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(E-mail: boka\_001kz@mail.ru)***Linguo-cultural and cognitive characteristics of number 13**

In this article considered problem of the linguo-cultural characteristics of number 13 in folklore small prose genre. The number 13(thirteen)plays an important role in Kazakh people's world outlook. we taken as an example this legend motive that is connected with the number thirteen (13). It is the creation of hauana(mother) from adam-ata(father) rib. The word in Kazakh «to consult with the rib» is one proof of this legend. However the motive that defineto be created from the rib was used in The Sumer. Once the rib of the god of water Enki ached much.Ninty came to him and treated it. Ninty gives the meaning as creating the nature, created from the rib. The author studies various views on the event, considers the peculiarities of its in the text.

*Key words:* languageis, thirteen, Turkic, mythology, legend, Maiya, Maiky, abaq (center in a circle), symbol, archetype.

Languageis the result of indicator of people's existence. People's character, history, entity, culture, all are given in language of nation. The Language of folk, what spoke Humboldt and there is its spirit, since in language of folk is reflected its culture, history. In modern linguistics there is such notion, as language picture of the world, and she s by means of language. And so in language are seen all traditions, nature to nations, and etc. Each folk perceives, creates this world on miscellaneous.You can find a lot of facts in the language of nation related to civilization! One of them is the concept related to the number 13 (thirteen).

This number is associated to bad things in understanding of European and American people.In a book of A.Ahmetov «Turkic civilization» nihilism, negation, prohibition which are related to the number thirteen are connected with the head of Vatican (1553) called Grigoree. Since that time 12 months calendar was put forward. Now it is called as Grigorian calendar.And one of the ancient peoplethe Maiya used thirteen cycled calendars. H.Arguels in his work «Maiya's factor»found out the secret of this calendar and approved that calendar was made on the basis of relation of people to the nature. He wrote that Maiya's each month consisted of 28 (twenty eight) days, each year consisted of 13(thirteen) monthsand was made on the basis of proportion of the moon, the sun and the earth. As in the works of scientists there are 17 (seventeen) types of calendar in Maiya's people. Among them a calendar called Tsolkin consists of 13 (thirteen) months, and each month consisted of 20 (twenty) days. Then there are 260 (two hundred sixty) days in 13 (thirteen) months. Ahmetov Ashowed and counted the meaning of Kazakhpeople's concept «to bear a child 9 (nine) months and 9 (nine) days»as on the basis of formula  $9 \times 28 = 252 + 9 = 260 + 1$ . The period between the formation of embryo in a mother's belly and the day of baby's birth comprises 260 (two hundred sixty) days. That's to say mother bears her child 260 (two hundred sixty) days and the next day baby was born [1; 107].

If you look at Tsolkin (kin-sun!) calendar taken from a book Hose Arguels these numbers are counted from the left to the right and after the number 13 (thirteen) the another number starts. Interesting fact here in the calendar is the full stop scheme in a circle. This is considered as the sign of Ng or NT sound in Turkish world ○.

This sign is characterized in different way by each scientist. For instance, D.Cherschvard called a sign of Mu people as MU-RA. And O.Suleimenov who wrote first about the relation of Turkic and Sumerian showed it as Mung. Also one of Kazakh scientist S.Kondybai read this sign another new way. The scientist characterizes various variants of full stop and circle as following: Ng, that is to say, full stop is a child, and circle is a mother, Full stop is a person, circle is a world, the universe, Full stop is the earth, the circle is the world water, etc [2]. We have the answer to the question why is the sound ng the symbol of full stop. This sound is the first sound of human being, when a child is born pronounces a sound ng.The sign scheme and pronunciation of Kazakh sound are closely related.We mentioned facts in our special article concerning to this sound. Next problem is to show parallels of maiya Kazakh (Turkic) with the help of this sign.

*Maiya and Maiky*

There is a moral in Kazakh «There is one base of all words, the father of the base is a public speaker Maiky». Name of Maiky has been known since 12<sup>th</sup> century. However, if you look at it attentively, the pronunciation of words Maiky and maiya are similar. The history of words Maiky and Maiya is profound. In a work of D.Chervard «An ancient continent MU. Ancestral home of human being» it is written: «one of more noticed figures of Empire Nag in India was prince Maiya [3].

It is impossible to set the definite dates from life of prince Maiya. However, in metalotof references about him, but none of evidences doesn't permit to evaluate correctly the period of his life. However, in correspondence with many legends, the prince Maiya lived 15–20 thousand years ago. In «Ramaiyan» there is also mention «The prince of nags called Maiya lived in ancient times» [3; 176]. That is to say, there are 15–20 thousand years time!

*About etymology of word Maiya*

In a book of Arguels H. it is written about the etymology of word Maiya as following: Nevertheless, a mention about central-American people Maiya causes a resonance with the east, with India. The word «maiya» is one of the key concepts of Indian philosophy and means «the source of this world» and «illusiveworld». In Sanskrit the word «maiya» is connected with the concept «great», «measure», «mind», «magic» and «mother». Nowonder that the mother of Buddha was called Maiya, it is mentioned that the name Maiya used also great astrologer and astronomer, magician and architect of an ancient time, and also great nomadic tribe of navigators» in classic Vedic epos «Mahabharata» [4]. The author claims that this word was used not only in an ancient India, but it was also used in the west. The name of Egyptian pharaoh Tutonhamo's treasurer was Maiya. In Greek myths the first star out of seven stars of Urker (Pleiad) was called Maiya. Maiya was considered as spring guard of Romans. Maiky (or it's called Baiku) public speaker was one of khans who announced Chyngys khan. He was not one of twelve public speakers, he was the major public speaker among these twelve ones. That's to say maiky is connected with the number 13 (thirteen). It means, there is a community here in words Maiya and Maiky not only by the form, but also a community concerning to the number [5].

*Cycle and month for nomads*

The number 13 (thirteen) plays an important role in Kazakh people's world outlook. The Kazakh became the landlord at the age of thirteen. Why did the Kazakh marry at the age of 13? At this age a girl is noble, a boy is an adult one. The adulthood of a boy and a girl meant that they were under age of 18, and ready to get married. This period showed that thirteen organs of human being took shape.

However Kazakh people told about twelve parts of body, it was a shame to say the great part of the body. When a child got the age of adulthood, when this part of body matured, that is to say, when a boy went through the definite cycle the Kazakh marry their children. At the age of thirteen he was a landlord, separated house. The number 13 (thirteen) was the equivalent to number 4 (four). The addition of one and three is four. Simple formula. But in the meaning of number 4 (four) lies the sense of maturity. For example, there are morals like four eyes are full, four corners are equal, if four are full..., etc. mean unity, prosperity, health. That is to say, 13 (thirteen) parts of body meant that they give a birth to generation, and successfully lived this period, that is to say 13 (thirteen) years [5].

In an article of citizen Kadan Kabisatuly «Kazakh calendar» there are lines: «There are 13 (thirteen) months in a year the moon and Pleiades meet 13 (thirteen) times in a year. At the beginning of the year Pleiades goes from the horizon down in the second part of sky sphere, it is not seen to people in the north of the earth. The Kazakh say that the Pleiades lay on the earth 40 (forty) days. During this 40 (forty) days it must be met two times. But we can't see, only we can see is eleven ones. If one 13 intersections by 28 (twenty eight) days it is equal to 364 (three hundred sixty four) days» [6]. That's to say, the Kazakh had 13 (thirteen) months in a year. 13 (thirteen) meant full circle. If we take 12 (twelve) it is equal to the concept 3 (three) (1+2 is 3). And in order to mean the number 4 (four) it is necessary to have 13 (thirteen). Also it seems the year should be counted with the help of number 13 (thirteen). For instance, in Kazakh legend «Aspiration of animals to a year» it is told that camel stayed without a year relying on its height. But however, the camel also can see that sun thirteenth?! In a word «camel» one can notice meanings «the main sense», that is to say, the last, conclusion. It means ancient Kazakhs had the 13<sup>th</sup> (thirteenth) camel's year.

*Abaq is a symbol of universality*

The full stop in a circle is the symbol of female beginning (genital organs). Although this sign is simple, it is read universally. The full stop also emphasizes a womb in which a baby lives, at the same time it also describes a door (organ)  $\odot$ . For instance, we count by 6 (six) or 12 (twelve) counting. But it is not correct, if we explain with the help of sign in a circle, the number 6 (six) and also 12 (twelve) are intersected in a full stop. Then the full stop is number 1 (one), its analogues are 4, 7, 9, 13 variants. Among these numbers number 7 (seven) attracts attention very much. This number itself is based on the concepts zhet, zhat. (In koran, it was said that world came into existence during 6 (six) days. According to R. Guénon 7 (seven) days are weekend, that is to say, it corresponds to the full stop in a circle. We will tell completely about it in an article concerning to the number 7 (seven). In Kazakh people there wasn't exchange of girl till the 7<sup>th</sup> (seventh) ancestor. The number 7 (seven) shows the ending of a definite circle. There are seven days in four weeks, its result is equal to the number 28 (twenty eight), that's to say, it showed fading away totally of phases of the moon. It means the definite period or initiation. For instance, when a person dies ancient tribes turn round a house, and cut their faces, shed bloody tears to the earth. That's to say, to turn round seven times symbolizes the custom transferring from this world to other world. During 28 (twenty eight) days the moon dies, it was believed that humans go to the world of death, to darkness. According to our review, there are 31 days in a month. Because if we take into account the birth of the moon, we count from the first day till 31<sup>st</sup> day, after that the moon is born again. The picture of phase of the moon is connected to the number 28, the rest 3 (three) the Kazakh called off-season, this day the moon is not seen anyway. This simple concept became the reason of formation of custom transferring to other world. To turn round the mosque 7 (seven) times means initiation. This concept is also connected with the phase of the moon, that is to say, turning round seven times. Now we try show by this order how the Kazakh didn't marry their daughters till the 7<sup>th</sup> (seventh) ancestor. Japanese scientists after 2000 (two thousand) years approved scientifically clearness of blood. But our ancestors knew about this fact from ancient times, and kept this custom firmly. This counting can be counted by 13 (thirteen) ( $1+3=4$ ) which is an analogue of 4 (four) есептеуге болады. Then the result of multiplying 7 (seven) and 13 (thirteen) is 91 (ninety one). It means after 91 years blood changes, that is to say it becomes clear. The number 91 corresponds to the circle and the full stop and the addition of nine and one ( $9+1$ ) is 10 (ten), and this number is an analogue of the number 1 (one) ( $1+0$ ). The number 1 is the symbol of the beginning of existence, new generation. That's to say, after 91 (ninety one) years blood changed, 7 (seven) generations changed, now it means another (seven).

We mentioned that the number 13 (thirteen) is connected with the genital of woman and man. Full stop is number 13 (thirteen), and 12 (twelve) lines go from it. We call the full stop as ng (ң), we add to it vowel sounds, then we get ang (аң), ing (ің), eng (ең), ung (ұң), yng (үң), ong (оң), oing (өң) or we can read on the contrary. Eng (Ең) from it a word en (ен) comes. For instance, a word *enek* means genital organ. To be part of (enu), include (engizu) are words connected with sex act. There are words *enter*, *intimacy*. The Kazakh also call the 13<sup>th</sup> (thirteenth) organ as *am* (genital organ). This is connected with a simple lexis. It is used by Kazakh people only in informal speech. In first component of a word *Maiky* there is a component *mai*. If we read it on the contrary, we get the word *iyam*, as far as *i* (й) is a prosthetic sound, we can say it without this sound. Then we get a word *a...* That is to say, this concept is connected with the number 13 (thirteen), and also with a mother. The full stop gives the meaning like the beginning of existence. Words *mai* (бай) also mean concept new. In Kazakh in words *baisheshek*, *baibishe*, *byikthe* the beginning stems give meaning like the first, the highest. Now we compare these words with Indian-European words. For instance, the word *Maiya* means mother, the first, great. Then we see that we can find etymology of Kazakh words through the high birth of Kazakh words. The first component of this word is also in a word *Aisa*. There were 12 (twelve) pupils of prophet *Gaisa*. And the core of these 12 (twelve) pupils is prophet *Isa!* He is the analogue of *Maiky* or an example of Turkic image. Sometimes *Maiky* is also called *Baiku*. One of the stocks in Kazakh people is 12 ancestor *Baiuly*. It is also connected with number 13 (thirteen), because *Bai/Ma* means great, big and generation coming from it is classified into 12 (twelve) ancestors.

*Heracles and Korkyt*

We can call characters such as *Heracles* and *Korkyt* that are connected with the number thirteen (13). They are like two types of one archeological type picture. Similarities of *Korkyt* and *Apollo* images are told in a work of S. Kondybai «Myth of far Kazakh people». Their shamanism, the relation to music, *kobyz* of *Korkyt* and bow of *Apollo*, and other facts are approved by definite facts in the work. Even if *Heracles* and

Korkyt seem to be two different characters, but they both are images who were born from one mother. If one of them became famous killing teacher of music subject, became famous with his bravery, but another one, on the contrary, was excellent musician, spiritual mentor of performer of songs on dombyra (Kazakh instrument). However, Heracles is not only the best hero of Greece, but also he was approved as God who cure illness. And also there is a legend that Korkyt treated people with his kobyz (Kazakh instrument). Nowadays some shamans cure illnesses, slander with the help of sound of kobyz, playing it by frightening, treating. And the form of basic weapon of two characters are very similar. Also, their similarities are also connected with the number thirteen (13). There are twelve (12) exploits, twelve (12) eposes of Korkyt. If we read it as seine kernelsign, the dot emphasizes Heracles and Korkyt, and twelve (12) lines that come from it are the symbol of their exploit and epos.

If we take the etymology of word, then we explain the dot as form of fund. In Sumer language the word *hens* defines mountain, underground mountain. The history of this word comprises four (4) thousand years time before our century. S.Kondybai emphasizes one fragment in Humbaba legend in shumer myth. The problem that attracted attention of scientist is that image appeared from mountain Harrum. From the point of view of scientists, the title of Harrum mountain appeared in sumer myth after the acquaintance of Babylonian with the Hurrit. In historical Russian literatures it is told that korgan (fortress) culture is connected with hurrit culture. S.Kondybai said about these titles as kur, hurrum, hurrit, the hypothesis concerning to the etymology of these words [2]. This author emphasizes that the etymology of words as «korgan» and «hurrit» is from one basis, that is to say from kur form, and he mentions the meaning of words in Kazakh language that are connected with a word «kor»: 1) korym, kor (burial, necropolis); 2) korshau (fencing), kora (outdoor construction, shed); 3) koru (to protect, preserve), koryk (reserve, natural park), korgan, korganys (defense); 4) korku (to be afraid of), korkynysh (fear); 5) korlau (humiliate); 6) korytu (to digest, master, melt, draw a conclusion), korytyndy (conclusion). One can see that on the basis of all these meanings there is one meaning as initial word «kur». It shows that in a word Korgan there are two stems as Kor and Kang. Both variant give one meaning:

1) Hollow, space, cave; 2) underground world, the world of dead people, the place of ancestors in a dead people world; 3) cemetery, the space of a person (home, city, people); 4) mother-earth, womb of mother; children world in a myth-genealogical epos [2].

The soft variant of a word «kor(y)m» corresponds to the word *koir* (cemetery, grave) of The Sumer's word *kur*, that is to say, it totally corresponds to the word «underground». «Also a word korgan (fortress) is connected to the Sumer word «kur» and Turkish word «koir». And spatial form, and profile of bulk fortress (from stones and earth) remind us mountain (hill), hence one can understand why the image of «artificial mountain» is connected with a word basis of which is «kur», (mountain). Together with it, kurgan (fortress) means grave, burial place, *koir* «under embankment» (under the mountain). Grave doesn't only mean «cavity in which the dead becomes buried», on the mythological level it is also the world of the dead, the space of dead ancestors, lower world. In this plan Sumer «kur» and Kazakh «koir» are identical». The scientist defines that words like «to get to trouble», «in vain», «without anything», «destroy» mean «to make nothing», «to get down», also words like «to construct», «to make» of form «kur» are used in the meaning of «reconstruct», «remake» and he makes conclusion: «All of this easy to be explained in the sense of mythological imagination about grave as another world (to die means to be disappeared, to go to a chasm with the hope of to revival, new creation (to be created). The main conclusion is ethnonym hurrit, ethymology of which is unfamiliar to the science, occur from the word *hur* (*hur*>*hurrit*). That's why we can identify if not hurrits but their ancestors protohurrits with Hyper Boreas».

The sign of seine kernel corresponds to the eye scheme from the form of *kar-kor* words *koir-koz* (see-eye), pupil extend. Also, the Kazakh call *karyndas* (sister) who is womb, uterine. The meaning of the word Kazakh seems to be appeared through archeological type of image.

Heracles is the image that is connected with exploit. The first component *Her* occurs from the Kazakh word «er» (hero). This type of exchanging sounds *bar-tok-toi*, *zhok-zhoi*, etc. That is to say, sounds that under the tongue can be exchanged with the sound –i. Then the transcription of the word *her*[ier] is one variant of the word «er» (hero). And this word is still used by Kazakh people now. If we read on the contrary an ending –lik in a word *erlik* (exploit) then we get «kil». Then we get line «erkil»>ierkil>hercl>Heracles.

*Adam and Eve*

One can take as an example this legend motive that is connected with the number thirteen (13). It is the creation of haua-ana (mother) from adam-ata (father) rib. The word in Kazakh «to consult with the rib» is one proof of this legend. However the motive that definito be created from the rib was used in The Sumer. Once the rib of the god of water Enki ached much. Ninty came to him and treated it. Ninty gives the meaning as creating the nature, created from the rib. «Ti» translated from the Sumer language is «rib». Most scientists consider that this myth was taken by the Jew from the Sumer. However, Ninty was changed as hauaana (mother) but it is kept in mytheme. Losev.A called myth as the highest truth. The rib and Haua are originated from one base. It is clear that human has twelve (12) ribs. But in the myth it seems that it was told about thirteenth (13th) rib. Then the thirteenth rib is the whip of the man, that is to say intimate organ. The Kazakh also call it as whip. Then we can understand that words kam (shy) -whip — kab (yrğa) -rib– h(k)auoriginated from one base.

Making a conclusion, words Maiky, maiya, and the number 13 (thirteen) are concepts of one base. Here, we can see that culture of kazakh (turkic), maiya, Europe and etc. took their meaning from one common beginning.

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**13 санының лингвомәдени және танымдық сипаты**

Мақалада 13 саны және осы сан-ұғымға қатысты мифонимдер сөз болады. Авторлар қазақ тілінде қалыптасқан бейнелі, тұрақты сөздермен қатар, әлем халықтарының мифтеріндегі есімдердің пайда болу табиғатын С.Қондыбай әдісі арқылы, яғни абақ (шоғым) таңбаны оқу арқылы түсіндіруге тырысады. Майқы, Майя, Айса, тағы басқа сөздердің шығу төркінің 12+1 формуласы арқылы түсіндіреді. Қазақ халқының 13 жаста отау иесі атануының сырын ашып көрсетеді. Адам Ата және Хауа Ана мифіндегі қабырғадан жаратылу мотивіне (мифологемасына) ерекше көңіл бөліп, Хауа есімін қазақ тіліндегі қабырға, қамшы сөздерімен байланыстырады. Қорқыт және Геракл мифтеріндегі кейбір детальдардың ұқсастығын он екі сызықты шоғым таңба арқылы көрсетті.

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**Лингвокультурная и познавательная характеристика цифры 13**

В статье рассмотрены мифонимы, связанные с цифрой и понятием 13 в казахском языке. Авторы при помощи метода С.Кондыбая пытались объяснить знаки и символы абақ (шоғым) и природу появления имен в мифологии народов мира, а также в устойчивых и образных сочетаниях казахского языка. Этимологию появления слов Майқы, Майя, Айса и других интерпретировали через формулу 12+1. Кроме того, раскрыли секреты того, что у казахов мальчики в 13 лет становятся «отау иесі» — «хозяином очага». Особое внимание было уделено мотиву (мифологеме) о том, что Ева была создана из ребра Адама, происхождение имени Хауа (Ева) связано с такими понятиями, как қабырға (ребро) и қамшы (кну́т) в казахском языке. Общие или схожие детали в мифологии Коркыта и Геракла показаны через двенадцатилинейный знак «шоғым».

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Репозиторий Қарғу