

SEMANTIC AND LINGUOCULTURAL FEATURES OF THE NUMERATIVE UNIT "HUNDRED" IN ENGLISH AND KARAKALPAK LANGUAGES

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Abstract

This paper explores the semantic and linguacultural characteristics of hundreds numeratives (e.g., 100, 200, 300, 1000, "hundred", "thousand") within a comparative framework of the English and Karakalpak languages. Numbers serve not only as quantitative parameters but also act as complex cultural codes that categorize human experience, construct cosmic order, and verbalize mental models. By deploying a comprehensive methodology comprising semantic analysis, contrastive (comparative) analysis, linguacognitive modeling, and linguacultural interpretation, this study traces the shift of these numeratives from objective mathematical measurement to expressive, evaluative, and hyperbolic vectors. The findings uncover structural cognitive universals, such as scalar thresholds of absolute compliance or hyperbolic limiters, alongside culture-specific discrepancies rooted in Western pragmatic traditions and Turkic mythological worldview matrices. Finally, a sequential multi-stage verbalization model is proposed to bridge the gap between objective quantities and discursive aesthetic transformations.

Keywords: Hundreds numeratives, linguacultural analysis, contrastive linguistics, hyperbole model, frame semantics, Karakalpak language, English language, conceptualization.

Introduction

In everyday life, human agents utilize numbers across a diverse array of discursive and functional contexts. From designating time parameters, financial costs, sports scores, and marathon rankings to organizing telecommunication routes and public transport networks, numbers permeate all aspects of socio-cultural interactions. Consequently, numbers occupy a vital position in the spiritual, cognitive, and intellectual fabric of most global civilizations. Wherever human societies establish socio-ecological systems, numeric signs, numerological codes, and computational operations emerge synchronously. As an unavoidable corollary, numeric concepts are deeply woven into all domains of scientific inquiry, meaning that theoretical linguistics, cognitive semantics, and linguacultural studies cannot be isolated from their structural implications.

Extensive cross-cultural research into numeric symbolism indicates that differing civilizational lineages produce divergent interpretative frameworks for individual numbers. The cultural paradigms of Turkic peoples developed through a complex historical synthesis of multiple ethnic substrates, belief systems, and intercultural exchanges. As a result, Turkic traditions possess a remarkably rich and densely layered configuration of numeric symbols compared to standard European frameworks. In Western culture, the conceptualization and validation of numerical symbols find their principal roots in Christian theology and ancient Greek rationalist philosophy (Crystal, 2003; Wierzbicka, 1996). Consequently, numerical associations within Western societies



lean toward more pragmatic, empirical, and scientific rationales, shaping how concepts are analyzed, institutionalized, and expressed.

Depending on the unique cultural systems, historical pathways, and cognitive mentalities of various populations, what can be termed the "numerical worldview" (**sonli dunyoqarash**) and "numerical thinking" (**sonli fikrlash**) manifest in highly distinctive ways. The underlying semantics of numbers are encoded within the cognitive world of each speech community, acquiring either auspicious (lucky) or inauspicious (unlucky) connotations. Strikingly, numeric tokens regarded as symbols of misfortune in certain societies are celebrated as emblems of prosperity and cosmic balance in others (Abdirayimov, 2023b).

Investigating the polarization of lucky and unlucky connotations across global settings, Kdırbaeva (2024) observes that numbers carry substantial evaluative value: "Numbers do not merely express positive associations; rather, their negative connotations are also extensively distributed across the cultural fabric of different nations. A detailed investigation reveals that numbers with negative connotations frequently verbalize deeply rooted archetypes of 'death', 'misfortune', and 'solitude'. Tracing their etymologies uncovers direct links to ancient mythological conceptspheres. These include units such as 4, 9, 13, 17, 26, and 39. For example, in the cultural contexts of Norway, Sweden, Portugal, and the United Kingdom, the number 13 triggers the activation of the 'misfortune' concept. Conversely, for Italian and American communities, this exact numerical sign serves as a recognized vehicle for the concept of 'good fortune'" (p. 45).

The core axiom of linguacultural studies posits an unbreakable, dialectical link between linguistic structures and cultural inheritance. Language functions as an active repository of cultural knowledge, wherein culture populates the semantic content of linguistic signs, and those signs, in turn, shape the behavioral and cognitive outputs of a speech community (Uchkurova, 2021). Language is the primary mechanism for accumulating, storing, and transmitting cultural heritage across generations. It forms a cornerstone of a nation's identity alongside its customs and folklore. In this light, language and culture operate as two co-evolving systems, and their structural intersection forms the primary domain of linguacultural analysis.

Historically, numbers have carried strong symbolic weight across divergent civilizations. As Qosimova (2023) points out: "In numerous cultures, the number one symbolizes unity, primacy, and the absolute genesis of all existence. It is routinely linked to the Divine essence or the ultimate origin of creation. For many nations, one represents independence, structural autonomy, and new beginnings" (p. 112). In contrast, the number two typically invokes dualism, balance, or complementary oppositions—such as light and darkness, masculine and feminine, or good and evil. In Chinese culture, it represents the concept of happiness due to its phonological homophonic similarity to words meaning prosperity. Three is widely revered as a sacred marker, visible in the Holy Trinity of Christian theology and numerous other spiritual traditions, where it stands for creativity, growth, and cosmic expansion.

Furthermore, the number four represents stability, systemic order, and the boundaries of the physical world, reflected in the four classical elements (earth, air, fire, water), the four seasons, and the four cardinal directions. However, in East Asian cultures (such as Chinese and Japanese), it is perceived as highly inauspicious due to homophonic alignment with the word for "death". Five corresponds closely to human sensory perception and the physical body, as well as the five elements in various esoteric traditions (including ether). Six typically conveys harmony,



equilibrium, and love, historically tied to the biblical six days of creation. Finally, seven is universally regarded as a sacred or lucky number representing spiritual completion and perfection, matching the seven chakras in Hinduism and Buddhism, and signaling wisdom, intuition, and higher knowledge (Qosimova, 2023).

In short, numeric tokens have historically carried immense symbolic power. From the sacred constants of ancient civilizations to modern superstitious rituals, numbers are consistently enriched with meaning. Importantly, their symbolic values vary considerably based on cultural context and specific discursive interpretations.

Within this broader numerical spectrum, hundreds numeratives (such as 100, 200, 300, 1000, "hundred", "thousand") constitute a unique semantic class within the grammatical and cognitive category of numerals. While lower-tier or decimal numbers are tied to cyclic structures, tradition, or abstract calculations (Abdirayimov, 2023a), hundreds numeratives are actively used to express the linguistic categories of maximality, infinity, hyperbole, and absoluteness. Consequently, their semantic domain is unusually wide, multi-layered, and highly dynamic.

Analyzing the semantic field of hundreds numeratives requires investigating how they function at the intersection of cognitive linguistics and cultural structures, since these units operate as primary conceptual categories. Exploring the semantic expansion of numbers, Bekbergenov (1971) emphasizes their generalizing function. This insight applies directly to hundreds numeratives, given that terms like "hundred" (júz) and "thousand" (mín) frequently shed their precise arithmetic value to signify "an immense quantity," "infinity," or "a maximum degree."

To understand the semantic field of hundreds numeratives, we must systematically examine their contextual applications. In the Karakalpak language, expressions like **júz adam** (a hundred people), **júz ret aytıw** (to say a hundred times), and **mín kún kórgen** (one who has witnessed a thousand days) demonstrate a clear departure from objective calculation toward expressive hyperbole. Similarly, the English language uses phrases such as "a hundred times," "hundreds of people," and "a thousand years" to achieve an identical rhetorical effect. This cross-linguistic parallel underscores that hyperbole and generalization are fundamental features embedded within the semantic field of hundreds numeratives.

Evaluating numerative units through a linguacultural lens, Abdusalomova (2025) highlights their core role in shaping the linguistic picture of the world. She asserts that numbers serve as conceptual coordinates through which humans categorize the external universe. This premise perfectly fits hundreds numeratives, which are deployed to depict limits and infinite extensions. For instance, the English phrase "hundred percent" operates as a universal marker of absolute certainty and total compliance.

Metaphorical modeling plays a major role within the semantic field of hundreds numeratives. Following the conceptual metaphor theory established by Lakoff and Johnson (1980), numbers serve as source domains to verbalize abstract target concepts. For example, the phrase "one hundred percent" represents total commitment or complete realization, while "a thousand times" is used as a hyperbolic tool to stress repetition. This reveals the regular metaphorical transformation numbers undergo in discourse.

Crucially, the hyperbolic model stands out as the primary factor in the verbalization of hundreds numeratives. Hyperbole involves overriding the literal quantitative value of a number to inject intense rhetorical expression into an utterance. In English, the construction "a thousand apologies"



communicates deep, earnest regret. In Karakalpak, the equivalent phrase **miñ ret aytiw** (to say a thousand times) carries a similar semantic charge, yet it also carries a distinct negative connotation of "futile, repetitive lecturing." This divergence highlights how identical hyperbolic structures can acquire culture-specific pragmatic colorings.

The semantic field of hundreds numeratives is also profoundly shaped by broader linguacultural factors. In Turkic communities, the number "hundred" (**júz**) is conventionally perceived as a boundary marker representing completeness and maturity. The idiom **júz jasaw** (to live a hundred years) carries the conceptual meaning of a long, ideal, and fulfilled life. In English, the phrase "a hundred years" delivers a comparable semantic value, demonstrating a shared cognitive universe. But cultural specificities remain active. In the Karakalpak language, the number "thousand" (**miñ**) is heavily favored to denote absolute infinity and intense emotional exaggeration. While the English word "thousand" performs a similar structural task, it functions primarily as an expressive stylistic device. This subtle difference illustrates how language and culture interact dynamically. Examining hundreds numeratives from a discursive perspective is equally valuable. Within literary discourse, these units generate vivid imagery and heightened dramatic tension. For instance, the English phrase "a thousand dreams" invokes a romantic, idealized vision. Conversely, the Karakalpak equivalent **miñ árman** (a thousand regrets/unfulfilled dreams) conveys deep existential remorse or aimless striving, illustrating the artistic adaptability of numerical structures.

In religious and spiritual discourse, hundreds numeratives quickly take on sacred connotations. The English expression "a thousand blessings" carries clear theological weight, while the Karakalpak phrase **miñ ráhmet** (a thousand thanks) serves as an active religious and ethical norm of gratitude. Thus, hundreds numeratives participate dynamically across sacred and secular communicative spaces.

Finally, these numeratives perform normative and axiological (value-evaluative) functions. For example, the Karakalpak proverb **júz adam bir adam emes** (a hundred people are not identical to a single individual) highlights collective societal value systems. Meanwhile, the English idiom "one in a hundred" highlights exceptional individuality and uniqueness. Through a linguacognitive lens, hundreds numeratives are positioned in the human mind as symbols of the highest order, occupying the top tier of scalar cognitive models. Expressions like "hundred percent" represent the ultimate limit, whereas "a thousand times" borders on unbound infinity, confirming the deep conceptual power of numbers.

Despite these insights, several critical research gaps persist in modern linguistics:

- Absence of a systemic model: Hundreds numeratives have rarely been analyzed as a distinct cognitive and semantic category.
- Dearth of comparative research: Rigorous, deep comparative investigations balancing English (a Germanic language) and Karakalpak (a Turkic language) remain insufficient.
- Under-theorized hyperbolic mechanics: The precise cognitive mechanisms detailing how an exact mathematical figure transforms into a hyperbolic vector are not yet fully mapped.
- Insufficient linguacognitive interpretation: The mental frameworks and underlying structures that organize numerical signs in the human psyche have not been adequately systematized.

This study aims to resolve these systemic issues by developing a comprehensive, integrated framework that accounts for the semantic, cognitive, and cultural dimensions of hundreds numeratives.



2. METHODS

Investigating the verbalization of hundreds numeratives in the semantic field requires moving beyond narrow semantic or basic comparative analysis. Because this phenomenon reflects a complex, multi-layered intersection of linguistic systems, human cognition, and cultural traditions, this study deploys an integrated, multi-methodological research design. Four primary methodologies were systematically combined to gather, filter, and analyze the data:

1. **Semantic Analysis Method:** This method was used to separate the denotative (literal, quantitative) meanings of hundreds numeratives from their konnotative (expressive, evaluative) variations. Through this approach, tokens such as **júz**, **miń**, "hundred", and "thousand" were tracked from their primary mathematical functions to their secondary status as tools for generalization, hyperbole, and evaluation within textual environments. For instance, the phrase "hundred times" was analyzed not as an exact count of events, but as a semantic intensifier.
2. **Contrastive (Comparative) Analysis Method:** This method facilitated the systematic cross-linguistic comparison of hundreds numeratives between English and Karakalpak. While both languages use these numbers for hyperbole and generalization, their specific cultural interpretations diverge. The Karakalpak **miń** was evaluated in contexts showing absolute infinity and emotional weight, whereas the English "thousand" was tracked primarily as a stylistic intensifier, highlighting the subtle differences between the two systems.
3. **Linguacognitive Analysis Method:** This method was applied to uncover the mental models underlying numerical tokens in the human psyche. Hundreds numeratives were mapped using a scalar framework, where "hundred" serves as a maximum boundary or limit, and "thousand" functions as an indicator of near-infinite extension. To structure these concepts, a frame-semantic model was built to illustrate the mental organization of these terms (see Table 1).

Table 1. Frame-Semantic Matrix of Hundreds Numeratives

Core Frame Element	"Júz / Hundred" Activation Components	"Miń / Thousand" Activation Components
Cognitive Target	Maximal degree, structural completeness, absolute limit.	Boundless infinity, open-ended extension, maximum scale.
Rhetorical Function	Total compliance, standard boundary validation.	Hyperbolic amplification, dramatic escalation.
Emotional Valuation	Pragmatic certainty, precision, finality.	Intense affect, psychological pressure, strong empathy.

4. **Linguacultural Analysis Method:** This method was employed to decode the cultural patterns and historical mythologies embedded within these numeratives. Numbers frequently function as cultural signs within a speech community. In Karakalpak, the expression **júz jasaw** was analyzed as a cultural archetype for a complete life, while **miń árman** was studied as an expression of collective emotional experience. In English, phrases like "a thousand dreams" and "a hundred percent" were evaluated against Western cultural and pragmatic frameworks.



3. RESULTS

The comparative analysis confirms that both English and Karakalpak exhibit a regular shift where hundreds numeratives lose their strict mathematical reference to acquire expressive and evaluative values. As Dubinkina (2018) observes: "Numerical components in language tend to lose their direct quantitative reference and develop expressive and evaluative meanings" (p. 34). This shift represents the core cognitive mechanism driving the verbalization of hundreds numeratives: numbers evolve from objective counting tools into evaluative and rhetorical instruments.

Our data demonstrates that in English, "hundred" acts primarily as a semantic intensifier. For example, the construction "hundreds of people" simply indicates a large, indefinite crowd. In Karakalpak, the phrase **júz adam** can perform an identical generalizing function depending on the context, drifting away from literal calculation. Thus, both languages share a foundational cognitive template that uses these numeratives for broad generalization.

However, distinct semantic variations emerge. In Karakalpak, **júz** is tightly bound to concepts of finality and completeness. The idiom **júzge jetti** (he/she reached a hundred) implies reaching an ultimate life threshold or achieving total maturity. In contrast, English regularly deploys "hundred percent" as a standard marker of absolute compliance, certainty, and correctness. While structurally similar, their cultural applications point to different underlying values.

The verbalization of the number "thousand" presents an equally compelling parallel. In English, "a thousand times" serves as a standard hyperbolic booster. Similarly, the Karakalpak expression **mıń ret aytıw** conveys an identical hyperbolic meaning, confirming that hyperbole operates as a cross-linguistic cognitive universal. Aminova and Aminova (2023) note that these numeratives are highly adaptive within creative texts, allowing authors to amplify emotional expression.

This cultural grounding is further supported by Abdusalomova (2025), who states: "Numerical phraseological units reflect the cultural values and cognitive models of a speech community" (p. 89). This principle explains why hundreds numeratives display distinct pragmatic inflections when deployed in creative and artistic texts. For example, the English phrase "a thousand dreams" creates a romanticized, forward-looking image. Conversely, the Karakalpak expression **mıń árman** captures a sense of profound, lingering regret or unfulfilled ambition, illustrating how identical numerical frameworks adapt to different cultural temperaments.

In religious and ethical discourse, hundreds numeratives consistently absorb sacred connotations. The English phrase "a thousand blessings" carries clear theological weight, while the Karakalpak idiom **mıń alǵıs** functions as an active ethical norm of gratitude, blending religious tradition with social etiquette.

To map the journey of these numbers from objective figures to complex cultural expressions, this study outlines a structured, sequential verbalization model.



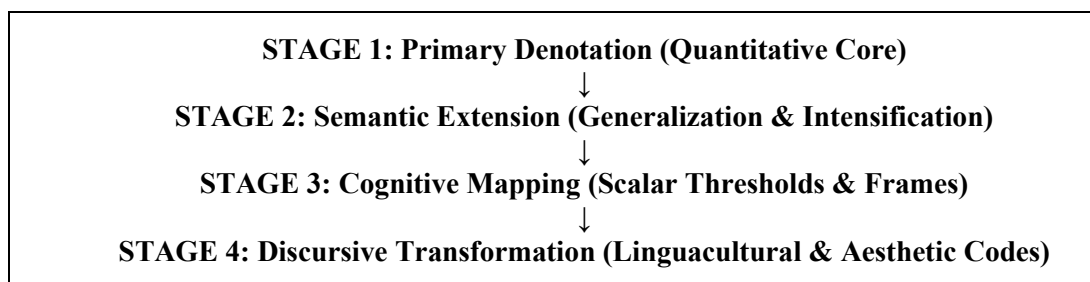


Figure 1. Sequential Verbalization Model of Hundreds Numeratives

4. DISCUSSION

The results of this study carry significant theoretical implications for the cognitive and grammatical classification of numerals. By shifting the analysis away from traditional morphology, this study reframes numbers not as static tools for counting, but as dynamic cognitive and cultural codes. This perspective offers a fresh vantage point on the structural organization of language, showing that numerals are deeply involved in how humans categorize and make sense of the world.

From a practical standpoint, these insights can be applied across several academic fields. First, in foreign language pedagogy, it is crucial to teach numbers not merely as mathematical terms, but as semantic and cultural concepts embedded with specific idiomatic values. Second, in translation theory, translators must account for these underlying connotations to accurately render numerical idioms across languages. Finally, in lexicography, dictionary editors should systematically document the figurative and pragmatic extensions of these numeratives to capture their full role in natural discourse.

Our findings align with the broader conceptual metaphor frameworks described by Lakoff and Johnson (1980), confirming that spatial and numerical limits are regularly mapped onto abstract emotional and psychological states. The contrastive data also supports Wierzbicka's (1996) semantic primitives paradigm by demonstrating that while the core concept of "many" serves as a universal anchor, the choice of a specific numerical vehicle (like 100 or 1000) is shaped by local cultural traditions and linguistic conventions.

5. CONCLUSION

In summary, the verbalization of hundreds numeratives within the semantic field is a complex, multi-layered, and highly dynamic phenomenon. This process highlights the deep, intricate connections linking language structures, human cognition, and cultural traditions. Our analysis shows that hundreds numeratives routinely transcend their literal mathematical functions to act as conceptual, semantic, and cultural codes. Through these tokens, individuals organize their environments, define limits, and model concepts of infinity.

Furthermore, the semantic behavior of hundreds numeratives across English and Karakalpak reveals a striking blend of universal cognitive patterns and unique cultural inflections. This balance underscores the value of cross-linguistic research, opening up new pathways for the systematic study of numerative units in contemporary linguistics.



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