

“ЗНАЧЕНИЕ ЧИСЕЛ В КЫРГЫЗСКОМ НАРОДЕ”**Мирзаева Эльнура Адилбековна***Ошский государственный педагогический университет Музыкально-педагогический факультет.*

Аннотация: В этой статье исследуется культурная интерпретация чисел в рамках кыргызского этнокультурного наследия и подчеркивается их образовательная ценность для развития раннего математического мышления у детей. Исследование сосредоточено на том, как конкретные числа приобретают символическое значение через традиции, фольклор, эпические повествования, ритуалы и национальные игры. Особое внимание уделяется числам 40, 7, 2 и 9 как ключевым элементам духовной жизни и социальной практики. В исследовании описывается роль числа 40 в отражении концепций очищения, жизненного перехода, единства и моральной защиты; исследует символическое богатство числа 7 как символа памяти предков, временного порядка, космологических верований и этических принципов; интерпретирует значение числа 2 как символа партнерства, равновесия и непрерывности жизни; и анализирует число 9 через призму интеллектуальных традиций, воплощенных в национальной игре Тогуз Коргул, который развивает логическое мышление и стратегические навыки. Опираясь на этнографическую литературу и педагогические исследования, в статье подчеркивается, что традиционное культурное наследие служит эффективным инструментом для соединения абстрактных числовых понятий с жизненным опытом детей. Интеграция фольклорных материалов, эпических мотивов и традиционных игр в образовательный процесс способствует укреплению когнитивных способностей, воспитывает уважение к национальным ценностям и поддерживает целостное развитие учащихся. Полученные результаты свидетельствуют о том, что этнокультурные ресурсы являются значимой основой для обогащения математического образования при сохранении культурной самобытности.

Ключевые слова: Кыргызская этнокультура, священные числа, числовая символика, народные традиции, эпическое наследие, культурное образование, математика для детей раннего возраста, национальные игры, Тогуз коргоол, этнопедагогика, нравственные ценности, когнитивное развитие, культурная идентичность

“THE MEANING OF NUMBERS IN THE KYRGYZ PEOPLE”**Mirzaeva Elnura Adilbekovna***Osh State Pedagogical University. Music and Pedagogical Faculty.*

Abstract: *This article explores the cultural interpretation of numbers within Kyrgyz ethnocultural heritage and highlights their educational value in the development of early mathematical thinking in children. The research focuses on how specific numbers acquire symbolic meaning through traditions, folklore, epic narratives, rituals, and national games. Particular attention is paid to the numbers 40, 7, 2, and 9 as key elements of spiritual life and social practice. The study describes the role of the number 40 in reflecting concepts of purification, life transition, unity, and moral protection; examines the symbolic richness of the number 7 as a representation of ancestral memory, temporal order, cosmological beliefs, and ethical principles; interprets the meaning of the number 2 as a symbol of partnership, balance, and continuity of life; and analyzes the number 9 through the intellectual traditions embodied in the national game Toguz Korgool, which promotes logical thinking and strategic skills. Drawing on ethnographic literature and pedagogical research, the article emphasizes that traditional cultural heritage serves as an effective tool for connecting abstract numerical concepts with children’s lived experiences. The integration of folklore materials, epic motives, and traditional games into the educational process helps strengthen cognitive abilities, fosters respect for national values, and supports the holistic development of learners. The findings suggest that ethnocultural resources offer a meaningful framework for enriching mathematics education while preserving cultural identity.*

Keywords: *Kyrgyz ethnoculture, sacred numbers, numerical symbolism, folk traditions, epic heritage, cultural education, early childhood mathematics, national games, Toguz Korgool, ethnopedagogy, moral values, cognitive development, cultural identity*

There are times when people all over the world use a different approach, paying special attention to some natural numbers. For example, the Japanese considered the numbers 4, 9 as magic numbers, and these numbers were used to indicate a mixed case, etc. B. Cases are marked as failures. He believes that the Turkic peoples have the number 34, the Western countries have the number 13, and the Mongols consider numbers ending in 9 to be magic numbers. In the east, among the Turkic peoples, the Kyrgyz, some numbers were perceived as sacred, special. For example, Kyrgyz attach a special mani to the numbers 3,7, 40 and are widely used in various rituals, customs, beliefs, fairy tales, epic, mythological works, proverbs and sayings.

In the Kyrgyz people, some numbers were perceived as sacred, special. For example, Kyrgyz attach a special mani to the numbers 3,7, 40 and are widely used in various rituals, customs, beliefs, fairy tales, epic, mythological works, proverbs and sayings.

Let’s focus on the number 40.

In the ethnocultural traditions of the Kyrgyz people, the number 40 is given special importance. This number is the basis of many rituals, traditions, and worldviews. Its significance can be viewed in several directions as follows.

The number 40 in the understanding of the Kyrgyz people is a symbol of holiness and purity. “Forty Fairies” is the simplest example of this concept. Forty fairies are

perceived as angelic, pure and chaste forces. They believe that they can support people and guide them into difficult situations. The tradition of believing in the support of the 40 fairies, especially during childbirth or other important moments, persists to this day.

Value in the life cycle

The number 40 represents important transitional periods in a person's life.

Forty babies: within 40 days after the birth of the child, he and

The mother is especially taken care of. On the 40th day, the "forty issues" tradition is held, when 40 children's clothes are put in water and washed in it. This ritual means that the child is cleansed and enters a new life.

A decrease in the number of young people on the part of parents or relatives within forty days after marriage. It is believed that this contributes to the stability of the family, as well as makes it happy in the future.

40 days after death: 40 days after the death of a person

Inside, it is believed that his soul is completely separated from his family and the world and liberated. During this period, they express condolences to their loved ones and teach the Quran. "Holding forty" is an important tradition when the deceased is given food, his soul is blessed by reading the Koran and symbolize his complete passage of the world..

Social and tribal significance

The number 40 symbolizes unity, strength and stability among the Kyrgyz people.

"Forty CHORO": the forty CHORO of Manas, the hero of the epic "Manas"

- It is a symbol of heroism and strong friendship. They show how important a tribe or people is to protect their power, unity, and Homeland.

Ethnonym "Kyrgyz": in some studies, the ethnonym "Kyrgyz"

Is suggested to be derived from the words "forty" and "girl". According to this legend, the Kyrgyz people emerged from the Union of 40 girls. This legend is a symbol of unity and solidarity of the people.

In general, the number 40 is an integral part of the worldview of the Kyrgyz people. It includes deeper meanings such as holiness, life cycle, unity, and strength.

These are some of the national peculiarities of the understanding of numbers by the Kyrgyz people and their place in Kyrgyz culture. The common property inherent in all these numbers is that they are classificatory, assimilated by nature and culturally organized. The older preschool age group can confidently say that children need to apply simple mathematical concepts in the process of their formation.

Historical, ethnographic, pedagogical studies (S.I. Vainshtein, N. L. Zhukovsky, L. P. Potapov, S.M.Abramzon, D.Aitbaev, D.Aitmambetov, A.Baybosunov, G.Bayaliev Zh.B.), as well as folklore sources show that the ethnocultural traditions of the Kyrgyz people are the richest in content for the formation of mathematical concepts in children.

The number 7.

We will talk about the use of the number seven and its secret.

In Kyrgyz fairy tales, and indeed in the tales of other nations, one can find such conventional images as the seven fathers, the seven heads of the monster, and the seven

apostles. You also want to wonder if there's a secret in that number seven, but sometimes you also want to tell if it's just a ritual. However, for centuries these numbers have been treated as if they have some kind of property. The existence of any meaning of these pronunciations is evidenced by the proverbs "seven measure one", "seven measure one", "seven know your father", "orphans' wages, seven dries up the world".B. There was evidence of the existence of mysteries, and they are very rarely found in folk art. Example

Heavenly seven,
that's why he's one of the seven.
As they say, Don't let go,
Remember your seven fathers."

And we see that concepts such as "seven floors of land", "seven rivers", "seven roads" are very common in folk art.

The concepts of "seven days", "seven months", "seven years" as the national norm of time can also be found in many works.

The frequent use of the number seven has long been controversial.

The great philosopher Mahmud Kashgari, in his collection of words "Turkic languages", relied on the ancient Turkic ideas of seven of the seven, giving an understanding of the seven heavenly terms.

The number seven, the "magic seven", is the most popular number along with "three". The most popular mythological seven is the visible seven stars of the seven. There are seven types of livestock: goats, sheep, cattle, horses, yaks, camels and deer.

What does the number seven mean in Kyrgyzstan?- The Seven Commandments of the epic "Manas"; - your seven fathers; - seven days a week; - one of the seven wanderings; - if a person dies, they celebrate seven days.Seven non-existent things that: - there is no bridge in the lake; - there is no support in the sky; - there are no roots in the stone; - the fish has no tongue; "the snake has no legs."; "the horse has no bile."; - the bird has no milk.Let's discover another aspect of the number seven.1. Manas is the pride of Kyrgyzstan.2. Issyk-Kul is the pearl of Kyrgyzstan.3. Ak kalpak is a Kyrgyz image.4. Boz House is a Kyrgyz pearl.5. Komuz-Kyrgyz "big caravan".6. The horse is a Kyrgyz wing.7. The word is a genealogical treasure trove of Kyrgyz people.

Kyrgyz folk works emphasize the importance of two numbers. For example, let's look at the verses of the epic "Manas".

The love of Manas and Kanykey is a symbol of a pure, strong relationship between a man and a woman for the Kyrgyz people. Here, the number " two " represents the couple's union and the foundation of life.:

The happiness of two young people,
It was the throne of the people
Two hearts become one,
It gives people hope.

The number “two” in the epic of Manas, as mentioned above, occurs many times and often indicates the unity, balance and importance of two heroes, two entities or two things.

A significant place in the formation of quantitative concepts was given to the use of such folk games as picks and balls. Playing these folk games, children develop fine motor skills, dexterity, and quick wit.

- The Toguz korgool games

Toguz korgool is a national intellectual game of the Kyrgyz people.

Nine defenders belong to the mancala group of games. The word mancala means “warmth, movement.” In the English version of the nine defenses, the main goal of the player is to collect more defenses. Each player will have 9 holes on the board and nine stones inside these holes. The number nine was sacred to both the nomadic Turkic people and the Kyrgyz. The word “Korgool” in Kyrgyz means “sheep’s kumalak”. The game used gems similar to these balls.

The winner is one of the two competitors with an analytical mind and cunning tactics.

An ancient Kyrgyz game, more complex than “Toguz korgool”, called “Chatyrash”, about it in folk works

There is also a version that this complex Kyrgyz game was improved in the past centuries by the Indians, who created chess, which is still used today. That’s why mostly adults participated in this intellectual game, and especially khans, Begs, military leaders, accountants, and others. This is stated in the epic “Manas” in the following lines: Cheese with honey on a leg

The glory of the funny game

Dragging the banner

In the named epic 1 000, 10 000, 100 000, 1 000 000 The use of numbers is common

In conclusion, the study of sacred numbers in Kyrgyz ethnocultural traditions demonstrates that numbers are not merely mathematical signs but powerful symbols that reflect the worldview, beliefs, and historical experience of the people. Numbers such as 3, 7, 9, and especially 40 occupy a special place in rituals, folklore, epic heritage, and everyday customs. The number 40 represents purity, transition, unity, and spiritual protection in the life cycle of the Kyrgyz people—from birth to marriage and mourning traditions. The number 7 symbolizes cosmic order, moral values, ancestry, and national identity, while the numbers 2 and 9 emphasize unity, balance, intellectual development, and strategic thinking through games such as Toguz Korgool.

Ethnographic, folkloric, and pedagogical sources confirm that these numerical concepts play an important role in shaping children’s early mathematical understanding. By integrating cultural traditions, folk games, and epic narratives into educational practice, teachers can effectively support the development of numerical thinking, moral values, and national consciousness in preschool and primary-school children. Therefore, Kyrgyz ethnocultural heritage provides rich educational potential

for combining mathematics with cultural identity, spirituality, and creativity in the learning process.

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