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## **Chapter 9. Sacred numbers on Kazakh and English languages: ethnolinguistic aspect**

### **Introduction**

Recent year ethnolinguistic in Kazakh Linguistics is considered as one of the prospective branches that has evoked much interest of scholars. Ethnolinguistics is a science that investigates the history of development of language and ethnos, the system of traditions, general spiritual life, ancient rituals, and national traditions. Linguistic studies of anthropocentric direction examines ethnocultural peculiarities of various groups in lexical structure of the language. In the work we have tried to give an ethnolinguistic description to the fixed expressions relating to sacred numbers.

This education is devoted to the nature of the numerals used fixed expressions appearing in the national folklore of two languages: Kazakh and English. The authors define a series of numbers which are considered to be sacred ones according to some religious beliefs.

The language from anthropocentric concept, namely «when human being is regarded as the main factor of the language» is being investigated nowadays, and it is obvious that it gives a chance to reveal some new aspects. The role of national self-consciousness and cognition that depicts objective reality foundation by estimating and reasoning natural phenomena is crucial in a human being perception from linguistic aspect. They are considered to be a priceless treasury of specific and unique qualities, values and beliefs of the nation and individuals as well.

From this regard, one can observe through examining the practical usage of the numerals in collocations that show the meaningful content and function of the national self-consciousness in the cognition which have been stored for generations.

The numerals comprise a huge grammatical category in both languages Kazakh and English and used to represent a number, volume, scale, order of nouns. The main functions of the numerals are cardinal and ordinal. In Kazakh language the numeral are kept the same if only it indicates the subject it has a number, possessive case, inflected for case and person.

According to persons (first, second and third in singular and plural) the numerals in Kazakh language divided into two types: primary (bir/one, eki/two, elu/fifty, kyryk/forty) and derivative (ekinshi/second, usheu/three of them, eludei/about fifty). Derivative numerals are made up by adding affixes to the root of primary ones, such as: *-ynshi*, — *inshi*, — *au*, — *eu*, — *er* (which are specific for Kazakh language).

The numerals according to its structure are subdivided into simple (one, ten, hundred) and complex (twenty-one, three hundred, two thousand).

In Kazakh language there are six types of the numerals according to their meaning, in English there are three of them Cardinal Numerals (one, two, three), Ordinal Numerals (the) first, (the) second, (the) third) and Fractional Numerals.

By adding special affixes cardinal numerals turn into other types. Ex: ordinal numerals are made up by adding the affixes *-inshi/-ynshy* (bir + inshi — birinshi, togyz + ynshy — togyzynshy); collective numerals with affixes *-au/-eu* (ush + eu — usheu, alty + au — altau); grouping numerals with the affixes *-tan/-ten*, — *dan/-den* (besten, altydan, mynnan). In English the numerals from 13 till 19 turn into derivatives with the affix *-teen*. In English by putting definite article “the” before numerals we have ordinal ones. The first three ordinal numerals are made up with the help “the” (the) first, (the) second, (the) third), the rest by adding also affix *-th* (the fourth, the fifth). Fractional numerals used to express whole numbers (integers) plus their decimal/fractional part: *a quarter-torttenbir*, *a half* — *ekiden biri* and so on. Predicting numerals represent the scale, number, volume of the singular approximately: *ush-tort/three or four*, *kyryk shakty/about forty*, *on shamaly/about ten*, *zhetilerde/around seven* and others.

In every day conversations people use a great number of language units of lexical stock that are better known in lexicology as phraseologisms and proverbs and sayings. In such kind of “ready made” language units traditional and sacred digits are also frequently in use as well.

In the work we also find it is important to make a sort observation on phraseologisms and proverbs that have the numerals. Although phraseologisms and collocations have been carefully studied for many years we can definitely say that there are some specific features need to be investigated today.

The materials we analyzed show a great variety of meanings sacred numbers interpret in the language. The same number in different languages can signify contrast meanings. For example, thirteen symbolizes bad luck in many cultures, such as English, German, Jewish, as a result people avoid labeling 13<sup>th</sup> house, 13<sup>th</sup> row in the cinema. 666 is an evil number and represent the Beast for Christians. But Kazakh people always divinities the number thirteen and Friday as a holy day from ancient times. If 13date falls on Friday, it is regarded as the most holly day. At the age of 13 a man reaches maturity.

### 1. The peculiarities of using numerals in fixed expressions

The names of the numerals frequently appear in phraseological units. Collocations in Kazakh and English languages relating to religious beliefs, customs and traditions have been collecting from the early times depict all specific features of wealthy sentience and considered to be a word-board.

Numbers had frequently been practiced from the first days of baby's life. In human's life from the early times numbers had a specific function of the time and square measurement. Ex.: earlier there were five days in a week; today the week is longer for two days.

Among the numerals some numbers represent not only digits but also bear other meaning. These numerals specified by the usage in collocations which can be found in legends, zhys, customs and traditions and other world outlook. Certainly the history of the phenomena lays back in time.

There is a great variety of linguistic materials deriving from the peculiarities of specific outlook, customs and traditions of the national conception. There are different numerals used in proverbs (one, two, four, seven, nine, forty, ninety and so on). For example: Between two stools one goes to the ground; first thrive, then wife: Once bitten twice shy; there are two sides to every question; fool at forty is a fool indeed; horse stumbles that has four legs; keep a thing seven years and you will find a use for it; old men are twice children; rain before seven, fine at eleven; ninety per cent of inspiration is perspiration; a cat has nine lives; a stitch in time saves nine; two is company, but three is none; four eyes see more than two; first catch your hare.

As A. Kunin has pointed out, there are a great number of proverbs and sayings with one and two numerals in English language<sup>1</sup>.

Thereby in the world mindset of two countries the numerals have sacred meaning except cardinal, ordinal and collective ones.

If we consider history facts of the research there are some scientific works in both languages devoting to the subject raised above. But they fail to settle mind in concerning the nature of sacred numerals. According to I. Kenesbayev "three", "seven", "nine", "forty" are considered sacred in Kazakh language<sup>2</sup>.

However K. Gabyt Khanuly, points out, "three", "seven", "nine", "forty", "twelve" numbers differ from other numerals in bearing additional meaning<sup>3</sup>.

He believes that this idea can be proved that these numbers applied in collocations, legends, customs and traditions and other world outlooks.

<sup>1</sup> Kunin A. V. English-Russian phraseobook. 3rd edition, stereotype. Moskow: Russky language, 2001. 512.

<sup>2</sup> Kenesbayev S. "Zheti", "Ush", "togyz", "kyryk" pen baylanystyugymdar: Kaz SSR UGA Khabarlary. Seriyasy Philology, 2(1946).6-14.

<sup>3</sup> Gabitkhanuly K. Kazakh mifologiyasynyn tildegi korinisi. Almaty: Arys, 2006.

In fact these numerals in comparison with other types give a certain picture of the early history of every nation, its specific customs and traditions which had been formed in overall mindset.

Connative meaning of the sacred numbers is rich due to a great number of collocations fixed in the language and Kazakh conception in the form of phraseologisms and proverbs.

In general, proverbs are simple and concrete sayings popularly known and repeated, which express a truth, based on common sense or the practical experience of humanity. They reflect dreams, wisdom, life experience, mindset of humanity left for generation as a heritage. «Proverbs do not only imply the mindset of the community but also help to define national spirit, vulgar superstitions, character, profession, aesthetic value of world language picture. Proverbs are also considered as old sayings left by ancestors. Proverbs has been and remains a most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another. The reason behind the efficacy of the proverb is that it is an aphorism, a wise saying based upon people's experience, and is a reflection of the social values and sensibility of the people. That is a great power of the mother tongue»<sup>1</sup>.

Proverb is effective instrument for the transmission of culture, social morality, manners and ideas of a people. It is a short meaningful popular saying, expresses a truth of experience or an observation in a strikingly figurative language. Every country transmits its reality and experience through proverbs as a sample for future generation. It is known that proverbs in lexicology of Kazakh and Russian languages have been investigated in some way. If we review the number of authors who have devoted their works to the linguistic nature of proverbs and their similarities or specific features, they are Baitursynov A., Kenesbayev I., Sarsenbayev R., Adambayev B., Kaidar A., Nuryshev S., Musabayev G., Gabdullin M., Turbayeva G. The next scientists explored the issue of proverbs using comparative approach: Nurmakhanov A., Mukysheva E., Donbayeva A., Begalykyzy D.

In English language the tradition of collecting national rich heritage trace back to ancient times. According to the research the first volume of a large collection of proverbs «Book of proverbs in the Testament» was published in the fifth century. Such scholars as N. Barley, A. Dundes, A. Krickman, G. Milner, A. Taylor, G. L. Apperson, Linda and Rodger Flavelder extensively researched the fixed expressions and proverbs closely related with national existence and consciousness in English.

The researches devoting to the nature of fixed expressions in English closely connected with the name of A. V. Kunin<sup>2</sup>. He revealed the semantic features of English

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<sup>1</sup> Karsybekova S. Kazak makal matelderinin-logic-semantikalyk zhane zattyk takyryptyk toptastyru printsiperi: KazYU khabarshysy. Seriyasy philology. 2 (92), 2006. 32–38.

<sup>2</sup> Kunin A. V. English phraseology. Moscow: High School, 1989.

proverbs unknown before, and greatly contributed to the development of general lexicology and made first steps in comparative analyses. The scholar in his researches called proverbs as «communicative phraseological units» and described its semantical features and function as well<sup>1</sup>.

English proverbs are widely used in the sacred book Bible. As far as it was so popular in the community, the lines from Bible fitted into daily life, and word combination which were extracted from the book turned into fixed expressions.

Proverbs are perceived as the most content-rich heritage, writers use them frequently to make their thoughts shorter and concrete and more literal. English proverbs were widely used as in Bible as in Shakespeare works. Thereby a number of scholars believe that “the golden age” of proverbs contemporary the time of Shakespeare<sup>2</sup>.

As for the meanings of sacred numerals existing in different languages are various. The numeral considered the sacred in one language, in other language may define negative meaning. For example, The number thirteen is considered to be an unlucky number in some countries as England, German, Israel, there are no houses with the number thirteen or the thirteenth row in the cinema. The number six hundred and sixty six is also sometimes thought to be the number of Satan.

For muslims, including the Kazakhs Friday the thirteenth is really respected day. Friday is the best day of the week. It is also recommended that Muslims clean and wash themselves and make sure they smell nice when they attend Friday Prayers. Every Muslims should make attending Friday Prayer as his top priority. It is at this point that a person becomes a teenager. They say that «at the age of thirteen a teenager is mature enough to build a family».

Number four is considered an unlucky number in Chinese because it is nearly homophonous to the word “death”. Seven is considered spiritist or ghostly. The word for “eight” sounds similar to the word which means “prosper” or “wealth” that is why this number brings luck.

For many centuries “seven” is lucky and sacred number for our people. It takes a special place in national conception, customs, traditions and mindset. There are a number of scholars who tried to explain the sacred power of the number “seven”. Most part of them explain the magic power of the number in Kazakh conception by making reference to Arabic-Persian culture. The modern literature of Persia abounds in sevens. Native dictionaries enumerate above a hundred septenaries, groups of objects designated as the seven so-and-so.

The most part of proverbs based and associated with number seven. For example: zhutzhetaigaiyndy-misfortune never comes alone (english equivalent); zheti ret

<sup>1</sup> Kunin A. V. Course of phraseology of modern English. Moskow: High School, 1986.

<sup>2</sup> The Oxford Dictionary of English Proverbs/[ed. by F. P. Wilson] – Oxford University Press, 1992.

olshepbir ret kes-second thought are best (english equivalent); ailaaltau, akylzheteu-cunning is six, mind is seven (word for word translation).

In the many countries according their beliefs, customs and traditions the number three is special one known as sacred. As proverbs and sayings with numerals as their components compose a constructive linguistic model which reproduces specific life situations, linguistic material which conveys the national spirit, a unique instrument of the art of literary word as well as a lingo-didactic phenomenon which hands down from one generation to another the wisdom of the nation.

Kazakh people from ancient times while estimating different items and phenomenon tried to define specific features and find similarities with other things; carefully examined them and the most memorable ones were depicted in the folklore. In the storage of ethnical knowledge they were found in the following proverbs: Ush kunnen con adamkorge de urenedi- in three days a person gets used to the grave (word for word translation); ush tagannyn biri kisaisa, kalgandary kulaudy — one of three column bends, the rest of them fall dawn (word for word translation).

The fixed expressions with number «three» appeared due to the belief that the world is considered to be a point in which three posts met and it denotes the stability in the world. In the work «The number is national and cultural basis for proverbs» the conception above is carefully explained and proved. Riad is a term used to describe

In the work of S. Kasymova for the first time in the Kazakh language proverbs and sayings have been collected in the capacity of a special object of paremyologic research; from the linguistic and ethnic-culturally directed point of view there has been described the national-cultural information in the structure of their contents and reproduced in the numeric code<sup>1</sup>.

According to some researches there a lot of fixed expression with the number “nine” in Kazakh language. It comes from the idea that is dated back to the ancient vulgar superstitions and traditions that the world consists of nine pieces or parts. For example: togyz ayp tartty; togyz sakka zhugirtti; togyz kumalak; togyz turyp, toksan tolgandy; togyz zholdyn toraby; togyz tatars and so on.

The number ‘nine’ has a high significance in the folk beliefs and mythology of Central Asian peoples. Nine is considered a good number in Chinese culture because it sounds the same as the word “longlasting” and its also sacred for Arabic countries and Persians except Altai people. K. Gabitkhanuly cites that Chinese people examined the sky by dividing it into nine pieces<sup>2</sup>.

The next sacred number is forty. It takes a special role in the national folklore. There a great number of fixed expressions and proverbs with this number: *kyz kyruk*

<sup>1</sup> Kasymova S. San komponentti makal-matelderдин ulttyk-madeninegizi. Dissertation. Astana, 2010. 126.

<sup>2</sup> Gabitkhanuly K. Kazakh mifologiyasynyn tildegi korinisi. Almaty: Arys, 2006. 135–137.

*zhandy* — the girl has forty soul (word for word translation); *bir kyz kyieuge shyksa, kyryk kyz tus koredi* — if one girl gets married, forty girls dream (word for word translation); *kyrsyk kyryk agaiyndy* — misfortune has forty relatives (word for word translation); *kyryk kisi bir zhak, kynyr kisi bir zhak* — forty men are one side, the curve person is one side (word for word translation); *kyryk zhylga dein bai men kedei tenser* — rich and poor will be equal in forty years (word for word translation); *kysga kyryk zhigit soilesedi, biri alady* — girl talks with forty fellows, but she chooses one of them (word for word translation).

So there is a great variety of proverbs based on the number “forty”. Each of them implies mythical cognition and religious beliefs. There are many fixed expression with this number one can meet: *kyryktyn biri kydyr-one of forty is angel* (word for word translation); *kyryk kyn shilde-hot forty days* (word for word translation) and others.

As we see from examples the traditions and customs including this number led to the development of the fixed expressions in the language. They were transmitted from one generation to another through oral literature.

In the proverbs about cattle breeding the number “four” is popular one. For example: *Tort ayagy ten zhorga, sudigerge syrinedi; tort tuliktin toresi tuye*. Proverbs about friends and enemies: *Dushpan kozi torteu* — enemy has four eyes (word for word translation); *tort tulektin toresi tuie* — the best and head of cattle is a camel (word for word translation); *otirik ekeu, shyn torteu* — lie is two, truth is four (word for word translation); *bi ekeu bolsa, dau torteu* — if judge is two, quarrel will be four (word for word translation); *otirik pen shyndyktyn arasy tort eli, kozben korsen shyn, kulakpen estisen otirik* — the difference of lie and truth is four if you see with eye is true, if you hear it is lie (word for word translation).

So, the number “four” symbolizes the “unity” and “concord”. It is based on the belief the universe is made up of a combination of four eternal “elements” or “roots of all”: earth, water, air, and fire.

In English proverbs one and two number are more frequently used than others. For example: *One body — no body — zhalgyzdun uni shykpas...*; *one rotten apple injures its neighbours — bir karyn mai bir kumalak shiritedi*; *it is the first step that costs — bassy katty bolsa, ayagy tatty bolady*; *one is never too old to learn — okusyz bilim zhok, bilimsyz kunin zhok*; *one foot is better than two crutches — kanagat karyn toigyzar*; *one drop of poison spoils the whole tun of wine — bir karyn mai bir kumalak shiritedi*.

Proverbs with the number “two”: *A bird in the hand is worth two in the bush — aspandagy sunkardan koldagy turymtay artyk*; *once bitten, twice shy — auzy kuygen urip ished*; *score twice before you cut once — zheti ret olshep bir kes*; *three women and a goose make a market — eki ayel bazar, ush ayel zharmenke*; *two heads are better than one — kenesip pishken ton kelte bolmas*; *custom is the second nature — aury kalsa da, adet kalmaydy*.

The appearance of numbers in phraseologisms and the great usage may be explained by specific peculiarities of the numerals in Kazakh language

## 2. Ethnolinguistic character of sacred numbers

In Kazakh language and English as well the nature of sacred numbers as one of the lexical groups still needs careful examination and description from the point of general linguistics, ethnolinguistics, and culture studies.

We will make a short review to some peculiarities of using sacred numbers in phraseological word combinations and proverbs. Our interest to phraseological word combinations with Numerals can be explained by the fact that it still requires revealing some aspects of its nature.

Ethnolinguistics, first of all, pays much attention to the interrelation between the ethnos and language in examining language units. Thus, "Ethnos and its language are a single whole, closely related, as the instrument of national communication nation and a witness of whole spiritual and cultural richness. Its function is to bring from one generation to another as the heritage and the best property of ancestors that fully reflects their nature and way of living, worldview and customs and traditions within<sup>1</sup>".

Ethnolinguistic approach in studying language phenomena in Kazakh and English languages is aimed to reveal fully the nature of new lexis. Though, first scientific ethnolinguistic researches officially were found in XX century, we could meet many ethnolinguistic data in the works of classical linguists in English and Kazakh languages. The well-known scholars such as M. Kashkary, A. Navoyee, V. Gumbold, L. Vicegerber, and etc. devoted a lot of their works to the interrelation and correlation between language and culture, language and nation, the specific way of thinking that differs from other nations.

Different semantical groups and layers that exist in General Lexicology of Kazakh language were carefully examined from the point of their ethno linguistic value by ademician A. Kaidar, E. Zhanpeyessov, M. Kopylenko, N. Uali, Zh. Mankeeyeva, A. Mukatayeva, K. Gabitkhanuly, N. Ongarbayeva and others.

The theory of German ethno linguistics based itself on the works of scientist of the first part of the XX-th century A. Sepir and B. Worf and is closely connected with wide studying of everyday life, culture and languages of American's Indian tribes.

To study fixed expressions derived from numerals taking into account their ethnolinguistic features means to reveal and describe their material context, linguistic nature, national worldview, customs and traditions, spiritual and cultural life.

The numbers takes an important role in sacred vocabulary of Kazakh language. Everyone knows their practical function such in making numeral operations (to

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<sup>1</sup> Kaidarov A. T. Kazakh tilinin tarihi leksikologiasy. Problemalary men mindetteri: Kazakh tili tarihi leksikologiasynyn maseleleri. Almaty: Ana tili, 1988. 256.



add, minus, multiply, divide and etc.) and symbolic function in counting as well, but they also interpret some sacred and magical meaning which has a power. “In early times people empowered numbers with sacred power, conceal meaning and strongly believed that they can influence to the world surrounding by their magic, they say that Gods used numbers for ruling the universe.”

It is important to know that many numbers lost their magical meaning, so this fact played its role in their lexical usage. The sacred meaning of numbers in phraseological turns, proverbs, riddles, beliefs, superstitions and games are codified. For example: Kazakh people have a tradition that are widely spread so called to open kumalak (small round stones for telling fortunes) “... the order in which 41 small round stones used coincide with numeral and functional character of the nature. Initially it seems that 41 stones were applied not only for telling fortunes, but as a key that helps to establish harmony between the universe and the world of Gods and spirits”.

Thus, in the worldview of both nations numbers have cardinal, ordinal, measured meaning and holy numbers were widely used (holy, means sacral) to signify some sacred notions. We can find many facts that prove the existence of holy numbers from ancient history, customs and traditions that reflect general worldview of every nation.

A great number of fixed expressions, namely, phraseologisms and proverbs can be seen from the variety of sacred numbers coming from Kazakh people's concepts.

Four and seven are unlucky numbers for Chinese people. Eight is their favorite number and simply means and sounds similar to the word “prosperity”.

In Kazakh symbolic the number five symbolizes different things and concepts. For example, “bes aspab (a master)” — is a very talented and broad minded person, Jack of all trades; “bes batpan (Central Asian measurement)” means a) dirty, grubby; b) heavy. alty alasy, bes beresy zhok means has nothing, not care about anybody or anything. Some national concepts taken back from old beliefs as five arms: a bow, a spear, a sword, a poleaxe, a club.

In European-Christian numerology five is associated with name of the prophet Isa and the five pointed star. The ray of the pointed star broadens water, air, fire and human's mind. The five letter name of the God's son, Issus.

Three — a sacred number has its own rich semantics. For many cultures number three is believed to be holy and plays an important role according to their worldview, traditions and beliefs.

According to mythological model of most cultures the universe consists of three levels, worlds. So that is one of the reasons to refer this number to sacred ones. In Kazakh language there is a proverb “Er kezegi ushke deyin” (A man has only 3 chances). From an ancient history we know that the structure of nomadic states was mainly based on 3 unions coming from the idea above.

In Kazakh culture there are a number of traditions, beliefs and concepts where we can see the number three considered to be especially significant. For example, it is believed if a very gifted man spits three times into a child's mouth he or she will be most likely that man. The tradition is known as "kiesi zhuksyn" which means "to let a child to be infected by his/her talent". Thus, number three is respected for its power to give a birth. The baby in mother's stomach moves for the first time on the 3<sup>rd</sup> months, so this way she/he obeys to a sacred power of number three unconsciously. We can assume from this concept that first attempts to divinity numbers by some unbelievable power were made for the first time this way.

We fail to deny one fact that many historic periods later sacred meanings of numbers could have been forgotten, and people symbolizes them with new ethnocultural features and characters. There are some beliefs relating to number three: Three wealth: health; ak zhaulyk (a white kerchief of married woman, symbolizing a marriage); ak saulyk (white sheep). Five fingers (symbolizing a unity and peace). Three truths: Truth; Lie; A venerable age. Three heights: Power; Wealth; Wisdom.

So, the number "four" symbolizes the "unity" and "concord". It is based on the belief the universe is made up of a combination of four eternal "elements" or "roots of all": earth, water, air, and fire.

For many cultures the number four also symbolizes a sacred power. In Christianity number four is the number of the cross. There are four letters in God's name: JHVH. Number four is met several times in Bible. The four creatures on each side of the throne. 1.Lion; 2.Flying eagle; 3.Man; 4.Eagle. There are four angels standing on at the four corners of the earth, holding back the four winds of the earth. In Kazakh cultural worldview the number four also represents unity, balance, totality and stability.

Such symbolic meaning is seen in the following phraseological units: *tort arysstyn balasy* (siblings), *tort ayagy ten, tuligi sai boldi* (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 house keeping) and others. We can give some examples of sayings and phraseologisms relating to the number four: *shartarap, tortkul, tortkul duniye, duniyenin tort burushy* (the universe, four cardinal points: North — South — East — West), *tort toksan, tort tulik* (upper, middle, lower worlds). The number 4 and its equivalent geometrical shape, the square, were considered to be sacred by ancient cultures that believed the world was flat.

The number 7 is equally sacred amongst Islamic, Christian and Jewish religions and is especially significant for Kazakh people since the early times. According to Jewish and Christian mythologies it took six days to create the world with the seventh day being the sacred day — a day of rest. The Bible texts also recommend that fields were to be left fallow every seventh year as means of allowing the earth to regenerate itself. Some Christians believe the number 7 represents the seven levels of hell.

There are 7 dwarfs, giants, seven goats in European and Slavonic mind and literature and number of phraseologisms<sup>1</sup>. It is also well known that, of all numbers, there is no one which has exercised in this way a wider influence, no one which has commanded in a higher degree the esteem and reverence of mankind, than the number seven. The number seven depicts universal (cosmic) patterns.

In Kazakh language there are a number of phraseologisms, proverbs, collocations that shows the significance of the number seven for Kazakh people. For example: 7 zhut (losses) — drought; loss of livestock; fire; plague; war; earthquake; flood. 7 wealth: A brave man; A beautiful wife; Wisdom; Knowledge; Golden eagle; Rifle; Ganger.

The number seven is one of the most significant numbers in the Holy Bible. In the Book of Revelation the number seven is used throughout. There are seven churches, seven Spirits, seven stars, seven seals, seven trumpets, seven vials, seven personages, seven dooms, and seven new things. seven symbolizes Spiritual Perfection. All of life revolves around this number. seven is used over 700 times in the Bible. It is used 54 times in the Book of Revelation.

These include: Jesus fled away on seventh day, and revived seven days later.

Seven Deadly Sins also called cardinal sins. Any of the sins originally identified during the early history of Christian monasticism and grouped together as early as the 6th century by St. Gregory the Great. The traditional catalog of the seven deadly sins is: (1) vainglory, or pride; (2) covetousness; (3) lust, understood as inordinate or illicit sexual desire; (4) envy; (5) gluttony, which usually included drunkenness; (6) anger; and (7) sloth.

In our research we have found some proverbs and phraseologisms with three, four, five, seven numbers.

In the glossary of Kazakh phraseologisms by I. Kenespayev there are thirty national concepts relating to the number 3; fourteen collocations with the number 4; twenty-five collocations and concepts with the number 7; thirteen collocations and five national concepts relating to the number 2.

In the glossary of English-Russian dictionary we collected 583 phraseologisms 141 with the number one, 98 with the number two, 21 with the number four, 13 with the number seven<sup>3</sup>.

Thus, there are a great number of works about sacred numbers in Kazakh and English lexicology. There are more proverbs relating the numbers one and two in English<sup>4</sup>. R. Samuel has pointed number seven as sacred in English Bible<sup>5</sup>.

<sup>1</sup> Melenciuc D. English lexicology. CE USM, Chişinău, 2002.

<sup>2</sup> Kunin A. V. English phraseology. Moscow: High School, 1989.

<sup>3</sup> Kenesbayev S. The glossary of English-Russian dictionary. Almaty. 2006.

<sup>4</sup> Kunin A. V. English-Russian phraseobook. 3rd edition, stereotype. Moscow: Russky language, 2001. 512.

<sup>5</sup> Samuelle R. Seven the Sacred Number. Kessinger Publishing. 2010. 498.

As for Kazakh lexicology according to S. Kenesbayev the numbers three, seven, nine and forty often referred to sacred ones<sup>1</sup>. K. Dusipbayeva, F. Akhmetzhanova have concluded that in early times to holy number referred number three. This number symbolized three unity of the world — upper, middle and lower; the symbol of present and future<sup>2</sup>. The linguist and scholar N. Ualiuly states that number seven had a great significance and he gives the following examples: “7 galams (planets), 7 worlds, 7 nations”, “you may know 7 foreign languages, but you must respect your native language of all”. These days 7 galam denotes “the whole world”, “the universe”. In this example seven does not have a numeric meaning. It is rather explains mythological view of the world in yearly times. The seven symbolizes the cross with its six directions plus the center — indefinite extents moving toward the top, the bottom, the right, the left, forwards and backwards.

K. Gabitkhanuly considers three, seven, nine and forty numbers as sacred amongst other numerals<sup>3</sup>. To his view exactly the numbers mentioned above one can find more frequently in collocations. Fairy tales, zhirs, customs and traditions and other worldviews. From an extreme antiquity of number play an important and many-sided role human lives. Ancient people attributed to them special, supernatural characteristics; one numbers promised happiness and success, others could cause a stroke of bad luck.

For example in Japanese, Chinese, Korean languages the number four associates with the word “death”. Therefore at them isn't present in houses of the fourth floor<sup>4</sup>.

## Conclusion

In conclusion we mentioned that the level of the numerals in building fixed expressions is not the same. In fixed expressions there are numerals certain number of the numerals that are used, such as «four», «seven», «nine», «forty». We also observed the tendency that cardinal numerals appear more often than ordinal ones. The numerals specified as far they can be used in different connotations and meanings in legends, customs and traditions and other types of folklore.

In the work has been scrutinized the conceptual system of the knowledge of numeric code; in work have also been revealed the peculiarities of the function of the numeric code of a paremyologic fragment of the linguistic picture in the composition of phraseology and proverbs with components numeral. Phraseology, proverbs with components numeral as their compose a constructive linguistic model which

<sup>1</sup> Kenesbayev S. «Zheti», «Ush», «togyz», «kyryk» pen baylanysty ugymdar: Kaz SSR UGA Khabarlary. Seriyasy Philology, 2(1946). 14.

<sup>2</sup> Akhmetzhanova F. R., Dusipbaeva K. C. Kazakh eskilikterinin sandar zhuesindegi tildik korinisteri. Dissertation. Almaty, 2001. 27.

<sup>3</sup> Gabitkhanuly K. Kazakh mifologiyasynyn tildegi korinisi. Almaty: Arys, 2006.

<sup>4</sup> <http://www.fillosoff.ru/nepoznannoe/esoterics/127-sokralniy-smysl-chisel.html>

reproduces specific life situations, linguistic material which conveys the national spirit, a unique instrument of the art of literary word.

According to many scholars three, seven, nine, forty are sacred ones. In our opinion we can continue this list with the following numbers thirteen, fifty, twenty-five, sixty. In perspective we are planning to carefully examine them and their functions through analyzing linguistic materials.

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