

M.A. Alshynbayeva\*, Zh.M. Omasheva, Sh.M. Mazhitayeva

*Karagandy University of the name of E.A. Buketov, Karaganda, Kazakhstan*

*(E-mail: a\_moon86@mail.ru, omzhan@list.ru, s\_mazhit@mail.ru)*

## Symbolism of the number “seven” in English and Kazakh languages

The article attempts to carry out a linguocultural analysis of English and Kazakh phraseological units with the numerical index “seven”. This corpus of phraseological units is represented by a fairly certain range of meanings, as a result of the analysis of which we have identified about 3 phraseosemantic groups in English and 3 groups in Kazakh. The study of the national and cultural specifics of stable phrases with the numerical component “seven” allowed us to identify linguistic and cultural features and common features of phraseological units in the cultures of the English and Kazakh peoples. The study revealed both similarities and differences in the symbolism of the number “seven” in the English and Kazakh languages, which is explained by the universality of the character of the symbols on the one hand and the fact that there is an ethnocultural specificity in the connotative meaning, which is reflected in the culture and language of the people. The universality of the symbolization of numbers is determined by the anthropocentric worldview and the universal system of human development, as well as the desire of a person to explain the structure of the world, society and himself through the sacred power of numbers. The number also includes certain cultural connotations that reflect both traditions and beliefs common to many peoples, as well as specific ones inherent in cultures, lifestyle, history, and the national character of this particular ethnic community. This scientific article analyzes the data obtained from historical sources of the two countries, supplemented with comparative information, provides accurate and concise information and consistent data, phraseological units and proverbs in the knowledge of each nation. Also attempts to compare the data of the language components used in Kazakh and English for the number seven.

*Keywords:* number, culture, symbolism, seven, phraseological units.

### *Introduction*

The model of the world in each culture is built from a number of universal concepts and constants of culture — space, time, cause, fate and numbers. “Despite the existence of universal concepts, each nation has special, only inherent relations between concepts, which creates the basis of the national worldview and assessment of the world” [1; 146].

Within the framework of the linguistic picture of the world, the concept of number is interpreted not only as a number as such, but also as a system, a model, as a unity of the interweaving of culture and language. According to S.M. Tolstoy “in addition to the abstract, purely quantitative and ordinal meaning, the number in the language of folk culture is endowed with some additional meaning, acquires a certain connotation, becomes an object of evaluation and symbolization” [2; 43]. The number also includes certain cultural connotations that reflect both traditions and beliefs common to many peoples, as well as specific ones inherent in cultures, lifestyle, history, and the national character of this particular ethnic community.

According to V.N. Toporov, “Number and counting” were sacralized means of orientation and cosmization of the Universe [3; 52].

Scientists study linguistic units with a numerative component in connection with the mentality, worldview and ideas of the people, focusing on the mysterious meanings of numbers, their role in mythology, and functions in folk literature. Thus, numerical symbolism was studied as a fragment of the national-cultural linguistic picture of the Kalmyks world [4], numerals were considered in the Selkup world picture [5], semantics and symbolism of lexemes with the meaning of numbers in the Russian, English and French language pictures of the world were studied [6].

L.L. Gabysheva revealed the classification of numerals within the space-time color continuum [7; 7].

Symbolic semantics of numerals as part of phraseological units has become an object of study in Kazakh linguistics. A. Elesheva studied phraseological units with numerals components both from the point of view of structure and semantics, and from the position of their functioning in speech. Several types of se-

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\* Corresponding author's e-mail: [a\\_moon86@mail.ru](mailto:a_moon86@mail.ru)

mantic reinterpretation of components of phraseological units were considered in the work. The scientist, studying this type of phraseological units, notes that the formation of words-symbols in the language is influenced by both linguistic and extralinguistic factors. For example, a number of phraseological units with “zheti” seven, “kyryk” forty are included in the religious-mystical concept and symbolize a mysterious meaning: “zheti shelppek” a donation to God in the form of seven cakes, “kyrkyn beru” to celebrate the forty days of the deceased [8; 10]. L.R. Gizatullina's research is devoted to numerological phraseological units [9]. In comparative terms, the scientist examines phraseological units with a numbering component in the Tatar and English languages and notes that “numerological phraseological units in the compared languages fully reflected the linguistic personality of different cultures: Eastern and Western, revealed values in their worldview, revealing different and at the same time bringing two polar different cultures closer through common values of humanity” [9; 19]. L.R. Gizatullina defines that “as part of phraseological units, the numeral loses its numerical and acquires a figurative meaning”, And also notes that “in different parts of the globe, people independently of each other have come not just to similar, but sometimes to strikingly identical views”. For example: for seven generations; until the seventh generation “zheti atasynan beri” (up to the seventh generation).

Discrepancies in the composition of phraseological units of the languages under study are manifested in the figurative basis of the described units describing different representations, the individuality of the historical experience of language collectives, the identity of culture.

The concept of “number symbolism” in our work refers to the national-cultural semantics of numbers and lexemes with a numerical indicator, recorded in spiritual and material culture, mythological and cosmological representations, beliefs, customs and rituals, oral folk art, as well as the language of the people. In a word, numbers are considered not only as units of language, but also as units of culture.

Thus, numbers play a big role in symbolism. They, in addition to their basic meanings, express ethnocultural significance, are an integral part of the spiritual culture of the people.

The numerical model as a fragment of the linguistic picture of the world expresses the cultural and linguistic specifics of a particular linguistic community. The relevance of the research topic is due, firstly, to the interest of modern linguistics in the problem of reflection in the language of conceptual, value, associative components of the objective world; secondly, to the identification of the features of the worldview and worldview of the English and Kazakh ethnos; thirdly, the definition of the symbolic meaning of the number “seven” in English and Kazakh.

The object of research is the symbolic meaning of the number “seven” in phraseological units, proverbs and sayings of the English and Kazakh languages.

The subject of the study is the national specificity of the symbolic meaning of the number “seven” in English and Kazakh.

The research material was lexical units with the numerical index “seven”, collected from phraseological, thematic dictionaries of English and Kazakh languages.

The purpose of the work is to identify universal and unique in the symbolism of numbers of phraseological units of the English and Kazakh languages.

#### *Methodology and research methods*

The methodological basis of the research was the works of Russian and Kazakh linguists devoted to ethnolinguistics, the linguistic picture of the world, semantics and symbolism of numbers: V. Humboldt, N.I. Tolstoy, S.M. Tolstaya, Yu.D. Apresyan, V.N. Toporov, Yu.S. Stepanov, E.R. Tenishev, N.D. Arutyunova, A.T. Kaidarov, R. Syzdyk, N. Ualiev, J. Mankeeva, A. Zhylykybayeva, K. Rysbergenova, R. Shoybekov, S.M. Elemesova, G.J. Snasapova, A. Aldasheva, G. Smagulova, etc.

The method of continuous sampling from various phraseological, thematic, explanatory, bilingual dictionaries, descriptive method, comparative analysis to identify universal and differential features among numbers was used as the leading research method.

The practical significance of the research lies in the possibility of applying its results in teaching, first of all, language theory, English and Kazakh phraseology, special courses in ethnolinguistics and linguoculturology, sociolinguistics, intercultural communication and also when compiling explanatory, bilingual, terminological dictionaries.

### *Discussion and Control*

Seven sacraments — (seven sacraments: baptism, confirmation, communion, confession, priesthood, marriage and last anointing); seven virtues (seven Christian virtues: faith, hope, love, justice, courage, prudence and moderation); seven deadly sins (seven deadly sins: anger, envy, greed, laziness, debauchery, gluttony, pride).

English proverbs also point to this symbolic meaning of the number "seven": keep a thing seven years and you'll always find a use for it (a proverb advising to be careful and thrifty, the beginning of the XVIII century). You should know a man seven years before you start this fire (a proverb that recommends being careful with unfamiliar people, the beginning of the XIX century) [10].

In English, the number "seven" can symbolize other concepts; even-leaved boots — a symbol of speed, seven-mile boots, boots-runners; misfortune, failure Seven Whistlers — a symbol of misfortune, seven birds flying together at night and foreshadowing grief with their cries [11]; symbolic set of items The Seven Sisters — mouth. The Pleiades, a group of seven stars in the constellation Taurus, the seven daughters of Atlas and the Pleiones were placed by Zeus in the sky in the form of a constellation after death.

In the Kazakh language, the number "seven", according to the ideas of the Turks, meant the following:

1. The patron God of the Turks.
2. The earth is the space given by God for living, the motherland.
3. Umai is the patroness of the feminine principle.
4. Prosperity, wealth.
5. The ancestral spirit that supports and protects the Turks.
6. A natural disaster sent by God as a punishment for people's wrong actions.

It should be noted that these ideas had a great influence on the appearance of the linguistic picture of the world of nomads. The nomadic lifestyle has developed the Kazakhs' powers of observation, and at the same time the ability to navigate in space. Since there was a need to migrate from winter pasture to summer pasture, the cattlemen looked at the position of the star "Zheti karakshy" (seven robbers) and this helped not to get lost in the steppe.

The nomad's work was not easy. Along with favorable times, difficult periods also came: drought, livestock deaths, fire, plague, war, flood, earthquake. Hence the expression "Zhut zheti agayyndy" (jute has seven brothers) [12; 326].

Having survived the winter, the Kazakhs were looking forward to the Nauryz holiday, which is celebrated on the day of the vernal equinox. In honor of the holiday, Nauryz-kozhe is prepared, to which seven ingredients are added: water, salt, flour or noodles, milk or ayran, kurt, wheat or barley, meat.

Other phraseological units also speak about the significance of the figure "seven" for the Kazakhs: "zheti kazyna" — seven treasures [13; 87]. By treasures, the people mean seven necessary components of the life of a real man: er zhigit (worthy husband), sulu, akyldy ayel, (beautiful wise wife), zhyrik at (a fleet-footed horse), kyran burkit (a hunting eagle), zhurik tazy (a fleet-footed dog), beren mylytk (a hunting rifle), bilim (knowledge). According to legend, if a man has all these seven treasures, then his life is full and happy. The Kazakhs attributed the human mind, health, wife, children, mood, native land, dog.

However, the nomads associated with the number "seven" not only positive aspects in a person's life, but also negative aspects: Zheti zhetim (seven orphans). 1. demanded word, 2. people without a leader, 3. torn flaps of calico, 4. unpopulated land, 5. batyr who lost his homeland, 6. a man who buried his peers. 7. the lake where birds stopped nesting [13; 88].

The Kazakh people also have rituals and customs associated with the number "seven" [14,221]. For example, when a newborn was seven days old, they arranged a holiday and put seven different things in the baby's cradle. As soon as the child turned seven years old, boiled meat and milk were given. It was believed that every three years the blood is renewed, after seven years the character changes, as the formation of mental abilities ends.

### *Outcomes*

Within the framework of this research work, a selection of phraseological units from dictionaries of English and Kazakh languages was made: Oxford Dictionary of Phrase and Fable, Elizabeth Knowles, 2006, Oxford Dictionary of Superstitions, Iona Opie and Moira Tatem, 2005; Kazakh-Russian Dictionary, 2008, proverbs, 2018.

By continuous sampling, we selected 24 English phraseological units and 16 Kazakh phraseological units with a numerical component "seven". A comparative analysis of these phraseological units allowed us to identify 3 groups:

The first group is phraseological units that completely coincide in semantics and structure:

Measure the cloth **ten** times (Measure seven times, cut once) [10]. “**Zheti** ret olshep bir ret kes” [11; 326]

For **seven** generations; until the **seventh** generation [10]. “**Zheti** atasynan beri” [13; 326]. The number seven in these stable combinations means "kinship relations". It should be noted that the Kazakh mentality attaches great importance to family relations. If a person did not know his ancestors before the seventh generation, then he did not deserve respect. “Zheti atasyn bilmegen zhetesis” [15].

In addition, knowledge of "their roots" was necessary in order to prevent incest. Currently, the Kazakhs have preserved the tradition according to which one should not choose a future companion or a life partner from the same genus. The concept of “seven generations” among the Kazakhs also had a sacred meaning: it was believed that the curse would reach the seventh generation: “Kargys zheti ataga zhetedi” — the curse will reach the seventh generation [16]. The number seven also acted as an indicator of comparison in family relations: “Alty aga birigip ake bolmaydy, zheti zhenge birigip ana bolmaydy” six uncles do not replace the father, seven daughters-in-law do not replace the mother [17].

By the second group there are persistent manifestations that differ in their full form, but which manifest themselves in a special way or in their own meaning:

The seventh heaven of is a symbol of happiness, gray sky, upper Bliss, and naivety [10]. In the Kazakh language, there are seven layers of blue (seven layers of Sky) [14]. In the paintings, there is a reference to the cosmological and mythical representation of Englishmen and Kazakhs on the spatial construction of the world. “Seven” also played the work of Mahmud Kashgari, who lived in the XI century, to show and spread the connotative significance. In this work, we have the following: “Zheti” number seven. “Zheti kat kok” seven levels of sky [10].

And the last third group is a group of non-equivalent phraseological units that do not have a match in the compared languages.

### *Conclusion*

The analysis revealed that numerical symbols played an important role in the culture of the British and Kazakhs. The sacred symbolism of these numbers is fixed in the spiritual and material culture, beliefs, customs and rituals, mythological and cosmological representations of peoples.

The symbolism of the numeral “seven” in English is associated with historical facts, traditions, realities and religious beliefs. For centuries, the Bible has been the most widely read and quoted book in England; therefore, entire idiomatic expressions have entered the English language from the pages of the Bible.

The specifics of the semantics of Kazakh phraseological units with a numerical component “seven”, unlike the English language, reflects a close connection with the traditions and customs of the people. The internal form of phraseological units of the Kazakh language is based on the nomadic lifestyle of Kazakhs, which influenced the formation of ethnic culture and human psychology.

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