

ANNOTATION

**for dissertation work submitted for the degree of Doctor of Philosophy (PhD)
on the theme: “Linguocultural basis of numerals in the Kazakh language”
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“6D021300 - Linguistics”**

General description of the research.

Numeral names, which are the main subject of linguistic research, have become a key factor in expressing the cultural value of a nation, peoples through language. Ancient cultural values, preserved in the names of the numerals, are reflected in popular beliefs and superstitions, in taboo words, in the paremiological foundation of the language, in the material and spiritual cultural vocabulary, in the conceptual background knowledge stored in the language system, as well as in semes hidden in linguocultural strata of the tongue. Numbers are a common genotyped concept. The numbers include metric (size) vocabulary, quantitative (volume) vocabulary, numbering vocabulary. In addition, numbers are carriers of cultural information. Having determined the cultural motive of numbers, you can learn about national traditions, ancient customs, beliefs and beliefs of the people. Studying the numbers in the names of material culture will allow you to learn about aesthetic knowledge, spiritual values that possessed powerful power for the nation. Therefore, in our work we do not consider the lexical meaning of numbers, but the reason for the appearance of numbers as a concept, the lexical and semantic meaning of numbers. We are not considering numbers indicating sizes, volumes and numberings that have been sufficiently studied in the language, but numbers as a concept, as a cultural unit, as cultural value. In accordance with the goal, we are the first to study the linguoculturological basis of numbers. In this regard, the work will consider not quantitative or ordinal values of numbers, but the appearance of numbers in the system of cultural values that have become stereotypes. For example, *үш рет талақ айту* (to get a divorce, three times pronounce the word *талақ*), *нәрестеге ат қоюда үш рет қайталау* (triple repetition of the name of the newborn when giving the name), *үш рет ұшықтау* (a cure for diseases, in which the spell is pronounced three times), *үш рет аластай* (three times the rite of purification from disease, the evil spirit). What is the meaning of triple action? In our work on determining the motives for the appearance of such expressions as *дүниенің төрт бұрышы* (four parts of the world), *төрткүл дүние, шарайна* (in Persian h [ah] ar - four), we will answer the question “why does the Kazakh people divide the world into four parts?”, we will reveal the world outlook and beliefs of the Kazakh people, background knowledge hidden in numbers. Our work has shown that in the culture of the Kazakh people, the conceptual meaning, the cultural and semantic field, the unification of the meaning of numbers in the mind within the same periphery as a linguocultural unit are closely related to the ethnocultural motive. In the course of the study, it was discovered that the new cult of number names is due to national character, and not to world stereotypes, and

that the ancient cult significance of numbers is distinguished by sacredness, powerful magical power.

Relevance of the research topic. In intercultural communication, the perception of numbers has its own characteristics. For each nation, the numbers have their own symbolic meanings, since the numerical “privileges” of different nations are not the same. Although the language has common universal concepts that have become stereotyped, in different cultures they differ in context and connotations. So, for example, in ancient mythology, the number four means a symbol of the earth, earthly space. Therefore, the division of the world into four parts (north, south, east, west) and four sides (right, left, front, back) of the human body have become stereotypical inhuman concepts. These are the motives for the appearance in the Kazakh culture of the phrases “төрт құбыла”, “төрт құлақ”, “төрткүл дүние”, “төртеуі төрт жақтан”, “төрт құбылаң түгел”. Thus, the symbolic meaning of the number four in Kazakh culture means four parts of the world, and the expression “төрт жағым аман-есен түге” (from the term. All my four sides are alive and healthy) denotes all are alive and well, the national character of this expression indicates the fact that numbers are a complex unit, which is a mechanism by which other concepts are formed from some concepts. In Semitic, the number four symbolizes the cart (four cart wheels). Cherkasy consists of four tribes (Charcas - four tribes), therefore, for this country, the number four is of sacred significance. In Korea, they don't pronounce and write the number four, since it is consonant with the word death (transcriptions [sa:]), so superstitious Koreans try to circumvent the number four, as this number will cause them to feel fear. On elevators, in hotel rooms, on the doors of apartments, etc. the number four is not written. Why, then, universal human universal concepts (numbers) in different cultures acquire different colors, have their own characteristics? To reveal this, a linguoculturological study of numbers and their perception as a concept was carried out. To get the result from research, it is necessary to clearly define the goals and object of research. The analysis of lexical meanings within the framework of linguoculturological research in modern linguistics is erroneous, since it is an object of structural linguistics. And the object of linguistic and cultural studies are linguistic and cultural units, mythologemes, realities. From this point of view, in our work, the functions and features of numbers will be considered separately.

According to ancient concepts, the life of any person as a representative of a certain culture is associated with numbers. Here, the basis is not the mathematical value of the numbers, but the linguocultural content. That is, the figures must be considered as a linguoculturological unit, as a source of cultural values. In the Kazakh culture, where the numbers are sacred, they are reflected in the paremiological foundation, legends - in stories, traditions and customs, and even in forbidden words, beliefs and superstitions. Sacred numbers as cultural images have spiritual values. For example, the numbers three, seven, nine, thirteen, forty, sixty

have mystical, magical, sacred meaning. To determine the significance of these figures as cultural images, it will be necessary to conduct a linguistic-cultural analysis of their meanings. In that context, in our work, numerals will be considered for the first time as linguoculturological units of the language (like mythologemes and realities), and samples of linguoculturological analysis will be proposed. Thus, the object of study is the numbers. Behind the numbers a lot of things are hidden. To understand them you need to uncover the mystery of numbers. This is the subject of linguistic and cultural research. Part of this significant problem of linguistics will be considered in our work. The study through language of the ability of numbers to represent cultural values, their ability to be held in consciousness as a concept is one of the key issues of modern linguistics. This is due to the fact that linguistic and cultural studies provide the basis for determining the cultural meanings of numbers and for a wider familiarization with the meanings of words. In this context, the relevance of the work is connected with the problems of world linguistics. The examples of connotative, conceptual, stereotypical, sacred, mythological meanings of numbers that are beyond the scope of the lexical meaning presented in the thesis are related to solving such urgent problems as expanding the vocabulary and introducing enocultural Kazakh names.

Object of study. The name and concept of numbers in the Kazakh language

Subject of study. Linguistic, philosophical, cultural, cognitive and ethnographic facts regarding numbers.

Objective: To study the cultural-semantic and conceptual meanings of numbers in the Kazakh language, to determine the motives for the emergence of numbers in the culture of the Kazakh people.

Research Objectives:

- define the basic principles that determine the linguistic and cultural unit;
- determine the function of numbers as a linguoculturological unit in linguoculturology;
- to study the features of recognition of numerals as myths, realities by identifying the role of the creator of the mythical image of the world;
- determine the cultural and semantic meaning of all units of the language of decimal, hundredth, thousandth digits in the Kazakh language;
- identify the cultural code of the numerals by comparing the Kazakh, Russian and English languages to identify cultural concepts associated with numerals;

Methods and research methods. The work will use the methods of semantic analysis, the cognitive-conceptual method, the method of differentiation of the nucleus and periphery, the linguocultural method, the methods of revealing the cultural code, the methods of induction and deduction, the linguo-axiological research methods.

The novelty of the research.

- numerals in Kazakh culture act not only as lexical units, but also as linguistic and cultural realities, mythologemes. Numeric units (one, two, three, four, five, six, seven, eight, nine), decimal, hundredth, thousandth units are considered as providers of cultural information. For instance, *бір – жалғыздық (loneliness)*, *екі – жұп (couple, double, twins)*, *үш – әлемнің жаратылысы (the origin of the world)*, *төрт – әлем кеңістігінің төрт бұрышы (four-dimensional space)*, *бес – уақытылы көрсеткіш (time indicator)*, *әсемдік (beauty)*, *алты – алуантүрлілік (diversity)*, *жеті – құдіретті күш, магия (powerful force, magic)*, *сегіз – көптік (plurality)*, *тоғыз девять – сый-сияпат (gifts)*, *айып-жаза (punishment)*.

- in the Kazakh language, numbers are often conveyed by figurative expressions. For example, *көзінің ағы мен қарасы (black eyes)*, *қос қанаты (two wings)*. In addition, it was proved that the figures are actively used in expressing material and spiritual culture, in transmitting the character of a person, in describing animals, birds, in getting acquainted with the peculiarities of the emergence of the world, in describing natural phenomena, in determining the tradition of rational use of astronomical phenomena in animal husbandry and rural the economy, when revealing the cultural motives of the concepts of belief, left over from worshiping celestial bodies.

- it was proved and demonstrated by examples that figures in Kazakh culture that have magical powers as cultural value are transmitted from generation to generation, and information stored in cognitive consciousness is transmitted through numbers.

- the figures are considered as carriers of cultural information, as a subtext of cult meanings, as a structural system that forms the conceptual and cultural-semantic field.

- the possibilities of numerals to form equivalent vocabulary were determined, and the numbers contained in them as phraseological structures, as realities that do not have a translation into other languages.

Scientific research results:

- the basic principles for determining linguistic and cultural unity are as follows: a mythologem, one of the linguistic and cultural units, consists of archaisms derived from ancient mythological information, a mythologem can be recognized as common to several cultures, but it can be recognized as a universal human mythologem, whereas realities draw information from customs and beliefs, are based on a cult and have no equivalent in other languages.

- if in the context of structural linguistics the concept of numerals is a cultural name, then in linguoculturology the concept of the lexical meaning of numerals is determined by the principles of linguistic and cultural units, that is, mythologemes or realities. For example, the expression *тоғыз жолдың торабы* (the lexical meaning is the calculated value). *Бір тоғызын беру* (cultural value - to give clothes).

- numerals play an important role in the formation of the mythical image of the world as a category that arose even before the advent of language. In the folk tradition, we conclude that numerals are actively used to symbolize a certain concept, to be a standard for the reflection of a certain world, to express cultural meaning. For example, in Kazakh culture, sheep were not counted, and it is argued that counting sheep in them can have disastrous consequences. In Russian culture, migratory birds were not counted so that they would not go astray. Also, you can not measure the length of the knitted fabric. We believe that these superstitions are the result of faith in the sanctity of numbers and in their mystical power.

- the concept of numerals make up the cultural-semantic field and the conceptual field. That is why it is possible to conduct a linguoculturological analysis of the concepts of numerals, since the number is a universal genotyped concept. Thus, the cultural-semantic field is the periphery of semantic similarities, the conceptual field is a system structure that forms the periphery of the similarity of meanings. The semantic field of numbers is vast. The conceptual field is a broader concept than the semantic field. In the semantic field, only general linguistic units with a similar meaning are concentrated, while in the conceptual field, associations, stereotypes, similar images with common mental structures are concentrated. The linguistic structure of a conceptual field can develop into a semantic field. When considering the conceptual and semantic fields of numerals, we came to the following conclusion: the archetypal esoteric meaning of numbers is gradually becoming obsolete, penetrating into the customs and traditions of the people and gaining an ethnomythostructural property.

- 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. For example, the cultural code of the concept of forty: forty are two worlds (the time the child was in the womb of his mother and his birth); forty is the border of two worlds, the mortal and the afterlife, the complete separation of the soul from the body (forty days rest); forty is the time to adapt to life of a newborn, keep forty days (celebrate forty days), forty seven - a daughter was born (euphemism); forty - a symbol of wealth (thirty days of games, forty days of celebration); forty - a sacred age (maturity, period of spiritual growth, period of wisdom in Kazakh worldview).

The theoretical significance of the work. The results of the research work, conclusions made during the study, research samples can be used for in-depth study of Kazakh linguoculturology, updating the structure of the subject of linguoculturology, research on scientific topics in the linguoculturological aspect.

The practical significance of the study. Samples of the analysis of the schemes presented in the study, cultural information of the numbers obtained during the study, collected materials relating to numbers, as well as the names of spiritual culture can be used to compile the dictionary. Scientific conclusions of the work can be used in lectures on linguoculturology.

Research materials. Scientific materials of the work are 2560 units. Proverbs, sayings, idioms, rephrases and riddles with numerals were used as research material. The research materials were domestic and foreign works on the study of numerals: Дүсіпбаева Қ. С. Қазақ ескіліктерінің сандар жүйесіндегі тілдік көріністері: Филология ғылымдарының канд. диссертациясы. - Алматы, 2001. -136б. Қараджа Оқтай. Түркі тілдеріндегі нумеративті сөз тіркестері. Филология ғылымдарының канд. диссертациясы. - Алматы, 2005. -130б. Жаботинская С.А. Когнитивные и номинативные аспекты класса числительных. – М.: Институт языкознания РАН, 1992(а). – 216 с.; Жолобов О.Ф. Древнеславянские числительные на индо-европейском фоне . – М.: МГУ им. М.В. Ломоносова, 2003. – С. 81–83.; Карасев А.Б. Английские идиомы с числительным «девять» и римские культурные традиции №4. – СПб: Алетейа, 2000. – С. 42–44.

Sources of the study. When writing a dissertation, Kazakh folklore (proverbs, lyric and epic poems, folk and ritual songs), phraseological dictionary, Kazakh ethnographic categories, traditional system of concepts and names (ethnographic dictionary), works of Kazakh poets and writers (selective works of Abay, works of M. Makatayev , I. Zhansugurova and others) formed the basis of our research.

Publication and approval of the study. The main content and conclusions of the study were published in 15 articles, including

2 articles in high impact factor journals based on Scopus:

- Cognitive and lingua-cultural aspects of the concept of the numerals in Kazakhstan, *Opcion*, V.35. Issue 88, (2019):177-192 ISSN- 1012-1587;
- The media text as a powerful instrument of mass media, *Opcion*, V.34-Special Issue 15, (2018): 889-923 ISSN- 1012-1587.

3 articles in magazines recommended by the Committee for the Control of Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan:

- Қазақ тіліндегі тоғыз ұғымының концептілік мәні. «Қазақстанның ғылымы мен өмірі». Халықаралық ғылыми көпшілік журнал № 4 (60) (Алматы, 2018ж);
- Жеті концептісінің құрылымдық жүйесі. «Қазақстанның ғылымы мен өмірі». Халықаралық ғылыми көпшілік журнал № 4 (61) (Алматы, 2018)
- Қырық сөзінің лингвоаксиологиялық мәні. «БҚМҰ Хабаршысы», ғылыми журнал № 2 (74) (Орал 2019)

Published 10 articles in international and domestic scientific and practical conferences:

- Some peculiarities of children’s cognitive skills. «I-Международная научно-практическая конференция: Science and practice: implementation to modern society/ Великобритания» - Манчестер, 6–8 декабря 2019 года;

- Children's cognitive development and the numerals. «I-Международная научно-практическая конференция: Scientific research in XXI century/ Канада - Оттава, 16–18 декабря 2019 года»;
- Үш ұғымының лингвофилософиялық мәні. «Актуальные научные исследования в современном мире». Выпуск 6(38) Часть 2, 2018. Украина, Переяслав-Хмельницкий;
- Some peculiarities of children's cognitive skills. «I-Международная научно-практическая конференция: Challenges in science of nowadays / США» - Вашингтон, 26–28 декабря 2019 года;
- Lingua-cultural approach to Kazakh numerals with national codes. «AD ALTA: Journal of Interdisciplinary Research», Hradec kralove, the Czech Republic;
- Some peculiarities of children's cognitive skills. International Scientific Symposium “The third modernization of Kazakhstan: Woman. Society. Education and Science”;
- “The lingua-cultural aspect of the concept “Parents” in English and Kazakh cultures. Хабаршы (Вестник) №2 (14), 2016 Серия «Полиязычное образование и иностранная филология»;
- “Historical and lingua-cultural aspect of the concept “Love” in English and Kazakh culture. Хабаршы (Вестник) №2 (14), 2016 Серия «Полиязычное образование и иностранная филология»;
- “Historical and lingua-cultural aspect of the concept “Home” in English and Kazakh culture. Хабаршы (Вестник) №2 (14), 2016 Серия «Полиязычное образование и иностранная филология»;
- “The lingua-cultural aspect of the concept “Number” in English and Kazakh cultures. Хабаршы (Вестник) №2 (14), 2016 Серия «Полиязычное образование и иностранная филология».

The dissertation work consists of introduction, three chapters, conclusion, list of sources used.