NUMBERS IN OLD TURKISH LANGUAGE

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Annotation

Numerals as a linguistic resource are one of the areas studied in linguistics. In the Uzbek language, as in other languages, the numeral is considered as one part of speech, and its linguistic features, types and expressions, its function in the speech process, pragmatic aspects are studied in the science of linguistics. The history and etymology of numbers, which we are about to talk about, is also a partially explored area with an interesting linguistic reserve. The linguistic and pragmatic features of the studied numerals also have linguocultural aspects, and studying them as linguistic material along with sociocultural aspects along with etymological analysis provides more scientific results. Therefore, in this small study, we set a goal to study numbers in the history of the Uzbek language, their linguocultural, linguostatistical and etymological characteristics, and as the object of study we chose the texts of stone inscriptions created in the 7th-9th centuries. Since the research object we have chosen is large-scale, we tried to analyze only the statistics of the use of prime numbers, sociocultural characteristics and the etymology of their origin from the collected materials.

Key words: number, unit, decimal, hundredth, statistics, etymology, ancient Turkic language, inscriptions on stones, number function, number structure, numbers.

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Аннотация

Названия числительных как лингвистический ресурс являются одной из областей, изучаемых в лингвистике. В узбекском языке, как и в других языках, имя числительное рассматривается как один часть речи, а его языковые особенности, виды и выражения, его

функция в речевом процессе, прагматические аспекты изучаются в науке языкознании. История и этимология чисел, о которых мы собираемся поговорить, также является частично исследованной областью с интересным языковым запасом. Лингвистические и прагматические особенности изучаемых числительных также имеют лингвокультурологический аспекты, и изучение их как лингвистического материала наряду с социокультурными аспектами наряду с этимологическим анализом дает больше научных результатов. Поэтому в этом небольшом исследовании мы поставили цель изучить числа в истории узбекского языка, их лингвокультурные, лингвостатистические и этимологические характеристики, а в качестве объекта исследования выбрали тексты каменных надписей, созданных в VII-IX веках. Поскольку выбранный нами объект исследования является масштабным, мы постарались из собранных материалов проанализировать только статистику использования простых чисел, социокультурные характеристики и этимологию их происхождения.

Ключевые слова: число, единица, десятичная, сотая, статистика, этимология, древнетюркский язык, надписи на камнях, функция числа, структура числа, числа.

INTRODUCTION. As human society has emerged the importance of numbers and figures plays essential role. The numbers interpreted as a national-cultural indicator are a unique linguistic and cultural sign that expresses the spiritual outlook, worldview, and national mentality of each nation. Over time, numbers rose to the level of a national-cultural code, took a place among the indicators representing the rituals, traditions and lifestyle of a certain people, and even a special science - numerology -has appeared, which studies the issues of their characteristics and role in human life. People put holy clothes on numbers, and as a result, unique views on numbers have appeared in different nations[1]. In early times, numbers were represented by words. As a result of the development of human social economic activities, there was a need for perfect and simple signs from the word. According to the sources, the numbers representing the first number belong to the Ancient Babylonians and Egyptians. In the Egyptian hieroglyphic numerals, special pictographs appeared to represent numbers, and later hieratic and demotic writings. Babylonian numerals (early 2000 BCE) were primarily cuneiform symbols representing 1, 10, 60, and 100, on which all other numbers were represented. The Egyptian hieroglyphic script gave rise to all writing in the Near and Middle East, as well as the Greek

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[1] Qayumova N.R. Sonlarning hayotda ahamiyati. https://cyberleninka.ru/article/n/sonlarning-hayotda-ahamiyati (2022, sentabr).

Ionian script, and the alphabetic numerals[2]. Numbers and zero in their current form appeared in India in the 5th century AD and gradually improved and developed. Indian numerals entered Europe under the name of Arabic numerals in the 9th century and quickly became popular. The services of the great Allama Muhammad al-Khorazmi are incomparable with the fact that this system of numbers, which is still considered the most perfect today, was called "Arabic numbers" and was popularized all over the world, especially in Europe. In the Eastern countries, expressing the number with numerals became popular in the 19th century. So let's think about this research about how the numbers expressed in words which were used in the most ancient times in our language.

IN THE LITERATURE... The subject about numbers can be found in almost all sources of research on the ancient Turkic language. In addition, special studies were conducted on ancient numbers. Russian researcher G.D.Ibragimov mentioned in his research, scientists such as A.N.Samaylovich, S.E.Malov, A.N.Kononov, F.G.Iskhakov, E.R.Tenishev, H.M.Zarbaliyev, V.M.Nasilov, G.Aydarov, A.Amanjolov, K. A.Ashuraliyev, I.V.Kormushin wrote in their scientific works on ancient Turkic sources and noted that it was presented in their analysis about the numbers[3]. Turkish researcher Selin Shenaisoy in her dissertation "Numbers in Old Turkish" J. Clousson, J. Ehlars, M. Bashturk, Zeki Kaymaz, Sevim Yilmaz Onder, G.Gojayeva-Mehmedova, E.Gemalmaz, E.Bajanli, A.Atiji, M.Scientists such as Dashdemir, A.B.Erjulasun, S.Kuchuk[4] have directly created scientific works devoted to Turkish numerals, their etymology, systematization, types, and their linguistic and cultural analysis. It is necessary to acknowledge the contribution of Uzbek scientists on this field. In particular, the researches of G.Abdurahmonov, S.Mutallibov, A.Rustamov, E.Umarov, Q.Sodikov, N.Rahmonov provide valuable information about this.

ANALYSIS. For the prosperity of any language, the naming of numbers is of great importance for linguistic analysis. Names of numerals are one of the most important factors that have a place in the basic vocabulary of all independent languages and provide a "trace of kinship" for cross-linguistic genetic analyses. That is why every language and culture has its own numeral system. The Turkic peoples, who have a rich numeral system, have used different numeral systems from the past to the present day.

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[2] https://uz.wikipedia.org/wiki/Raqamlar (sentabr 2022).
[3] Г.Д.Ибрагимов. Числительные и их передача в рунических и древнеуйгурских памятниках письменности. Вестник Башкирского университета. 2010. Т. 15. №3(I), 989-991-бетлар
[4] Şenaysoy S. Eski türkçede sayilar. Eskişehir, 2016.

In the history of mankind, the emergence of numbers has been emphasized in many sources. Research scientists have presented very interesting facts and information about this. Turkologist, Georges Ifrah reflects about this in several of his scientific studies. It is known that people started counting by using their fingers. Counting originally involved fingers, as counting numbers are common in today's emerging numeral systems, and hand representation for the numbers five and ten is common. In addition, most of the world's numeral systems are based on *decimals*, *fives*, and *twenties*, which suggest the use of hands and feet in counting, and cross-linguistic terms for these quantities are etymologically based on hands and digits[5]. A diachronic look at the Turkish numbering system, which has been dominated by the decimal system throughout history, shows that some fundamental changes have taken place. During the Turkic and Uygur khanates, which are considered the oldest period of the Uzbek language, two different counting systems were used for numbers from 10 to 100. The number and its various forms are found in the runic inscriptions on the stones that have come down to us in different forms. According to the sources, the numbers written on the stone that have been found and studied so far is more than 490, and a total of 97 numbers have been repeated 383 times[6]. The statistics of the words that change the number and its types are as follows:

	Types of numbers	Quatity	Repeated use
1	Countable number	73	317
2	Ordinal number	16	57
3	Approximate number	3	3
4	Cumulative number	2	2
5	Others	5	6

A diachronic look at the Turkish numbering system, which has been dominated by the decimal system throughout the history, shows that some fundamental changes have been taken place. In the Kukturk and Uygur periods, also known as Old Turkic, two different counting systems were used for numbers from 10 to 100. The first of them starts with a one-digit number and ends with the next multiple of 10. In the latter, a single-digit small number was used by adding the word "additional, more" after a large number which is multiple of 10. We can see the following prime numbers in the inscriptions:

[5] https://en.wikipedia.org/wiki/Georges_Ifrah
[6] H.Şirin. Eskı türk yazıtları söz varlığı incelemesiçTDK yayınları. Ankara. 2020, 494-497-betlar.

	Writing in the present form	Transcription of inscription texts
1	one	bir
2	two	eki
3	three	üč
4	four	tört
5	five	biş/beş
6	six	altı
7	seven	yeti/yiti
8	eight	säkiz
9	nine	tokuz
10	ten	on
11	twenty	yegirmi/yigirmi
12	thirty	otuz
13	fourty	kırk
14	fifty	älig
15	sixty	altmış
16	seventy	yetmiş
17	eighty	säkiz on
18	ninty	Ø
19	hundred	yüz
20	thousand	bïŋ
21	Ten thousand	tümän

As can be seen from the above table, except for some phonetic changes, the numbers in the text of Inscriptions do not differ much from their current form in the uzbek language. We can see differences only in the doubling of sounds such as l, k, t, and the pronunciation of the parts "eight" and "ten" together in the number "eighty". Numbers, mentioned above, recognized as the natural-geniological signs of the language and are somatic units which are resistant to any linguistic changes and evolutions, compared to other lexical units.

On the inscriptions, hundreds are expressed as follows: *eki yüz* - two hundred; *üč yüz* - three hundred; *biš yüz* - five hundred; *alti yüz* - six hundred; *yeti yüz* - seven hundred; *tokuz yüz* - nine hundred. Perhaps there was no need for a writer to inscribe on the stones, or there are still

unread stones, but the numbers four hundred and eight hundred are not represented in the monolithic monuments. There are only 5 out of thousands: *bĭŋ* - thousand; *eki bĭŋ* - two thousand; *beš bĭŋ* - five thousand; *alti biŋ* (here the sound *i* is short) - six thousand; *yeti bĭŋ* - seven thousand. In the ancient Turkic language, the number higher than a thousand was called a district. He mainly represented ten thousand. In the text of Inscriptions, there are 6 tens of thousands: *bir tümän* - bir tuman (ten thousand); *üç tümän* - thirty thousand; *tört tümän* - forty thousand; *biş tümän* - fifty thousand; *säkiz tümän* – eighty thousand; numbers like *on tümän* - one hundred thousand were used.

Bir (one). In Inscriptions and other historical and cultural monuments of our country, some numbers are used in the form of the present tense in one and the same transcription form. This number is also considered the most important number from the point of view of the beginning of understanding, comprehension, and knowledge of the world. In religious culture, one is a sacred number that represents oneness. *One* comes from the word uniqueness. For *One* (index finger) ordinal number in Turkic languages, analyzes two experiments with the same result. First, it can be said that if we pay attention to the method of counting fingers and morphological data, it seems that the number "one" has a specific meaning. Because in Turkish, the speaker uses the demonstrative pronoun "that" to point to something in the speaking space with his finger. In addition, the pronouns "I" and "we" are used to express the first person singular and the plural, respectively. The first letter was used in both the ordinal number and these pronouns is "b". In the sources, it is also hypothesized that some of the numbers are derived from the forms of *self, myself,* and *me*. "One" means the speaker, that is, "I" (myself, the place I stand on, or the thing I hold), the first person is a person in the singular. "I" (ben, bin) is *bi* in Old Turkic language. This word is also preserved in the composition of the assistant words of *biru- beri*. *-rü* is a suffix of destination, *berü* means "towards me". In modern Uzbek, it is used in the form *beri*. For example: long time ago. The *bi* is the speaker ("I"). So, the count begins with the speaker himself[7].

Ikki (two). In historical sources, the forms *eki* and *two* represented the current number two. According to the ancient religious concept, everything except the Creator (God) is not alone, but in pairs. Based on this concept, experts accepted two numbers as a pair. Also, the

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[7] Rabmonov N., Sodiqov Q. O'zbek till tarixi. -Toshkent: O'zbekiston faylasuflar milliy jamiyati nashriyoti. 2009. - B.124-125

sources state that the sound "k" (sometimes it can be expressed as g', q, g) means a couple, as used in the words such as "quloq", "kurak", "barmoq", "oyoq"[8].

Uch (three). There are different views on the origin of this number. There are those who interpret *one* as I (ben) the first person, *two* as you, the second person, and *three* as a stranger, the third person. There are also religious beliefs associated with numbers such as "three", "seven" and "forty", which are embedded in our national values. According to the data, the first form of the number "three" is "yuch". Other meanings of this word were also used in ancient Turkic languages. Lands, cities and fortifications that define the borders of a tribe, ethnic group, states were called as *uch qal'a*, *uch beklik* and represented the meaning of *border*, *end* and, most importantly, "*boundary*"[9].

To'rt (four). 4 elements in historical sources are mentioned, including the elements in "Oguzkhakan" epic and "Kutadgu Bilig", *the four sides of the world*, and linguo cultures that are ancient concepts of the Turkic people, especially the Uzbek people[10]. Since ancient times, this number has expressed the content of a collection, community, and plural, and was used in the forms "*do'rmon*", "*durben*", and "*turi*" in the Altai period[11].

Besh (five). In the text of the inscriptions, this number is found in the forms beš/biš. If you don't like it, don't do it for two days. *Özüŋ kolsa iki ajun begliki bu **biš** iške yakma bu ol yigliki. Eğer her iki dünyanın beyliğini de istiyorsan, sen šu **beš** işe yaklašma; en iyisi budur.* In the texts, the number **five** appears in three variants: **bäsh**, **bis**, **bäs**. The first of them – "Kultegin", the second – "Moyunsur", the third – "Tonyukuk" inscriptions. These differences in graphic design give reason to propose a dialectal division of the Turkic languages of the Urkhan-Yenisei period[12]. Also, if Turkic peoples are based on the sequence of fingers, the thumb is numbered as fifth. So, their sequence is as follows: 1 - index finger; 2 – middle finger; 3 – ring finger; 4 – little finger and finally 5 – thumb. Based on this, the etymology of five words is connected to the main word[13]. We can consider that this hypothesis has both scientific-linguistic and linguistic-cultural basis.

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[8] Baştürk, M. Parmaklari sayma biçimi ve kökenlerinden hareketle türkçede sira sayi sisteminin oluşumu. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi.1995, 3-sayi. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi » Makale » parmaklari sayma biçimi ve kökenlerinden hareketle türkçede sira sayi sisteminin oluşumu (dergipark.org.tr)

[9] Yuqoridagi manba: -B.17.

[10] Qarang: Sodiqov Q. Turkiy til tarixi. -Toshkent: TDShI nashri, 2009.

[11] Baştürk, M. Parmaklari sayma biçimi ve kökenlerinden hareketle türkçede sira sayi sisteminin oluşumu. -B.17-18.

[12] Ибрагимов Г. Д. Числительные и их передача в рунических и древнеуйгурских памятниках письменности. Вестник Башкирского университета. 2010. Т. 15. №3(I). -С.990.

[13] Yuqoridagi manba: -B.19.

Olti (six). The sentence "süsi *altı* biŋ ermiş" is recorded in the Tonyukuk data. It seems that this number, like other units, has been actively used since ancient times. In the sources, it is suggested that the double consonant -lt- in the word has undergone a phonetic change, and in fact, in the form of -rt-, there are arguments that it comes from the word arti, i.e. *ortiqcha*, *ortmoq* and is related to the word **arti**. It is noted that the form *Arti* later changed to *olti*, *alti* forms. There is a phonetic and linguistic basis about this in our language. Phonetic phenomena are the process by which the sound of *l* can change to *r*, or vice versa. In addition, it is named so because after counting 5 fingers on one hand, it is transferred to the other hand. This custom of the ancient Turks has been preserved so far. Also, the word "*arti*" has a special place in the ancient Turkic counting system, which we will discuss in the next pages of our study.

Yetti (seven0. The number seven, expressed in different phonetic forms in modern Turkic languages, is used in stone inscriptions in the form of yeti/yiti, which is confirmed by some researchers[14]. The stem of this word, which is used 13 times as an original number in the tablets, has the forms -id/-ad. It is used in this form when referring to different persons. In our linguistic culture, the number "seven' like "three" and "forty" is also considered as a unique national culture. Seven days of the week, seven colors of the rainbow, seven notes of music, seven wonders of the world, seven climates, seven seas, "seven" concepts are an integral part of our national culture.

Sakkiz (eight). *Kangïm kagan učdukda özüm **säkiz** yašda katlïm*. The number eight, as used in the "Bilga Khaqan" inscription, is expressed in 8 places as a prime number in the text of the inscriptions. It is also actively used in the forms *säkiz on, säkiz tüman, säkiz kїrk, säkiz yegirmi*. In the etymology of the eight words mentioned in the sources, it is noted that there is a suffix **-z** in the old Turkic language, which expresses the meaning of plural. 1st and 2nd personal pronouns such as *we*, *you*, as well as in the words such as *ko'z, o'muz, tiz(z)a, egiz* is actually the suffix **-z** indicates duality and plurality.

To'qqiz (nine). In the Inscription texts, nine is used in 12 places as well as places with quantitative content such as *tokuz ärsin, tokuz oγuz, tokuz tatar*. As we have analyzed the number eight, the consonant **-z** in this word was also expressed the meaning of plural. Just as the line of *Yet**ti*** was adapted to the line of *ol**ti***, and to'*qqi**z*** probably adapted to the line of eight by adopting the consonant **-z**.

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[14] Ибрагимов Г. Д. Числительные и их передача в рунических и древнеуйгурских памятниках письменности. Вестник Башкирского университета. 2010. Т. 15. №3(I). -С.990.

At this point, if we pay attention to the numeral systems in the languages of the world, we should note that there are different numeral systems. We are sure that the representation of numbers from 11 to 99 in different languages, the formation of multiples of 10, the presence of special and exceptional number names in the language, the use of 10, 20, 50 or 100 systems in calculations are different. In world languages, including European languages, the format and sequence characteristics of numbers 11-19 and 21-99 differ from each other. Numbers from 21 to 99 are formed by multiplying firstly10. Then smaller numbers are used, numbers 11 through 19 use the smaller number first followed by the number 10 or its shortened form. Leaving aside the English rule for eleven (11) and twelve (12), we can see the forms thirteen (13), fourteen (14), fifteen (15), etc. In Russian, which is familiar to many people, we also find such cases in the numbers *одиннадцать, двенадцать тринадцать*, etc. Their etymological meaning is "more than 10, 1, 2, 3, 4, 5, 6, 7, 8, 9 (10+1, 10+2, 10+3 and so on). Although the multiplications from 10 to 70 are taken quite simply in French, we see interesting derivations for the numbers 70, 80, and 90. The number 70 is *soixante dix*, which means "sixty + ten", the number 80 is *quatre-vingts*, which means "four twenty", and the number 90 is "eighty + ten" (80 + 10) or "four twenty + ten". (4*20+10) is derived from compounds of the form *quatre-vingt-dix*. By multiplying 10 the most interesting examples of the formation of back decimal numbers can be seen in the Georgian language. The 30 to 99 numbering system is based on decimals and is shaped like the French 70 to 99 as in the system. It worth noting that the counting systems of 20, 50 and even 100 are widely used in some modern Turkic languages: in the Karachay-Balkar language: **thirty** with *jiyirma//yigirma+o'n* (20+10): in Turkmen: **one hundred and fifty** was used with three fifty (3*50); in the solar language: **seventy** was used as **fifty+twenty** (50+20); in Kyrgyz: the number **one thousand** and **one hundred** is represented by eleven and thousand (11+1000), and the number **two thousand** is represented by twenty hundred (20+100). It can be seen that the numbers 4, 10, 20 played an important role in the formation of numbers from 10 to 99[15].

O'n (ten). Humanity first started counting five fingers of one hand, and then ten fingers of two hands. When ten wasn't enough, the toes were added to the counting process and so on. It is a reliable fact that numbers and counting began with the fingers. **_O'n_**, which is the number of the first decimal number system in Turkic languages, contains the meaning of "end, finish" by adding the sound "s-" to its root, i.e., *so'ng* - number. This indicates that according to this method of counting fingers, there are no more fingers left to count. In our opinion, the etymology

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[15] Bacanlı E. Geçmişten Günümüze Türkçenin Sayıları ve Sayı Sistemi. (99+) "Geçmişten Günümüze Türkçenin Sayıları ve Sayı Sistemleri", Bilim ve Teknik (Kasım-2012), 56-58. | Eyüp Bacanlı - Academia.edu

of the word **_O'n_** depends on it. In the early days, this number was considered as the largest. After that, with the passing of time, other large numbers arose and developed due to the needs of individual society, and the numbers were systematized.

Yigirma (twenty). In some parts of West Africa, shepherds had a very practical custom of counting the flock. They had passed all the animals one by one. On the first pass, they put one shell on the white belt, and on the second pass, they put another shell. As the tenth beast passed by, it broke the necklace, and a shell was placed on the blue girdle tied to its step. Then, until the twentieth animal had passed, they began to put the shells on the white belt again. In the twentieth beast they tie the second shell to the blue girdle. The Mayans, one of the Central American peoples, used base twenty to calculate twenty by twenty and the power of twenty. Because their ancestors had the habit of counting not only with ten fingers, but also with ten toes. Analyzing these data, Selim Shenaysoy noted that after the decimal number system, large number systems existed in the first civilizations of the world[16]. In the inscriptions, which are the first source of the Turkic peoples, **yegirmi/yigirmi** is used 7 times as a prime number in its phonetic form. Naturally, it is actively used in other numbers as well.

O'ttiz (thirty). [Ash] _Tigin ol süngüşde **otuz** yaşayur erti_ - Kultegin was thirty years old in this battle. 30 numbers from the old Turkish language are used in this sentence, which is given in the text of the inscription "Kultegin". In general, the actively used number _thirty_ is expressed in the form of **_otuz_**, six times as a root. In addition, it is actively used in the order of other numbers. In the etymology of this word, as mentioned above, it is mentioned in the sources that there is a suffix **-z**, which represents the content of the plural[17]. In the words "eight" and "nine" this addition expresses the plural meaning.

Qirq (forty). _Qïrq yïlqa tegin bay čïğay tüzlänür_ - Up to forty years, the rich and the poor became equal. _Kül Tigin bir kırk yaşayur erti_ - Kultegin was forty-one, that is, thirty-one years old. The word forty is used 4 times as a prime number in all inscription texts. The well-known turkologist A.B.Erjilasun connected the etymology of numbers to the orderly placement of soldiers in the ancient Turkish military forces. The word **forty** was explained in the same way. In "Devonu Lugati-t-Turk", a person without a finger is called a "kirik odam", that is, a disabled, lame person. As a result, the four squads (four rows of ten soldiers) resembling a broken,

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[16] Şenaysoy S. Eski türkçede sayilar. Eskişehir, 2016. -B.21.
[17] Baştürk, M. Parmaklari sayma biçimi ve kökenlerinden hareketle türkçede sira sayi sisteminin oluşumu. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi.1995, 3-sayi. Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi » Makale » parmaklari sayma biçimi ve kökenlerinden hareketle türkçede sira sayi sisteminin oluşumu (dergipark.org.tr)

crooked arm gave rise to the name of the forty-man military unit, and then the number **forty**[18]. The meanings *broken*, *destroyed* of this word _kirik_ were actively used in modern Turkic languages.

Ellik (fifty). We can see that it is used as a prime number 5 times in the form of _älig_ in inscription texts, and it is actively used. The sources provide interesting information about the etymology of this word. In particular, comments noted by Turkologist Kasimjon Sadikov indicate that the root of the word goes back to the verb. Some scholars explain that the word **_elig_** is derived from the word _ellig_ [meaning "eli bor"]. I do not agree with this opinion. Because the suffix -g, -ğ makes a noun from a verb. For example, the word körüg meaning "kuzatuvchi, 140 aygʻoqchi" is derived from the verb kör-. Therefore, the root of the word "elig" is not " el, yurt ". Now let's take a deeper analysis. In our language, there is a verb *elit,* meaning "yetakla-, olib bor-". The indicator -t in this word is an accusative. So, the verb comes out as *eli-*, comes from the noun **el** meaning "hand, finger", and then adding the suffix -**g** to it, the word elig is made: _el+i+g>elig_. The meaning of the word "Elig" is "leader, instructor"[19]. Turkish scholar A. B. Erjilasun interprets the word **"fifty"** as a military system, that is, 10 soldiers form a squad in a row. Five side by side squads (five rows of ten soldiers) look like five-fingered hands when viewed from the front (from the commander's point of view). As a result, the soldiers of 5 detachments were first called **_elig_** (hand), then this word became the name of **fifty**[20].

Oltmish (sixty), Yetmish (seventy). These two numbers are among the actively used words in the inscriptions: sixty - 4 times, seventy - 6 times. Almost all sources give the same information about the etymology of the words *sixty* and *seventy*. That is, it was formed by adding the suffix -**mish** to the numbers six and seven: *six(i)+mish*, *yet(ti)+mish*.

Sakson (eighty), Toʻqson (ninety). One of the mentioned numbers is expressed in the inscriptions, and _säkiz on_ is used twice as a prime number, while ninety is not used as a prime number. For some reasons, the word ninety is not used in the inscriptions. This number was used during the period when the records were completed. The reason why we come to this opinion is that numbers higher than ninety, including hundred, nine hundred, thousand, district, etc., were actively used. A single number cannot remain unexpressed in the interval. We can come to the conclusion that maybe there was no need for creators. The etymology of these numbers is the same in all sources, as we noted above. Formed by adding the word *ten* to the numbers *eight* and *nine*: sek(kiz)s+on; tok(girl)s+on.

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[18] Ercilasun A.B.Başlangıçtan Yirminci Yüzyıla Türk Dili Tarihi, Akçağ Yayınları, Ankara.2009.

[19] Sodiqov Q. Oʻzbek tili tarixi. -Toshkent: Toshkent davlat sharqshunoslik instituti nashri, 2009 yil. -B. 139-140.

[20] Ercilasun A.B.Başlangıçtan Yirminci Yüzyıla Türk Dili Tarihi, Akçağ Yayınları, Ankara.2009.

Yuz (xundred). Turkish scholar A.B. Erjilasun, who analyzed the ancient Turkish numerals according to the position of soldiers in the military, gave the following opinion about the word *hundred*. The word "yuz" can be explained by the military position of soldiers, the word "yuz" in the sense of number and the words "yuz" and "yuza" express the same meaning. The ten squads in the middle (one hundred soldiers) make up the middle face (middle front), the ten squads standing on the right side make up the right face (right front), and the ten squads standing on the left make up the left face. As a military term, "face" means "front" in Arabic, "front", "military front" in English[21]. In the stone texts, the number *one hundred* is used as a prime number 9 times, and a total of 22 times.

Ming (thousand). This word is expressed in the phonetic form of bin/bïn̨, min/mïn̨ in the ancient Turkic language, and it is used as a prime number 7 times, in total 9 times in the inscriptions of Bitigtash. In the etymology of the word, it is noted in many sources that there are *bir* and *men* forms. In some ancient and modern Turkic languages, researchers associate the etymology of the number *ming*/*bin* with the first person pronoun *ben*, or *bin* in the old form. Because the form *bi-,* which is the basis of these words, meant "a single person" in the ancient Turkish language[22]. We believe that the origin of the words men/ben/bin and ming/bin̨ are related to the same word. This word was transferred from Turkic to Mongolian. In some Turkish dialects, the word thousand is expressed as ten hundred[23]. Other sources we've looked at have made similar comments.

Tuman (ten thousand). The largest number of districts reflected in the sources that have come down to us from the ancient Turkic language is considered. A prime number larger than this one is not represented. In the inscription texts, the word district is used 9 times as a compound number. In the monuments, the word tümän means 10,000. Its multiple is added to larger numbers: beš; tümän - 50,000, säkiz tümän - 80,000, on tümän - 100,000, etc. Tabğac nn̨ tutuq beš tümän su kelti - Tabg'ach o'ng tutuqning besh tuman qo'shini keldi[24]. Clausson, who also provided information about the word Tümän, says that this word was first used during the Kokturk and Uygur khanates. Although the word tümän refers to a specific number, it is also used for large, unknown numbers. Therefore, the first word that entered the Turkish language to express a large number is the word tümän. It is natural for primitive people to borrow words for larger numerical values from other languages. In this regard, Clausson says that the Turks who

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[21] Ercilasun A.B.Başlangıçtan Yirminci Yüzyıla Türk Dili Tarihi, Akçağ Yayınları, Ankara.2009.

[22] Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. -Тошкент: Университет, 2000, -Б.240. (600).

[23] Turk dilinin etimologik sözlüğü.Ankara.1999. -B.54.

[24] Sodiqov Q. O'zbek tili tarixi. -Toshkent: Toshkent davlat sharqshunoslik instituti nashri, 2009 yil. -B. 125.

interacted with the Tokhars adopted the word tümän[25]. Similar points are made in another source. Numbers denoting hundreds and thousands also differ in their graphic and phonetic appearance, but according to their morphemic composition, they are the same for all Turkic languages. As for the words denoting ten thousand and million, although Turkic languages have these words (tümän. tübän), they are not part of the main structure of numbers in Turkic languages, and most of them are borrowed from other languages[26]. In the "Etymological Dictionary of the Turkish Language" it was stated that the Persian form of the word *tuman is tub(b)an* and may have been transferred from Arabic, and it is used in the form of *tuman* in Kurdish. In the current Uzbek language, a district represents an administrative unit. It is also actively used as the name of toponymic objects (for example: Tumanovul). Although it is disputed in science from which language and in which period this word was adopted, it is considered as a word that has been actively used in Turkic languages since ancient times.

CONCLUSION. Although the ancient Turkic nation built a kingdom role in the central part of Eurasia and lived in constant wars and tensions, it is considered a nation with high cultural development and always strives for it. Although the sources that provide information about the social and cultural way of life before the VII century AD have not reached us in Turkish, the Inscriptions and other translated works that remained as cultural monuments from the period of the Turkic Khanate can provide sufficient information about their activities. As we discussed in our research about the Choyr/Choyren inscription, which is considered as the first written source, is included in this article as the reference to the ancient inscriptions[27]. We tried to dwell on the numbers expressed in their texts, their linguistic and social features, types of expression and etymology. If we pay attention to the inscriptions, number and its types have their place and pragmatic function. As in other cases, in these texts, the types of numbers such as countable and prime number, ordinal and summative number, approximate number are also used.

In general, the numbers in ancient inscriptions can reflect the socio-cultural, political-military and economic life of that time to a certain extent. Looking at the usage and statistics of the numbers expressed in the Mangutosh records, we can, in a certain sense, imagine the linguistic image of the period of Turkish Khan. Because linguostatistics can reflect the landscape of that time.

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[25] Şenaysoy S. Eski türkçede sayilar. Eskişehir, 2016. -B.2.

[26] Ибрагимов Г. Д. Числительные и их передача в рунических и древнеуйгурских памятниках письменности. Вестник Башкирского университета. 2010. Т. 15. №3(I). -С.989.

[27]https://www.researchgate.net/publication/373165939_Til_Ta'lim_Tarjima_-_10-2022/stats

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