



DOI: 10.54919/physics/56.2024.184ct6

Linguistic and cultural nature of phraseological units with numerical components in the English and Kazakh languages

Elmira Kydyrmoldina*

Abai Kazakh National Pedagogical University
050010, 13 Dostyk Ave., Almaty, Republic of Kazakhstan

Raya Darmenkulova

Al-Farabi Kazakh National University
050040, 71 al-Farabi Ave., Almaty, Republic of Kazakhstan

Abdibek Amirov

Al-Farabi Kazakh National University
050040, 71 al-Farabi Ave., Almaty, Republic of Kazakhstan

Akmaral Itemirova

College of Caspian University
050000, 521 Seifullin Ave., Almaty, Republic of Kazakhstan

Nurgul Bessirova

Kazakh Ablai Khan University of International Relations and World Languages
050022, 200 Muratbayev Str., Almaty, Republic of Kazakhstan

Abstract

Relevance. The need to study the linguoculturological paradigm of numerical phraseology is a priority task of modern linguistics, since it is stable language patterns that best reflect the mentality of the people, their cultural preferences, social living conditions, attitude to customs and traditions, ways of thinking and behavior.

Purpose. The purpose of this study was to study idiomatic expressions based on numerical components for linguocultural associative links.

Methodology. For implementation of the purpose of the study, the following methods were used: linguoculturological in combination with comparative-comparative, lexico-semantic and analytical-synthetic.

Results. In this work, a study was conducted of the national specifics of the English and Kazakh languages, based on the linguocultural nature of idioms, which include a numerical component. Since numerological nominations carry sacred meanings, a study was made of each individual lexeme, the frequency of its use, lexical-semantic content and stylistic shades. Based on the obtained lexicographic information, comparison of numerical nominations in English and Kazakh languages was carried out. The linguoculturological status of phrasemes was determined, positive and negative connotations, metaphor and figurativeness were evaluated, associative links were formed between the functional-semantic fields of English and Kazakh phraseology. The question of the equivalence of phraseological units and the formation of lacunae (semantic gaps) in the phraseological picture of the world was considered.

Suggested Citation:

Kydyrmoldina E, Darmenkulova R, Amirov A, Itemirova A, Bessirova N. Linguistic and cultural nature of phraseological units with numerical components in the English and Kazakh languages. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(56):1846-1855. DOI: 10.54919/physics/56.2024.184ct6

*Corresponding author



Copyright © The Author(s). This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (<https://creativecommons.org/licenses/by/4.0/>)

Conclusions. The richness of idiomatic expressions, especially those with numerical components, reflects ancient beliefs about the world's workings. Despite stylistic and semantic differences, both English and Kazakh languages exhibit equivalents, variations, and gaps in phraseology, with numerical components playing a significant role. This study can be used in conducting comparative studies of other national languages, establishing linguocultures and the linguoculturological status of phraseological units and other structural elements of speech, using machine technologies to isolate numerical lexemes from contexts, transforming the speech flow and forming new semantic and stylistic patterns.

Keywords: idiom; numerology; symbolism; sacred meaning; national traits.

Introduction

The study of the linguoculturological nature of phraseological units is becoming one of the main problems of modern communicative linguistics, since it is in speech acts that most idioms are realized. It is important to note that the study of the features of national languages allows not only learning the language, but also reproducing new patterns (figurative, metaphorical), which indicates the full development of a particular language system. Speech can become a source for reproducing already known phraseological units, as well as updating them. The linguoculturological nature of idioms is based on various extralinguistic factors that, with active interaction, form the national language space of the people, reflecting their mentality in terms of the social structure of life, cultural ties with other languages and peoples, historical realities and religious affiliation. Since linguistic culture reflects associations, patterns, archetypes, concepts, it is important to study these components in order to identify them in the text and speech flow.

Teaching the national language cannot take place without getting acquainted with the cultural, historical and socio-cultural features of the perception of the world by a certain people. Building associative links between numerical nominations and cultural codes is an important element in the process of learning new lexemes and mastering linguistic patterns, therefore linguoculturology is also relevant from the point of view of language learning. Numbers reflect sacred meanings, being some kind of linguistic cultures that can be considered in the context of functional-semantic fields with their specific structure, lexical-semantic content, stylistic features of the use and modification of figurative meanings. The study of numerological phrases in the English and Kazakh languages is necessary, first of all, to form an idea of the national foundations of the worldview, laid down in ancient times.

Article of I.J. Akhmedovna and G.K. Sodikovna [1] focuses on linguocultural problems based on the comparison of French and Uzbek phraseologies, with special attention to topographic nominations. The authors show the influence of various factors on linguistic and cultural parameters: socio-historical, folklore, folk art and traditions. A quantitative analysis of phrases in the national and foreign layers was carried out.

The study by A. Nussupbekova et al. [2] is devoted to the formation of typologically similar and different features in phrasemes with numerical components, reflecting cultural and historical characteristics. The authors point to the role of psychological factors in the study of the concept and meaning of numbers from an ethno-cultural point of view. Since numerical nominations in the cultural system, as a rule, have a symbolic meaning, they can be considered polyfunctional semiotic signs. The

analysis of Kazakh and French phraseological units with numerological components showed differences and similarities in the cultural interpretation of numbers, national attitudes, stereotypes and archetypes.

Linguists S. Mukhametkaliyeva et al. [3] conducted a comparative study of linguocultural features of different language systems, studied the pragmatic nature of numerological nominations and the contextual implementation of these phraseological units in speech acts. The authors study the functioning of the category of numbers in different linguistic samples, form a functional-semantic field of proverbs and phraseological units for national and cultural identification, and identify historical and cultural codes in various language paradigms.

Scholar W. Hsu [4] studies the opaque idioms often found in the English press. The results showed that 525 phrasemes were used in the analysed literature. This list confirmed the high frequency of idioms in daily news. C.Y. Liu and H.J.H. Chen [5] emphasize the importance of studying phrasal frames when working with academic speech, carry out a structural and functional analysis and identify their genre features, pointing out identification features. This study can be used to develop programs for learning English.

The purpose of this study is to identify the linguocultural nature, conduct a comparative analysis of English and Kazakh phraseological units with numerical components, form links between their functional semantic fields. The subject of this study is English and Kazakh phraseological units with numerological lexemes used in lexicographic sources and studied from the point of view of linguoculturology.

Materials and Methods

The methodological basis of this work was based on comparative, lexical-semantic, analytical-synthetic and linguoculturological analysis, which was necessary for linguistic research. These methods were used in combination with the aim of studying extralingual (historical, cultural, social features of semantic content) and intralingual (language forms, side of expression) factors that affect the structure, metaphor and meaning of phraseological units in English and Kazakh.

The linguoculturological method was used to analyse English and Kazakh phrases from the point of view of their cultural, social, historical, religious nature. The study of the cultural codes of the nation was also carried out by highlighting the sacred and most frequently used numbers. The issue of full and partial equivalents, as well as gaps formed in the national languages (English, Kazakh) was considered. The implications were evaluated in terms of metaphor and figurativeness. Also, along with the key linguoculturological analysis, lexico-semantic and

comparative analysis were involved in the comprehensive study of numerical phraseological units.

The method of lexico-semantic analysis was used in the study of semantic transformations (figurative, metaphorical), associative links between numerical components and other lexemes. Each individual number was studied from the point of view of communication in the context of positive and negative connotations, as well as the semantic nature of the meaning (human traits, assessment of actions, phenomena, events). The degree of use of expressive and emotional elements, as well as neutral vocabulary as the basis for interpretation and the emergence of new meanings, was assessed.

The comparative method in this work was used in the analysis of phrases in the English and Kazakh languages, the definition of the main linguocultural characteristics (similar and different). The following parameters were analysed: the sacred meaning of numbers, the frequency of using different numerical components, the nature of connotations (positive, negative). The dominant features of phraseological units with numerological elements in the English and Kazakh languages were determined. Also, the method of comparative analysis was used when comparing their own research results with the results of other scientists dealing with linguistic issues related to phraseological units.

With the help of the analytical-synthetic method, the main information concerning phraseological units was collected, based on the analysis of the works of modern linguists, key issues of interest to linguistics in the nearest scientific perspective were studied, and scientific priorities were evaluated. Theoretical information on the topic of phraseological nominations was also mastered: features of translation, teaching national languages with a linguoculturological element, full and incomplete equivalence. The analytical-synthetic method helped in determining the range of problems actively discussed in the linguistic scientific space, and ways to solve issues related to the functioning of set expressions.

The theoretical basis of this work was the research of Kazakh, English, German, Chinese scientists on the national specificity of phraseological transformations in English and Kazakh languages. To study phrasemes and idioms, lexicographic sources were used, in which the main and most frequent phraseological units were collected: Dictionary of English phraseological units and Kazakh-Russian phraseological dictionary [6]. Information from these sources was used to identify stylistic moments in idioms, their semantic content, frequency of use in contexts, and features of meaning transformation.

Results

English phraseological units with numerical components: linguoculturological nature

Cultural linguistic studies the relationship between language and concepts (symbols, images, concepts) determined by social, historical and cultural factors. The phraseological picture of the world of each nation is based on the basic national values and is built on the mechanisms of meaning implication through metaphorical, figurative, structural, lexical-semantic transformations. The reflection of external events, phenomena and attitudes towards them

(extralinguality) is manifested at the intralingual level with the help of linguistic means.

The numerical component “one” in English is used to highlight someone or something on the positive side, used in the meaning of “best” [7]:

- “public enemy number one” (one who is not liked in society, or one whose actions are not approved);
- “one-horse race” (from the very beginning of the competition, it is obvious who will win);
- “go one better than” (do something better than before);
- “be/get one up on somebody” (have a significant advantage);
- “first past the post” (using a voting system where a person is elected by the number of votes).

The lexeme “one” can be used in the meaning of “first”: “first thing early in the morning and first things first” (the earliest time). But also in English, this numerical component is used to denote a person who is in a state of intoxication, which indicates negative linguocultural associations [7]:

- “down in one” (one who drinks a glass of alcoholic beverage without stopping);
- “have one too many” (drink too much alcohol);
- “one for the road” (drink alcohol right before leaving the event).

Also, the lexeme “one” is used to describe, as a rule, negative personal qualities:

- “(all) rolled into one” (take care only of yourself);
- “one born every minute” (a manifestation of human stupidity).

The number “two” indicates the destruction of unity and symbolizes any contradiction; phraseological units with such a component show two opposite modes of action:

- “two-edged sword” (a course of action that can bring both positive and negative consequences);
- “two-way street” (a situation in which cooperation is required from both sides);
- “two sides of a shield” (an indication of a close connection between problems or situations that are consequences of one phenomenon);
- “it takes two to tango” (that the responsibility lies on both sides).

It is also used to indicate similarities between people, events, phenomena: “like two peas in a pod” [8]. The positive semantics of phraseological units with this lexeme is presented in phraseologisms such as “no two ways about it” (expression of confidence) and “stand on (one’s) own two feet” (to be self-sufficient).

In addition to neutral and positive associations, the number “two” in English has negative implications within phraseological units. For example, the idiom “thick as two (short) planks and two sandwiches short of a picnic” is used to characterize a stupid or crazy person, and “two (or three) sheets to (or in) the wind” is used to characterize a person in a state of intoxication. Phraseologisms have negative connotations: “lesser of two evils” (something bad); “of two minds” (unresolved issue). The English language demonstrates a small number of idiomatic expressions with the numerical component “three”, since it does not carry a sacred meaning in the English language culture. At the same time, this lexeme is used as part of phraseological units with positive connotations:

- “three musketeers” (comrades-in-arms, people close in spirit and values);
- “third time lucky” (luck);
- “three cheers for” (expression of gratitude);
- “queer as a three-dollar bill” (in reference to something out of the ordinary);
- “three-alarm fire” (about something exciting);
- “three cheers” (praise);
- “three hots and a cot” (a place with three meals a day).

Also in idioms, the number “three” is used in its original meaning, indicating the counting of things: “the big Three” [7]. The lexeme “four” is also rare in English idiomatic expressions. For example, the phrase “to the four winds” is polysemantic:

- be scattered to the far corners of the earth;
- be broken, lost or scattered over a large area;
- located in remote areas of the earth.

Idioms with spatial meanings have the same semantic load, indicating the remoteness of objects:

- “four corners of the earth”;
- “four sheets in the wind”;
- “the four corners of the earth”;
- “the four corners of the world”.

This numerical component is also displayed in phrasemes (positively and negatively connoted) [7]:

- “firing on all (four) cylinders” (functioning at a certain peak level);
- “four-leaf clover” (a hint of luck);
- “scattered to the four winds” (indicating dispersal).

The number “five” in English idioms is often associated with somatic components: “give me five” is used when a person wants to show his dissatisfaction with the situation, “five-finger discount” refers to the phenomenon of shoplifting. The phrase “fifth column” has a negative connotation and is used in the sense of “an organized group of people working for the enemy in time of war or sympathizing with him”. Some idioms are temporal: “a five-minute break” [7].

Phraseological phrases based on the numerical component “six” have a negative meaning:

- “at sixes and sevens” (a state of dispersal or lawlessness);
- “hit (or knock) someone for six” (act in a destructive way);
- “six feet under” (dead or buried);
- “the deep six” (to bury someone at sea);
- “six of the best” (punishment of a child);
- “handbags at six paces” (description of disagreement or quarrel).

But there are also positive semantic variations: “six in one, (and) half a dozen in the other” (any of the proposed options is good). The number “seven” has [7]:

- positive connotations: “seven-three” (best wishes, showing care), “in seventh heaven” (in a state of ecstasy), “seven-league boots” (the ability to move very quickly on foot);
- negative implications: “seven-day wonder” (a person or phenomenon of interest for a short time), “seven-year itch” (desire to change spouse);
- neutral: “behind seven locks” (very well hidden).

The numerical component “eight” is rarely found in phraseological units:

- negative semantic load: “one over (the) eight” (heavy intoxication), “two and eight” (an upset or excited state), “behind the eight ball” (in trouble or awkward position);
- neutral semantic load: “eight ways from Sunday” (with all possible efforts, carefully, from all sides).

The numerical component “nine” has varied connotations in English. In some contexts, it carries a positive meaning, such as in “nine to five” (full-time work time), “be as right as ninepence” (to be in full health), “dressed to the nines” (very well dressed), and “nine lives” (good luck).

The idiom “on cloud nine” is synonymous with “in seventh heaven” and denotes the highest degree of enjoyment [7]. Conversely, there are several connotations with negative meanings: “nine-day wonder” refers to a person or thing that attracts attention for a short time, “no more than ninepence in the shilling” describes a person with a low level of intelligence, and “nine-to-five attitude” characterizes an approach to work where an employee does the minimum required to remain in the position.

The expression “nine times out of ten” indicates the frequency of some action, acquiring the meaning of incompleteness [9]. The number “ten” is used in the following meanings [7]:

- “count to ten” (balancing one’s condition so as not to show an angry reaction to something);
- “it’s handbags at ten paces” (a humorous expression used to refer to a fight or argument where one side is ineffective);
- “ten-spot” (a certain phenomenon or event cannot be liked by everyone);
- “ten to one” (chances for something favourable);
- “take ten” (have a short break, pause);
- “ten pounds of shit in a five-pound bag” (overcrowding, fullness of something).

Also frequent in English are the lexemes “dozen”, “million”, “one hundred”, “thousand”, performing antonymic functions in phraseological units, reflecting the controversy of the world (abundance – poverty, success – defeat) [7]:

- “a dime a dozen” (cheap and/or a lot);
- “a million miles away” (unfocused);
- “bat a thousand” (to be very successful);
- “hundred-to-one/million-to-one chance/shot” (low chance of success);
- “hundred/thousand and one” (uncertainty).

Kazakh phraseological units with numerical components: Linguistic and cultural nature

The numerical component “one” indicates spiritual unity: “bir zhenen kol, bir zhagadan bas shygaru” (work together on something), is used in idioms to designate a small number of objects, for example, “бір үзім” (a piece of smth), “бір ауыз сөз” (one word) and “бір жұтым” (a sip).

Many phraseological units are distinguished by a religious connotation, as evidenced by the mention of God:

- “бір Аллаға тәуекел” (glorification of the Almighty);
 - “бір құдайдың ұрғаны” (God’s punishment).
- Can be used to characterize human qualities [6; 10]:
- “бір жасап қалу” (improve your spiritual state, get inspired);
 - “бір күн бие, бір күн түйе” (exhibit erratic behavior).

The numeral “two” symbolizes the variability of human nature, anxiety in linguoculturological terms. This component within phraseological units characterizes binarity, shows the ambivalence of a person, action, event:

- “екі жарты” (two and a half);
- “бір бүтін болу” (cohabitation);
- “екі жүзді” (duplicity);
- “екі (аяғын) өкпесін қолына алып жүгіру” (run away quickly);
- “екі кеме құйрығынан ұстай” (set yourself two tasks).

The number “three” is characterized by a sacred character in many national languages, since it reflects the worldview of a person in ancient times, acquiring the meaning of a trinity: heaven, earth and the underworld. Positive connotations associated with this lexeme predominate, so it is used in wishes with pronounced religious connotations: “oshaktyn ush butyna bersin!” (good wishes for home). Kazakh phraseological units are distinguished by linguoculturological features: “zhylandy ush kesse de, kesirtkedey ali bar” (literal translation – even if the snake is cut into three parts, it will retain the strength of the lizard) means inseparability, “ush kainasa sorpasy kosylmaidy” (literal translation – cooked three times, but did not connect with the broth) – about a person who does not have a clear position on something [6; 10].

The nomination “four” is reduced to the four sides of the world, a four-term horizontal model of the world (north, east, south, west). There are many positively connoted phraseological units in the Kazakh language, which are based on this numerical component. Examples include “төрт аяғы тең жорға”, which signifies talent and the ability to improvise, “төрт құбыласы сай”, which describes the characteristics of a happy person, and “төрт көзі түгел”, which refers to collaborative work or activity.

The linguoculturological nature of phraseological units is metaphorical: the phrase “tort kozi tugel” (literal translation – all four eyes gathered) means well-being, “eki kozi tort bolyp” (literal translation – two eyes became four) means a very long wait for something [6; 10].

The number “five” indicates the integrity of the human body and has a religious and spiritual context. In the Kazakh language, there are few idioms with a given number with controversial meanings:

- “бес аспап адам” (talented);
- “бес аспап” (be very good at different types of activities);
- “бес саусағындай” (very good to know);
- “беттің суын бес төгу” (disgrace yourself).

There is also a category of phraseological units that indicate a small amount of something [6]:

- “bes sandyrak” (a little bit);
- “bes tiyndyk” (about cheap goods).

The lexeme “six” has a clearly marked spatial meaning (six directions), indicating the balance of fire and water: “alti kyrdyn astynda” (about long distance). Some phraseological units are used in the meaning of strength and might such as “алты арыс ел” (literal translation – the union of six genera) and “алты басты айдаһар” (literal translation – six-headed dragon) [6; 10].

The numerical component “seven” has always stood out from the whole series of numbers (7 days of the week, 7 planets, the pantheon of 7 gods) and was considered the

highest degree of ascent to understanding the wisdom of the world: “zheti zhargy” (force of law), “zheti kazyna” (wealth). Its sacred meaning is hidden in the cosmic integrity, which is expressed in the sum of the components of horizontal and vertical coordinates: “zheti kabat zher astynda” (very deep underground). Metaphorical transformations of spatial meaning are clearly expressed in the following phrases: “zheti kazyna” (literal translation – seven riches) means “very rich”; “zheti zhurtka belgili” (literal translation – recognizable in seven places) means known to everyone [6; 10].

The “eight” component symbolizes the balance of opposing forces, the combination of the spiritual and natural principles, infinity [6; 10]:

- “сегіз қырлы бір сырлы” – a whole person;
- “сегіз қиыр шартарап” – around the world;
- “сегіз жұмақ” – very rich and good place.

The number “nine” represents the image of the three worlds, showing the idea of perfection and completeness. This number denotes a large amount of something [6]:

- “тоғыз жолдың торабы” (being at the crossroads of many roads);
- “тоғыз қабат торқа” (wealth symbol);
- “тоғыз қабат кіреуке” (reliable protection).

The numerical component “ten” is characterized by a return to one, denoting the completion of a series of prime numbers, demonstrating superiority, equality, subordination: “he is sausagynan (kolynan) oneri tamgan” (professional in many fields) [6; 10].

The sacred meaning of the number “forty” is characterized by indivisible integrity, symbolizes a certain cycle of divine accomplishments [6]:

- “қыркын мінсе” (forty in harness);
- “қыр артылмас” (useless person);
- “қырық құбылу” (variability characteristic);
- “қырық қалта (қалтасы бар)” (cunning, secretive);
- “қырық пышақ болу” (argue);
- “қырықтың қылауынан” (nobleman).

Phraseologisms with the number “forty” have pronounced metaphorical and figurative components, and also include a reference to religious motives [6; 10]:

- “қырсық қырық ағайынды” (literal translation – “misfortune has forty relatives”) – a series of troubles and misfortunes that accompany a person;
- “қырық күн шілде” (literal translation – “forty days of heat”);
- “қырық жыл қырғын” (literal translation – “forty years of trouble”) – about troubles and misfortunes.

The Kazakh language demonstrates the frequency in the use of phraseological units with the number “sixty-two”:

- “алпыс екі айлалы” (cunning);
- “мың болғыр” (wish for a happy life);
- “тал бойында бір мін жоқ” (beauty).

The number “twelve” in Kazakh phraseology indicates age and condition [6; 10]:

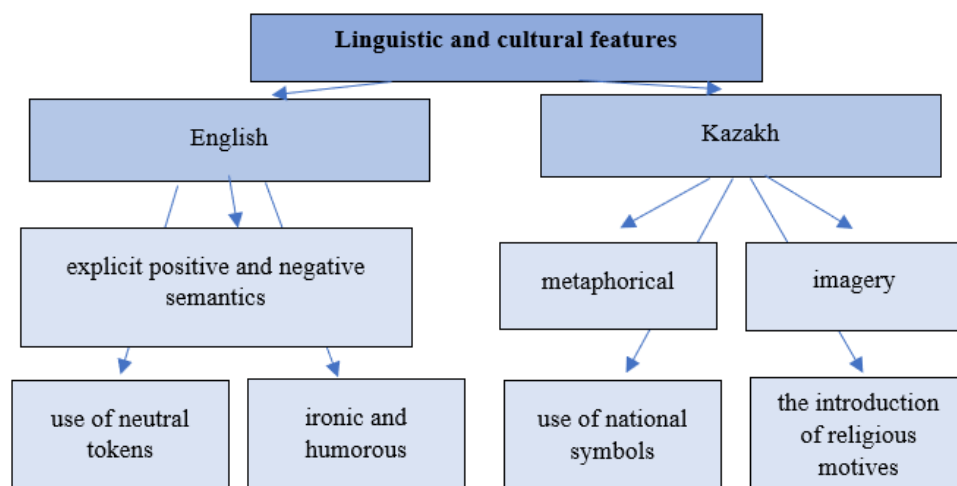
- “он екі де бір гүлі ашылмаған” (characteristic of youth);
- “он екі де бір нұсқасы жоқ” (nothing has started yet).

Thus, the Kazakh language has the most nominations with the numbers “one”, “two”, “four”. It should be noted the following trend: the farther the number moves away from the beginning of the reckoning, the less often it is

used in phraseological units. Many idioms in the Kazakh language are associated with a number of phraseological units with linguoculturologically determined meanings that coincide with their symbolic content in world culture. The category of quantity in the Kazakh language is also used in relation to qualitative characteristics [6; 10].

Comparative characteristics of English and Kazakh phraseology with numerical components

In the worldview of the English and Kazakh languages, numerals perform a sacred function and are not limited to quantitative, ordinal or collective parameters. Each of the national languages is characterized by its own linguoculturological features, manifested at the lexico-semantic, structural, metaphorical level (Figure 1).



In the Kazakh language, unlike English, idioms with references to religious topics are frequent. For instance, “қырық күн шілде” refers to troubles and misfortunes and “бір Алла өзің жар бола көр!” means “may the Almighty keep”.

From the linguistic and cultural side, it is important that Kazakh phrasemes demonstrate the realities of the life of the people, using national symbols. For example, metaphorically rethought lexemes related to horses are used: “tort ayagy ten zhorga” (literal translation – swift horse) – a person who quickly copes with everything [6].

The Kazakh language is distinguished by a high degree of metaphor and figurativeness, as seen in phrases like “тоғыз қатынның толғағы” (literal translation – nine women went into labor at the same time), which refers to several events happening at the same time, and “он екіде бір гүлі ашылмаған” (literal translation – until none of the twelve flowers open), which describes young and inexperienced person.

Many phraseological units concern the rethinking of spatial codes, positive and negative traits of a person (both external and internal) with an emphasis on strength, wealth, beauty and courage: “togyz kabat torka” (literal translation – nine layers of silk) – a symbol of wealth [6; 11].

The English language is dominated by phraseological units denoting certain character traits or attitudes towards things (positive or negative):

- “be as right as ninepence” (be in perfect health);
- “nine-to-five attitude” (approach to work when an employee does the minimum in order to remain in the position).

From this point of view, such idioms can be called evaluative, but they have few expressive or emotional

lexical components. Thus, the English language is more restrained in terms of metaphor and often uses neutral vocabulary for further figurative interpretation of the message. The idiomatic expression “zhut zheti agayyndy” has an English equivalent “misfortune never comes alone” (denotes a series of troubles); “zheti ret olshep, bir ret kes” correlates with “second thought are best” (denoting the need to think before speaking). But in both languages there are enough lexemes that form peculiar gaps (they cannot be replaced by a lexical equivalent, only a literal translation is possible).

For example, the Kazakh idiom “aila altau, akyl zhetu” (literal translation – six tricks – seven brains, means the following statement: “if intelligence is added to cunning, then a person cannot be fooled”) does not have a full English equivalent [11]. In the Kazakh language, idioms with numerical components are often used: “one”, “two”, “three”, “seven”, “twelve”, “thirty”, “forty”, “sixty-two”, “one hundred” and “thousand”. As a rule, single-digit numbers are assigned the status of divinity and archetypality, and two-digit numbers are characterized as “numbers of creation.” In English, the main numerical components in phraseological units are the lexemes “one”, “two”, “six”, “nine”, “dozen”, “million”, “one hundred”, “thousand” [6].

Thus, the linguistic and cultural characteristics of phraseological units with numerical components showed that Kazakh idioms are characterized by a greater degree of metaphor and figurativeness, while English ones use neutral semantics for a positive or negative assessment of events with an ironic tinge. It should also be noted that both languages have full and partial equivalents, and the gaps indicate a pronounced national character of the idioms.

Discussion

Phraseologisms are lexical units, the sum of the meanings of which does not convey the main meaning, which is metaphorical. M.T. Andreici [12] notes that since set phrases are the main feature of the national language, it is difficult to find equivalent lexemes when translating. In the linguoculturological analysis of English and Kazakh phraseological units, attention was focused on the fact that each national language has its own idioms that are not related either culturally or historically to other languages, so they form gaps that are translated only literally.

According to L. Chen [13], an explanatory approach when translating English idioms into Chinese helps to bring national languages closer together and produce cultural exchange between them. Thus, if the semantics of a phraseological unit in the receptor language can be conveyed in a form close to the source, this principle should be followed, but often the form is transformed to adequately reproduce the content of the phraseme. A good translation requires a balance of form and content. The literal translation of Kazakh phrases confirmed the high degree of figurativeness of the national thinking of the people, as well as many metaphorical transformations. At the same time, the Kazakh and English languages demonstrate a large number of lexemes that are not amenable to strong metaphorical transformations and retain the meaning of the components of idioms in one form or another.

Y. Kong [14] in his work analyses English and Chinese idioms, revealing their universality and individuality. Universal implications show the commonality of English and Chinese rhetoric, and individuality testifies to different living conditions, cultural, historical and religious ties, and features of the worldview. In religious terms, national individuality is manifested in the sacred meaning of certain numbers, but the ideas about numerical components and the principles for introducing them into phraseological units are significantly different. Rhetorical devices and expressive means are actively used in English and Kazakh languages, but in English they are distinguished by more implicit meanings, understandable only to the English (with a touch of irony). Kazakh, on the other hand, demonstrates a high degree of metaphor and figurativeness, which is due to the manifestations of national linguocultural features.

C.P. Paola and F. Mollica [15] present a comprehensive analysis of phrasemes, covering theoretical aspects (establishing relationships between phraseology and construction grammar) and applied aspects (teaching foreign languages, features of translation and selection of equivalents). The author uses a comparative approach, comparing mainstream and non-mainstream, European and non-European languages, paying particular attention to analogies in French and German, English and Spanish, Russian and German phraseologies. The analysis of phrasemes in English and Kazakh languages showed similar and different features in lexical-semantic, structural and metaphorical terms. Similarities are confirmed by complete and incomplete equivalents, and discrepancies – by lacunae.

Linguists P. Stracarova and J. Mala [16] in the course of comparing German and Slovak phrasemes come to the conclusion that they show complete (18) and partial (15)

equivalence, are characterized by semantic equivalence (23), as well as zero equivalence (2). Most idiomatic expressions have similar lexical units in their composition, but they may differ in meaning. Among the studied phraseological units there are those that differ in the context of use. The author also notes that figurative phraseological units are more common in German than in Slovak. A comparative study of English and Kazakh phraseological units showed that the Kazakh language demonstrates many metaphorical and figurative transformations in phraseological units with numerical components.

Since idiomatic expressions are one of the important parts of natural language, their meaning (literal or figurative) is realized depending on the speech (communicative) context. That is why the main task in the work of Z. Zeng and S. Bhat [17] is the study of idiom localization using machine technologies. Prior to this, phrasemes have already been classified, and a neural system has been built for their identification in the speech stream, which effectively uses the presented contextual and lexico-semantic information. This system allows you to find idioms in text fragments based on syntactic patterns and taking into account non-composition with an increase in accuracy from 1.4% to 30.8% compared to other similar programs. Machine technologies can be used to isolate Kazakh and English phraseological units from contexts and search for components similar in meaning to form synonymous or antonymic rows.

An article by B. Gehrke and L. McNally [18] showed the impact of syntax/semantics criteria that involve modifying determiners in idioms. The authors have established a link between the syntactic features of idiom construction and work related to semantic transformations (formal and distributive semantic modeling). Many Kazakh idioms have not yet been sufficiently studied and described in scientific research, so it is necessary to intensify their identification in contexts, studying not only written, but also oral sources.

T. McConachy [19] points out the importance of integrating intercultural learning in language learning, since the possibilities for realizing the practical use of the language outside the classroom are limited. Creative work with traditional resources makes it possible to interpret certain communication parameters, improve students' awareness of cultural development and interaction, and identify and reinforce national values. Based on the linguoculturological nature, phraseological units are a marker of nationality in terms of language, so their study allows you to get acquainted with the culture, history, traditions of the people.

According to H. Kucukler and M. Murzaci [20], phraseological units in English make up the third part in the speech flow and cover many shortcomings. The aim of the study was to consider phrasemes as a communicative means, as well as the features of the formation of oral speech skills in schoolchildren. Thus, communicative acts can become a source for learning new idioms and replenish the ranks of phrases indicated in lexicographic sources. The use of machine technologies together with analytical and synthetic methods will make it possible to implement projects to update national language resources in different linguistic systems in the future.

Focusing on the relationship between language and culture, N. Kavakli [21] calls culture a tool for learning a new culture that generates a sense of cultural awareness. The author talks about the current state of cultural pedagogy, notes the consequences of teaching the target culture through the study of the target language. The linguoculturological nature of idioms with numerical components has shown that language learning is possible only together with the development of the national specifics of each people: culture, history, psychological characteristics, social aspects.

Linguist R. Dossymbekova et al. [22] notes the connection between sacred numbers and worldview positions of a certain nation or people. In cognitive terms, the use of sacred numbers “one”, “two”, “three” in the Kazakh and Chinese languages has significant similarities. Based on the obtained linguoculturological information (historical periods of the formation of the state, faith and superstition, features of the knowledge of the world, folklore), conclusions were drawn about the history of sacred numbers and their traditional symbolism. Thus, awareness in linguoculturological terms plays an important role in terms of understanding the patterns that exist in the national language, and vice versa, knowledge of the language provides a lot of information in the sociocultural and historical sense.

Modern research has shown that the main issue that scientists are interested in is the formation of linguocultural links between different national languages. The key role is played by works based on a comparative study of the linguistic features of idioms in a translation context (full, partial equivalents, lacunae). A popular direction is the use of machine technologies for the implementation of language tasks, the analysis of a speech flow using special systems and the semantic-stylistic structure of phrases. The study of phraseological units requires a closer and more detailed study in the context of national specifics.

Conclusions

Historical, social, cultural, religious and psychological factors are the basis for the formation of national identity, which is reflected at the language level. The brighter and more linguistically interesting are the semantic, structural and stylistic connections between the components of a phraseological unit, the more interest is the linguistic structure of the language itself. Idioms with numerical components have a sacred, magical character, since they

are associated with the most ancient ideas about how the world works.

Based on the conducted linguoculturological analysis, phraseological lexemes in the Kazakh language are more metaphorical and more often amenable to figurative modifications of the main meaning, marked by bright religious shades and the introduction of national symbols. English idioms reflect a clear understanding of the structure of the world and ideas about it in the form of positive and negative connotations, while maintaining ironic shades. In the Kazakh language, in addition to characterizing appearance and personal qualities, there are many phrases related to the natural environment and spatial codes, in English there are many nominations that are an assessment of actions, events, phenomena, and people's behavior.

Despite the fact that the compared languages showed different stylistic, lexico-semantic and associative connections, they have full and partial equivalents, as well as lacunae (semantic gaps in phraseology). In English, the most phraseological variations are associated with the numerical components “one”, “two”, “six”, “nine”, and in Kazakh the lexemes “one”, “two”, “three”, “seven”, “forty”, “twelve”, which reflects the linguoculturological status of each individual lexical component in the phraseological structure.

In this work, it was possible to realize the tasks set, since a comprehensive study of the numerical components in phraseological units was presented from the point of view of their linguocultural characteristics. In the future, priority tasks will be the consideration of numerological phrases in contexts, their isolation using machine methods, the transformation of speech patterns in order to update the lexical layer. The study of types of metaphorical and figurative modifications is also an important linguistic branch. Further comparative studies can be based on the structural, component, frame analysis of phrases in different national languages.

Acknowledgements

None.

Conflict of Interest

None.

References

- [1] Akhmedovna IJ, Sodikovna GK. Problems of linguo-cultural analysis of phraseological units in the French and Uzbek languages. *Linguist Cult Rev.* 2021;5(2):1291-1307.
- [2] Nussupbekova A, Mussatayeva M, Dyussenova D, Yessenova P. Linguistic analysis of phraseological units with a numerological component. *XLinguae.* 2022;15(4):79-90.
- [3] Mukhametkaliyeva S, Smankulova Z, Kydyrbaeva H, Ismagulova N. Discursive strategies of using numerological expressions and paroemias. *XLinguae.* 2022;1(4):129-138.
- [4] Hsu W. The most frequent opaque idioms in English news. *PASAA.* 2020;60:24-59.
- [5] Liu CY, Chen HJH. A phraseological exploration of university lectures through phrase frames. *J Engl Acad Purp.* 2022;58:101135.
- [6] Kozhakhmetova HK, Zhaisakova RE, Kozhakhmetova SO. Kazakh-Russian phraseological dictionary. Almaty: Mektep; 1988.
- [7] Pukaliak MV. Idioms with numbers in modern English. *Sci Bull Int Humanit Uni.* 2018;33(2):97-100.
- [8] Shiping L. A research on English idioms. Shanghai: Shanghai Foreign Language Education Press; 2006.

- [9] Zoltan IG. Numbers in English idioms. *Stud Uni Peter Great*. 2011;10:247-253.
- [10] Avakova RA, Maidankyzy B. Contactology: The symbolic meaning of numbers in phraseological units of the Kazakh language. Almaty: Al-Farabi Kazakh National University; 2018.
- [11] Mazhitayeva S, Abdrazakova AA, Abdrazakova NA, Kaskataeva ZA, Primbetov TT. Fixed expressions with sacred numerals (on the basis of Kazakh and English languages). *Asian Soc Sci*. 2015;11(1):219-224.
- [12] Andreici MT. Translation of phrasemes. Equivalence and non-equivalence. *Prof Commun Transl Stud*. 2016;9:153-166.
- [13] Chen L. Application of explanational translation approach to English idioms. *Theory Pract Lang Stud*. 2020;10(11):1462-1466.
- [14] Kong Y. An analysis of English and Chinese numerical idioms sharing the equivalent connotations. *Theory Pract Lang Stud*. 2014;4(10):2194-2202.
- [15] Paola CP, Mollica F. Contrastive phraseology: Languages and cultures in comparison. London: Cambridge Scholars Publishing; 2020.
- [16] Stracarova P, Mala J. Food in German-Slovak phraseology. Brno: Institute for German Studies, Nordic Studies and Dutch Studies; 2021.
- [17] Zeng Z, Bhat S. Idiomatic expression identification using semantic compatibility. *Trans Assoc Comput Linguist*. 2021;9:1546-1562.
- [18] Gehrke B, McNally L. Idioms and the syntax/semantics interface of descriptive content vs. reference. *Linguistics*. 2019;57(4):769-814.
- [19] McConachy T. Developing intercultural perspectives on language use: Exploring pragmatics and culture in foreign language learning. Bristol: Multilingual Matters; 2018.
- [20] Kucukler H, Murzaci M. Lexico-phraseological features in English language teaching. *RumeliDE J Lang Lit Stud*. 2021;9:307-328.
- [21] Kavakli N. The relationship between language and culture, and its implications for EFL teaching. In: S. Çelik, E. Solak (Eds.), *World Englishes and Culture in English as a Foreign Language (EFL) Education* (pp. 95-110). Ankara: Vizetek; 2020.
- [22] Dossymbekova R, Dauleta F, Kenzhebaeva A, Zeinollaa Zh. Linguocultural aspects of numerology in the Kazakh and Chinese languages. *Procedia Soc Behav Sci*. 2015;197:2512-2519.

Лінгвокультурна природа фразеологізмів з числовими компонентами в англійській і казахській мовах

Ельміра Кидирмолдіна

Казахський національний педагогічний університет імені Абая
050010, пр. Достик, 13, м. Алмати, Республіка Казахстан

Рая Дарменкулова

Казахський національний університет імені Аль-Фарабі
050040, пр. Аль-Фарабі, 71, м. Алмати, Республіка Казахстан

Абдібек Аміров

Казахський національний університет імені Аль-Фарабі
050040, пр. Аль-Фарабі, 71, м. Алмати, Республіка Казахстан

Акмарал Ітемірова

Коледж Каспійського університету
050000, пр. Сейфулліна, 521, м. Алмати, Республіка Казахстан

Нургуль Бессірова

Казахський університет міжнародних відносин та світових мов імені Абилай хана
050022, Республіка Казахстан, м. Алмати, вул. Муратбаєва, 200

Анотація

Актуальність. Необхідність дослідження лінгвокультурологічної парадигми числової фразеології є пріоритетним завданням сучасного мовознавства, оскільки саме стійкі мовні зразки найкраще відображають менталітет народу, його культурні уподобання, соціальні умови життя, ставлення до звичаїв і традицій, спосіб мислення і поведінку.

Мета. Метою даного дослідження було вивчення ідіоматичних виразів на основі числових компонентів для лінгвокультурних асоціативних зв'язків.

Методологія. Для реалізації мети дослідження використано такі методи: лінгвокультурологічний у поєднанні зі зіставно-порівняльним, лексико-семантичний та аналітико-синтетичний.

Результати. У даній роботі проведено дослідження національної специфіки англійської та казахської мов, виходячи з лінгвокультурної природи ідіом, до складу яких входить числовий компонент. Оскільки нумерологічні номінації несуть сакральні значення, досліджувалася кожна окрема лексема, частотність її вживання, лексико-семантичне наповнення та стилістичні відтінки. На основі отриманої лексикографічної інформації проведено порівняння числових номінацій в англійській та казахській мовах. Визначено лінгвокультурологічний статус фразем, оцінено позитивну та негативну конотації, метафоричність та образність, сформовано асоціативні зв'язки між функціонально-семантичними полями англійської та казахської фразеології. Розглянуто питання еквівалентності фразеологічних одиниць та утворення лакун (семантичних прогалин) у фразеологічній картині світу.

Висновки. Багатство ідіоматичних висловів, особливо тих, що містять числові компоненти, відображає давні вірування про влаштування світу. Незважаючи на стилістичні та семантичні відмінності, як англійська, так і казахська мови демонструють еквіваленти, варіації та прогалини у фразеології, зокрема значну роль відіграють числові компоненти. Дане дослідження може бути використано при проведенні порівняльних досліджень інших національних мов, встановленні лінгвокультурного та лінгвокультурологічного статусу фразеологізмів та інших структурних елементів мови, використанні машинних технологій для виділення числових лексем із контекстів, трансформації мовного потоку та формування нових семантико-стилістичних візерунків.

Ключові слова: ідіома; нумерологія; символізм; сакральний зміст; національні риси.