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Ethnolinguistic and Cognitive Aspects of Sacred Numbers in the Turkic Worldview: A Comparative Analysis of Kazakh, Kyrgyz, and Uzbek

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Abstract This article provides a comprehensive study of the ethnolinguistic nature and symbolic content of the sacred numbers *one*, *three*, *seven*, and *forty*/*forty-one* within the phraseological systems of the Kazakh, Kyrgyz, and Uzbek languages. The research posits that the symbolic nature of these numbers in Turkic linguocultures represents a linguistic transformation of ancient mythological perceptions and traditional ways of life. The study aims to demonstrate that numbers in the Turkic worldview function not merely as mathematical units but as cognitive tools defining national mentality and cultural codes. The research identifies common semantic features (isomorphic) and unique cultural characteristics (allomorphic) across these brotherly nations and provides comparative data and discusses differences. The findings scientifically substantiate the role of sacred numbers in shaping the cultural-cognitive picture of the world, highlighting their function as codes that preserve deep spiritual contexts and national identity. The study concludes that these numerical units serve as essential ethnolinguistic phenomena that transmit collective experience and the national code across generations.

Keywords: *Ethnolinguistics, Sacred numbers, Symbolism, Cultural code, Comparative analysis*

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1. Introduction

The term *ethnolinguistics* originates from the Greek *ethnos* (people, tribe) and *linguistica* (the science of language), representing a specialized branch of linguistics that examines language in dynamic conjunction with the cultural identity of an ethnos. Within this framework, language is perceived not merely as a functional tool for communication, but as a complex cultural phenomenon that encapsulates historical memory, spiritual experience, worldview, and psychology (Yartseva, 1990). Ethnolinguistic

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research synthesizes linguistic data with ethnocultural, ethnopsychological, and mythological factors, thereby determining their fundamental role in the evolution and functioning of language. The fundamental use of this ethnolinguistic definition is to shift the analytical focus from the formal structure of language to its internal form, the way a nation's spirit is encoded in its vocabulary (Humboldt, 1988).

In the context of Kazakh linguistics, the works of Kaidar (1998) occupy a special place in the formation of the theoretical foundations of ethnolinguistics in Kazakh linguistics. He describes ethnolinguistics as an anthropocentric direction aimed at understanding the essence of an ethnos through its language. According to him, ethnolinguistics attaches special importance to such concepts as "ethnos", "ethnos existence", "ethnos language", and "linguistic world". As one of the anthropocentric branches of linguistics, ethnolinguistics studies language in close unity with the culture, history, and worldview of the people. Complementing this view, Zhanpeisov (1989) defines the discipline as an interdisciplinary intersection of cultural studies, mythology, and folklore. He emphasizes its historical categorical nature, which is most vibrantly manifested in ethnocultural lexis.

Currently, the study of a nation's worldview, cognition, and culture through linguistic data remains a pivotal area in modern linguistics. Kazakh, Kyrgyz, and Uzbek languages share Altai-Turkic roots and common historical-cultural continuum in Central Asia. Despite their genetic proximity, there seems to be a lack of comparative cognitive mapping that explains how sacred symbols function across these three related yet distinct linguistic worldviews. The cognitive dimension transcends mere cultural symbolism; such sacred symbols function as conceptual metaphors that structure the Turkic mental lexicon. From a cognitive linguistics perspective, these units act as cognitive anchors, transforming abstract spiritual experiences into tangible mental schemas. By processing reality through these cognitive lenses, speakers of Kazakh, Kyrgyz, and Uzbek employ a specific linguistic categorization that shapes their perception of time, space, and the sacred.

Therefore, this study aims to fill this gap by analyzing numerical symbols like *seven* and *forty*. Beyond the traditionally recognized symbols, this research also evaluates the ethnolinguistic potential of numbers such as *one, three, seven, and forty/forty-one*. These numerical units demonstrate a sophisticated intersection of pre-Islamic (Tengrist) traditions and Islamic beliefs within the linguistic layers. Consequently, sacred numbers function as symbolic tools that reflect the spiritual experience and mythological evolution of the ethnos across the Central Asian region. Analyzing phraseological units related to sacred numbers in Kazakh, Kyrgyz, and Uzbek languages allows for the disclosure of mythological symbols and unique perceptions of time and space. As Underhill (2012) aptly summarizes, "Numbers in language are not just tools for counting; they are anchors of worldview that reflect the way a specific speech community perceives the order and sacredness of the universe" (p. 68). A contrastive analysis of numeral-based phraseology allows for the differentiation between the common Turkic heritage (isomorphism) and the specific developmental features unique to each ethnos (allomorphism) (Abdugofurova, 2025).

In our analysis, numerical symbols are not regarded just as static units, but as cultulings. As Pishghadam (2013) argues, a cultuling is a dynamic unit that reflects deep-seated cultural values and behavioral patterns embedded within a language. Cultulings act as cultural DNA, where language does not just describe reality but actively shapes the social subconscious. This cultural essence is profoundly evident in numerical symbolism, specifically the numbers seven and forty. In the Turkic world, these numerals function as numerical cultulings that regulate social and spiritual life. As noted by Kaidar (2013), in the Turkic linguistic worldview, the numbers seven and forty are not merely quantitative markers; they function as sacred symbols and ethno-markers that encode the national mentality and govern the ritualistic boundaries of social life.

2. Theoretical Framework

Numerals in Turkic languages transcend their primary function of signifying quantitative amounts; they play a decisive role in the deep-seated cultural and mythological systems of the people. In Kazakh linguistics, for instance, numbers such as three, seven, nine, and forty emerge as symbolic markers of abstract concepts within the phraseological system (Iskakov, 1966). The foundational research by

Kaidar (2004) provides an exhaustive classification of sacred numbers, where he argues that number seven (*jeti*) is the ontological axis of Kazakh nomadic culture. Furthermore, Akhmetova (2012) explores the cognitive boundaries of the number "forty", stating that it functions as a temporal marker of transition in life-cycle rituals. These units function as linguistic projections of folk consciousness and the traditional worldview. Supporting this perspective, Karimova (2025) asserts that a cognitive analysis of numerals in the Uzbek language reveals that numbers are not mere mathematical signs, but complex mental structures that encode national identity and cultural values. Mirzayev (2008) emphasizes the paremiological potential of numbers, suggesting that in Uzbek folklore, the number "seven" symbolizes absolute completeness and divine order. Rakhmatullaev (1992) further develops this by illustrating how numerical components in Uzbek idioms undergo semantic bleaching, where their mathematical value is replaced by intensive emotional-evaluative meanings. Regarding Kyrgyz linguistics, Osmonov et al. (2015) analyze the epic traditions and note that the recurrence of the number "nine" in "Manas" is not merely stylistic but reflects an ancient cosmological hierarchy. This is complemented by Zhusueva and Omuralieva (2018), who examine how numerical phraseology in Kyrgyz serves as a cognitive tool for spatial orientation. Furthermore, Zhauynshiyeva et al. (2020) note that the symbolic representation of numbers in Kazakh and Kyrgyz phraseology demonstrates a unified spiritual heritage, reflecting shared archetypes of historical memory and social ethics.

The unique character of these cognitive and symbolic functions is deeply rooted in the structural organization of language. According to the foundational concept of Kenesbayev (2007), a significant portion of fixed expressions is clustered around specific numbers, such as seven, three, nine, and forty. In these phraseological units, numbers are utilized as symbols of particular phenomena or concepts rather than for their literal numerical value. Thus, sacred numbers serve as manifest evidence of the cultural-cognitive paradigms and conceptual systems preserved from antiquity. The cognitive depth of these numerical symbols is further illuminated by the Sapir-Whorf (1956) hypothesis, which argues that the particular language one speaks influences the way one perceives and conceptualizes the world. In Turkic linguistic worldviews, sacred numbers act as cognitive filters that organize reality into meaningful patterns. This process is inherently linked to the concept of "emotions" (emotional involvement), a term introduced by Pishghadam (2013) to describe how sensory and emotional engagement with a concept determines its linguistic and cognitive weight. For Kazakh, Kyrgyz, and Uzbek speakers, numbers like "seven" and "forty" possess a high degree of emotioncy because they are not learned as abstract quantities but are experienced through rituals, folklore, and social taboos. This emotional and sensory layering transforms numerals into what Underhill (2012) describes as anchors of worldview, ensuring that the sacredness of the universe is reflected through specific linguistic forms.

Furthermore, these numerical units can be analyzed as "cultulings", a hybrid unit of analysis encompassing both "culture" and "language" aspects. According to Pishghadam (2013), a cultuling is a dynamic tool used to discover the underlying cultural memes that govern social behavior and communication. In Central Asian contexts, sacred numbers function as numerical cultulings that dictate social etiquette, religious practices, and even business communication styles. As Hassanzadeh and Shakeebaee (2023) observe, cultulings often manifest in pragmatic functions such as flattery or politeness, where referencing a sacred number can increase the perceived sincerity of a speech act. By applying cultuling analysis in a variational pragmatics framework, researchers can identify the shared cultural DNA of the Turkic world while also noting the subtle differences in how these memes are applied in Kazakh, Kyrgyz, and Uzbek societies (Pishghadam et al., 2020a; 2020b). This approach moves beyond simple lexicography toward "euculturing", the scholarly effort to foster mutual understanding by decoding the shared symbolic language of related ethnic groups.

Despite these valuable theoretical insights into the symbolic and cultuling dimensions of numerals, there remains a lack of integrated contrastive research that identifies the shared cognitive mapping and allomorphic differences across the Kazakh, Kyrgyz, and Uzbek linguistic worldviews. This study aims to bridge this gap by providing a unified comparative analysis of these shared numerical symbols.

3. Methodology

The methodological basis of the study is formed by the principles of ethnolinguistic, linguocultural, and comparative-typological analysis. A comprehensive interdisciplinary approach was applied to study the semantic structure of linguistic units in continuity with the cognitive-cultural space of the ethnos.

3.1. Materials

A total of 120 lexico-phraseological units related to sacred numbers in Kazakh, Kyrgyz, and Uzbek were selected. The empirical material was gathered from:

- Kazakh (56 units): I. Kenesbayev's "Phraseological Dictionary of the Kazakh Language" (1977) and Kaidar's ethnolinguistic dictionary "Kazakhs in the world of their mother tongue" (2009a; 2009b).
- Kyrgyz (32 units): Academic versions of the "Manas" epic (Karalayev, 2010; Orozbakov, 1995) and Yudakhin's (1965) "Kyrgyz-Russian Dictionary".
  Uzbek (32 units): Research on Uzbek folklore by Mirzayev (2008) and Safarov (2010).

3.2. Research Design

The research procedure was structured as an integrated, multi-stage workflow designed to enable a comprehensive contrastive analysis of numerical symbols in Kazakh, Kyrgyz, and Uzbek languages. The process combined systematic data collection with sequential analytical phases, moving from lexicographic inventory to cognitive interpretation and finally to cross-linguistic comparison.

3.2.1. Data Collection

Data collection employed the continuous sampling method to compile an exhaustive inventory of phraseological units containing the numerical components 1, 3, 7, 9, 40, and 41. Units were extracted from major national phraseological dictionaries and ethnolinguistic corpora of Kazakh, Kyrgyz, and Uzbek. This stage produced a comparable tripartite corpus, ensuring that subsequent analysis rested on empirically equivalent datasets across the three languages.

3.2.2. Data Analysis

Following data collection, two complementary analytical methods were applied in parallel to decode the symbolic and cognitive dimensions of the selected units.

3.2.2.1. Componential Analysis

Componential analysis was applied to decompose the semantic structure of each phraseological unit into its constituent semes. This method traced the desemanticization of numerals, wherein the primary quantitative seme is suppressed, and a secondary connotative-symbolic seme becomes dominant. The procedure isolated the following transformations:

- *The Number 1 (One):* The quantitative seme of "single unit" is replaced by the seme of "Absolute Unity" or "Theocentricity." In *Bir Qudai*, the numeral loses its sequential position and acquires the symbolic status of "First Cause" or "Ultimate Creator."
- *The Number 3 (Three):* The mathematical value is suppressed in favor of the "Vertical World Structure" seme. In *Üsh Qat* (Three Layers), the numeral functions as a spatial-cosmological marker representing the triad of upper, middle, and lower worlds.
- *The Number 7 (Seven):* The quantitative seme (6+1) is overshadowed by the seme of "Socio-Biological Integrity." In *Zheti Ata* (Seven Ancestors), "seven" does not merely count individuals but symbolizes a complete, closed cycle of ancestral memory.
- *The Numbers 40 and 41 (Forty/Forty-One):* The quantitative semes are replaced by the seme of "Ontological Boundary" or "Limit of Transition." In rituals such as *Kyrkynan Shygharu* (forty days after birth) or the epic *Kyrk Choro* (Forty Knights), 40 signifies a critical threshold for social

or spiritual transition. The addition of 1 (forty-one) functions as a "surplus seme," representing extra protection or the breaking of a closed circle to allow growth.

3.2.2.2. Linguocultural Cognitive Analysis

Concurrently, a four-step linguocultural cognitive procedure was implemented to decode the cultural code embedded in the numerical phraseology:

1. Conceptual Mapping: Numerical components (e.g., seven, forty) were isolated from the collected units and treated as mythologems. Each was mapped to specific cognitive domains, such as "Time," "Sacred Space," or "Social Maturity."
2. Decoding the Inner Form: For each unit, the transition from literal quantitative value to symbolic, qualitative meaning was traced. For example, the analysis examined how kyryk (forty) shifts from a numeral to a cognitive marker of "completion" or "purification" in ritual contexts.
3. Synthesis of Extralinguistic Factors: Linguistic data were cross-referenced with ethno-psychological, historical, and mythological data through folklore and traditional taboos.
4. Reconstruction of the Linguistic Worldview: Findings from the previous steps were synthesized to reconstruct the cognitive "anchors" of the Turkic linguistic picture of the world, determining how these numbers function as mental structures that organize cultural memory and reinforce ethnic identity.

Finally, the data were synthesized through contrastive-typological analysis. This procedure identified isomorphic features (common Turkic heritage) and allomorphic features (unique ethnic developments) across the three languages. The output was a final comparative mapping that systematically highlighted the divergence and convergence of numerical symbolism across the Kazakh, Kyrgyz, and Uzbek linguistic landscapes.

4. Results

Research indicates that in the traditional cultures of Turkic peoples (Kazakh, Kyrgyz, and Uzbek), numerical symbolism is a vital structural element that encapsulates mythological content. Below is a comprehensive ethnolinguistic analysis of the cognitive-semantic nature of numbers *one, three, seven,* and *forty/forty-one.*

4.1. The Number "One"

4.1.1. Cognitive-Semantic Core

The number *"bir"* (one) is not merely the starting point of a numerical sequence but a multi-layered cognitive concept in the Turkic worldview. According to Baskakov (1975), the numeral *bir* (one) in Turkic languages constitutes a distinct semantic group that conveys both specific quantity and a shade of indefiniteness. From an ethnolinguistic perspective, the fact that the lexeme *bir* and the word *bəri* (all/totality) share a common root (cf. Mongolian *büri*) confirms that this number was fundamentally associated with "generality" and "integrity" from its inception (Tomanov, 1988). The cosmological core is rooted in the "Amanat" (Sacred Trust) philosophy, where human life is perceived as a divine loan. This spiritual identity rests upon a unified perception of the Creator as the ultimate giver, forming a universal paradigm: ONE → INTEGRITY → DIVINE ABSOLUTE.

The numeral "one" and its synonym *jalgyz* (alone) define a cognitive field where the universe and humanity have a single Creator. In contemporary usage, this has consolidated associative meanings of integrity → solidarity → order → absolute harmony. This paradigm is rooted in the linguistic history of the Turkic peoples, where the lexeme "Tengri" has evolved into a semantic synonym for the concept of "Allah", reflecting a profound religious and cultural synthesis. Historical Continuity: The Tengri Cult held a central place in ancient Turkic beliefs prior to Islam. This spiritual continuity is documented in

various historical sources from the 16th to 18th centuries, which describe the monotheistic tendencies of the Turkic nomads (Rysbayeva et al., 2014, 2015, 2026).

4.1.2. Kazakh Perspective

In the Kazakh consciousness, "one" is linked to both theocentric uniqueness and anthropometric nomadic scales.

- **Phraseological units**
  - "*Jalǵyzdyq tek Allaǵa ǵana jarasady*" (Solitude befits only Allah)
- **Cultural functions**
  - Serves as a cognitive anchor reflecting the semantic transition from Tengri to Allah.
  - Demonstrates semantic contamination (merging of meanings) between pre-Islamic Tengri and Islamic Allah.
  - Illustrates the structure of creative forces through ordered religious steps (supplicating, praying, reading the Quran, giving alms, performing dhikr), forming a complete spiritual process.
  - In Kazakh naming culture, it follows the Principle of Continuity (e.g., names *Allabergen*, *Qudaibergen* with the participle *-bergen* 'giving'), suggesting an ongoing state of divine blessing.
  - Functions as a "spiritual shield" (*tumar*) for metaphysical protection of the child.
- **Example in context**
  - The phrase *'Jalǵyzdyq tek Allaǵa ǵana jarasady'* (Solitude befits only Allah) serves as a cognitive anchor, reflecting the semantic transition from Tengri to Allah.

4.1.3. Kyrgyz Perspective

Within the Kyrgyz tradition, "one" is a symbol of communal integrity and divine patronage as reflected in the *Manas* epic.

- **Phraseological units**
  - *"Bir jandyn tushuu"* (The falling of one soul)
  - *"Tengirberdi"* / *"Kudayberdi"* (personal names)
  - The past tense suffix *"-berdi"* ("has given")
- **Cultural functions**
  - The "oneness" of God mirrors the "oneness" (integrity) of the people.
  - The appeal to *Bir Alla* or *Zhalgyz Tengri* unifies the people under one spiritual banner.
  - Every individual is seen as part of a singular divine creation.
  - Names like *Tengirberdi/Kudayberdi* are linked to the heroic epic tradition.
  - The suffix -berdi marks a completed, historical act of divine intervention (an answered prayer).
- **Example in context**
  - This is captured in the traditional formula: *"Bir jandyn tushuu"* (The falling of one soul), signifying that every individual is a part of the singular divine creation (Aitpaeva, 2005).
  - Names such as *Tengirberdi* or *Kudayberdi* are linked to the heroic framework of the epic tradition.
  - The use of the past tense suffix *-berdi* (has given) emphasizes a completed, historical act of divine intervention–an answered prayer (Biyaliev, 1998).

4.1.4. Uzbek Perspective

The Uzbek linguistic tradition emphasizes the philosophical and religious-mystical dimensions of "one," influenced by Sufi literature and urban Islamic history.

- **Phraseological units**
  - Terms like *Yagona* (The Unique One) and *bir* are anchors for the concept of *Vahdat al-Wujud* (Unity of Being).
- **Cultural functions**
  - Uzbek naming uniquely blends Persian (*Khudo*) and Arabic (*Allo*) roots. Functional synonyms like *Alloberdi* and *Xudoyberdi* reflect the region's complex Persian-Arabic cultural synthesis (Begmatov, 1991). Similar to the Kyrgyz model, the suffix *-berdi* reinforces the ontological certainty of divine gift.
  - In contemporary usage, this paradigm has consolidated associative meanings of integrity → solidarity → order → absolute harmony. In essence, the numeral "one" serves as the linguistic and cognitive anchor for the monotheistic worldview of the Central Asian ethnos.
- **Example in context**
  - 'One' represents the transition from the material world to the Divine Absolute.

4.1.5. Comparative Summary

The comparative analysis reveals that the cognitive field of the "one" concept across all three linguocultures is anchored in two principles: *"Birlik – eldiktiń sharty"* (Unity is the condition of the country) (socio-integrative level) and *"Jalǵyzdyq tek Allaǵa tán"* (Solitude belongs only to Allah) (theocentric level). This synthesis explores the diverse conceptual layers of the number "one" across the Kazakh, Kyrgyz, and Uzbek linguocultural landscapes. While they share a Turkic root, each culture emphasizes a distinct dimension, as summarized in Tables 1 and 2.

Table 1
Semantic Field and Conceptual Nature of the Number "One"

Language	Phraseology / Fixed Expression	Semantic Interpretation	Cognitive-Mythological Meaning (Concept)
Kazakh	*Bir Qudai* (One God)	The Sole Creator	*Monotheistic Code:* The absolute origin of existence.
Kazakh	*Bir Qudaigha siyndy* (Worshiped one God)	To rely/submit to God	*Venerative Value:* Absolute trust and gratitude to a higher power.
Kyrgyz	*Bir Teñir* (One God)	One Tengri	*Cosmogonic Code*: A unified force governing the universe; a trace of ancient belief.
Kyrgyz	*Bir söz* (One word)	Firm promise	*Ethical Code:* Symbol of the sacrality of words and loyalty to oaths.
Uzbek	*Bir Xudo* (One God)	One God	*Absolute Concept*: Reflection of the *Tawhid* (Oneness) idea in Islamic thought.
Uzbek	*Bir tan, bir jon* (One body, one soul)	One body, one soul	*Anthropological Unity:* Spiritual and physical oneness; solidarity.

Table 2
Isomorphic and Allomorphic Features of the Number "One"

Feature Type	Kazakh	Kyrgyz	Uzbek
Isomorphic (Shared)	Amanat Philosophy: Children as divine trusts; Monotheism; Solitude as a Divine attribute.	Amanat Philosophy: Children as divine trusts; Monotheism; Solitude as a Divine attribute.	Amanat Philosophy: Children as divine trusts; Monotheism; Solitude as a Divine attribute.

Linguistic Shift	Participle form: *-bergen* (Continuous act of blessing).	Past tense form: *-berdi* (Completed historical act).	Past tense form: *-berdi* (Completed historical act).
Allomorphic (Specific)	Ethnographic focus: "One" as a scale for nomadic life and physical environment.	Heroic focus: "One" as a marker of ethnic cohesion and statehood in *Manas*.	Mystical focus: "One" as a Sufi concept of absolute harmony and Persian synthesis.
Spiritual Shield	Names act as *tumar* (protective amulets).	Names act as ethical links to heroic ancestors.	Names reflect Persian-Arabic urban history.

The isomorphic features in Table 2 (i.e., Amanat philosophy, monotheism, and solitude as a divine attribute) confirm the two anchoring principles stated earlier: "Unity is the condition of the country" (socio-integrative level) and "Solitude belongs only to Allah" (theocentric level). However, the allomorphic features reveal how each culture prioritizes one of these principles over the other, shaping a unique conceptual profile for the number "one."

1. Kazakh Worldview: The Anthropometric and Ethnographic Dimension (Prioritizing the socio-integrative principle through daily life). In the Kazakh consciousness, the number "one" is deeply intertwined with folk-lifestyle measurements and ethnographic realities. This corresponds to Table 1's allomorphic feature "One" as a scale for nomadic life and physical environment.

- Practical Application: It functions as a foundational unit for time and space, often linked to anthropometric measures (the human body as a scale).
- Cultural Coding: It marks specific ethnographic objects and daily life rituals, serving as a pragmatic tool for navigating the physical and social environment of the nomadic steppe. Thus, while the theocentric level (Allah's solitude) is acknowledged, the socio-integrative principle (i.e., unity as the condition of the country) is refracted through the lens of nomadic material culture. The linguistic shift (participle *-bergen* for continuous blessing) further supports this ongoing, immanent sense of unity in everyday action.

2. Kyrgyz Linguoculture: The Symbol of Unity and Statehood (Prioritizing the socio-integrative principle through heroic cohesion). Within the Kyrgyz tradition, most notably in the language of the "Manas" epic, the number "one" serves as a cognitive code for the preservation of statehood. As shown in Table 1, the allomorphic feature here is "One" as a marker of ethnic cohesion and statehood in Manas.

- Communal Integrity: It symbolizes the unification of the people into a single, indivisible entity.
- Ethnic Identity: It acts as a primary marker for ethnic cohesion, where the "Oneness" of the people is the prerequisite for the survival and sovereignty of the nation. The past-tense form *-berdi* (completed historical act) in Kyrgyz (shared with Uzbek but distinct from Kazakh) frames this unity not as a continuous process but as an accomplished, legendary foundation, the epic past that defines the present. Here, the theocentric level remains in the background (monotheism is assumed), but the socio-integrative principle dominates, expressed through heroic memory.

3. Uzbek Language: The Philosophical and Religious-Mystical Dimension (Prioritizing the theocentric principle). In the Uzbek linguistic tradition, the number "one" is dominated by philosophical-abstract and religious-mystical meanings. Table 1 identifies this allomorphic feature as "One" as a Sufi concept of absolute harmony and Persian synthesis.

- Islamic Influence: There is a pronounced impact of Islamic canons and classical Eastern literature (Sufism, Persian-Tajik literary synthesis).
- The Divine Absolute: Here, "One" is primarily an expression of the Absolute, the singular essence of the Creator, moving away from the physical world toward the metaphysical and the divine. Although Uzbek shares the past-tense *-berdi* with Kyrgyz, the cultural emphasis shifts dramatically. Unlike Kazakh's anthropometric "one" or Kyrgyz's heroic "one," the Uzbek understanding elevates the theocentric level ("Solitude belongs only to Allah") to the primary position. The socio-integrative principle is not absent but is subsumed under a mystical worldview where earthly unity mirrors divine oneness. The "spiritual shield" for Uzbek names

(reflecting Persian-Arabic urban history) further reinforces this abstract, literary, and metaphysical orientation.

4.2. The Number "Three"

4.2.1. Cognitive-Semantic Core

In the traditional perception of Kazakh, Kyrgyz, and Uzbek peoples, the number "three" (*üsh/üch/uch*) is a fundamental category that defines the integrity and dynamic equilibrium of the universe. Etymologically, this lexeme historically denoted the concepts of "basis" or "central point," with its linguistic evolution linking it to meanings of "relative" or "kinsman," thereby emphasizing its role as a social unifier (Kondybay, 2008). Cognitively, "three" functions as a metaphorical anchor (Kovecses, 2015), allowing the Turkic ethnos to structure abstract concepts such as the vertical world model (Upper, Middle, and Lower worlds) and the triadic nature of time (past, present, and future). The core paradigm for this numeral is: TRIAD → COSMOLOGICAL BALANCE → SOCIAL REGULATION.

4.2.2. Kazakh Perspective

The Kazakh worldview utilizes "three" as a primary "kinship meter" and a socio-territorial marker.

- **Key phraseological units:**
  - *"Üsh jüz"*: The three tribal confederations (representing socio-territorial integrity and the foundational state structure; also serves as a cognitive anchor for ethno-territorial integrity).
  - *"Üsh kündik päni"*: The three-day mortal world (reflecting the nomadic philosophical perception of the transience of human life).
- **Cultural functions:**
  - Regulates exogamous marriage and kinship through the *Üsh Zhurt* system (three kindreds: paternal *öz zhurt*, maternal *nagašy zhurt*, and in-laws *qaiyn zhurt*), acting as a "kinship meter" (Argynbayev, 1973).
  - Defines ancestral lineage boundaries and social responsibility within the traditional community.
  - Embodies the "three-layer" cosmological model (*üsh qat*: upper, middle, lower worlds) that structures vertical space and existence (Ualikhanov, 1985).
- **Example in context:**
  - *"Üsh kündik dänie – ötkinşik"* (The three-day world is fleeting). This expression is used in folk philosophy to encourage spiritual resilience and prioritize moral values over material wealth.

4.2.3. Kyrgyz Perspective

In Kyrgyz linguoculture, "three" is intrinsically linked to epic-archetypal origins and nomadic genealogy.

- **Key phraseological units:**
  - *"Üch düynö"*: The three worlds (past, present, and future/hereafter), representing a unified triadic model of time and space. This structural symmetry of "three" is evident in the *Manas* epic, where it signifies a unified triadic model of time and space (*üch düynö*). Radlov (1885) underscored this inherent symmetry when categorizing Kyrgyz oral traditions through triadic classifications.
  - *"Üch kündük jalgan"*: The three-day illusion (emphasizing the deceptive and unstable nature of the mortal world).

- **Cultural functions:**
  - Acts as a cognitive marker for heroic triads and temporal cycles in the *Manas* epic tradition, signifying spiritual or physical completeness. Similar to the Kazakh model, social distance is measured through three aspects: own relatives (*öz zhurtu*), maternal kin (*tayke zhurtu*), and in-laws (*kayyn zhurtu*) (Abramzon, 1990).
  - Measures social proximity and traditional obligations through these same three kinship aspects: *öz zhurtu* (own kin), *tayke zhurtu* (maternal kin), and *kayyn zhurtu* (in-laws).
- **Example in context:**
  - *"Bul düynö üch kündük jalgan"* (This world is a three-day deception). In the Kyrgyz worldview, this serves as a didactic warning to maintain one's honor and spiritual integrity before the transition to the next world.

4.2.4. Uzbek Perspective

The Uzbek linguistic tradition emphasizes the philosophical-pragmatic and religious-mystical dimensions of the triad.

- **Phraseological units:**
  - *"Uch o'lchab, bir kes"*: Measure three times, cut once (symbolizing patience, wisdom, and cognitive-pragmatic restraint in action).
  - *"Uch kunlik dunyo"*: The three-day world (the philosophical model reflecting detachment from worldliness, characteristic of classical Oriental philosophy).
- **Cultural functions:**

Categorizes kinship into three foundational pillars (*ota tomoni, ona tomoni, and quda-anda tomoni*) to govern wedding protocols, mutual respect, and urban social networks (Snesarev, 1969).

  - Reflects Islamic and Sufi ethical boundaries where the triad symbolizes perfection in thought, speech, and deed.
  - Embodies the ethics of detachment from worldliness, promoting patience and restraint in action.
- **Example in context:**
  - *"Uch kunlik dunyo uchun bir-biringni ranjitma"* (Do not hurt each other for the sake of this three-day world). This usage emphasizes social harmony and the temporary nature of earthly conflicts in classical Oriental philosophy.

4.2.5. Comparative Summary

Tables 3 and 4 demonstrate that the number "three" has evolved from a numerical category into a universal model explaining the universe, time, and social hierarchy within the Turkic worldview.

Table 3
Comparative Cognitive-Semantic Meaning of the Number "Three"

Language	Phraseology / Fixed Expression	Semantic Interpretation	Cognitive-Mythological Meaning (Concept)
Kazakh	*Üsh jüz* (The Three Zhuz (Tribal Confederations))	Ethno-territorial integrity	*Social Hierarchy*: A model of state structure and tribal systems.
Kazakh	*Üsh kündik päni* (The three-day mortal world)	The false world, brevity of life	*Existential Perception:* Transience of life and preparation for the eternal world.
Kyrgyz	*Üch düynö* (The Three Worlds)	Past, present, and future (hereafter)	*Temporal Cycle:* A unified triadic model of time and space.

Kyrgyz	*Üch kündük jalgan* (The three-day illusion)	Deceptive, unstable nature of life	*Didactic Value:* A call to preserve morality and spiritual values.
Uzbek	*Uch kunlik dunyo* (The three-day world)	The falsehood and brevity of the mortal world	*Philosophical Model:* The ethics of detachment from worldliness or patience.
Uzbek	*Uch o'lchab, bir kes* (Measure three times, cut once)	Patience, wisdom, restraint	*Cognitive-Pragmatic Value:* Perfection and responsibility in action.

Table 4
Isomorphic and Allomorphic Features of the Number "Three"

Feature Type	Kazakh	Kyrgyz	Uzbek
Isomorphic (Shared)	Vertical world model (*Üsh qat*); Triadic kinship system; Concept of life's transience.	Vertical world model (*Üch katmar*); Triadic kinship system; Concept of life's transience.	Vertical world model (*Uch olam*); Triadic kinship system; Concept of life's transience.
Allomorphic (Specific)	Socio-territorial focus: *Üsh jüz* as a model of state and tribal structure.	Epic-Archetypal focus: Heroic triads and temporal cycles in the *Manas* epic.	Pragmatic-Didactic focus: Moral restraint and philosophical ethics of the "three-day world."
Cognitive Function	Anthropometric scale for nomadic life.	Marker of ethnic cohesion and heroic genealogy.	Reflection of Islamic and classical Oriental ethics.

Table 4 summarizes the isomorphic and allomorphic features of the number "three".

- Isomorphic features: In all three nations, this number signifies the three layers of the world, three branches of kinship, and the transience of life.
- Allomorphic features: In Kazakh perception, "three" often denotes socio-territorial integrity (*üsh jüz*); in Kyrgyz perception, it signifies epic-archetypal origins; and in Uzbek culture, it marks the completeness of life cycles characteristic of classical Oriental philosophy.

4.3. The Number "Seven"

4.3.1. Cognitive-Semantic Core

Following the triadic model of the universe, the number "seven" (*zheti/yetti*) stands as one of the most sacred and multifaceted concepts in Turkic linguocultures. Its sacrality is deeply rooted in ancient cosmogonic perceptions and astronomical observations, such as the veneration of the Big Dipper (*Zheti qaraqshy*). As Sharifian (2017) elucidates, numerical symbols like "seven" form a collective cultural cognition that organizes both the physical pantheon and the ethical structures of the ethnos. In Turkic languages, it functions as a cognitive code for "infinity, systematicity, and completeness." The core paradigm for this numeral is: COSMIC ORDER → GENETIC PURITY → MATERIAL-SPIRITUAL COMPLETENESS.

The collective and sacred meaning of the number *"zheti"* (seven) is most profoundly embodied in the concept of *"Zheti Qazyna"* (The Seven Treasures). This concept transcends a mere list of assets; it constitutes an ideal material-spiritual model of the traditional nomadic lifestyle. According to the Kazakh worldview, these seven components are essential for a fulfilling and dignified life:

- A brave man (*er zhigit*): The protector and leader of the household.
- A beautiful and virtuous wife *(sulu áıel*): The keeper of the hearth and wisdom.
- Knowledge/wisdom (*ilim-bilim*): The spiritual guide for decision-making.
- A fast horse (*júırik at*): The wings of the nomad, vital for mobility and warfare.
- A hunting eagle (*qyran búrkit*): A symbol of freedom and a provider through hunting.
- A sharp rifle (*beren myltyq*): A tool for protection and survival.
- A swift hound (*júırik tazy (ıt)*): A loyal companion and efficient hunter.

As noted by scholars of Kazakh ethnolinguistics, *"Zheti Qazyna"* functions as a holistic system of existence, where each element represents a specific pillar of nomadic survival and social status (Kenesbayev, 1977). Folklore variations also suggest the inclusion of livestock or household essentials, but the core essence remains the same. The number "seven" symbolizes completeness, tribal unity, and the integrity of the family hearth.

Furthermore, the number "seven" plays a crucial role in social and legal structures, most notably in *"Zheti Zhargy"* (The Seven Charters), the traditional legal code of the Kazakh Khanate established by Tauke Khan. This demonstrates that "seven" is not just a mythological symbol but also a foundational pillar of social order and ancestral continuity (exemplified by the *Zheti Ata or* "Seven Ancestors" rule).

4.3.2. Kazakh Perspective

In the linguoculture of all three nations, the number "seven" is the primary measure of ethnic integrity and genetic purity. The concept of "Seven Ancestors" (Kazakh: *Zheti Ata*; Kyrgyz: *Zheti Ata*; Uzbek: *Yetti Pusht/Yetti Avlod*) is not merely a genealogical chain; it is a fundamental law regulating the biological and spiritual security of the ethnos.

- **Key phraseological units:**
  - *"Zheti Ata"*: The Seven Ancestors (the bedrock of national identity and genetic purity).
  - *"Zheti Qazyna"*: The Seven Treasures (the material-spiritual pillars of nomadic life).
  - *"Zheti Zhargy"*: The Seven Charters (the traditional legal code established by Tauke Khan).
- **Cultural functions:**
  - Functions as a biological and ethical safeguard, prohibiting marriage within seven generations to ensure ethnic integrity. The generational succession model and descendant hierarchy are detailed in Tables 5 and 6.
  - Serves as a holistic system of existence through the *"Zheti Qazyna"* model, where each element represents a pillar of survival (Kenesbayev, 1977).
- **Example in context:**
  - *"Zheti atasyn bilmegen zhetesiz"* (He who does not know his seven ancestors is ignorant). This proverb equates lineage knowledge with reason and spiritual continuity (Kaidar, 2009b).

Table 5
Comparative Model of Generational Succession

Degree	Kazakh (Generations)	Kyrgyz (Ancestors)	Uzbek (Yetti pusht)
1	Bala	Bala	Farzand
2	Nemere	Nebere	Nevara
3	Shöbere	Chöbörö	Chevara
4	Shöpshek	Tybyra	Evara
5	Nemene	Kybyra	Jevara
6	Tuazhat	Chürpö	Pevara
7	Zhürezhat	Urpak	Yetti pusht

Table 6
Genealogical Succession: The Seven Generations of Descendants

Kazakh	English Translation	Relationship to Ego
Bala	Child (Son/Daughter)	1st generation
Nemere	Grandchild	2nd generation
Shöbere	Great-grandchild	3rd generation
Shöpshek	Great-great-grandchild	4th generation
Nemene	Great-great-great-grandchild	5th generation
Tuazhat	Great-great-great-great-grandchild	6th generation
Zhürezhat	Great-great-great-great-great-grandchild	7th generation

4.3.3. Kyrgyz Perspective

- **Key phraseological units:**
  - *"Zheti katmar zher"*: Seven layers of the Earth (reflecting the vertical depth of the universe).
  - *"Zheti ataňdy bil"*: Know your seven ancestors (a moral imperative for historical memory).
- **Cultural functions:**
  - In the Kyrgyz worldview, "seven" embodies mythological-sacred power and epic perfection, often marking the peak of strength in heroic destinies.
  - Knowledge of lineage is viewed as a guarantee of individual honor and liberty, connecting the person to the historical resilience of the ethnos (Abramzon, 1971).
- **Example in context:**
  - *"Zheti atangdy bil, zhetip kelgen erkinndigindi bil"* (Know your seven ancestors, know the freedom you have reached). This highlights "seven" as a link between genealogical roots and national sovereignty.

4.3.4. Uzbek Perspective

- **Key phraseological units:**
  - *"Yetti osmon"*: Seven heavens (representing a hierarchical spiritual structure of the cosmos).
  - *"Yetti iqlim"*: Seven climates/realms (symbolizing geocentric integrity and the vastness of the world).
- **Cultural functions:**
  - The concept *"Yetti Pusht"* serves as a standard for preserving the nobility of the family line, defining blood kinship boundaries.
  - Reflects a synthesis of Islamic mysticism and classical literature, shifting focus from earthly lineage to celestial hierarchy.
- **Example in context:**
  - *"Yetti pushtingni surishtirib, keyin quda bo'l"* (Inquire about the seven generations before becoming in-laws). This underscores the social importance of lineage verification in urban and settled Uzbek traditions.

4.3.5. Comparative Summary

In Turkic languages, the number "seven" functions as a cognitive code for "infinity and systematicity." While this symbol originates from ancient mythological beliefs, its manifestation evolved differently across the three cultures, preserved through linguistic units, traditions, and epic heritages. Across all three worldviews, "seven" remains the core of completeness, finality, and sacred order. The linguistic parallels of the number "seven" across the three cultures are summarized in Table 7.

Table 7
Turkic Linguocultural Parallels of the Number "Seven"

Language	Phraseology / Fixed Expression	Semantic Interpretation	Cognitive-Mythological Meaning (Concept)
Kazakh	*Zheti atadan aspay qyz alyspau* (Do not marry until seven generations have passed)	Prohibiting marriage within 7 generations	Exogamic code: Principle of nobility and biological purity.
Kazakh	*Zheti zhurttyñ tilin bil* (Know the languages of seven nations)	Knowing the languages of 7 nations	*Intellectual code*: Expressing a broad worldview through plurality.

Kyrgyz	*Zheti ataňdy bil* (Know your seven ancestors)	Duty to know one's 7 ancestors	*Genealogical memory:* Concept of spiritual continuity and honor.
Kyrgyz	*Zheti katmar zher* (Seven layers of the Earth)	Seven layers of the earth	*Cosmogonic model:* Vertical depth structure of the universe.
Uzbek	*Yetti osmon* (Seven heavens)	Seven heavens	*Theocentric model:* Hierarchical spiritual structure of the cosmos.
Uzbek	*Yetti iqlim* (Seven climates (The Seven Realms))	Seven climates (the whole world)	*Geocentric integrity:* The vastness and absolute unity of the world.

Table 8
Isomorphic and Allomorphic Features of the Number "Seven"

Feature Type	**Kazakh**	**Kyrgyz**	**Uzbek**
Isomorphic (Shared)	Concept of "Zheti Ata" / "Yetti Pusht" (7 ancestors) as a law for genetic purity; "Zheti Qazyna" (7 treasures) as a model of completeness.	Concept of "Zheti Ata" (7 ancestors) as a law for genetic purity; "Zheti Qazyna" (7 treasures) as a model of completeness.	Concept of "Yetti Pusht / Yetti Avlod" (7 generations) as a law for genetic purity; Sacred nature of 7 in folk epics.
Allomorphic (Specific)	Legal-Political focus: "Zheti Zhargy" (The Seven Charters) as the foundation of state law and social order.	Cosmogonic-Epic focus: Strong link to "Zheti Qaraqshy" (Big Dipper) and epic cycles of trials.	Ritual-Philosophical focus: Emphasis on "Yetti" in Sufi-influenced local traditions and family rituals.
Cognitive Function	Marker of social and biological security (prohibition of kinship marriage).	Marker of cosmic order and ethnic genealogical continuity.	Marker of spiritual completeness and family integrity.

The isomorphic and allomorphic features of the number "seven" are presented in Table 8.

1. Kazakh Culture: Genetic and Spiritual Integrity. In the Kazakh tradition, the number "seven" is primarily oriented toward genetic-spiritual purity and social well-being.

- It is most dominant in the genealogical (*Zheti Ata*) and astronomical directions.
- It serves as a protective mechanism for the nation's health and the continuity of the ancestral spirit.

2. Kyrgyz Culture: Mythological Power and Epic Perfection. In the Kyrgyz worldview, "seven" embodies mythological-sacred power and epic perfection.

- It represents a peak of strength and completion, often reflected in the grandeur of their oral epics.
- It acts as a symbol of divine protection and the ultimate realization of heroic destiny.

3. Uzbek Culture: Cosmic Philosophy and Spiritual Height. In Uzbek culture, the concept *Yetti Pusht* is more deeply intertwined with Islamic mysticism and the "Seven Heavens" concept found in Classical Eastern literature.

- It is utilized as a tool to describe cosmological-philosophical space and spiritual transcendence.
- The focus shifts from the earthly lineage toward the vertical, celestial hierarchy and the soul's journey.

4.4. The Number "Forty"

4.4.1. Cognitive-Semantic Core

In the traditional perception of Kazakh, Kyrgyz, and Uzbek peoples, the number "forty" (*kyryk/kyrk/ qirq)* is a universal symbol representing the completion of processes, maturity, and the liminal boundary

of transition. Etymologically, this number historically denoted "immeasurable plurality" rather than a specific mathematical figure (Clauson, 1959). It regulates the most critical points of human existence (birth and death), marking the end of a sacred and often dangerous transitional phase. The core paradigm for this numeral is: COMPLETENESS → SPIRITUAL PURIFICATION → LIMITING BOUNDARY.

The number "forty" regulates the two most critical points of human existence:

1. Kyrkynan Shygharu (Birth/Life): This ritual marks a baby's biological strengthening and social adaptation. Practices such as bathing the child in "forty spoons of water" symbolize cleansing the infant from external forces and integrating them into the human world (Kaidar, 2009a). In Kazakh tradition, boys are often taken out slightly before forty days (37–39 days) to be strong, while girls are taken out slightly after (42–44 days) to be expensive (valued as future brides).

2. Kyrkyn Beru (Death/Passage): This ritual marks the soul's final severance from the earthly realm (Kaidar, 2009b). According to Snesarev (1969), the forty-day *chilla* is far more than a temporal unit; it represents a sacred and dangerous boundary where the soul of the departed is believed to linger near the family. Snesarev contextualizes this by drawing parallels between these settled practices and the similar nomadic traditions of the Kazakh and Kyrgyz peoples.

4.4.2. Kazakh Perspective

- **Key phraseological units:**
  - *"Kyryk uiden tyiyim"*: Prohibitions from forty houses (the collective responsibility of the community in upbringing).
  - *"Kyryktyn biri – Qydyr"*: One of the forty is Qydyr (the belief that a blessing-bringer may be disguised in any group).
- **Cultural functions:**
  - Regulates social norms and gendered perceptions, such as the protection of a young woman's honor by the collective social boundary (*kyzga kyryk uiden tyiyim*).
  - Establishes an ethical framework for hospitality and respect, where every guest is treated as a potential spiritual guardian (Ualikhanov, 1985).
- **Example in context:**
  - *"Kyryk pyshaq bolu"* (To be at forty knives). This expression is used to describe a fierce, absolute quarrel where the number "forty" amplifies the intensity of the conflict to its limit.

4.4.3. Kyrgyz Perspective

- **Key phraseological units:**
  - *"Kyrk choro"*: The forty knights of Manas (representing invincible military-political integrity).
  - *"Kyrk kun, kyrk tun"*: Forty days and forty nights (the duration of fate-deciding epic events and trials).
- **Cultural functions:**
  - Functions as the primary code for ethnic identity and sovereignty; the ethnonym "Kyrgyz" itself is widely linked to the "Union of Forty Tribes" (*kyrk + iz*) (Abramzon, 1971).
  - Marks the spiritual and military elite within the *Manas* epic, where "forty" conveys absolute integrity and mobilization against external threats.
- **Example in context:**
  - *"Kyrk choro – el tayanymy"* (The forty knights are the support of the people). This reflects the cognitive use of the number to symbolize a spiritual and physical shield for the nation's survival (Orozbakov, 1995).

4.4.4. Uzbek Perspective

In Uzbek culture, "forty" denotes immense endurance, spiritual purification, and the boundaries of the physical world.

- **Key phraseological units:**
  - *"Chilla"*: The forty-day period of isolation, spiritual purification, or trial (derived from Persian *chehel*).
  - *"Qirqdan oshgan aql"*: Wisdom gained after forty (marking the threshold of anthropological maturity and intellect).
  - *"Kyrk Kiz":* (Forty Girls) in the Khorezm region, referring to ancient female deities and legendary warrior women of Central Asia.
- **Cultural functions:**
  - Highlights spiritual resilience and endurance, particularly in the cult of *"Kyrk Kiz"* (Forty Girls), which Snesarev (1969) linked to ancient female warrior traditions and spiritual guardians.
  - Uses the number to define mythological time and renewal, as seen in folklore regarding the Great Flood, where "forty" marks the period of global purification.
- **Example in context:**
  - *"Ayolning qirqta joni bor"* (A woman has forty lives/souls). This phrase acknowledges extraordinary patience and the ability to survive extreme hardship, emphasizing the qualitative depth of the number.

Beyond its ritual and cognitive functions, the number "forty" also denotes a hierarchical collective of *Spiritual Guardians: "Qyryq shilten men Qydyr"* (The Forty Chilten and Qydyr).

In the Turkic Sufi worldview, the number "forty" represents a hidden spiritual hierarchy. The figure of the *"Ghaip Eren Kyryk Shilten"* (Persian: Chehel Tan – Forty Bodies) represents a collective of sacred spirits who protect and support humanity (Syzdyk, 1994). Across Kazakh and Kyrgyz traditions, the formula *"Kyryktyn biri – Qydyr"* (One of the forty is *Qydyr*) establishes a profound ethical framework for social interaction:

- *Kazakh Perspective:* This belief dictates that every individual in society should be treated with the utmost respect, as the blessing-bringer Qydyr (Khidr) may be disguised among any group of forty people.
  - The Figure of Qydyr: In folk belief, *Qydyr Ata* (identified with the Quranic Al-Khidr or Ilyas) is a holy figure who wanders the earth, bestowing abundance and aiding those in moments of crisis (Ualikhanov, 1985).
  - Leader of the Guardians: Within the mythological consciousness, Qydyr is perceived as the spiritual leader or the most authoritative among the *Shilten*. Thus, the "Forty Shilten" and "Qydyr" are interconnected concepts that define the religious-philosophical essence of the "Sacred Forty."
- *Kyrgyz Perspective:* In Kyrgyz folklore, the "Forty Men" *(Kyryk Adam)* occupy a unique position in the spiritual landscape:
  - Ethno-Cultural Links: Scholars note that in the Kyrgyz tradition, these guardians appear not only as the Forty Chilten but occasionally as the "Seven Chilten" (*Zheti Chelten*).
  - Presence in Epic: The appearance of these spirits in the 'Manas' epic illustrates the deep ethno-cultural ties with Central Asian peoples. Specifically, figures such as the chilten, Kydyr, and angels reveal the intertwined nature of ancient Turkic roots and Islamic layers within the narrative. (Abramzon, 1971).

- *Uzbek Perspective:* In the Uzbek worldview, the *"Chiltanlar"* serve as the forty holy spirits protecting the community:
    - The threshold of 41: Interestingly, the number 41 is often used in Uzbek rituals to denote the leader of the group or to mark the definitive completion of a sacred rite.
    - Epic Context: This numerical symbolism is a staple of heroic *dastans* (epics), where the guardians provide supernatural intervention to assist the protagonist (Mirzayev et. al., 2008).

4.4.5. Comparative Summary

Table 9 shows that in the Turkic world, the number "forty" *(kyryk/kyrk/qirq)* is an indicator of absolute limits and perfection. It regulates the processes of "purification" and "renewal" across biological (infant), social (ethnos), and spiritual (saintly) levels. For all three nations, this number serves as the "golden bridge" between the mortal and the eternal, the human and the divine. Table 10 further summarizes the isomorphic and allomorphic features of the number "forty".

Table 9
Comparative Linguocultural Symbolism of the Number "Forty"

Language	Phraseology / Fixed Expression	Semantic Interpretation	Cognitive-Mythological Meaning (Concept)
Kazakh	*Kyrkynan shygharu*	Ritual at 40 days of age	Biological transition: Start of a new life cycle.
Kazakh	*Kyryk shilten*	Invisible supporting forces	Guardian spirits: Hierarchy of spiritual protectors.
Kyrgyz	*Kyrk choro*	The 40 knights of Manas	Military-political integrity: Unified strength of the ethnos.
Kyrgyz	*Kyrk kun, kyrk tun*	A long period of trial	Epic time: Duration of fate-deciding events.
Uzbek	*Qirq kun (Chilla)*	40-day isolation	Spiritual purification: Perfection through trial (Sufi motif).
Uzbek	*Qirqdan oshgan aql*	Wisdom beyond forty	Anthropological maturity: Fullness of experience.

Table 10
Isomorphic and Allomorphic Features of the Number "Forty"

Feature Type	Kazakh	Kyrgyz	Uzbek
Isomorphic (Shared)	Transition Rituals: "Kyrkynan shygharu" (birth) and "Kyrkyn beru" (death); Belief in "Kyryk Shilten" (40 spiritual guardians).	Transition Rituals: "Kyrkynan chygaruu" (birth) and "Kyrkyn berüü" (death); Belief in "Kyrk Choro" and guardians.	Transition Rituals: "Chilla" (40-day isolation) for birth and mourning; Belief in "Chiltanlar" (40 saints).
Allomorphic (Specific)	Ethno-Social focus: "Kyzga kyryk uiden tyiyim" (collective upbringing) and hospitality ethics (Kyryktyn biri Qydyr).	Ethno-Genetical focus: The ethnonym "Kyrgyz" linked to the "40 tribes"; The "Kyrk Choro" (40 knights) as a military elite.	Spiritual-Maturity focus: "Chilla" as a period of Sufi purification; "Qirq Kiz" (40 girls) cult linked to ancient warrior goddesses.
Cognitive Function	Marker of communal responsibility and social boundary.	Marker of national sovereignty and military-political integrity.	Marker of spiritual endurance and psychological maturity (Qirqdan oshgan aql).

5. Discussion

The findings of this study demonstrate that within the Kazakh, Kyrgyz, and Uzbek linguistic worldviews, numbers *one*, *three*, *seven*, and *forty/forty-one* transcend their roles as mere mathematical quantities. Central to this understanding is the concept of "cultuling" (Pishghadam, 2013), which

suggests that these numerical units are not just lexical items but are deeply embedded "cultural-linguistic" memes that shape the social and cognitive behavior of the Turkic peoples. As a cultuling, these numbers function as sacred codes that regulate the ontological structure of the universe, the perception of time and space, and the enforcement of social norms.

These numerical units serve as the scaffolding upon which the spiritual and communal life of the Turkic ethnos is built, acting as 'semiotic anchors' that organize cultural space. Furthermore, the results align closely with the "emotioncy" theory proposed by Pishghadam and Abbasnezhad (2017), suggesting that in Turkic languages, numbers like "seven" and "forty" are not neutral lexical items but carry high emotional and cultural significance. As Kovecses (2002) argues, such conceptual metaphors are deeply rooted in the bodily and cultural experience of a people. This theoretical framework provides a vital lens for understanding how sacred numbers (such as 7 and 40) function within Kyrgyz and Turkic cultures. By applying Kovecses's Conceptual Metaphor Theory, Aitpaeva (2009) demonstrates that these numbers are not merely abstract counts but are foundational elements that dictate the rituals of transition and communal identity. In this context, the phrase "bodily and cultural experience" represents Kovecses's cognitive signature, while the functional role of sacred numbers in governing rituals constitutes Aitpaeva's essential ethnographic conclusion. This is particularly evident in the ritualistic layers of Central Asian cultures, where the number "forty" (kyryk) governs the most critical stages of human life, from birth to death (Gordlevsky, 1968; Snesarev, 1969). These traditions are further exemplified by the Zheti Ata (Seven Ancestors) system, which Abramzon (1971) identifies as the fundamental structural principle of ethnic identity and genealogical continuity among the Turkic nomads.

The comparative analysis reveals that these numerals act as cognitive anchors preserving Turkic spiritual heritage. In the Uzbek context, as Mirzayev (2008) notes, the sacred nature of these numbers is preserved through oral folk traditions and epic poetry, reinforcing the historical link between language and belief systems. Ultimately, by functioning as a vital cultuling medium, these numerical symbols safeguard the national cultural code in the modern era of globalization, paving the way for a more profound understanding of the ethnolinguistic and cultural-cognitive worldviews of the Central Asian peoples.

The comparative analysis leads to several significant conclusions regarding the cognitive and ethnocultural nature of sacred numbers. Firstly, the cognitive model reveals that the number 1 (one) embodies Theocentric Unity, representing the Absolute Creator as *Bir Qudai*. The number 3 (three) functions as a cosmological triad encompassing the upper, middle, and lower worlds (*Üsh Qat*), echoing the universal tripartite structure of ancient mythologies (Eliade, 1954). Furthermore, 7 (seven) reflects socio-biological integrity through ancestral lineage (*Zheti Ata*), while the number 40 (forty) serves as an ontological boundary, particularly evident in transition rituals such as *Kyrkynan Shygharu*. These numbers are rooted in a common mythological foundation formed through a syncretic convergence of ancient Turkic Tengrist beliefs and Islamic Sufi influences, supporting Bartmiński's (2009) view that linguistic worldviews are shaped by historical layers of collective memory.

Furthermore, while sharing a core identity, each linguoculture exhibits unique priorities and allomorphic features. In Kazakh linguoculture, sacred numbers are primarily directed toward socio-territorial integrity and domestic-economic measurements, as seen in concepts like *Üsh jüz* (The Three Zhuz) and *Zheti qazyna* (Seven Treasures). Conversely, in Kyrgyz linguoculture, numbers possess a dominant epic-heroic character, acting as pillars of ethnic identity through the *Manas* epic, with examples like *Kyrk choro* (Forty Knights). Finally, Uzbek linguoculture displays a prevalence of philosophical-abstract and religious-mystical meanings, such as *Yetti iqlim* (Seven Climates) and *Chilla* (Forty-day purification). This distinction is explained by the deep integration of classical Oriental literature and Islamic canons into the linguistic layers of Uzbek culture.

Investigating the cognitive fields of numbers provides a vital scientific basis for understanding the shared history and spiritual kinship of Turkic peoples. These symbolic meanings, preserved within linguistic units, serve as a means to safeguard the national cultural code of these nations in the modern era of globalization.

Further research in these areas will contribute to a more profound understanding of ethnolinguistic and cultural-cognitive worldviews. Moreover, this comparative approach enables a comprehensive exploration of how sacred numbers and creative cultural forces are conceptualized and manifested within the framework of cognitive phraseology, paving the way for future cross-cultural linguistic studies.

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Ethics Declaration

This study analyzed publicly available lexico-phraseological data from published dictionaries, epic texts, folklore collections, and academic literature. No human participants, animals, or personal data were involved. Therefore, institutional review board approval and informed consent were not required.

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