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## LINGUOCULTURAL BASIS OF NUMERALS IN THE KAZAKH LANGUAGE

**Abstract.** In this paper, the study of language and culture is presented bearing in mind the concept through cognitive and lingua-cultural approaches. The main subject of linguistic research can consider Numerals, which have turned into an important element in showing the cultural code of a nation, its values, beliefs, history, and traditions through the language. Ancient culture and values, which could be found in the numerals, are preserved in widely spread beliefs and superstitions, in taboo language, in the spiritual cultural vocabulary, and the concept and background knowledge of the language system. The numbers include metric vocabulary and quantitative and numbering vocabulary. Moreover, numbers can be considered as the bearers of cultural information. Having learned the cultural meaning of numbers, one can get acquainted with the traditions and ancient customs of a nation and its beliefs. Using this kind of method we can find significant information about the traditions of the nation, their life, people, traditions, and culture. We can see that the numerals contain national codes which tell us about, the way our forefathers lived, the culture, and traditions across generations. In conclusion, we can state that the lingua-cultural study of numerals in the Kazakh language which contain national codes helps the young generation respect the elderly people and feel proud of their history, tradition, and culture.

**Keywords:** concept, culture, history, lingua-cultural, numeral.

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## ҚАЗАҚ ТІЛІНДЕГІ САН АТАУЛАРЫНЫҢ ЛИНГВОМӘДЕНИЕТТАНЫМДЫҚ НЕГІЗІ

**Аннотация.** Бұл мақалада тіл мен мәдениеттің зерттелуі концепт ұғымы арқылы, лингвомәдени тәсілдер арқылы берілген. Тіл білімінің маңызды зерттеу нысанына айналған сан атаулары, ұлттық құндылықтар, наным-сенімдер, тарих мен дәстүр арқылы мәдени кодты көрсетеді. Сандар бойында сақталған көне мәдениет пен құндылықтар кең таралған нанымдар мен ырымдарда, тыйым сөздерде, рухани-мәдени сөздікте, тілдік жүйе тұрғысынан сақталған. Ал сан мағынасын білдіретін метрикалық, сан-мөлшерлік, нумеративті лексика сан атауларының қатарына кіреді. Сонымен қатар сандар мәдени ақпараттың тасымалдаушысы ретінде қарастыруға болады. Олар мәдени құндылық ұғымы ретінде қарастырылады. Осылайша, халықтың салт-дәстүрі, тұрмысы, тарихы мен мәдениеті туралы маңызды мәліметтерді таба аламыз. Сандар арқылы ата-бабаларымыздың қалай өмір сүргенін, олардың мәдениеті мен дәстүрлері туралы көптеген ұрпақтарға жалғасып келе жатқан мәдени кодты қамтитынын көреміз. Қорытындылағанда, қазақ тіліндегі ұлттық кодтарды қамтитын сан есімдерді лингвомәдени тұрғыдан зерделеу жас ұрпақтың халқын құрметтеуге, өз тарихын, салт-дәстүрін, мәдениетін мақтан етуге септігін тигізетінін атап өтуге болады.

**Тірек сөздер:** ұғым, мәдениет, тарих, лингвомәдениеттанымдық, сан есім.

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## ЛИНГВОКУЛЬТУРОЛОГИЧЕСКАЯ ОСНОВА ИМЕН ЧИСЛИТЕЛЬНЫХ В КАЗАХСКОМ ЯЗЫКЕ

В данной статье изучение языка и культуры представлено посредством понятия концепта через когнитивный и лингвокультурологический подходы. Основным предметом лингвистического исследования являются имена числительные, которые стали важным элементом в отображении культурного кода через язык, его ценности, верований, истории и традиций. Древняя культура и ценности, которые можно найти в именах числительных, сохраняются в широко распространенных верованиях и суевериях, в фразах табу, в духовно-культурной лексике, в понятиях языковой системы. Имена числительные включают в себя метрическую лексику, количественную лексику и нумерацию. Более того, числа можно рассматривать как носителей культурной информации. Узнав культурное значение чисел, можно познакомиться с традициями и древними обычаями народа и его верованиями. Таким образом, мы можем найти важную информацию о традициях народа, его жизни, истории и культуре. Мы видим, что имена числительные содержат культурный код, который рассказывает нам о том, как жили наши предки, об их культуре и традициях, которые передаются на протяжении многих поколений. В заключение можно отметить, что лингвокультурологическое изучение имен числительных в казахском языке, содержащих национальные коды, помогает молодому поколению относиться уважительно к старшему поколению, гордиться своей историей, народом, традициями и культурой.

**Ключевые слова:** концепт, культура, история, лингвокультурологический, числительное.

### Introduction

Language plays a crucial role in linguistics, which is the scientific study of language and its structure, use, and meaning. Linguistics examines language at multiple levels, from the sounds and structures of individual words to how language is used in social and cultural contexts.

First and foremost, language is the primary means of communication for human beings. Through language, we can express our thoughts, feelings, and experiences, and we can understand the thoughts, feelings, and experiences of others. Without language, it would be difficult or impossible to convey complex ideas or collaborate effectively with others.

In addition, language plays a key role in shaping our cultural identities and understanding of the world around us. Language allows us to express our unique perspectives and experiences, and to connect with others who share similar experiences or cultural backgrounds. Moreover, different languages often encode different cultural values and beliefs, and studying a language can therefore help us gain a deeper understanding of the diverse cultural traditions and perspectives that exist around the world. Language is more than just a means of communication and knowledge transfer. It gives us information about the culture's heritage, traditions, and values. Language is the tool that allows us to express our thoughts, emotions, and experiences, and it provides a medium for constructing meaning and shaping social relationships. Therefore, understanding a language goes beyond communication as it involves understanding cultural nuances, social norms, and the history and politics of a community. Language is not simply the instrument of communication and knowledge but it is the national code. According to Humboldt, the bounds of the language of my nation mean the bounds of my worldview (Humboldt, 1985). So from the anthropological angle, three closely connected values such as man-world-language are considered to be vital. Von Humboldt stated that language does not only reflect and express the spirit of the people but also influences its formation (Humboldt, 2008).

The numerals in Kazakh have a rich linguistic and cultural essence. In traditional Kazakh culture, numbers played a significant role in everyday life, especially in nomadic societies. Kazakhs used numbers for counting their livestock, measuring distances, calculating amounts of goods, and determining time. In addition to their practical use, numbers also held symbolic meanings in Kazakh culture. For instance, the number 7 was considered a lucky number and was associated with success and prosperity. The number 40 was associated with trials and tribulations, as it was said to take 40 days to overcome a challenging situation. The number 100 had a special significance and was used to indicate completeness or perfection.

One of the linguistic and cultural unity is realities. According to Kurmambayeva (Kurmambayeva, 2022) realities are names of material culture with ethnocultural features unique to

one nation or ethnic group that have no equivalent in another culture. In world linguistics, realities are classified into three main groups:

1. Absolute realities are words specific to only one culture and one language. Such realities, which are unique to one ethnic group and are not found in other cultures, are called complete realities. For example, a highly skilled person is called five instruments in Kazakh culture. It was born from the idea that five instruments are ready like five weapons. In the Kazakh tradition, the five weapons of a batyr are required to always be in perfect condition. In the association of this concept, the meaning of a man who is fit for his work is created by depicting the behavior of a man who is fit for his five weapons. Most of us confuse five instruments with five fingers, that is, from five fingers, the hand is flexible and skillful because it is made by hand. The main reason is probably the comparison of five weapons. Thus, five instruments do not exist in any culture, they are an absolute reality born only from the Kazakh worldview. Maybe it is being translated into another culture.

2. Partly, realities found in two cultures are cultural names with close meanings and dissimilar motives. For example, four countries cover two countries' mouths. This regular phrase of Kazakh is a linguistic expression of a non-verbal action. It is common in all cultures to cover one's mouth with one hand to signal that one will not tell or spread gossip. Or, when they see a bad situation, especially women habitually cover their mouths with their hands. Symbolization of this gesture in a language is found only in Kazakh culture.

3. Realities that exist in a universal culture, but are interpreted in a connotative sense in one culture. A sly fox with sixty-two tricks. It is a common phrase used to describe a very cunning person with a variety of tricks. Such a description does not exist in any culture, but the sly fox is a figurative expression that exists in the universal understanding of mankind. And the expression of sixty-two tricks is unique to Kazakh culture. Since cunning is common to women, we believe that the Kazakh people preferred to exaggerate the image of a sixty-two cunning woman when describing the cunning of a sixty-two cunning woman (Kurmambayeva, 2022).

Linguistics has been actively developing throughout time in such a way, that a language is considered to be the cultural code of a certain nation. The fundamental basis of such an approach was defined by the theories of Humboldt (Humboldt, 2008), Mazhitaeva & Abdrazakova (Mazhitaeva, 2012), and other scholars. Linguocultural aspects of the interrelation of language and culture show us that linguoculturology is a new aspect of a complex approach to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their strong ties with social life, psychology, and philosophy.

The concept is an aspect of thought and it gives lots of variants for its interpretation and understanding. Nowadays the category of concept appears in the studies of philosophers, logicians, and psychologists. In the beginning, the term concept was used as a generalized word, which in the process of thinking replaces an uncertain set of objects, actions, and cognitive functions of the same kind. Likhachov (Likhachov, 1993) used this term to refer to the generalized cognitive unit, which reflects and interprets the phenomena of reality, depending on the education, personal experience, professional and social experience of a native speaker.

### **Materials and methods**

Translation of reality into another language is the most difficult and complex work of translation. To translate the realities, you need someone who knows both cultures well. Translating reality into another language can indeed be one of the most difficult and complex tasks. This is because reality is often shaped by language and culture, and the nuances and subtleties of a given language may not easily translate into another. Translated realities are easy to recognize because they have no fixed equivalent and are interpreted differently in each translation. There are also cases of literal translation of realities. In that case, the reality will be transferred to another culture with its entire content. For example, in our language, phraseological units such as Plato's head, and Achilles' heel are exactly the same as their meaning in Russian. Each language has its own national realities specific to its culture. They are selected into several groups: national game names, national clothing

names, national food names, national weapon names, national furniture names, national jewelry names, etc.

Moreover, languages also have different cultural associations and connotations that can impact the meaning and interpretation of a particular word or phrase. For instance, certain words may have negative connotations in one language but be neutral or positive in another. Furthermore, translating reality often requires an understanding of the cultural context in which the language is used. This includes knowledge of cultural norms, customs, and beliefs, as well as the historical and social factors that shape language use in a particular community.

Since there are many realities in language, their classification has been the subject of research by a number of scientists. A. E. Suprin proposes to divide realities into semantic groups according to their material characteristics. This classification corresponds to Reformatsky's formulation of the classification of names in the language according to the material principle. And in the research of E. Vereshchagin, and V. Kostomarov, it is necessary to select according to the information of the knowledge in the real content. This proposal corresponds to V. Vinogradov's conclusion that names in the language should be grouped by considering them at the folk, state, historical, cultural, national, and folkloric levels.

The realities have emerged as a result of the comparative study of culture names in two languages. Despite the similarity in culture, the imbalance in language was the basis for the formation of a new concept in the field of linguistic and cultural studies. For example, stringed instruments exist in both Russian and Kazakh cultures. *Balalaika* and *dombra* are two cultural names with similar external structures. But although they are similar in culture, they cannot be called the same. That is, it is impossible to translate *balalaika* as *dombra* or to translate *dombra* as *balalaika* at all. Because they are musical instruments that represent two cultures. And in every culture, phraseological phrases described in a connotative sense are translated word for word. For example, a *two-stringed dombra* is a two-stringed dombra, and a *seven-stringed balalaika* is a seven-stringed balalaika. Therefore, the inherent property of non-equivalent words is that they cannot be translated into another language. Therefore, non-translatable non-equivalents are considered realities (Kurmambayeva, 2022).

The concept has a complicated structure showing the old notion about cultural values and a brief and meaningful objective reality preserved in the ethno-cultural consciousness, passed through generations.

### Literature review

According to Stepanov Concept is treated as a concentration of culture and is closely connected with the categories of number, quality, and time. The process of concept is related to the names of figures (Stepanov, 2004). For example, if we take the number three, it shows the actual amount of one thing defined as a lexical unit in the following way: three - more than two, less than four. Names of figures are connected not only with the nation's spiritual and material culture but also with social existence phenomena and things involved in the recognition of abstract concepts. For example, the name of Three zhuz (word Concepts that find clarity, in reality, acquire a national character and is stored in an equivalent vocabulary. In this context, E. Vereshchagin and V. Kostomarov make the following statement: "Realities represent concepts that cannot be found in other literature and culture. They belong to separate cultural details of a culture because they are characteristic only of a certain culture A and do not appear in culture B: Realities are not translated into another language, they have nothing to do with equivalent words and phrases in a foreign language except for equivalents in their own language" (Vereshchagin..., 1980:91).

Translation scientist A.I. In Fedorov's study: "Realities serve to express the names and concepts of social life, material life unique to a certain nation or country" (Fedorov, 2002:293).

It might be that the realities that are described by a non-equivalent lexeme can be found in figurative words of other cultures. This is because a specific element of one culture can be associated to express a certain concept in another culture. For example, in the Kazakh language, even though turbans (Kyrgyz) and alashapandy (Uzbeks) are used in the associative sense, they do not wear a



turban and do not wear a turban. These are the realities of the Kyrgyz and Uzbek people. In V. S. Vinogradov's study, "associative realities are not reflected in special words, equivalent vocabulary, but are registered in the meaningful tone of the meanings of simple words. They are materially realized in the semantic component of the word, and its emotional-expressive background in the form of inner meaning. Therefore, the conceptual components are not the same in the compared languages" (Vinogradov, 2005:38).

V.G. Hak: "Language units, which are distinguished by the fact that the corresponding terms in the lexical correspondence of a word are different in terms of the potential of content and structure, or that the compared terms are present in one language and not in another, constitute a series of realities" (Krylov, 2007:41).

If we look at the structure of the lexical meaning of the word then we can find national special terms. When we consider the meaning of a word as a meaning related to the language referent, then the realities would have a significant meaning, having nothing to do with the object or phenomenon named by the word. Therefore, it is clear that realities have a cognitive meaning in addition to denotative meanings.

### Results and discussion

Numbers will always play an important role in our daily lives. The concept of numbers allows us to see the picture of the world of culture in which it was formed. Numerical symbols are formed in the process of long cultural and social factors. That is why, the symbolism of numbers is considered to be the object of cultural studies and it requires full investigation from cultural and philosophical, ethnographic, linguistic, and cultural aspects. Moreover, these studies help to reconstruct the holistic system of the whole culture. The ontology of numeracy has appeared as a result of the notion of the category of time and space. For example, the phrase *Zheti alem* (seven worlds), *tort tustik* (four sides of the world) show the representation of the world construction of Kazakhs' world. If we take the national cultural aspects of numbers in the Kazakh culture, the following numbers are very popular. They are three, four, five, six, seven, eight, nine, forty, and sixty-two.

The numerals in the Kazakh language have a strong linguistic and cultural basis, reflecting the life, traditions, and beliefs of the Kazakh people. Numbers have great importance in Kazakh culture and are used in many aspects of daily life. For example, specific numbers are associated with good or bad luck and are used in determining the best time for important events, such as weddings or business deals. The origin and meaning of many Kazakh numerals reflect the regional history and culture and also reflect traditional beliefs and customs. Kazakh mythologists connect the significance of the number seven in Turkish culture in ancient times people used to describe life obstacles with squares or circles which decrease to their center. Therefore, in myths number seven is used in the meaning of superlative: the most and the best. The first word combination in Kazakh with the numerative seven is *zheti ata*. Word-for-word translation is seven grandfathers. However, this translation cannot express all the extra-linguistic context of the Kazakh word combination *zhetiata*, since the meaning and importance of seven grandfathers is very vital in Kazakh culture. Therefore, it would not be understandable for the representative of other cultures to get the whole context of word combination by seven grandfathers or to the seven generations (Kurmambayeva, 2022).

The analysis of the number seven in Kazakh culture showed that it is used for strengthening certain meanings. If we consider the etymology of the number three in Kazakh culture, it is often found in beliefs regarding traditions. For example, there are a lot of proverbs and sayings such as "three times boiled, but the broth is not mixed" which means no unity. Also "a man makes three attempts". In addition, the number three has the meaning of complete. In oral folk literature, there are also a lot of phrases related to the number three such as *once upon a time someone had three sons* or *the Khan asked the question three times*. Also in Kazakh tradition, there are many concepts as *three richness* (health, his wife, and his livestock), *three bad actions* (shedding blood, stealing one's livestock, destroying parents' house), and *three drawbacks* (stupidity, laziness, and cruelty), and *three truth* (God, the Ou'ran, the Prophet).

For Kazakhs Friday the thirteen (13) is a respected day. That Friday is the best day of the week from a religious point of view. For Kazakh people and in Kazakh culture Number 13 is considered to be very lucky. «*At 13 he/she is an owner of a home*» which means at the age of thirteen (13) a teenager is mature enough to have his own family, but it does not mean he/she can have his/her home, it underlines that he/she should be responsible as a grown-up. In Kazakh tradition, there are the lucky numbers as three, seven, and nine and combinations of numbers such as 999, 777, and others. They are considered a symbol of prosperity and luck. For many centuries seven was known as a lucky and sacred number for the Kazakh people. It takes a special place in national customs, traditions, and mindset. For many countries all over the world, the number seven is a sacred one. In preparation of Nauryz-kosher (Noodle), you should add seven ingredients to the broth. These seven ingredients signify the seven life beginnings: joy, luck, wisdom, health, wealth, speedy growth, and heavenly protection. That day one should visit seven homes and invite seven guests to his home (Kurmambayeva, 2022).

We can find a lot of phraseological units and proverbs in Kazakh culture, fixed expressions with this number. For example, *zheti ata*- seven grandfathers; *zheti zhargy* – seven laws; *zheti kazyna*- seven richness; *zheti kyn*- seven days; *zheti tyn* – seven nights (word for word translation) and so on. The most part of proverbs based and associated with number seven. For example: *zhut zheti agaiyndy*- misfortune never comes alone, but with 7. According to some research, there are a lot of fixed expressions with the number nine in Kazakh culture.

Nomads believed that the number 9 is a holy number that symbolizes the peak of existence and is widely used in Kazakh traditions and customs. The value and cognitive characteristics of the number four in the aspect of cultural and religious outlook are related to legends, customs, and traditions. In the proverbs about cattle breeding the number four is a popular one for Kazakhs. For example, proverbs about friends and enemies: *Dushpan kozi torteu* (enemy has four eyes); *tort tuliktin toresi tuye* (the best and head of cattle is a camel), *otirik ekeu, shyn torteu* (lie is two, truth is four), *bi ekeu bolsa, dau torteu* (if the judge is two, quarrel will be four). In Kazakh culture, the number four also represents unity, balance, totality, and stability. *Tort ayagy ten, tuligi sai boldi* (to be wealthy), *tort kosi tugel* (all are present), *dunienin tort buryshy* (the universe), *tort kubilassy tugendeldi* (reached all his aims), *tort turmany tugel sai* (having everything for housekeeping) and others.

## Conclusion

From the cognitive and lingua-cultural viewpoint, the concept of numbers in Kazakh culture is considered to be an absolute means by which Kazakh culture expresses its vision of the world. Through different numbers of Kazakh culture, we could get valuable information about their historical background and Kazakh people's picture of life. We tried to discover a new side of numbers in Kazakh culture through phraseological units, proverbs and sayings, religions, and mythological beliefs with numbers. In Kazakh culture numbers three, seven, nine, and forty are thought to be sacred among other numerals. In other words, if we sum it up that throughout history the meaning of numbers has played an important role in the life of mankind and always be a part of people's daily life and past. In Kazakh culture numerical concepts are mostly based on religious and mythological beliefs. Numbers are known to be an integral part of the ethnic culture of the Kazakh people. The most widely used above-mentioned numbers with the national codes in Kazakh culture are like the mirror of people's life. Interrelation and correlation of language and culture differentiate the specific way of people's thinking from other nations. Numerals in Kazakh culture act not only as lexical units but also as linguistic and cultural realities, and mythologemes. Numeric units (one, two, three, four, five, six, seven, eight, nine), decimal, hundredth, and thousandth units are considered providers of cultural information. The cultural code is significant information that allows you to understand the unique, special treasury of the people that exists in the worldview of the people. In conclusion, the numerals in the Kazakh language are deeply rooted in the language's linguistic and cultural history, reflecting the traditions, beliefs, and customs of the Kazakh people.

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