

Minasipova A.K. Karaganda State University n.a. E.A. Buketov, foreign languages faculty, master student of group MFP-52
(Scientific adviser – Doctor of Philology, prof. Issina G.I.)

THE CATEGORY OF “NUMBER” IN THE LINGUISTIC PICTURE OF THE WORLD (BASED ON THE ENGLISH AND KAZAKH LANGUAGES)

Phraseological fund is an indispensable material for studying the culture of nations. Through phraseologisms we can identify and understand people’s attitude to different qualifications of intentions, understand their system of values and ideals. The work examines the semantics of phraseological units, a characteristic feature of which is their anthropocentric focus, implying a close connection of the language with a person, his consciousness, thinking and spiritual and practical activity.

Introduction

Number is one of the most important universal concepts of culture. Since ancient times, numbers have played an important and multifaceted role in human life. Ancient people attributed special, supernatural properties to them; some numbers promised happiness and success, others could cause a stroke of fate. In many cultures, especially Babylonian, Hindu, and Pythagorean, number is the beginning of all things. The ancient Indians, Egyptians, and Chaldeans were recognized experts in the use of numbers. Among the Chinese, odd numbers are Yang, sky, immutability, and favorability; even numbers are Yin, earth, variability, and unfavorability. The founder of the European doctrine of numbers was Pythagoras, who is credited with saying: "Мир построен на силе чисел", «Самое мудрое – число» и «Все расположено в соответствии с числами». Numbers, according to Pythagoras, have both quantitative and qualitative features, and the numbers of the first ten were endowed with special properties. Studying the properties of numbers, the Pythagoreans were the first to pay attention to the laws of their divisibility. They divided all the numbers into even - "male" and odd - "female", or otherwise "gnomons" and, most importantly, into simple and compound.

Numbers are part of our existence. We use them to understand the era we are now entering. Unlike the world, which changes from century to century, numbers remain unchanged and are an impeccable form of communication [1; 7]. Teachings on numbers are inherent in the civilizations of human society; they reflect the character, traditions and customs of the people. In numbers, the specificity of the national mentality is expressed.

Numerology is closely related to the history and culture of the ethnic group, with its folklore and religious-fantastic ideas [2; 98]. For most peoples, the "unit" represents the unity of God. In the Kazakh language, the representation of the unity of God is represented by the following phraseology: Жалғыздық Аллаға ғана жарасады. (Одинок может быть только Аллах). The English version of this phraseology emphasizes the unity of God and the mediator between God and man, Jesus Christ: the One Lord and One King (единый Господь и Царь Иисус Христос), for there is one God, and one mediator between God and men, the man Christ Jesus (ибо един Бог, един и посредник между Богом и человеком, Иисус Христос). There are a number of Proverbs in which "unit" is regarded as a symbol of weakness and loneliness [3]: один в море - не рыбак, один в поле не воин, одному и в раю не рай, одной рукой и узла не завяжешь, одной рукой в ладоши не хлопнешь; in the Kazakh language: жалғыздың шаңы шықпас (lit. from one and there is no dust), жалғыздық Аллаға ғана жарасқан только (Аллах может быть одинок); бір қарлығаш келгенмен жаз болмайды, бір сауысқан келгенмен қыс болмайды [4] (с одной ласточкой и лето не придет, с одной сорокой и зимы не будет); eng. the voice of one man is the voice of no one (букв. голос одного человека не в счет), one man, no man (один мужчина, не мужчина), one man in the field is no warrior (один в поле не воин), two heads are better than one (букв. один ум хорошо, а два лучше).

At the same time, in the languages studied, there are also such phraseological units that deny the above-mentioned features of "unity" (weakness and loneliness), calling, on the contrary, this number strong and signifying primacy. For example, in the Kazakh language there is a proverb Ер бір рет өледі, ез мың рет өледі [6; 198] (letters. a real man dies once, a worthless man dies a thousand times), in Russian, лучше один славный герой, чем целое бесславное войско; один волк гоняет овец полк; in English, to play the first fiddle (letters. play first fiddle), in this case, it means the primacy.

One is the most important mystical number, the symbol of the beginning, unity and wholeness,

the embodiment of the divine essence and the allegory of the cosmic axis. In all world religions, the unit represents God. The unit is a symbol of the sun, health, wealth, and security. Exploring the semasiological connections of Indo-European words, M. M. Makovsky argues that the unit is a symbol of a vertically standing person (microcosm), as well as a symbol of creativity, strength, energy, superiority, and luck. When applied to a person, the number "one" symbolizes a man, a human self, and loneliness. This number brings good luck in new businesses, focuses the focus on achieving goals and actions. We find confirmation of this in the semantics of a number of phraseological comparisons. E. g.: to wear more than one hat - "combine, do extra work"; to play first fiddle - "play first fiddle", "take a leading position"; there are more ways to the wood than one - "there are many ways to get your way"; better one small fish than an empty dish- "better little than nothing at all"; better one word in time than two afterwards – "it's better to say one word in time than two, but it's too late."

English PhU with the numbering component "one" mainly distinguish such creative abilities of a person as professionalism, enterprise, and efficiency. The "one" person is usually objective, smart, and able to easily find solutions in the most difficult situations.

"Two" is considered the beginning of the opposite and means duality [3]. In Russian два сапога пара, как две капли воды (похожи друг на друга); за двумя зайцами погонишься, ни одного не поймаешь, два соловья на одной ветке не поют; Kaz. lang.. Егіз қозыдай (lit. like twin lambs) - like two drops of water; екі оттың ортасында қалу [3] (to be in a position where danger or trouble threatens from two sides = between two fires); екі ұшты (letters. having two ends) insincere, hypocritical; eng. of two evils choose the less (from two evils choose the lesser), it takes two to make a quarrel (letters. it takes two to quarrel), to be between two fires (letters. between two lights) - be in a hopeless position, to have two left feet (letters. have two left feet) - be a clumsy person, as like as two drops of water (as two drops of water) implies a value similar to the Russian version.

"Three" is the number of completeness, because it represents the beginning, middle, and end. Tri-the idea of the Trinity is the basis of many ancient philosophical and religious teachings. In the three languages considered by us, such phraseological units are associated with this number. God loves the Trinity, from a pot three vershka (very small), to get lost in three pines (not to be able to understand something simple), promised three years wait; in Kazakh language, досынды үш күн сынама, үш жыл сына [3; 27] (lit. other do not evaluate it in three days, estimated in three years); жұмысқа үш жыл үйренеді, жалқаулыққа үш күнде үйренеді (lit. to work three years used to the laziness three days); ат баспаймын деген жерін үш басады (lit. on what ground the horse does not want to set foot, there it will set foot three times); in English. yaz. when three know it, all know it (letters. what three people know, everyone knows), the best fish smell when they are three days old (letters. even the best fish goes bad in three days), three cheers (letters. three cheers for).

Phraseological units that represent the number "four": in Russian. yaz. на все четыре стороны (go anywhere), жить в четырех стенах (do not go anywhere, do not communicate with anyone), без четырех углов изба не рубится (without the Foundation, nothing will work); in in Kazakh language он төрт аяқты жылқы да сүрінеді (lit. even a four-legged horse stumbles) - конь о четырех ногах, и то спотыкается, екі көзім төрт болды (letters. two eyes, have become as four) - у страха глаза велики; in eng. lang. within these four walls (letters. within these four walls), the four corners of the earth (letters. four sides of the world) – самые отдаленные уголки земли.

"Five" indicates the number of fingers on a person's hands and feet. Unlike the Russian and Kazakh word combination five fingers, in English there is a phrase four fingers and one thumb (four fingers and one thumb on the hand). Phraseological units that include the number "five": in in Kazakh language бес саусақ бірдей емес (lit. five fingers are different), бес бармақ жиналса, жұдырық болады (if you add up all five fingers, you get a fist); in Russian. yaz. пятое колесо в телеге (лишний), нужен, как собаке — пятая нога (ненужный, лишний), знать как свои пять пальцев (хорошо разбираться в чем-либо), перескакивать с пятого на десятое (пропускать подробности); in English. yaz. he that will thrive, must rise at five (he who wants to succeed must get up at five o'clock).

The number "Six" in world culture means balance, harmony, and in Christianity it has a negative connotation [3]. Consider phraseological units with the number six in Russian: the sixth sense (bad feeling), the traitor-six blows with sticks, in in Kazakh language. алты аға бірігіп әке болмас (lit. even six brothers will not replace the father), ағайынды алты болсаң, адам тимес (lit. if there are six brothers or sisters, no one is afraid). In English, there are many phraseological units that mention the number "six": to be at sixes and sevens (letters. be in six and seven) – be in the running state, to set on six and seven (letters. put on six and seven) - put on the largest numbers when playing dice, risk

everything.

Seven is considered sacred, divine, magical, and happy. In world culture, seven is a magic number, a symbol of the highest cosmic principles. The seven was revered for many centuries before our era, in the middle ages, and is still revered today. In Russian, "seven" is productive in the formation of phraseological units: in the seventh heaven (to be delighted), seven sit on benches (many children), seven nurses have a child without an eye (to be unattended), seven do not wait for one (to a greater number), for seven seas (very far). Islam, Christianity, and Judaism recognize the seven-step act of creating the Universe. However, in Islam, the number "seven" has a special meaning. According to Islam, there are seven heavens; those who enter the seventh heaven receive the blessing of Allah.

Therefore, the number "seven" is a sacred number of Islam. In Kazakh culture, "seven" is presented in the following phraseology: Жақсыны жеті жыл жетелесең, адам болады. Жаманды жеті жыл жетелесең, надан болады. [3;48] (lit. teach a good man seven years, he will be a man, teach a bad man seven years, he will still be ignorant), жеті жұрттың тілін біл, жеті түрлі білім біл (letters. know seven languages of the people, know seven different knowledge), жеті атасын білмеген жетімдіктің белгісі (who does not know your seven generations, that is equal to the orphan), жеті ата, жетпіс пұшты (seven ancestors, seventy generations), жеті қабат жер астында (under seven layers of earth).

In the English tradition, "seven" is represented in such phraseological units: a fool may ask more questions in an hour than a wise man can answer in seven years (letters. A smart seven years will not answer questions that a fool will ask in one hour), keep a thing seven years and you will find a use for it (letters. keep the thing for seven years, find out what it will be useful for) - someday everything will be useful; in seventh heaven-similar to Russian phraseology, in seventh heaven. "Seven" is considered sacred in the mythology and folklore of the linguistic cultures in question: волк и семеро козлят, Сказка о мертвой царевне и семи богатырях; in Kazakh language Жеті өнерпаз (seven craftsmen); eng. Snow-white and seven dwarfs (Белоснежка и семь гномов). In the course of the study of the concept "number" on the material of phraseological units of three languages, the General and individual Fund of values of numerals of the studied linguistic cultures was revealed.

"One, two, three" are universal concepts in Russian, Kazakh, and English linguocultures. "One" and "two" are productive in the formation of phraseological units. "Three" is not productive in the formation of English phraseological units. In Kazakh phraseological units, "four" and "five" are associated with parts of the human body (fingers, hands, feet, eyes). In Russian and English versions, the number "four" is associated with the spatial localization of the object. "Six" is characterized by negative coloring. "Seven" is the most productive number in the formation of phraseological units, and is considered sacred in the mythology and folklore of the three linguistic cultures.

The significance of a number, its symbolism, has a certain influence on a person, their life activity, and on language in particular. "Numbers are elements of a special numerical code that describes the universe, man, and the meta-description system itself" [4: 388]. Numerals, abstracting from their original function of keeping count of objects, acquire a symbolic meaning, which is reflected in phraseology.

As we can see from the above examples, the formation of phraseological units is based on the anthropometric principle that "man is the measure of all things". In order to know the secrets of the world and oneself, a person must learn to penetrate the innermost essence of numbers, understand their symbolism and use it for the benefit of himself.

Literature

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