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Linguocultural Aspects of Numerology in the Kazakh and Chinese Languages

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Abstract

At all times the numbers were an important part of people's culture. Where there are people there are always numbers and numerology system. In turn, the figures are included in any field of science and serve it. So linguistics is not an exception. This paper discusses the figures which were the basis of the spiritual world of the Kazakhs and Chinese, namely the mysterious sacred figures to determine their function in the life of people and open the subtle secret of their world view. In the paper we consider the numbers "one", "two", "three", "four" and explore history of their origin and etymology. Through the study of numerology systems we define particular knowledge of numbers, concepts and features of the symbols. Thus we can see the similarities and differences in the numerology world of two historically neighboring countries.

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1. Introduction

Worldview, belief in omens and superstitions of the ancient Chinese can be seen not only in legends, stories explaining natural phenomena, but also in their abstract concepts as linguocultural aspects of numerology.

The ancient Chinese believed that all numbers have a hidden meaning and knowledge, so they used these sacred numbers in fortune-telling, predictions and superstition. For example, in early Chinese culture sources we can find that the number "one" brings bad luck, number "three" points to the global top three as heaven, earth and human and

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also to three light sources: day, month and star. It means three links: lord, father and children, bond between husband and wife and etc. And number “five” with the nature of luck means the five elements - earth, water, fire, wood and metal. In Chinese number “nine” is designated by hieroglyph “jiu” which means “eternity”, so it made “nine” a favorite number of the emperor. Therefore hobnails on the doors of the palace were nailed vertically and horizontally by number “nine”. Also, the quantity of stairs in the palace was nine, eighteen, twenty-seven, eighty one, pointing to the numbers multiplied by the number “nine”.

In the world view of Chinese and Kazakh people there are “sacred numbers”: one, three, seven, eight, nine, forty and others which show traditional cultural character. These numbers have penetrated deeply into the culture of two nations, have their own place in world civilization and implemented into people's minds the sacred value meaning. Thus, these numbers were not only appreciated, but also turned into a trend of using as a sacred concept.

From legends, tales, songs, poems of Chinese people the secret numbers, their concepts, their place in the outlook of the people through precise examples can be justified. Through them, it is not difficult to uncover superstition and outlook of the Chinese people in ancient times.

Comparatively analyzing national-cultural aspect of Chinese numbers with those ones in the Kazakh language, we can trace cultural similarities and special national outlook of two peoples.

2. Discussion

2.1. Concept of numbers “one” and “two” in Chinese and Kazakh languages

The anthropologist of London School of Economics and Political Science Charles Stafford in his article “Numbers and the Natural History of Imagining the Self in Taiwan and China” says: “Numbers? Many readers may find the idea of associating numbers with imagination and with autobiography somewhat counterintuitive. Surely numbers are intrinsically dull: the grey stuff of accountancy, science and neoliberal bureaucracy. By contrast, the life stories of individuals seem precisely to defy quantification. They help us resist — sometimes very consciously — being ‘reduced to a number’. In the Chinese tradition, however, numbers themselves may be seen as meaningful, creative, even poetic things (Stafford 2003, 2004, 2006, 2007), and they often figure prominently in accounts of the self. Furthermore, although numbers sometimes appear to restrict what can be said — that is, by providing a summing up of ‘how things are’ to which little, if any, reply can be made — restrictions of this kind are not necessarily seen, in China, as a bad thing” (Charles Stafford, 2009). According to this opinion, will continue to talk about the natural numbers. Therefore, mathematicians, scientists call the number “one” the mother of all numbers. Chinese people are especially revered the figure “one”. This is proved by proverbs, sayings, oral literature, where figure “one” often was mentioned (Si Ma Yun zhu, 2003). For example, if special quality of a person or object was highly recognized, then the following proverb was used: if the incomparable thing in the world is compared and called “only one in the whole world” — “*du yi wu er*”, a particularly valuable thing is called “more valuable than gold” — “*yi ke qian jin*”. In case of deep feelings for a person or a strong interest in a thing it was used “deep love” or “unconsciousness love” — “*yi wang qing shen*”. Also about the people who carefully and accurately perform their work there is a phrase “attention and thoughts in one place” — “*yi xin yi de*”.

Chinese people believe that the number “one” is the most significant figure in the world culture. We can cite as examples the following phrases: “the beginning” — “*shi*” and “whole” — “*quan*”, “*xiang yi ying*” — “in all cases”, “*yi tong*” — integrated, “*yi zhi*” — unanimously, “*yi feng chui*” — “fly in the wind”, “*yi pan qi*” — “general look”, “*yi sao er kong*” — “pulverize”, “*yi cao shi shui liu*” — “Noah's Flood”.

According to the Western worldview number “one” has its own special esteem. For example, if a person was born on the first date of the month, it is considered that he is brave, clever and with high mental data, as well as distinguished with other qualities as activity and speed. If we add figure “one” in the Chinese language to the numbers “one hundred” and “one thousand”, then these words’ meaning deepens. It can be seen from the following example: “*bu bi faqiu, xuduo fangfa keyi zuo dao de*”. This means that each case has its own complexity and hundreds and thousand ways to resolve.

Number “one” in the outlook of the Chinese people has important meaning among the sacred figures. So, from a philosophical point of view, number “one” is closely linked with the natural laws and human qualities.

The Chinese writing system originates from figure “one”. According to this view, you can write all the Chinese hieroglyphs by changing their figure if you portray “one” from different sides. Figure “one” can be written

horizontally, vertically, in a circular, and turning, which means that it complied with the four tones of Chinese language. So any writing can be changed. According to the theories of scientists the world begins with the number “one”, in the beginning there was only one Creator, who created second, third, fourth and others. To confirm this statement we give an example following the scientists’ conclusions. They think that only people with developed logically mental data can master writing, drawing and hidden secrets of world. Famous philosopher, cultural scientist Tylor E.B. in his book “Primitive culture” makes the following conclusion by analyzing the world of ancient people and their cultural achievements: “After looking at the world around, they tried to answer to the questions: what should be the man? What must he do? They were independent of any systems and phenomena. And today, people are dependent on certain things or systems, so they tried to learn the secrets of dependence on these things. Thus, they give certain figures a sacred meaning”. – concluded the scientist (Zhang Dan, 2002).

So our ancient ancestors were interested and devoted much attention to the issue of who created the world? The authors of the Holy Book exploring this question said that the Creator is the Holy Spirit who has a voice, you can feel and see, while the authors of the Chinese book “The Ancient Religious Book” point out that the Creator is faceless, voiceless, simple “dongxi”. He has many names, among them are two abstract figures “yi” and “dayi” with the meaning “big”.

In Chinese philosophy: the great, the very first, Yin and Yang, the original source of all natural phenomena, «dao» means “morality”, “ethics”, “education”, “way”, “wu” - big, huge, strong, “xuan”-“magical, secret”. Here “yi” means “one”, “the first”, “a whole”, “dayi” – “large”. From this it follows that the “one” is another world after the Creator, other worlds have been developed through the image of number evolution.

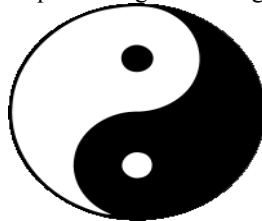


Fig1. Yin and Yang

In this picture “Yin and Yang” we see one of the main concepts in ancient Chinese philosophy. In terms of the modern world, “Yin and Yang” are highest archetypes: Yan is white, initial, i.e. the first, male; Yin - black, next, i.e. the second, female. Yin and Yang is the concept, which appeared in China ten thousand years ago, started from a physical thought. Developing later it acquired a metaphysical concept. According to this concept, one thing is divided into two parts: white and black, south and north, cold and heat, a woman and a man. So the number “one” is sacred because it is the mother of the entire created world.

The book “Zhouyi yixicishang” made the following conclusion: from birth of “sheng sheng” appears “one” - “yi” - from it was born “taiji” - the first, from “taiji” the first appears the second - “liangyi”. From “liangyi” the second appears “sixiang” - the fourth, from “sixiang” - “bagua” - the eighth, from “bagua” the eighth appears “daye” - a big deal, so many things and phenomena are born. In process of this “birth” four numbers were marked secretly. They are “one”, “two”, “four”, “eight”. Here is the beginning of all: “taiji” - “one”, “liangyi” - “two”, “sixiang” - “four”, “bagua” - “eight” which means the concept of disclosure of the ancient Chinese system of symbolic characters. A “daye” has the meaning of “big deal”. In these simple four figures the whole galaxy and changes in natural phenomena have been shown (Wang Bing, 2004).

The beginning of all “sheng sheng” is the first source of “birth”. In all religious writings and cultures around the world the beginning of the world starts from the number “one”.

In the traditional culture of China “Yin Yang” with the designation of the day and night, light and dark, begins with the number “one” and it is also divided into two parts, white and black.

Today Chinese new generation uses in their language the numbers, for example: the number “one” as “yao” - in the meaning of “desire, need” and “yi” hides the word “one”, as the first sound of the word “one” starts with sound “y”. The following examples demonstrate this phenomenon: 1798 – “yi qi zou ba” – “let’s go together”. 12234 – “yao ai ni san shi” - literally means “I will love you forever, I wish you”, 514 – “wu yi si” - “uninteresting, pointless”

, 881 – “bai bai ai” used to mean “bye”, “goodbye” (Guo Di, 2003).

In the above-mentioned examples, number “one” appeared on the basis of ancient folk superstition, tradition and philosophy and in our time continues to maintain the same quality. And it became widespread desired figure in the delicate transfer of some words.

According to Dao theory the heaven and the earth, the sacred union of a man and woman continued the human generation, as well as black and white, light and dark, day and night, the meaning of “yin” and “yang” which retain the balance of the globe. However, it is a sign of growth and development, this is a generation growing by twelve cycles and it is governed by the planet Jupiter. Chinese people compare the number “two” with bamboo tree. It is growing very fast, widely used and also homonym of the word “light”.

Number “two” in Chinese culture is characterized by its singularity. It is considered as a symbol of the separation of heaven and earth into two parts. In Chinese culture people like ordinal numbers. Concerning them there are following words as: “er long xi shi” – “two dragons playing with one stone”, “er quan yue ying” – “a reflection of the moon in the two wells” and etc. If you change them to “one dragon playing with one stone”, “a reflection of the moon on a single well” they lose their singularity.

If you pay attention to the key of the number “two”, you will find not connecting with each other two parallel lines. These two lines mean the world divided into two parts, heaven and earth, and they are not connected to each other, two lines in the figure “two”- “er” considered as symbols of heaven and earth. And many Chinese words related to deuce, for example : “two houses”, “er jia” make a word widely used in ancient century. Its meaning is “the house of a younger woman, second wife’s house” (Li Xue, 2002).

“Er lao” – “two old people” is also widely used term in ancient centuries. Especially in a time of Confucius, it was a respectful name of parents. “Er yi” means “two worlds”, the sky and the earth.

Chinese people today while choosing a phone number, wedding date and time, always alongside with numbers “six”, “eight”, prefer the number “two”.

Number “two” in combination with numbers “three” and “eight”, depending on reading consonants give a very good meaning. This is fundamentally derived from the Hong Kong words, they read the number “two” as “yi”- “light and intimate”, “easily”. Therefore, “two” and “three” in conjunction “yisheng” - means “easy life”. “Two” and “eight” in combination “yi fa” means “easy to get rich”, and 23 and 28 together means “yisheng yi fa” – “an easy life and easy to get rich”. If someone wants to take a phone number with these numbers it is considered that he will be really happy. It is very hard to get these numbers; usually these numbers are openly sold but they are not cheap (Wang Li, 2005).

In Chinese, as well many words are used in phrases in conjunction with the number “two”. If you want to make the phrase with number “two”, you should always mention two famous people, and the numbers “three” and “four” cannot be used in this way.

Chinese believed that number “two” is paired. For example, “yi shuang kuai zi”- “one pair of chopsticks” (kuai zi), “yi shuang xie” – “one pair of shoes”, “yi shuang jiao” – “two legs”, “yi shuang wazi” – “one pair of stockings”, “yi shuang yan jing” – “two eyes”, “yi shuang shou” – “two hands”, “yi shuang shou tao” – “one pair of gloves”, “yi shuang mei” – “a couple of eyebrows”, “yi shuang xing” - “a pair of star”s, “yi shuang yu” – “a pair of fish”, “yi shuang niao” – “a pair of birds”, “yi shuang e” – “a pair of storks”, “yi dui zhen tou” – “a couple of pillows” and etc.

Regarding Chinese wedding tradition we see that people who celebrate weddings like the number “two”.

According to Chinese tradition at the wedding two red symbols "XI" which means "Wedding" are placed on the door. All that is given as a present must consist of a pair or of two items. All new bought things should also be paired. For example, two blankets, two pillows and everything manually sewn in embroideries draw should be paired too.

In Chinese they say that a good thing always goes in a pair, when they invited guests, dates on the table must be ordinal, you can not put them in odd numbers. If the guest drops chopsticks when having a meal, certainly you must submit a couple of them. It symbolizes a special respect for the guest.

Etymology and meanings of numbers “three” and “four”

To discover etymology and meaning secret of the number “three”, to compare its linguocultural aspects and through them to learn deeply its secrets, history, base, to form valuable points, to enjoy all wonderful secrets -are considered as main duty for all scientists. Especially the numbers have their own secrets and meanings.

Secret numbers of English appeared on the territory of the country as a multiple form which links different cultures as secular culture, religious culture, voodoo culture, Chinese culture, culture of small nations. All these cultures influenced deeply Chinese secret numbers. It was the beginning of using these numbers that were taking

place in worldview of people, their language, literature, politics and military affairs. We suppose Chinese people attitude to secret numbers appeared from spiritual needs and only then it took place in the culture of the country.

For example, in Taoism philosophy, as well as in physics, mathematics there is also secret numbers. It explains the high level of philosophy. For example, from Tao “one” was born, from “one” was born “two”, from “two” was born “three” and then everything appeared. From other side it was political system. As for reign of ancient Chinese king Ui he divided all conquered territories to nine administrations and aimed to make nine ding 鼎 to prove his power (Yu Zhi Lan, 2003).

If we consider the national cultural aspects of numbers in the Kazakh language, following numbers are very popular. They are three, four, five, six, seven, eight, nine, forty, and sixty two. Our people knew counting from ancient times; they gave mystery to these numbers in different periods. And in this way, natural phenomena, traditions made so much.

Meaning of number “three” in Chinese is very good. Number “three” in Chinese is noted by three lined hieroglyph “*san*”. It means that the top line is the sky, the lower is the earth; between these two is the human. So the sky, the earth and the person make one system. According to it number “three” shows close relationship between all “three” mentioned above. According to head of Taoism Laozi everything was born from “three”. In mind of ancient people Hanzu (Zhongguo ren) counting started from “one” and finished by “ten” but multiplying starts from “three”. Because of these characteristic and secrecy number “three” is important in Chinese culture.

According to ancient Chinese legend number “three” meant in ancient times only plural concept. Before it, when science and technique were not developed in primitive society, only numbers “one” and “two” were used for counting. More than two items were noted by three. In ancient China there were many points of view about sacral numbers. For example, in terms of one of their ideas the sun, the moon and star all three based one planet. Human life also has three stairs as previous life, current life, life after death and it was formed a worldview that human has three links. These are king-vizier, father-son, husband-wife. It is easy to note that cognitive character of the number “three” is very special in traditions of Chinese people.

During the reign of Qing Dynasty Emperor controlled all the people who would like to work in his administration. Among them, he met with the first three people and pointed them as the first «Zhuangyuan», the second «bangyian», the third «tanhua».

In Chinese society the main three religions are Taoism, Confucianism, Buddhism. All works on Buddhism religion divided to three *zangs*. First – “*jinzang*”, second – “*lu(lyü) zang*”, third – “*lunzang*”. Buddhists name people who know well all above three “*san zang fa shi*”. For example: the main hero of the novel “Travel to the West” they called “*Tang sanzang*” (Chinese ancient magic numbers, 1998).

There are many Chinese proverbs, sayings associated with the number “three”.

“San gu mao lu” - this proverb means that the founder of Chu State Lyubey needed a strong advisor. He decided to take as his assistant a man named Zhu ge liang who lived in a small house in the mountains. Lyubey three times came to visit him. Zhu ge liang all three times watched from far side for Lyubeyem to check whether he had pure intentions. It was only the third time he believed Lyubey. This legend appeared on the origin of this proverb. Kazakh scientists also studied Chinese idioms noted the special role of the number “three” in the drafting of proverbs and sayings. For example, in “Short Chinese-Kazakh phrasebook” written by R.Avakova and F.Dauletova, there are following proverbs and sayings: “San si er xing” meaning of this proverb- think before you act three times.

Meaning of the proverb “San jian ji kou” - not to say a word, not to say anything sounds as “to seal the mouth with three locks”.

“San nian bu kui yuan” - not to look for a flower garden for three years – “studying all the time”.

“San qin liu juan” - three relatives, six in a family with his wife and children.

“San sheng you xing” - came from Buddhism: “to bring happiness in the lives of three” (past, present, future).

“San tou liu bi” – came with Buddhism: a three-headed, six-handed – “handyman”.

“San zhe gong, weiliang yi” - three times to break out and as a result become a doctor.

“San ge chou pi jiang, sai guo yi ge Zhu Ge Liang” - three neighbors faster than Zhu Gee Lian.

Meaning of the proverb “Jiao tu san ku” - rabbit hole has 3 exits. Number “three” means a lot (Gabitkhanuly , 1996).

Chinese people at the commemoration ceremonies of deceased ancestors in donation brought a pig, a sheep and a cow. Also they have a concept of three lights. They are: the sun, the moon, the star. There are also three concepts of art. They are: poetry, drawing and writing a book, etc. Separately from these concepts can be brought into an example set of words associated with cognitive qualities of the number “three”. For example, the expression of

Confucius - one of three walking people is your teacher. In the outlook of the Chinese there is the worship of three gods. They are: the God of heaven, God of the Earth and the ancestors. Also there is a secret meaning of the number "three" as full, very good. In everyday life, people involuntarily describe work with the number three. For example, at the wedding they make a bow three times, at the funeral do 3 minute silence. But why do not spend 5 or 4 minutes? Because as it was mentioned above number "three" means "full", "sufficient". Also in human life the number "three" is significant.

Now we consider etymology of number "three" in the Kazakh language. It is often found in the beliefs regarding traditions.

For example, there are many proverbs and sayings as "3 times boiled but the broth is not mixed" means "no unity, no friendship". Also "a man makes three attempts". From above examples we can see that Kazakh and Chinese have general similarity in their world view. Because the number "three" has the same meaning as "full" and "complete". In oral folk literature there are also many phrases related to the number "three" as "once upon a time someone had three sons" or "the Khan asked the question three times". Also in Kazakh tradition there are many concepts as: three-degree relatives: his own, his mother's side, from the wife's side. Three wealth: health, your wife and animals. Three kinds of happiness: the people, the language, the birthplace. Three pillars: the mind, heart, tongue. Three meanness: to shed blood, to steal cattle, to destroy parents' house (Ualiev, 1988). Three things that do not appreciate: youth, health and a good wife. Three inescapable: nature, old age, death. Three layers: the upper sky, mid-above ground, low -underground. Three truths: God is one, truth is Qur'an, the Prophet is verity. Three things that belong to everyone: the sun, the moon and a good person. Three vertices: rectitude, wealth, wisdom. Three priceless: the eyes, tongue, joy. Three values: honesty, hard work, creative activity. Three wishes: free life, respect for others and useful work. Three guests: an invited person, sent by God, casual. Three of hope: patient-healing, a poor man - the wealth, the girl - the marriage. Three poverties: ignorance, laziness, excessive sleep. Three drawbacks: stupidity, laziness, cruelty (Kenzheakhmetuly, 2006).

Number "four"

Now we consider the cognitive characteristics of the number "four" in the Kazakh and Chinese. Its base also originates from ancient times. People in primitive society had a lot of signs for numbers. For example, many numerology signs on the bones were found during excavations in our country. In connection with the development of production in China was invented method of calculating the wand. In this case they used bamboo sticks and bones. According to the rules they were assembled horizontally, straight, long. The value and cognitive characteristic of the number "four" in the aspect of cultural, religious outlook is related with legends, customs and traditions. According to ancient sources the appearance of the phrase "four seasons" came later. The inscriptions on bones made a square with four corners, but the seasons are not named.

Because of this it was believed that if the north was the cause of death, the south was symbol of all life and a new life. This concept has enhanced the understanding of space and replaced bilateral burial to quadrilateral.

In Kazakh and Chinese people traditions the concept of the four directions appeared from the direction of the sun, as people were orientated on that. Therefore it is difficult to consider separately the sacredness of the number "four" and the worship of the sun. In ancient inscriptions we can see changes in the rituals. For example, the Kazakhs and Chinese have rituals associated with the sun and the moon. This proves once again that "the phenomenon of four" does not mean the four seasons, and before that the space concept of four directions appeared.

About the magical value of the number "four" in ancient legends was written that all deities emerged from the merger of four, they were all created from the four main directions and each one has own color. From this we can see the totem of bear god, four squirrels, four tall female goddesses, four young gods, four birds and so on. A Chinese divination on bones has names of the four gods-directions, the four winds, before heading concepts of the four seasons, there were legends about worship to sacred number "four". In the Kazakh people tradition we can see also quite clear cognition about figure "four". For example, "all four sides are the same", "tie on four sides", "four eyes on the spot", "if all four are friends, someone will come down from the top" (Syzykova R, 1994). In these phraseological units the plural meaning is easily noticed. This similarity in additional meaning of the numbers in understanding of four directions in giving a plurality to the "four" is also found among the Chinese. The Kazakhs phrase "four parts of the world" means east, west, south and north, as well as the meaning of the plurality. In the analysis of such similarities in ideologies of the two neighboring nations we can find common features giving sacredness to the numbers.

In Chinese tradition, certain numbers are believed by some to be auspicious (吉利) or inauspicious (不利) based on the Chinese word that the number name sounds similar to. The numbers 0, 6, 8, and 9 are believed to have

auspicious meanings because their names sound similar to words that have positive meanings.

Lucky numbers are zero, two, three, five, six, nine. The Number 0 (零 or 零, Pinyin: líng or níng) is a whole number and it is also a number for the money ends with 0.

The number 2 (二 or 两, Pinyin: èr or liǎng) is most often considered a good number in Chinese culture. There is a Chinese saying: "good things come in pairs". It is common to repeat characters in product brand names, such as double happiness, which even has its own character 囍, a combination of two 喜. In Cantonese, two (jyutping: ji6 or loeng5) is homophone of the characters for "easy" (易) and "bright" (亮). In Northern China, the number, when used as an adjective, can also mean "stupid".

The number 3 (三, Pinyin: sān, jyutping: saam1) sounds similar to the character of "birth" (生, Pinyin: shēng, jyutping: saang1), and is considered a lucky number. The number 3 is significant since there are three important stages in a man's life (birth, marriage and death).

The number 5 (五, Pinyin: wǔ) is associated with the five elements (Water, Fire, Earth, Wood, and Metal) in Chinese philosophy, and in turn was historically associated with the Emperor of China. For example, the Tiananmen gate, being the main thoroughfare to the Forbidden City, has five arches. The number 6 also represents wealth in Cantonese, this number is a homophone for (禄 Lok). 6 (六, Pinyin: liù) in Mandarin is pronounced the same as "liu" (溜, Pinyin: liù) and similar to "flow" (流, Pinyin: liú) and is therefore considered good for business.

The number 7 (七, Pinyin: qī) symbolizes "togetherness". It is a lucky number for relationships. It is also recognized as the luckiest number in the West, and is one of the rare numbers that is great in both Chinese and many Western cultures. It is a lucky number in Chinese culture, because it sounds similar to the Chinese word 起 (Pinyin: qǐ) meaning "arise", and also 气 (Pinyin: qì) meaning "life essence".

The word "eight" (八 Pinyin: bā) sounds similar to the word which means "prosper" or "wealth" (發 – short for "發財", Pinyin: fā). In regional dialects the words "eight" and "fortune" are also similar, e.g., Cantonese "baat3" and "faat3".

There is also a visual resemblance between two digits, "88", and 囍, the "shuāng xǐ" ("double joy"), a popular decorative design composed of two stylized characters 喜 ("xǐ" meaning "joy" or "happiness").

The number 8 is viewed as such an auspicious number that even being assigned with several eights is considered very lucky.

The number 9 (九, Pinyin: jiǔ, jyutping: gau2), was historically associated with the Emperor of China, and the number was frequently used in matters relating to the Emperor, before the establishment of the imperial examinations officials were organized in the nine-rank system, the nine best moments were rewards the Emperor made for officials of extraordinary capacity and loyalty, while the nine familial exterminations was one of the harshest punishments the Emperor sentenced; the Emperor's robes often had nine dragons, and Chinese mythology held that the dragon has nine children. It also symbolizes harmony.

Moreover, the number 9 is a homophone of the word "long lasting" (jiu), and as such is often used in weddings.

Combinations of numbers are also important in Chinese language.

28, 38: As eight means prosperity, twenty eight equates to 'double prosperity', 38 being one of the luckiest, often referred to as 'triple prosperity'.

768: "七六八" (jyutping: cat1 luk6 baat3) rhymes with the phrase "一路發" (jyutping: jat1 lou6 faat3) in Cantonese, which means "fortune all the way." Alternatively, 168 "一六八" is sometimes used for the same term in Mandarin.

Any number of repeated 5s: "五" (wǔ) sounds like an onomatopoeia for crying, and is sometimes used in internet slang.

In Kazakh tradition, there are also lucky numbers as three, seven, nine and combination of numbers as 999, 777 and others. They are considered as symbol of prosperity and luck (Iskakov M, 1980).

3. Conclusion

In conclusion, we note that sacred numbers generally appear from world view points of nations and play artistic role in their spiritual world. The cognitive characteristics of sacred numbers "one", "two", "three" in the Kazakh and Chinese people traditions have their own perception of similarity. So, in the worldview, philosophy, and culture in

these two neighboring countries historically the similarity can be considered as a pattern. This phenomenon has retained its structure, meaning, sacredness and own place in the world outlook of people nowadays need to accept as a concept appeared in every nation closed to nature.

In this paper we considered history and concept of sacred numbers which are used in traditions and mode of life of Kazakh and Chinese people. From them we can get cognitive information about different historical periods and forming worldview, belief in omens and superstitions. They are still used in oral folklore and actual in modern language. Generally in this paper considering Chinese numerology we defined importance of numbers for people. Sacred numbers in Kazakh and Chinese languages especially their function in people's life, meanings, concepts in world view, secrets were not explored with special research. So in this paper we tried to discover a new side of numbers in Kazakh and Chinese languages. It was very interesting for me to discover new sides of sacred numbers. Collecting a lot of information about the history of numbers in ancient China I was satisfied with the information that is required. At the same time, this theme still needs to be explored.

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