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Cognitive And Lingua-Cultural Aspects Of The Concept Of The Numerals In Kazakhstan

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Abstract

This article deals with the study of language and culture and with the notion of the concept via cognitive and lingua-cultural approaches. With the help of these approaches we could find valuable information about mentality of the people with their life, history and culture. As a result, the numerals with national codes tell readers about, the way their ancestors lived, the culture and traditions which pass from one generation into other generations. In conclusion, Lingua-cultural study of Kazakh numerals with national codes lets young generation respect the people and feel proud of their history, tradition and culture.

Key words: Concept, Culture, History, Mindset, Cognitive.

Aspectos cognitivos y lingua-culturales del concepto de los numerales en Kazajstán

Resumen

Este artículo aborda el estudio del lenguaje y la cultura y la noción del concepto a través de enfoques cognitivos y lingüo-culturales. Con la ayuda de estos enfoques, podemos encontrar información valiosa sobre la mentalidad de las personas con su vida, historia y cultura. Como resultado, los números con códigos nacionales informan a los lectores, la forma en que vivían sus ancestros, la cultura y las tradiciones que pasan de una generación a otras generaciones. En conclusión, el estudio lingüo-cultural de los números kazajos con códigos nacionales permite a las generaciones jóvenes respetar a las personas y sentirse orgullosos de su historia, tradición y cultura.

Palabras clave: Concepto, Cultura, Historia, Mentalidad, Cognitiva.

1. INTRODUCTION

The linguistics of the XXI century forwarded that language is not simply the instrument of the communication and knowledge but it is the national code. Humboldt confirmed that the bounds of the language of my nation mean the bounds of my world view. Three closely interrelated phenomena: man-world-language from the anthropological point of view, are important. Von Humboldt, stated that language does not only reflect and express the spirit of the people but also influences its formation. The following terms correspond to the above-mentioned three levels: concept as a preverbal image of the phenomenon, which is based in our consciousness on numerous signs

and associations, notion as a linguistic-logical item, which is the generalization result of the most substantial features of a concept and meaning of the word which contains the concept basis. According to Vezhbytskaya (1996) word meaning is anthropocentric, that it represents properties of human nature; and it is ethnocentric. It is impossible to describe the world as it is by verbal means: first of all, language imposes a certain world view on its users, besides each language sets its own (Lee, 2019).

The anthropological linguistics is understood, first of all, as the research of the human factor in language. In the attention center it appears to have two circles of problems: how the person influences language; how language influences the person, its thinking, culture. Language reflects not only reality, but also interprets it, creating a special reality where man lives. Haidegger, an outstanding thinker of the last century named language the house of reality. Language is considered as a way by which we go through into nation's mentality, into the outlook of ancient people in the world and their society. Echoes of past times going through the centuries are preserved in today's proverbs, sayings, phraseological units, metaphors, symbols of culture and etc. They are mirrors of the nation's life. Language and culture interaction is one of the central problems in linguistics. The first attempts of the decision of this problem have shown in Humboldt's research work as material and spiritual culture which are embodied in language; its national character is expressed in language by means of special vision of the world; language is an expression of national spirit», its culture; language is a mediating link between the person and the world surrounding it. Humboldt's (2008) concept has received original interpretation in Potebni's work «Thought and

language», in Balli, Vandrieza's works, Bo-duena de Courter, Jakobson and other researchers. The best minds of XIX century Humboldt (1985) treated language as a spiritual force (Ahmadi et al, 2014).

The linguistics of the XXI century actively develops the way, where a language is considered as the cultural code of a nation. The fundamental basis of such access was defined by the theories of Humboldt (2008), Mazhitaeva & Abdrazakova (2012) and other scholars. The study of linguocultural aspects of interrelation of language and culture let us come to the conclusion 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 links with social life, psychology, and philosophy. The well-known scholars such as Kashkary, Navoyee devoted a lot of their works to the interrelation and correlation between language and culture, language and nation and the specific way of thinking that differs from other nations. American scholar Wilfred (1950) wrote Lexis is like a mirror in language, through it to know the past life of the nation. Palmer (1983) wrote Language history and culture history is closely related and reflect each other in some way.

Language is the fact of the culture because it is a component of culture which we inherit from our ancestors; language is the basic tool by means of which we acquire culture; language is major of all phenomena of a cultural order. If we wish to understand the essence of culture - a science, religion, literature we should consider these phenomena as the codes of developed model. Therefore the conceptual judgment of culture can occur only by means of a natural language. In

present-day cognitive linguistics concept is one of the most widely used notion. Many researchers treat it quite differently from each other and vary in different scientific schools. The concept is the category of thinking, it is an aspect of thought and it gives plenty of room for its interpretation. Today the category of concept appears in the studies of philosophers, logicians, psychologists. At the start, the term concept was used as a generalized word-nominator, which in the process of thinking replaces an uncertain set of objects, actions, cognitive functions of the same kind. Likhachov (1993) used this term to refer to the generalized cognitive unit, which reflects and interprets the phenomena of reality, depending on education, personal experience, professional and social experience of a native speaker.

2. METHODOLOGY

Some scholars consider the concept as a discrete mental unit which reflects the object of real or imaginative world and is kept in the national memory of native speakers in the verbalized form. In the Dictionary of Cognitive Terms the concept is defined as operational meaningful unit of memory, mental lexicon, conceptual system, brain language, and the whole picture of the world reflected in the human mind. In general use the term mainly denotes idea or notion. The concept has a purely cognitive status and does not exist outside the mind. So the nature of concepts, and their relation to the things and to the minds are among the most hotly disputed subjects in present-day linguistics. The concept as a unit of cognitive level, it absorbs everything that comes from the world of mind and is reflected in the

meaning. At the same time, the concept is also a phenomenon of culture; it accumulates its heritage. The theory of the concept has been studied by scientists Lihachev, Arutyunov, Babushkin, Maslov, Turevich, Stepanov and others. In Kazakh linguistics, the concept is understood by Suleimenova as objects of realities which an individual knows, imagines and thinks (Kuznetsova, 2019; Francisco et al., 2018).

Cognition refers to mental activity, including thinking, remembering, learning and using language. When we apply a cognitive approach to learning and teaching, we focus on going through the information and concepts of information. The concept has a complicated structure denoting the centuries-old notion about cultural values and a brief and meaningful objective reality preserved in the ethno cultural consciousness, handed down from generation to generation.

3. RESULTS

According to Stepanov concept is treated as concentration of culture and is closely connected with the categories of number, quality space and time. The process of concept is closely related to the names of figures. For instance, number three 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 for word translation)

means not only the amount of the actual things, where it is combined with the word zhuz, but it is also related to the knowledge of the construction of the Kazakh ethnic components. In the history of the Kazakh people's material and spiritual culture, which reflects the level of daily life which is the source of life of ethnic groups is connected with figures such as three zhuz (three divisions), beskaru (five weapons), eki dunie (two worlds)/ Zhetykarakshy (Great Bear), besatar (five-shooter), three zhurt (three generations), segiz koz (rump), segiz ayak (octopus), etc. Such words have a wide social meaning (Ghazanfarpour et al., 2013; Jenaabadi & Issazadegan, 2014).

Three Zhuz mean three divisions of Kazakh people. They are: the Greater (Zhuz) Horde, the Middle (Zhuz) Horde and the Junior (Zhuz) Horde. In these complicated names there are several opinions about the etymology of the word The Zhuz. Kazakh scholars Amanzholov related the word zhuz to figure 100; J. Dosqaraev the etymology of the word zhuz associated with the words duz and tuz; Zhanpeiisov connected the term zhuz with words like generation and related to Turkic languages. So, the etymology of the word zhuz is related to the word generation. According to some historical novels Three Zhuz did not mean territorial or Kazakh tribal divisions but Three Zhuz meant three Kazakh brothers. Thus, the name of this complex name of three zhuz can mean born brothers. Kazakh people say a man has three zhurt (generations). They are agaiyn zhurt - father's relatives, nagashy zhurt - mother's relatives, kaiyn zhurt - wife's relatives. When do people ask how is the three zhurt? They want to know if everything is all right and safe in your family with your mother's relatives, with your father's relatives, your wife's relatives. Maslova noticed that numerals are elements with special

codes which describe the whole world: they are the basics of music, poetry, architecture and art. According to Maslova numbers are used in superstitions, religions and in mythology around the globe.

The numbers will always be a part of our daily lives. This site is dedicated to shed light on the symbolism and the meaning of numbers in various societies. The concept of numbers can be an indicator of picture of the world of culture in which it was formed. Numerical symbols are formed in the course of long cultural and social factors. Therefore, the symbolism of numbers is the object of cultural studies and requires thorough investigation from cultural and philosophical, ethnographic, linguistic and cultural and semiotic aspects. In turn, these studies provide an opportunity to reconstruct the holistic system of whole culture. The ontology of numeracy is formed 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 representation of the world construction of Kazakhs' world. If we consider the national cultural aspects of numbers in the Kazakh culture, following numbers are very popular. They are three, four, five, six, seven, eight, nine, forty, and sixty two.

The word *zheti* in Kazakh means seven. In etymological dictionary of Turkish words scientist Sevortian (1993) states that word *zheti* originates from word *zhetti*, *zhetu*, *zhet* which means get, achieve. Kazakh mythologist Kondibay (2000) connects significance of number seven in Turkish culture in the ancient times people used to describe life obstacles with squares or circles which decrease to its centre. The centre of these figures was dot. If decreasing circles and squares meant life obstacles, the dot in the centre was associated with target, aim point of the life the target point in the centre of figures in

Turkish pronounced as *ngengt*. As time goes by this word changed in the following order: *ngengt* > *iengt* > *ient* > *iet* > *zhet*. Later from this word *zhet* was the derived number *zheti*. Consequently the initial meaning of the word *zhet* which meant point of target, highest point, the most, the highest target was transformed to number seven. Therefore, in myths number seven is used in the meaning of superlative: the most and the best. The first word-combination in Kazakh with numerative seven is *zhetiata*. Word-for-word translation is seven grandfathers. However, this translation cannot express all extra-linguistic context of Kazakh word combination *zhetiata*, since significance and meaning of seven grandfathers is very vital in Kazakh culture. Therefore, it would not be understandable for representative of other cultures to get the whole context of word-combination by seven grandfathers or to the seven generations.

In Kazakh culture there are several traditions connected with seven grandfathers. Descendants of one man cannot get married with each other until the seventh generation. It is believed that this custom will help to prevent different health problems and to preserve genealogical purity. In fact, medically it is proven that children whose parents have near relation have serious problems with health because of some variance in blood structure. As the result, there has been established a tradition to know the chain of all seventh grandfathers name including father's name. The one who does not know his/her grandfather's name for the seventh preceding generation was considered to be disgraceful, and ill-mannered. This tradition is still strong among Kazakhs. Therefore the significance of the knowledge of all seven great-grandfathers chain is very important. Those who do not know them are recognized as kinless and rootless and are not respected

by the people. This custom is still actual and even nowadays Kazakhs ask the names of their seven great grandfathers as the way of examining each other while getting acquainted.

The analysis of number seven in Kazakh culture showed that it is used for strengthening definite meaning. Now we consider the etymology of number three in Kazakh culture. It is often found in beliefs regarding traditions. For example, there are a lot of proverbs and sayings as 3 times boiled, but the broth is not mixed means no unity. Also a man makes three attempts. In addition the number three has the meaning as full and complete. In oral folk literature there are also a lot of phrases related to the number three 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 castles), three bad actions (to shed blood, to steal castle, to destroy parents' house), and three drawbacks (stupidity, laziness, and cruelty), and three truth (God, Koran, the Prophet). Twelve – is one of the sacred numbers for Kazakh people. In a 12-year cyclic calendar each year was named after an animal and each person who as born in that year, obtained the particular animal's character. Kazakh names of the calendar years are: tyshkan (mouse), siyr (cow), barys (leopard), koyan (hare), ulu (snail), zhylyan (snake), zhylyk (horse), koi (sheep), meshin (monkey), tauyk (hen), eet(dog), donyz (boar).

In Kazakhs the phrase Moushel zhas means Jupiter calendar. Jupiter does a complete revolution around the Sun approximately in 12 years. Dividing the Jupiter's path into 12 equal parts with 30 degrees in each section, each part was given the name of a certain animal. The expression bir moushel zhas otti (literally it means one more 12 years

have passed. Five moushels make 60-year tolykh moushel zhas (full moushels). And minor cycles are built-into big ones, that infinitely repeat. The word moushel is derived from the word mushe – a part. The 12-year structure of this cycle corresponds to traditional ideas of an animal structure. There were 12 months in a year, each one having 30 days. Good wishes for other people sounds like this: on eki mushen sau bolsyn (word for word translation – may all your 12 parts of your body be healthy.) – Means: wish you healthy body. The next sacred number is forty. It takes a special place in the folklore. There a great number of fixed expressions and proverbs with this number: one among the forty people is a holy one/ they believed that one among forty guests coming to your house would bring luck; a woman as a cat has forty souls. It means that women are strong physically; even if the battle lasts forty years the one who is destined to stay alive will return home.

Kyrkynnan Shygaru – the first forty days of a newly born child are believed to be special. The first forty days after the birth of a baby are considered to be critical. Meanwhile, the child is not shown to the public so as not to have an evil eye. After forty days forty spoons of water pour into the bowl with some silver and by the invited guests with best wishes for the baby and an elderly respected lady pours the water on the baby with everyone's good wish and she is given an honor to cut the baby's nails and hair. Forty is considered to be a holy figure and many traditions are connected with this number. There are forty rules which must be followed by a girl. When there is a marriage in Kazakh culture and there is such saying the first thirty days are for games and the next ten days are for a marriage ceremony. It means that any marriage ceremony lasts 40 days in Kazakh culture. Relating

to males there is such saying if a young man did not break a castle at thirty, will not do anything at forty. One of forty guests is Kydyr a favorable person, which means that any visitor is supposed to bring prosperity and joy to that home.

For Kazakhs Friday the thirteen (13) is really a respected day. That Friday is the best day of the week from the religious point of view. Number 13 in Kazakh culture is 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 really 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, nine and combinations of numbers as 999, 777 and others. They are considered as symbol of prosperity and luck. For many centuries seven is lucky and sacred number for Kazakh people. It takes a special place in national customs, traditions and mindset. For many countries all over the world the number seven is sacred one. In preparation of Nauryz-kozhe (Noodle), you should add seven ingredients to the noodle: water, meat, salt, flour, cereal, milk. These seven ingredients signify the seven life beginnings: joy, luck, wisdom, health, wealth, speedy growth, heavenly protection (Umpawan, 2018).

That day one should visit seven homes and invite seven guests to his home. In Kazakh culture there are a lot phraseological units and proverbs, 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 researches there are a lot of fixed expressions with the number nine in Kazakh culture. It comes from the idea that is dated back to the ancient superstitions and traditions that the world consists of nine pieces or parts. *Togyz kumalak* nine balls the most popular games dating back to ancient times, is considered as a national sport of Kazakh. According to the current data it has a long lasting history about 4000 years.

Nomads believed that the number 9 is a holy number which symbolizes the peak of existence and is widely used in Kazakh traditions and customs. Now we consider the cognitive characteristics of the number four in Kazakh culture. The value and cognitive characteristic 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 cultural worldview 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.

4. CONCLUSION

In early times the number 3 is considered as a holy number. This number symbolized three unities of the world – upper, middle and lower; the symbol of present and future. Conclusions: The concept of number in Kazakh culture from the cognitive and lingua-cultural points of view appears 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 of their historical background and Kazakh people's picture of the 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 have 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 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.

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