>
<http://www.un.int/kazakhstan>

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Permanent mission of Kazakhstan at the branch
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and other international organizations in Geneva
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fax: (+4122) 788-66-02
e-mail: mission.kazakstan@ties.itu.int
<http://www.missions.itu.int/~kazaks/>

Embassy of Kazakhstan in UAE (Abu Dabi)
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General Consulate of Kazakhstan in UAE (Dubai)
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