

The Symbolic Meaning Of The Number Seven In Phraseologisms In The Karakalpak Language

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Abstract: In this article, the use of numerals in the structure of the phraseological units and their expression of national-cultural characteristics are analyzed based on Karakalpak linguistics. Numerals are used within phraseological units, expressing mythological, astrological, religious beliefs, people's customs and traditions, time, size, and various human states, and possess symbolic qualities. In the study of phraseologisms in seven digits, works of oral folk art, Karakalpak writers, and poets were selected. Linguocultural analysis, linguistic analysis, and structural-semantic analysis methods were used in the analysis of the Seven Numbers.

Keywords: Language, culture, anthropocentric paradigm, linguocultural phraseologism, numeral, symbol, number seven.

Introduction: The concept about numbers is reflected in the national language, culture, and traditions of every nation. The issue of the interconnectedness of language and culture is one of the issues that attracts the attention of linguists. Recently, a direction has emerged in linguistics to study language, linguistic units, and phraseological units in relation to human factors and national values, based on the anthropocentric paradigm. Linguoculturology is closely related to cultural studies and linguistics. In the research paradigm of linguoculturology, a special place is given to phraseology. Studying it requires acceleration. This is because it is considered to be a tool for expressing cultural diversity in a language that describes the ethnic linguistic picture of the world to a greater extent. Phraseological composition is considered a clear and individual owner of the national-cultural peculiarities of the language group. In studying the diverse ethnic linguistic landscapes of the world, nationally specific phraseological units highlight the differences between peoples in their spiritual and material cultures. Phraseologisms with numerals are considered linguistic units that have the characteristic of expressing the linguistic picture of the world. Numerals in phraseologisms serve as the main semantic core, that is, they perform the function of forming meaning. A distinctive feature of phraseological units containing numerals is that they

do not have a specific numerical meaning.

Numbers, mainly, not only express quantity and measure but are also used within phraseological units, and undergo various semantic changes. The number jeti (seven) is one of the frequently used numerals in Karakalpak phraseological units. The number seven was used as a counting limit in ancient times, because of this, caused the formation of a number of phrases. The world around us consists of symbols, the largest of which are numbers. Numbers are themselves universal symbols. In our understanding, a symbol is a unique entity that radiates a certain socio-cultural meaning. It is well-known from ancient times by scientists that numbers, in addition to indicating the quantitative meaning, also explain the meaning of a world, appearance. Often they appear as symbols and signs.

METHODOLOGY

The initial thesis for studying the cultural and national characteristics of phraseological units is that they have their own ways of expressing it and means of connecting with it. Since each phraseologism is a microtext, microhistory, and micromyth, such phrases convey cultural information both through the denotative aspect and through the figurative basis and related connotations. These two aspects are accompanied by the internal form of the phraseologism. V.N. Teliya proposed the term "cultural

connotation," under which he understands the cultural and national character of phraseological units and metaphors. In his opinion, by explaining phraseological units in terms of their associative and figurative perception in relation to stereotypes that reflect the national mentality, we thereby reveal their cultural and national meaning and character. This is the content of the national and cultural connotation [1, 223]. According to I. Kenesbaev, a scholar who has researched the phraseologies of Kazakh language, "there are opinions that religion, myth, and totemism have always been the basis of seven. This truth speaks of life" [2, 614]. Kazakh linguist J. Kurmambaeva, who studied the linguocultural quality of numerals, mentioning the use of the seven numeral in national traditions, said, "In the Kazakh people, when forty days pass, a baby will have aidar to be distinguished, protected from the evil eye." Aydar is believed to protect the child from the evil eye and isn't cut until the age of seven or thirteen."

In the Karakalpak language, A. Bekbergenov's articles discuss the use of numerals within phraseological units. In the article it's noted that numerals in phraseological units express time, quantity, and measure, and they are also used as variants [4,192]. N. Turabaeva's article discusses the variability of phraseological units with numerals in the Karakalpak language [5]. Sh.Kudiyarova, by comparing Karakalpak and Kazakh phraseologies, analyzed the usage characteristics of phraseologies with numerals and numerals with coincremental meaning [6]. In her article, the scientist G. Ainazarova, who studies the phraseology of the Karakalpak language, discusses the synonymous and antonymic relationships between the one and two numerals in phraseologies, dividing them into two-component, three-component and multi-component phraseologies according to their component composition [7, 28]. In B. Yusupova's articles, the use and the expressed meaning of the numeral "one" and "two" within phraseological units are discussed. Within the phraseological unit, the numerals "one" and "two" are used in the forms "one-one," "one-two," "two-one," and "two-two," their relationship to a single, complete meaning of the phraseologies is given with examples. In her article, the scholar specifically focuses on the use of the numeral "two", she emphasizes, "The use of the numeral "two" with the name of a person's paired organ is of particular interest: eki qoli aldına siymaw, eki ayağı sal bolıw, eki kózi tórt bolıw, etc." [8,110]. In the dictionary of phraseologies authored by K. Pakhratdinov and K. Bekniyazov, the meanings of Karakalpak phraseologies are written, and phraseologies with numerals are also included [9]. J. Tanirbergenov states, "In the Karakalpak language, in

the structure of the two-component verb phraseologisms, there are no forms formed by combining verbs with other types of cardinal numbers." They are very few in number: bir búyırlew, bir sóylew, tórt ayaqlaw, toqsan tolǵaniw, eki sóylew. The meaning of the phraseologisms in the examples is applied around numerical words, forming verb phraseologisms. If we remove numerals from this phrase or replace them with other words, the original meaning of the phraseologism will be distorted. The use of numerals as supporting words within phraseological units is linked to the ancient consciousness and customs of our people. Numerals have been used since ancient times, and each number has its own etymology. Numbers arose from humanity's need to determine quantity. Numerals in phraseological units not only express material or religious concepts, but also are linguistic units that form concepts such as time, quantity, measurement, as well as a linguistic unit that reflects the nationality, essence, and national outlook of a nation. The peculiarity of phraseologisms with numerals in the Karakalpak language is that the decimal numbers "one," "two," "three," "four," "five," "seven," "nine," and "ten" are used productively. The study of phraseological units from a linguocultural perspective has developed considerably today. However, the linguocultural analysis of numerals within Karakalpak phraseological units has not been fully studied from a linguistic perspective. In our article, we will analyze the symbolic meaning of numerals within Karakalpak phraseologisms, especially the number seven.

RESULTS

The number seven is interpreted as consisting of the sum of the numbers three and four, the sum of the corresponding horizontal and vertical coordinates of the universe, and as embodying cosmic wholeness that encompasses time. The concept of the seven-day week, the seven planets in astrology, and the seven gods in religious beliefs have been established. This meaning is reflected in the phraseologism «jeti qabat jer astında» ("under seven layers of earth). Numbers are also being studied semantically, conceptually, semiotically, linguoculturally, and as sign within symbolism. I. Kenesbaev, K.S. Dusipbaeva, R.A. Avakova wrote about the symbolic meaning of numerals in the Kazakh language in their works. I. Kenesbaev states that The secret of the words three, seven, nine, and forty losing their quantitative function in most cases is different. They seem to be used as symbols of certain things and events. Most of this stems from the old beliefs and perceptions of the people. However, later this concept became abstract and transferred to another field" and the usage scope of the number seven is broader than

other numbers and that traces of ancient traditions are preserved in them [11, 612]. According to R.A. Avakova, "The nature of words with symbolic meaning is unique; this characteristic is closely linked to the cognitive, national, cultural, and background meanings of symbolic words, the worldview and evaluation of phenomena by the people who speak that language, and the linguistic representation of the world" [12, 139].

In the work of A. Bekbergenov, a scholar who specifically studied the branch of numerals in the Karakalpak language, the number seven is described as follows: "Jeti (chuvasj-jiche) (seven). The first sound of this number is pronounced only in Karakalpak, Kazakh, Karachay-Balkar, Tatar, and Kyrgyz languages with the sound "j" in a form close to Old Bulgarian, in Tuvan, Khakas, and Shor languages, it is replaced by the affricate "ch," and in Yakut by the sound "s" [13,14]. I.Galevi says that the number seven is derived from the concept of the verb to reach, that is, reaching the end of counting (because there was no number greater than 7 before). There are many concepts related to the number seven. Among the Turkic peoples, the number seven was considered sacred, blessed, and miraculous, and believed it possessed magical powers. The Karakalpak people also consider the number seven sacred and refer to natural phenomena and celestial bodies with the number seven. The number seven was used as a symbol of belief in certain things and phenomena. There are traditions and concepts associated with the number seven in Turkic languages. The plots related to the semantics of the number seven are often found in the folklore and proverbs of the Turkic peoples. Let us dwell on some concepts associated with the number seven among the Turkic peoples and the Karakalpak people: 1. Jeti jetekshi: Adamníń basshısı – aqıl, Jetekshisi – talap, Jolawshısı – oy, Joldası – kásip, Qorǵanı – sabır, Qorǵawshısı – minez, Sinawshısı – xalıq (Saqqulaq biy); (The Seven Leaders: A person's leader is wisdom, Their leader is aspiration, Their traveler is thought, Their companion is a profession, Their fortress is patience, Their guardian is character, Their criticer is the people); 2. Jeti aşıq (Seven lovers): Láyli – Májnún, Farkad – Shiyrin, Taxir – Zuhra, Arziw – Qambar, Gárip aşıq, Wáki – Kúlshah, Yusip – Ziliyxı; 3. Jeti gózyne: Er jigit, Sulıw hayal, Aqıl, bilim, Júyrik at, Qiran búrkit, Beren miltıq, Júyrik tazı; (Seven treasures: A brave man, a beautiful woman, wisdom, knowledge, a swift horse, a golden eagle, a rifle, a swift hound); 4. Jeti álem: Shiǵıs, Batis, Oń túslık, Sol túslık, Aspan /joqarı álem, Jer /orta álem, Jer astı /tómendegi álem; (Seven worlds: East, West, South, North, Sky (upper world), Earth (middle world), Earth's interior (lower world)). 5. Jeti kún: Dúysenbi, Seysenbi,

Sársenbi/sátli kún, Piyshenbi, Juma /qasiyetli kún, Shembi, Ekshembi; (Seven days: Monday, Tuesday, Wednesday, Thursday, Friday/significant day, Saturday, Sunday); 6. Jeti apat: Qurǵaqshılıq, Jut /mal qırılıw, Órt, Oba /awırıw, Uriş, Topan suw, Jer silkiniw; (Seven disasters: Drought, Famine (livestock death), Fire, Plague (disease), War, Flood, Earthquake); 7. Jeti ata: Bala, áke, ata, argı ata, baba, túp ata, tek ata; (Seven ancestors: Child, father, grandfather, great-grandfather, the great-great-grandfather, the great-great-great-grandfather); 8. Jeti qat kók: Ay, kún, sholpan, esekqırğıń /Merkuriy, qızıljuldız /Mars/, Saturn, müshtári /Yupiter/. (Seven layers of sky: Moon, Sun, Venus, Mercury, Mars, Saturn, Jupiter).

In the Karakalpak language, there are many phraseologisms with the number seven. For example: jeti ata, jeti atasın bilmew, jeti jurttı qurtqan, jeti álem, jeti jurt, jeti jurtqa belgili, jeti qat aspan, jeti gózyne, jeti tún, jeti nan sadaqa, jeti tiyin sadaqa, jeti nasırı búgiliw, jerden jeti qoyan tapqanday, jeti qırlı, seksen sırlı; and so on. The number seven is effectively used within the phraseological units of the Karakalpak language. The number Seven formed the basis for the formation of a number of phraseologisms in our language. The number seven has various meanings related to the mythical, religious, and everyday beliefs and consciousness of the people. The concepts found in the Karakalpak language, such as jeti baslı jalmawız, jeti dáw, jeti baslı aydarha, jeti qat aspan, jeti qaraqshı juldız, jeti iqlımgá dańq taratqan testify to mythological and astrological concepts. The number Seven represents the concept of the creation of the world. The concept of religion reveals the people's understanding of the world. Adherence to various doctrines and religious beliefs have become part of the people's national consciousness, reflecting their inherent values - conscience, law, worship of God, concepts of God, and differences in the spiritual world. The number Seven is related to the religious beliefs of the population. In religious understanding, there is a belief that God Almighty created all creation in seven days. The phrases «jeti iqlımgá dańqı ketken», «jeti álem», «jeti jáhán», «jeti jurt»("seven climates" and "seven worlds") in the Karakalpak language are based on the following concepts: East, West, South, North, Sky (upper world), Earth (middle world), and Earth's interior (lower world). Jeti álem - means "the world, the entire universe." Examples:

Jeti jáhán (seven world) - world. - Baktr, midan, parfi, derbik, Hámmezi de ójet bolǵan. Biraq, jeti jáhán, derlik, Búgin maǵan qullıq qılǵan (I.Yusupov). (Bactra, Midan, Parfi, Derbi, All were stubborn. But, almost seven worlds, Today they have bowed to me). Jeti jurt (Seven lands) - the whole world. - Kórinedi qıyrı joq ala

shań, Qızırńıń laqabı jeti jurtqa xan, Eki jıldan sawash maydanı qızıp, Ústińız boladı úlken topalań («Qırq qız» dástanı). (A boundless speckled dust appears, Your daughter's nickname Khan of seven lands, For two years, the battlefield heats up, A great upheaval will befall you). When a baby is placed in a cradle after birth, there is a tradition of placing seven different items in the cradle. There is a real truth in counting a child's maturation from the age of seven. There is also truth in the popular belief that bala jetige shıqqansha jerden tayaq jeydi (a child will be beaten by the ground until they reach seven years of age). Because the full development of a child's consciousness and biological growth occurs at the age of seven. Jeti shelpek sadaqa túrinde tarqatıw (Distributing seven flatbreads in the form of charity) signifies that when a deceased person appears in a dream, they think the deceased man felt hungry or something, they spread the fried flatbreads, hoping to feed the souls of the deceased. There is a belief among the people that seven saints support the house where seven flatbreads are distributed. Numerals in phraseological units express time, quantity, size, length, weight, and other meanings. [5, 74]. For example: Bir jeti – a week. - Jaman qatın kún-tún gezer elatin, Bayı sapar shıgıp ketse bir jeti. (Ájiniyaz). (A bad wife wanders day and night, If her husband leaves on a journey for a week). The phrase Bir jeti ("one seven") means "week" and is used to mean time.

In Turkic languages, the number seven also denotes kinship relations. Among Turkic peoples, seven generations represent a related tribe descended from one father. In the Karakalpak language, jeti ata means "child, father, grandfather, great-grandfather, the great-great-grandfather, great-great-great-grandfather." In the Karakalpak people, the relatives of seven generations formed on the father's relatives were required to know their seven ancestors. There are concepts such as having bride for seven generations, not giving daughter as bride and the estrangement of kinship after seven generations. The national identity in this tradition has been ingrained in the national consciousness of the people through the idioms «jeti ata», «jeti pushti, jeti atasınan bılay qaytarıw», «jeti atasınan tük kórmegen» «jeti babasına jetedi». Examples: - Üylenseń úylengil sorap hám zatin, Ismin, náslin, jeti pushti ájdadin. (Ájiniyaz). (If you get married, ask about her lineage, name, lineage, seven generations, ancestors). In this example, the phraseologism jeti pushti means "descent," "ancestor." - Sende babalardıń basqan izi bar, Hikmet danalıqqa tolı sózi bar, Hár giyańda jeti atamníń kózi bar, Men ushin muqáddes mákansań, Watan! (G.Nurlepesova). (You have the footsteps of our ancestors, Words full of

wisdom, In every plant lies the eye of my seven ancestors, You are a sacred place for me, Homeland!).

- Eger usınnan anaw-mınaw jaǵday bola góysa, jeti pushtımdan berjaǵı qozǵaladı (K.Raxmanov). (If there is some problem from this, from our seven generations, everything will change). In this example, the phrase jeti pushti means "ancestor.". The concept of seven generations, phraseologisms jeti atańdı tanıtayınba, jeti atasınan bılay qaytarıw are used in the sense of cursing or bringing shame upon another person in order to anger them.

Phraseologisms with numeral seven also express various emotional states and feelings of a person: joy, sadness, respect, good, and evil. Scholar K. Mambetov, a researcher of Karakalpak history, states in his work: "In Karakalpak tradition, guests are highly respected. The saying "A guest is one year younger than God" comes from that time. When a seven-year-old guest arrives, a seventy-year-old elder can stand up to greet them and offer a place nearby" [15,148]. Thus, we see that the numeral "jeti" has been formed and assimilated into the vernacular in terms of age, old, and young. Jeti jasar baladan, jetpis jasar gárrıǵa shekem - all, everyone, no one remains. - Seventy-year-old elders, seven-year-old children. Qara kún tuwıp xalqıńa, Jurtıń, xanım zar jilar. («Qırq qız» dástanı). (A dark day has fallen upon your people, Your homeland, my lady, weeps bitterly). Jeti jini - hatred, intense aversion. - Biziń sobılıqtıń jeti jini meniń tórkınim (M.Nízanov). (My husband hates my parents' house). Jeti jinindey kóriw - Hatred. - Mádiyar da Haytmurattı jeti jininen beter kemirip ketti (Sh.Seytov). (Madiyor also shouted at hatred Haytmurat). Mythological symbols are preserved within the phraseologisms that come with the number seven. The formation of such phraseologisms is influenced by folk myths, religious, old beliefs and understandings. The phraseology, which includes the number seven and also denotes time, originated in ancient calculations. Various human feelings, the national characteristics of the Karakalpak people, and their spiritual states appear as distinctive features and symbols in phraseologisms with the number seven.

CONCLUSION

If we talk about the analysis of phraseologisms in the Karakalpak language in the linguistic picture of the world today, it is necessary to determine the cultural features of the components (somatisms, numerals, color-expressing words) performing the function of a key word in the structure of phraseologisms, the function of phraseologisms with numerals in revealing the national meaning. In our article, we conducted a linguocultural analysis of phraseologisms in the Karakalpak language with numeral seven.

The number is a universal symbol, occupying a significant place in symbolism, myth, and customs. The connection between a symbol and its symbolism is not accidental. Moreover, this connection is accepted equally by all people. Because symbols are rooted in the fundamental feelings experienced by all people. Interest in numbers and the universality of understanding the meaning of numbers are observed in the cultures of many peoples of the world. The numeral seven has been used since ancient times to denote the limit of counting, the most numerous numerical values, during our research, we discovered that this numeral is used in phraseological units, in mythological, astrological contexts, and in the meanings of time and season, far removed from its numerical meaning.

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